Disciples of Christ Historical Society
Digital Commons @ Disciples History

Christian Pioneer | Stone-Campbell Movement Periodicals

1864

The Christian Pioneer, Volume 4, 1864

John R. Howard
Printed and Published by David T. Wright

David T. Wright
Printed and Published by David T. Wright

Follow this and additional works at: https://digitalcommons.discipleshistory.org/christianpioneerwright

Recommended Citation

Howard, John R. and Wright, David T., "The Christian Pioneer, Volume 4, 1864" (1864). *Christian Pioneer*. 4.
https://digitalcommons.discipleshistory.org/christianpioneerwright/4

This Book is brought to you for free and open access by the Stone-Campbell Movement Periodicals at Digital Commons @ Disciples History. It has been accepted for inclusion in Christian Pioneer by an authorized administrator of Digital Commons @ Disciples History. For more information, please contact jmcmillan@discipleshistory.org.

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 truth and mighty above all things, and will prevail.

VOLUME IV.

CHILLICOTHE, MO.
PRINTED AND PUBLISHED BY D. T. WRIGHT.
1864.

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.—Paul.
Great is the truth and mighty above all things, and will prevail.

VOLUME IV.

CHILLICOTHE, MO.
PRINTED AND PUBLISHED BY D. T. WRIGHT.
1854.

CHRISTIAN PIONEER.

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

VOL. IV.] CHILLICOTHE, MO., JANUARY, 1864. [NO. 1.

PREFACE TO VOLUME FOUR OF THE CHRISTIAN PIONEER.

As the Publisher of the CHRISTIAN PIONEER has determined to issue another volume, we are admonished by the conclusion of the preceding one, to write the preface to it. And in doing this, we have to promise again what we have already done in the preceding volumes; and that is, to conduct the paper in the best manner we are capable of doing, with the means we have at command, and under the circumstances by which we may be surrounded. We hope, that we have so profited by *experience*, as to make each succeeding volume better, and more interesting and edifying, than its predecessors. If we do not, it shall not be for lack of exertion on our part, as our motto, in these matters, is *progress*, religious progress we mean—onward, upward and heavenward.

Perfection—absolute perfection—is not the lot of man, in any thing, religious, scientific, moral, political, educational, or anything else. *Relative* perfection is all that he is capable of attaining. And hence the necessity for ever striving after it, and rising higher and higher in the scale of religious, moral and intellectual existence and excellence. We will merely say that we have increased facilties and resources, for ma-

17785

So. hist. Bindery 3.20

king the present volume superior to any that have precdeed it; if, through the kind providence of our Heavenly Father, we can have life and health, and be blessed in the use of the means we have, and shall have at command. In fact, these are almost inexhaustable; for it is in religion as in nature —in the volume of revelation as in the volume of nature— for a few general principles, there is an endless variety of results, effects and combinations—some new phase or development ever occurring, surpassing, or taking the place of what has preceded it—new arguments and illustrations ever presenting themselves. Were it not for this, monotony and ennui would take possession of the human mind, and render existence intolerable and blank!

Some poet has said very justly, that,

> "Variety's the very spice of life,
> That gives it all its flavor:"

and, acting on the suggestion, we shall endeavor to give our readers as great a variety of matter, original and selected, as we shall have in our power to afford them. And in doing this we shall not reproduce in our columns stale articles that have been going the rounds of our own, or other poriodicals; but, from the abundant resources we always have at command, we shall endeavor to present them with something new, at least to them, or the most of them; and shall only reproduce articles from other periodicals, when of more than usual merit; or of peculiar interest in some way. Speaking of variety, a sacred poet has finely expressed that furnished by the Bible, the "Book of Books:"

> "And still new beauties may I see,
> And still increasing light."

We shall endeavor to present to our readers, in the forthcoming volume, now commenced, our usual variety of original Essays, Discourses, Biblical Criticisms, Miscellanies, Religious news, etc., with such selections as may be important, or interesting to them.

Thankful to our correspondents for past favors, we solicit a continuance of them for the future; and shall be obliged to them in particular for items of religious news, and progress

of the gospel, formation of new congregations, etc., in as comprehensive a manner as convenient: as *brevity* is as important as variety.

As the *Pioneer* is not yet established on a permanent basis, we solicit the brethren to exert themselves what they can to extend its circulation; and those who have been exerting themselves for it, to continue to do so. We are not only anxious for its circulation to be enlarged, for the sake of the great cause it advocates, for the advocacy and defense of which it was established; but that the publisher may realize something for the support of his large and increasing family, and the senior or principal editor may also receive something to aid in paying his expenses of paper, postage, etc. Let each subscriber obtain another one, or more if he can: and it will not only enable the publisher to defray his expenses of publication, but will leave some margin for these things.

In fact, were the brethren in the State of Missouri united, and to exert themselves sufficiently, *they* are sufficient to amply sustain it; and which, as we have no other periodical published in the State, they ought to do. And then it is published so near to Iowa, that we hope the brethren in that State or at least in the southern part of it, will exert themselves what they can for it. We hope the brethren in both of these States, as well as in Illinois, Kentucky, Indiana, etc. will exert themselves for it; as the great cause to which it is devoted is a common one, in which we are all interested, and for the extension of which we should all exert ourselves every where. And the influence exerted by our periodicals is so great, that the brethren every where should use their exertions to extend their circulation; and particularly such as the *Pioneer*, that most needs sustaining. *One* monthly periodical may be said to be equal to *ten* monthly preachers, in influence. The influence of the preacher, (and we have no desire to under-rate his importance,) is confined to those who hear his voice, and much that he says is forgotten; while the periodical can, at the same time, visit all parts of a country; can be read by an infinite number, and re-read, and what it contains thus fully impressed on the mind. And as our monthlies are generally in pam-

phlet form, they can be preserved for after reference, and to be read by others, in after times and after generations; and thus exert an influence almost illimitable in its effects! In conclusion, brethren, we will do our part; and now it remains for you to do yours in sustaining our paper. The price is low, only *one dollar* per year—a sum easily raised by almost any one, who will take a paper; while in the aggregate it is important to us; as it is the ones that make the tens and hundreds of dollars. We add no more. May the favor, mercy and peace of God, and our Lord Jesus Christ, be with you all. Amen.

JNO. R. HOWARD.

ANOTHER APPEAL TO THE BROTHERHOOD.

DEAR BRETHREN IN CHRIST: I want to say a few words to you all on the subject of systematic benevolence: or more definitely, on the New Testament plan of raising and disbursing money for benevolent purposes. This, I know, is to many persons not the most interesting and inviting theme. It is not so to myself. There are many other topics, on which I would greatly prefer to address you, were I merely to consult my own feelings and inclinations. But my great desire to see the Christian Church fully conformed to the Divine standard, will, I hope, be regarded and received by you all, as a sufficient apology for again urging this subject on your consideration.

In some respects, we have no doubt already attained to this perfect standard: and in others, we have approached indefinitely near to it. But in the matter of giving and contributing for the spread and support of the Gospel, and for other benevolent purposes, I need not say that we are still very greatly and lamentably deficient,

Why is it so?—Why is it, that as stewards of the manifold grace of God, we have come so far short of the full measure of our duty and of our privileges?

This is not, I apprehend, owing to a general want of interest on this subject. Nor is it owing to a disposition, on our part, to neglect or to avoid our duties and our responsibilities on this, or any other matter. Our history as a people is a sufficient refutation of any and every such allegation, let it come from what source it may. The amount of money that we have already contributed for missionary, educational and other benevolent purposes, is surely sufficient evidence of our liberality and our generosity; and also of our willing-

ness and our readiness to meet and to discharge all our obligations, whenever they are duly and properly presented to us.

The defect, then, it seems to me, is not so much in our want of liberality as it is in our want of system. System, as you all know, is important in all the practical affairs of life; but in financial matters, it is absolutely indespensable. No monetary schemes can be safely or successfully conducted without it. And hence, under the Old Covenant, the revenues of the church were all regulated by the most definite and specific legal enactments. The Israelites were, by the law, required to offer unto the Lord the first fruits of all their increase.—Till this was done, no one was allowed to appropriate any part or portion of the products of the year to his own use, or to any other secular purpose. Leviticus xxiii; 9—15. After this they were required to give the tithe, or one-tenth of all that remained to the Levites for their portion. Leviticus xxvii; 30-33, and Numbers xxviii; 20-24 Nor was this the full measure of their required liberality. A second tithe was also required for the relief of the poor, and to meet and defray the various expenses of their religious festivals. Deuteronomy xii; 17-19 and xiv; 28-29. Besides these annual contributions, amounting in all to about one-fifth of their entire income, the Israelites were required to pay a poll tax of half a shekel each, for the services of the sanctuary. Exodus xxx; 11-16, and to incur sundry other expenses, all of which were regulated by law, as a part of their political and religious system.

Now, it will scarcely be plead that system is less important or less necessary under the New Covenant than it was under the Old. True, indeed, the New Testament is rather a book of motives than a code of specific rules and regulations. The darkness of the Old Institution has passed away, and the true light now shines. And hence it is that we are no longer under the tithing system of either Moses or the patriarchs. The voluntary principle is the only one that is in harmony with the spirit and genius of Christianity. Psalm cx; 3, and 2 Corinthians, ix; 7. As a man purposeth in his heart, therefore, so let him give. It is fit and right, that under the Gospel economy, every man should have the privilege of demonstrating to Heaven and Earth his meanness or his liberality.

But this is no argument against systematic benevolence. Order is still Heaven's first law. And system is, therefore, just as necessary now as it ever was; just as necessary to the success of Christianity, as it was to the success of Judaism. And hence, in I Corinthians, xvi; 1-3, the Holy Spirit has actually recorded for our instruction and guidance, all that is essential to a plan of systematic benevolence, or to a general scheme of ecclesiastical finance. The passage is well translated in the New Version of A. Campbell, as follows:

"Now, concerning the collection which is for the saints, as I or-

dered the congregations of Galatia, so also do you. On the first day of every week, let each of you lay by somewhat by itself, according as he may have prospered, putting it into the treasury; that when I am come there may then be no collections. And when I come, whomsoever you shall approve by letters, them will I send to carry your gift to Jerusalem."

The elementary rules and principles herein recorded, are few and simple. They may all be briefly expressed and sumed up as follows:

1. It is here provided and required that every member of the church shall give something for benevolent purposes.

2. That the amount contributed by each indiviuual shall be according to his ability, or in the ratio of his prosperity. In estimating the amount that should be contributed, it is of course implied and required that every member of the church should show a becoming liberality. It is not to be supposed that one-fifth of his entire income would be required of every Jew, and only one fiftieth of the same from every Christian! This would not well correspond with the spirit and genius of Christianity.

3. That this contribution, whatever it is, shall be made weekly, on each and every successive Lord's day. "On the first day of every week," says the apostle, "let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come, there may then be no collections."

4. And finally, that every church shall choose, and when necessary, commend her own almoners. "And when I come, whomsoever you shall approve by letters, them will I send to carry your gift to Jerusalem."

The advantages of a scheme of Christian benevolence and ecclesiastical finance, based on these four elementary laws, are very great and very obvious.

1. In the first place, it serves to give every one an interest in the mission and welfare of the church, "Wherever your treasure is," says Christ, "there will your heart be also." Matthew vi; 21. And hence it follows, that if we would induce men to pray for the church; to live for the church; and, if need be, to die for the church; we must first persuade them to contribute liberally of their substance, be it much or little, for her support and also for the success of her mission.

2. It also serves to develop, to mould, and to perfect Christian character, by the frequent and judicious exercise of all our higher moral and religious faculties. I need hardly say to any of my readers that frequent exercise is indispensable to the proper development and discipline of both head and heart. This is the divinely ordained means by which all that pertains to the body, soul and spirit of

man, is to be educated and made subservient to the Divine will. And hence if we would educate our own benevolent affections properly, we must form the habit of giving frequently for benevolent purposes.—Contributing annually, or quarterly, or even monthly is not sufficient. This may peradventure relieve the wants of the poor and the destitute, but it can never secure to the contributors the full measure of God's benevolent purpose in making and constituting us the favored stewards of his bounty. O no, dear brethren, we must be educated in this, as well as in every other scheme of Divine grace. We must enter more frequently, and more fully, and more practically into the wants, and woes, and sympathies of our poor, suffering and dying race, before we can ever realize the truth of the sentiment, that "It is more blessed to give than to receive. Acts xx ; 35.

3. But if these things are so, then it follows as another great advantage of such a scheme, that more money can be raised in this way than could possibly be obtained by means of any system of annual, quarterly, or even monthly contributions : and consequently that the church will always have at her command a greater amount of means for benevolent purposes. Whatever serves most effectually to educate the heart and to engage the affections, will of course have the greatest influence over the purse and the fortunes of the individual. This, it seems to me, is but a just and fair inference from all the premises.—And I feel very confident, that the history of church finances will fully sustain the allegation. My own experience certainly is, that men properly instructed in the ways, means and objects of Christian benevolence will always give more if called upon more frequently for small sums, than if called upon less frequently for larger ones.

Such, then, being some of the very obvious advantages of a system of ecclesiastical finance, based on these few plain and elementary principles of Christian benevolence, does it not follow that such a system should at once be generally adopted? Can any one suggest any better rules than those which Paul, by the Spirit, enjoined on the churches of Corinth and Galatia? Is it not perfectly obvious, that what is here recorded was written, in part, for our admonition, and instruction, and guidance? And is there not therefore an implied obligation resting on every disciple of the Lord Jesus, to hear and to regard what the Spirit has said unto the churches? Can any one, having the means, innocently neglect giving something to the church for benevolent purposes? Is not every one morally and religiously bound to contribute according to his ability or in the ratio of his prosperity. And is there not clearly recognized in the instructions of the apostles an evident and obvious propriety, that such contributions should ordinarily be made on every Lord's day? What say you, brethren, to these interrogatories?

I know it will be alleged by some that the instructions of tha apos-

tles have reference simply to the raising of money for the poor saints: and that it is therefore a mere matter of choice, on our part, whether or not we apply the aforesaid rules and regulations to any other object, or for any other purpose.

But why should these rules and principles of Christian benevolence be thus arbitrarily restricted? What difference does it make whether the money is for the poor saints, or for the poor heathen, or for any one else?

But if any one is disposed to make a distinction, and to insist on an identity of objects as essential to the proper appreciation of these rules; then I would ask, why not carry the limitations still farther, and insist also on a perfect identity of circumstances? Why not say that the instructions of the apostles had reference simply to the raising of money for the poor saints of Judea, who about the year A. D. 58 were suffering from both Jewish and Gentile persecution?—Nay more, that this money was collected and disbursed at the command and under the immediate direction of an inspired apostle, and that the case in hand can therefore never serve as a rule or example for the churches of the nineteenth century? By a few such limitations, we might very soon free ourselves from all obligations to raise money for any benevolent purpose whatever. And like Dives, we could then fare sumptuously every day without feeling any concern for the poor or for any one else.

But this would prove rather too much even for the most strenuous and uncompromising literalist. And what proves too much according to an old and familiar logical adage, proves nothing at all. And hence I conclude, that the case under consideration, is but an example selected by the Holy Spirit, for the purpose of illustrating the best ways and means of ordinarily raising money for all religious and benevolent purposes. As the fall of an apple is but an illustration of the general laws of attraction, so the raising of money under the direction of an inspired apostle, for the poor saints in Jerusalem; or for any other purpose, is but a divinely authorized illustration of the laws and principles of Christain benevolence.

It seems to me, therefore, that every scheme of Christian benevolence should embrace the aforesaid four elementary and fundamental laws. I do not say that it should embrace nothing more. This does not follow from our premises. Some subordinate and supplementary rules and regulations may be very necessary in order to their proper and varied application. I say, to their VARIED application. For although they should never wholly be ignored or repudiated, they may, nevertheless, be variously applied and adapted to the condition and circumstances of different communities. The laws of attraction are always and invariably the same. No finite power can ever change or annul them, or set them aside. But, nevertheless, they may be very

differently applied in the construction and workings of machinery.—The same law, for example, that causes mercury to fall in one vacuum, causes it to rise in another. The Lord's Supper must ever be kept and celebrated in memory of the death of Christ. To ignore this design is to nullify the institution. But whether this Divine ordinance should be attended to in the morning or in the evening; whether it should be preceded or followed by a discourse; whether leavened or unleavened bread should be used in it; whether the elements should be received in a standing, sitting, reclining or kneeling posture; and whether the communicants, while partaking of the bread and the wine, should continue to occupy their own seats in the congregation, or come together around the same table. These are all matters of expediency which God has wisely and benevolently left to be determined by the varied condition and circumstances of different congregations.

And just so it is in every Scriptural scheme of systematic benevolence. The aforesaid rules should always, as far as practicable, be observed and respected. Every member of the church should give something for the cause of Christ. He should give according to his means and in proportion to his ability. He should do this, if possible, on each and every Lord's Day. And he should have a voice in the disbursement and application of the funds so collected, or in the election and commendation, if need be, of the almoners of the congregation. These are principles of general propriety which, it seems to me no church can rightfully and properly disregard. But whether any temporary rules and regulations should be adopted, merely for the sake of harmony and uniformity in the administration and application of the aforesaid fundamental laws—this is a matter that depends wholly on the habits and circumstances of different congregations. In an old and well educated community it may be best to leave the administration wholly to the executive wisdom and discretion of the deacons and other financial agents. Their own experience would, no doubt, be the very best guide in such matters. Any written regulations might only serve as a hindrance, under such circumstances.

But in a community like our own, in which a majority of the members have never been trained in the Divine art of giving, it may be very important that the brethren should have, at least, an expressed understanding in reference to the way in which the aforesaid laws may be best administered and applied under our present abnormal and peculiar circumstances. This I think would be of great service just now, in developing the energies and the resources of individual congregations, and in uniting all in one grand coo-perative effort for the salvation of the world.

Without then arrogating to myself any superior wisdom in such matters, I respectfully suggest the following as being in my judge-

ment, all that is necessary in the case:

1. That the Elders or Parsons of all the churches bring this matter fully before their respective congregations as soon as practicable and urge on them the importance of making the aforesaid rules and principles of Christian benevolence the basis of all her financial schemes and operations. Let it be made plain and clear to the understanding and conscience of every disciple of the Lord Jesus, that his giving or not giving for the increase and support of the church is not a matter of mere choice or indifference; but that as Paul once said, by the Spirit to the churches of Corinth and Galatia, so also he now says to us: "On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury;" so that at all times the church may have at her command whatever means may be necessary to supply the wants of the destitute.

2. That this being done, the Deacons shall call on each and every member of their respective congregations, and obtain from him a pledge to give according to his supposed ability a certain deffinite weekly contribution, to be paid on each successive Lord's Day, for the ensuing year; and to be increased in case of any unforseen or unusual prosperity. This suggestion does not, I think, essentially interfere with the aforesaid apostolic injunction; while it serves to secure an amount of pledged funds that, for the time being, may be a very necessary guaranty to missionaries and other agents, who are perhaps chieffly or wholly dependent on the treasury of the church for their support.

3. That each member be allowed to designate in his subscription what part or portion of it shall go for home purposes; for State Missions; and also for Foreign Missions, or any other benevolent object.

4. That on each successive Lord's Day, every disciple shall put into the common treasury of his church at least the amount of his pledged contribution, with his name attached to it on a small paper envelope, and that the Deacons enter the amount donated, to his credit on a cash book prepared for this purpose.

6. That the sums donated be strictly appropriated by the Deacons, to the purposes for which they were given. Provided, however, that at any regularly called meeting, the majority of the members present shall have power to select a Pastor, a Teacher, or an Evangelist; and to appropriate as his salary, any part of the funds subscribed for home purposes.

6. That the Deacons shall report and forward quarterly to the Board of their own State Missionary Society, the amount collected for Foreign Missions.

7. That all churches failing so to report, shall, as soon as prac-

ticable, be visited by prudent and discreet State or District agents, with the view of inducing them to fall in with the general plan, and to co-operate with their sister churches in raising means and sending out missionaries for the conversion and salvation of the world.

8. That so soon as the churches are sufficiently educated in the Divine arts of giving and co-operating, then all subscriptions and State agencies shall be relinquished, and the whole matter be left to the Elders and Deacons of the several congregations, to be managed by them simply in accordance with the aforesaid apostolic rules and instructions.

I am aware that the labor of carrying out even this simple scheme, will be very considerable for a time, especially on the part of the Deacons. But of this no one should complain, if it only serves to give us all a deeper interest in the welfare and prosperity of the church, to develop and educate our benevolent affections; to secure more harmony and co-operation among us; and, in a word, to edify the church and to save more of that unnumbered throng who in our own country as well as in other lands, are constantly going down the broad road that leads to death and eternal infamy.

What say you, then, brethren? Shall we at once adopt this as our financial scheme, or can any of you suggest a better? My appeal, as I have said, is to the whole brotherhood; and especially to the editors of the Harbinger, the Review, the Record, the Evangelist, the Pioneer and other periodicals, who plead for a Scriptural and uniform system of raising and disbursing funds for benevolent purposes.—Brethren, the time has come when this whole matter should be freely and fully discussed by both the Pulpit and the Press, and when some scheme of systematic benevolence should speedily and generally be adopted. The glory of God demands and requires this of us all; the welfare of the church requires it, and the salvation of the world equires it. May God then give us all that wisdom that is profitable and necessary to direct in such matters; and to his name be the glory.

For the sake of convenience and uniformity, I respectfully recommend to all the Deacons of the several churches the following form of subscription:

The undersigned agree to pay to the Deacons of the Christian Church in——, on each and every successive Lord's Day of the year ——, an amount at least equal to that which stands opposite to our respective names in the first column. The fractions in the second column indicate the part of this that is given to supply the wants of our own church and community; those in the third, what is given for our own State Missionary Society; and those in the fourth column, what is given for the American Christian Missionary Society.

NAMES.	Weekly Con'n.	For Home Purposes.	For State Missions.	Foreign Missions.
John Day	$3.00.	5-8.	2-8.	1-8.
Mary Day	1.00.	3-4.	1-6.	1-12.

All of which is respectfully submitted by your brother in Christ,

R. MILLIGAN.

HARRODSBURG, Dec. 4th, 1863.

CHRISTMAS REFLECTIONS.

We often hear of "Christmas Tales," Christmas Gifts," etc. but I wish to indulge in a few Christmas Reflections; now that it has passed away and which may, perhaps, be of a salutary character. "Christmas day" is said to be the day of the month and year, (25th day of December,) when our Savior, the Lord Jesus Christ, was born. That was indeed a grand, sublime, glorious, auspicious event—the most important birth that has ever taken place on earth! the birth of the "only begotten Son of God," the Redeemer of mankind, the Heir of the Universe, of all things, by whom all were created and are upheld and sustained—the King of "kings and and Lord of lords"—the "only Potentate, and King immortal, invisible, the only wise and true God"—who sits upon the throne of the Universe, of Universal empire "at the right hand of the Majesty on high," and "upholding all things by the word of his power." If the creation of Adam, of *man*, for whom the world was made and all that it contains, was a great event; certanly the birth of Him by Whom Adam was made, "the root and off-spring of David, the bright and morning star," and by whom the world, the Universe, all things, were made by whom they are upheld and sustained, was a far greater one!—as in the language of a poet:

If great to make
Twas greater to redeem.

But how do we know that we have the correct day of the month and year, on which our Savoir was born! It is all tradition, uncertain, unauthorized varing tradition, governed by the calendar and its changes, and, we may add, the worst

of all tradition, that of the Roman Catholics!—and we may as likely have the wrong as the right day!

As to the worship of the Christian (not Roman Catholc) Church, we know that we have the exact day on which our Savior arose from the dead, was born from the grave, and "brought life and immortality to light by the gospel; and that we have apostolical divine authority, in the New Testament, for celebrating or observing the day *as we do*; where do we find any authority in the word of God to observe *Christmas*! No where not a particle! The only authority is that of Roman Catholic *assumption* and *tradition*; which is the most doubtful, uncertain and apocryphal of all authority in matters of religion!

That Christmas is *Roman Catholic*, and therefore not entitled to the attention and observance of real Christians, is evident from the very origin of the word, Christmas, *mass* to be said at the time, in refference to the birth of Christ. We might as well, and have as much divine authority, for observing the birth of the Virgin Mary, or any of the so-called "Saints," in the Roman calendar!

But how is Christmas generally observed? By religious worship and exercises on the day? Far from it. It is more like a Roman Catholic carnival! Indeed, *it* is made a carnival of drinking, feasting, carousing, and all sorts of wicked, dissipated, noisy carousals? Had the apostle given any authority for celebarting the day of the birth of Christ, it would never have been in such a way; which is every where in the word of God condemned by them. And, lamentable to be said, we find numbers of "professing" Christains, professing to be utterly opposed to Roman Catholicism joining in these wicked, noisy, profane doings!

But we set out to give some reflections on Christmas; and we have given part of them, with what might be called "a vengeance;" but we trust a right one. The recurrence of the day calls to mind the recurrence of it, in years that are past and gone. But a few years ago, when it came, we had *two* children, a son, and a daughter, who, in childish simplicity, and influenced by surrounding example, joined, but in an innocent manner, in its festivities; and even a year ago, one of these. But

alas, alas! *Where* are they now? Yes, where are they! Oh, how melancholy, how mournful, how sad and heart rending, the reflection, that their eyes have been closed in *death* and they lie, side by side, in the cold and silent grave! Oh it seems almost impossible to realize, that they are no more on earth; and that I am left lonley and alone! Often, like the beams of the sitting, sun comes the memory of former days with them over my soul!—like a sweet and transient dream, which dies at the opening of the day! Oh my dear children, shall I never more behold you on earth—never more hear your welcome voices? Echo answers, never more! Then let me endeavor to meet you in heaven, where parting will be no more! Often, I have no doubt, your spirits hover around me when wrapped in slumber, or when awake, and engaged in my daily avocations. Farewell, my dear children, farewell, until we meet in that glorious world, where parting will be no more?

J. R. H-

Decr. 28th 1863.

For the Christian Pioneer.

SOME OF THE DIFFERENCES BETWEEN THE NEW TESTAMENT CHRISTIANS AND THE MODERN BAPTISTS.

Bro D. T. Wright: Inclosed I send you the creed of one of the Baptists churches in this county (Marion. Mo.) containing eleven articles. This is the fourth creed of the baptists, which I have seen with my own eyes, to wit: The one put forth by the first Baptist churches we read of in history, about London, in England, in 1642, a copy of which I once possessed, the one in the first vol. of Dr. Gill's Commentary, called A Declaration of the faith and practice of the Church of Christ at Hearsely-down, under the pastoral care of Mr. John Gill, 1720—containing twelve articles; the third article of which creed says, that, we believe before the world began, God did elect a certain number of men unto everlasting salvation, &c. Now admitting this article to be true, what race of men did

this certain number of men belong to? The Bible says that Adam was the first man that God made, and that he was the last of the six days work, and that he was made *in time*, and not in eternity, and was never in eternity till he died nearly one thousand years old, and all Adam's children belong to time and not in eternity till they die. As none of Adam's children were in existence in eternity when God elected this certain number of persons. Will you, brother Wright, or some one of your readers, please inform me what race of men this certain number of persons belonged to, for *I do not* know? I am certain they could not be Adam's children. It may be that some Calvinist brother can tell me what race they belonged to? He may say that God had a decree to elect them. But *decrees* and *persons* are not the *same thing*. Persons are not decrees, and decrees are not persons. There are no eternal persons.

The third creed is the Philadelphia Baptist Confession of Faith, the precise date of which I do not remember. The fourth baptist creed which I have seen, are the terms of General Union, between the regular and seperate baptists of Va. and and Ky. which I have in my possession now, Jan. 1864. The baptists have the scriptures too which make five creeds. Now which of these five yokes will the baptists put on the necks of their people? or will they put all of these five yokes on one man's neck? The apostle James says, there is *One Law-giver*. The other four then are *antichristian*. Which of these five law-givers is the true one? Will the baptists tell us? Paul says, there is *One Faith*. Ephs. 4. The other four are then *false faiths*, or no faiths. They are merely human opinions or traditions. Our baptist brethren frequently taunt us that we are coming over to them rapidly, now the question is when we come or get over to the baptists, which of these five faiths or platforms will we come to? to one or to all of these five faiths? Here then is one of the first and main differences between us and the baptists, they have five creeds or faiths. We have one, the *Bible*. The second difference is, they call themselves baptists; we call ourselves disciples or Christians. Acts 11th and 26th chaps. Third difference, there are ten or twelve sorts of baptists. The christians were united, Ephs. 4;

John 17. The fourth difference is, the baptists receive the Holy Spirit before faith to make them believe. The old christians believed first, and received the Holy Spirit after faith because they had believed. Acts 19. Acts 2: 38, Acts 8. The fifth difference is, the old christians were immersed in order to the remission of sins; Acts 2: 38, Acts, 22: 16, The modern baptists are immersed *because of* the remission of sins. To baptize because our sins are first pardoned, is like a man first getting the crop of vegetables out of his garden, then cultivating it, *because of the crop!* It is like the sick man getting well first, and then taking the medicine because he is well. It is like a cold man getting warm, and then going to the fire because he is warm. It is like a hungry man first feeling full and then eating because he is full, and so on. The sixth difference is, the ancient christians whose history is given in Acts 2, originated in the year 64 of the first century. of the christian era. The modern baptists arose in 1642, about London. The old christians in Jerusalem in Judea. The seventh, modern baptists are divided about trinitarianism, calvinism, armenianism, &c. &c. The old christians never heard of the five points of modern orthodoxy. The eighth difference is, the modern baptists tell an experience, the old christians confessed their faith in Jesus Christ, and built their souls and congregations on Peter's confession. Thou art the Christ, the Son of the living God. Matt. 16. Acts 2. Acts 8. 10. 16. 18. The ninth difference is, the old christians meet on the first day of the week to break bread. The modern baptists break bread once a month, some few of them, some in three months, some in six months, some in nine months, some twelve months, some not at all. See Acts 2. Acts 20. 1 Cor. 16: 1. The modern baptists meet on Saturday to do business. They have organs in churches, advisary councils, creeds, one pastor to four congregations, like one man to four wives. The old christians had overseers and deacons. The modern baptists have Rev'ds. Parsons, D. D's. A. M's. &c. &c. The twelfth difference is, the old christians loved one another, see John 13. 14. 15. 16. chaps. see Acts 2. 4. and all the apostolic epistles. The modern baptists *hate* one another. I heard a calvinistic preacher

say that the Missionary baptists had no religion, and were rotten to the core. The thirteenth difference is, the old christians were all united, intelligent and happy. The different sorts of baptists do not fellowship each other. They seem to be hard to please, they will not "commune" with justified, sanctified, regenerated and elect paidobaptists because they are not immersed, nor will they "commune" with us *because we are immersed.* They seem to resemble some persons in our Savior's day, who could not be pleased with any tune that could be sung. They did not like John the Immerser, because he came neither eating or drinking; and they did not like our Savior because he both eat and drank with the people. But he told them that wisdom is justified by all her children. Matt. 11. 16. 19. The modern baptists claim a regular descent from old John the Immerser, as the Catholics do from Peter. But which of the twelve sorts of baptists preach as John did in Luke 3. 10. 11. The multitude asked him, what must we do then? Let him who has two coats give away one; and let him who has food do the same. The tax gathers asked, what must we *do*? Exact no more than what is appointed you. And the soldiers asked, what must *we do*? Injure no man, and be content with your wages. Then it was *doing*, all armenianism, now it is all calvinistic grace, all faith, all operations with the modern baptists. Are the old christians, and modern baptists the same people? Yours truly.

J. CREATH.

LETTER FROM ELD. B. K. SMITH.

Near Indianapolis, Ind. Dec. 30th 1863.

Bro. D. T. Wright—*Dear Sir:* I have just been looking through the December No. of your excellent paper, the *Pioneer*, (which you have kindly sent me from the beginning, and for which I most sincerely thank you,) which I find, as usual, richly freighted with interesting and valuable matter. Supposing myself (possibly) included among the "few old preaching brethren" alluded to in your "special notice to

subscribers," I feel called upon to render such return as is in my power to make, for your kindness. And though I cannot promise, like Bro. Creath, to furnish an article for every No. of the *Pioneer*, I will do what I can. Like him, I am in "winter quarters," and expect to labor mostly with the pen through the winter months; but, having a large family, whose ever recurring wants draw heavily upon my attention; and, for a private individual, a pretty extensive private correspondence to keep up; and being, withal, an occasional contributor to several of our papers, I deem it unsafe to be over liberal of promises. Of one thing I can unequivocally assure you; viz: my hearty approval of the course you have pursued in conducting the paper, and my best wishes for its success. Methinks I hear you say, on reading the last two sentences. "A few paying subscribers would be much more satisfactory evidence of approval and good wishes, than all the *wordy assurances* you could crowd into a sheet of foliopost.'

I acknowledge the fact, and fain would give that more solid assurance, were it in my power to do so. But you must bear in mind, that other papers, *equally as good*, had the ground in this country before the *Pioneer* started; and in the absence of any regular soliciting agent to call special attention to it, it is not to be wondered at, that it has never attracted the attention of the Indiana brethren. I most generally name it, when publicly announcing my willingness and competency to order any of our periodicals that may be desired. And this is about as far as I can go, as solicitor, for any of our periodicals.

Brother Creath's letter brings some vivid experiences to my own recollection, which, for fear of *dis*-couraging the "junior brethren," I have hitherto, studiously avoided making public. Perhaps Bro. C. is right; the knowledge of these things still occurring occasionally to the old veterans of the cross, may serve to reconcile the younger ones to an occasional disappointment of the kind. Acting upon this suggestion, I will give a case or two:

Within the last four years, I received a pressing call from a

country church, through her acting overseer, to visit and hold a meeting with them. I responded to the call by an appointment, which I traveled some 50 miles by rail road to fill. I met a young preacher—a good young man, with a small family—whom they were about engaging to visit them monthly at $100 per annum. We had a pleasant meeting of some three or four days, at which all seemed to enjoy themselves; and when I went to leave, the bishop handed me (if my memory is not at fault) a THREE DOLLAR BILL! without a word of apology, or the least sign of embarrassment on his countenance.

In charity I supposed he had made a mistake, and thought he was handing me a ten. If it was, he never discovered it; or, at least, never corrected it.

Another case of more recent date occurred as follows: A verbal arrangement was made with an elder, to visit his congregation, some five or six miles from the rail road station, where I was to get off the cars. A misunderstanding between us, as to the time, took me there a week too soon. A church in the immediate vicinity of the station, (at the instance of a preacher who was there by appointment to preach a funeral discourse) voted unanimously, to have me remain and preach for them, till my appointment at the other church came on. I stayed accordingly, and on the Friday following, left, without a cent—not even my car expenses.

These however, I am happy to say, are rather exceptions to the general rule now-a-days. I will give one more as illustrative of what was *the rule* (rather than the exception) some 25 years ago, *i. e.* in my experience: I projected a tour of some 3 weeks duration, embracing a congregation I had been specially and pressingly invited to visit, with the assurance that I should be compensated, as hey did not wish my labors for nothing. I started from home with a three dollar bill, and some silver change in my pocket; and returned at the end of the campaign, exactly square; having paid my last dime at the toll bridge across White river.

B. K. SMITH.

P. S. When I commenced the foregoing letter I intended to notice Bro. Milligan's discourse on the "second great commission." As it was crowded out of the body of the letter, I offer a few thoughts by way of postscript.

I have rarely seen so many good ideas, so happily and timeously expressed, in the same number of pages. The universal obligation upon every one that hears, to say "come," has with me, been a foregone conclusion for many years. "Unto *every one of us* is given grace, according to the measure of the gift of Christ." Eph. 4: 7, has been a favorite starting point with me, from which to urge this great duty upon *all* that compose the body "fitly joined together and compacted by that which *every joint* supplieth, according to the *effectual working in the measure of every part*, maketh increase of the body to the edifying of itself in love." *ib.* v. 16.

But this *fitly joining* of the body together, so as to insure the *supply* from *every joint*, and thus promote the "effectual working in the measure of every part," has been the troublesome question with the brethren of this Reformation. Coming, as its members have, from every street of Mystery Babylon, we have brought more or less of our respective church politics along with us; and while we have, with wonderful clearness and unanimity, dug up from the rubbish of ages, and restored to its proper prominence, the old Jerusalem gospel, both in its elements and its practical details, as applied to individual conversion and reformation, we have failed, as yet, to attain a like clearness and unanimity in the details, either of church organization, or co-operative concert of action.

For one, I have about dispaired of living to see a perfect restoration of the simplicity and efficiency of apostolic order in these particulars—if indeed, there be a specific, detailed, apostolic order touching these matters;—yet I am not, like our venerable and esteemed Brother Creath, disposed to repudiate all efforts at combined missionary action, even though I may not approve of all the machinery employed. Of all the plans, proposed and discussed among our brethren, for evangelizing the world, the *do-nothing-plan* is the poorest, in my estimation. But while I am ready to cast in my mite, and work,

even upon an objectionable plan, rather than have *no* co-operation, I am not disposed to hold my peace when occasion offers for suggesting amendments to our style and nomenclature touching these matters, the perfect reformation of which will go further eventually, in bringing about a unanimity of *action*, than, perhaps, any other one hindering cause now in the way. And such an occasion is offered in the excellent discourse now before us.

I trust Bro. Milligan will receive kindly, the suggestions I am about to make; and that he will give the subjects involved, the deep, thorough, and candid examination, which his eminent learning and talent, and his high position, as President of one of our most respectable colleges, both enable him to do, and require at his hands. The *two* points are involved in the following quotation, taken from the top of page 292 of the Pioneer.

"They" (the apostles) "appointed Evangelists *to set in order the things that were wanting*, and *to* ordain Elders *and Deacons* in every church." The italics are mine, as indicating the errors inculcated by the reading.

The first error, as I conceive, is, that the specific work of an evangelist is, to set the churches in order, by ordaining officers in them. Now, this needs scriptural proof. The only persons who are called evangelists in the New Testament—"Philip the evangelist," and by implication, the other six, who are traditionally—not scripturally—called deacons—are never mentioned in connection with such service. Timothy and Titus are no where in scripture called evangelists; though I grant that they did the work of evangelists; yet it remains to be proved that setting in order the churches of Ephesus and Crete, was by virtue of their official authority as evangelists. Bro. M. will please look this matter over from the very bottom, and give us his best thoughts upon it.

The other error is, the addition of the phrase *and deacons*, to Paul's language to Titus. I had quite a racy discussion, a few years ago, with a young preaching brother of Kentucky, over this question, and am not inclined to go over the whole ground again; but I repeat the proposal on which that dis-

cussion started, and invite Bro. Milligan to claim the pledge, if he thinks he can win it.

If he will produce one scriptural authority for the phrase he has used—*Elders and Deacons*—I will find in the same section. *Baby sprinkling*, *Mourner's Bench Conversion*, or any other of the exploded errors of Sectarianism that he may call for.—Bible names for Bible things, is the ground on which we, as a people started. "I stand yet at *that* corner tree," as Bro. Creath says, A thorough reformation of style and nomenclature, on these.—as thorough as we have made on the elementary principles.—would more than half remove the difficulties of organization and co-operation.

B. K. S.

From the Christian Review.

TO THE BRETHREN IN MISSOURI.

LEXINGTON, Mo., December 22d, 1863.

BRO. FRANKLIN: Allow me space in your paper, to call the attention of the brethren in Missouri to the importance of reviving our "State Meeting." I have, during the last two months, been corresponding with a number of our preachers, and they all, with one exception, agree that it is most desirable to have a general meeting at as early a day as possible.

It will be remembered, that the last "State Meeting" held in Missouri, resolved itself into a Missionary Society; but "the difficulties" coming on immediately thereafter, nothing was done.

If it was important then to have a "Missionary Society," it is certainly more important now. Many neighborhoods, and even whole counties, that were then supplied with regular preaching, are now almost, and, in many cases, entirely destitute. Many churches in the State are, in a measure, scattered, and pray for some good shepherd to come and gather up the straying ones and to replace them in the fold.

Again, the result of the labors of the preachers the past year, shows that there never was a better time to preach the Gospel to sinners in Missouri. The labors of Brothers Proctor, Wyatt, Campbell, Wilmot, Lampton, Wilson, Henry, Haley and others, show that there is a field white for the harvest, and waiting for the reapers. If the congregations, in their individual capacities, could reach all these fields, there would be little use for the machinery of a society, but ex-

perience has taught us that the churches, without co-operation, either can not or will not cultivate these fields.

Will a missionary society do the work that we all wish to see done? We ask you to look at the work which the "Kentucky Missionary Society" is doing. If we can organize and accomplish half as much, we shall make thousands of happy hearts.

Look at the work which has been accomplished in Illinois. The brethren there have been in the midst of a "revival" almost ever since the organization of their society. Why stand we here idle all the day? I am answered by some brother, that this is no time to urge these matters; we must wait till "this cruel war is over." Brethren, why wait? What promise is there that the work can be more successfully done then than now? In the meantime, how many may perish for the lack of the bread of life. Let us work while it is called to-day, and leave the consequences to him who said, "Go work in my vineyard."

I have heard from brethren Allen, Rogers, Wilmot, Morton, Campbell, B. H. Smith and others, and feel authorized to use their names in calling a meeting of the brethren. Various times and places have been suggested, and I aim to accommodate the largest number, when I mention Thursday before the second Lord's day in May next, as the time, and Chillicothe, as the place. In regard to the time, we cannot expect much settled weather before the last of April or the first of May, and it is desirable to have good weather and good roads. In regard to the place, most of our preachers now live north of the river, and they will chiefly compose the meeeting. Chillicothe is on the railroad and easily reached from all parts of North Missouri. For these and other reasons I have taken the liberty of fixing upon the above-named time and place.

Fraternally yours,

THOMAS P. HALEY.

SKELETON OF A SERMON.

Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Gal. vi. 7, 8.

I. The first thought here suggested, is, that we may be deceived in reference to our acceptance with God. If deception were impossible, this warning would never have been written by the inspired apostle. The very fact that he has warned us against deception, indicates, not only the possibility, but the danger of being deceived. To

be deceived on the subject of our acceptance with God, is the worst of all deceptions.

1. We may be deceived by judging of our religious standing and views by their popularity. When the Ephesians failed to sustain their religious position by argument, they cried, "Great is Diana of the Ephesians,"—"whom all Asia and the world worshippeth."—Their argument, reduced to a sylogism, stands thus: "If Paul be right, all Asia and the world is wrong; but all Asia and the world cannot be wrong, therefore Paul is not right." Doubtless many decide their religious position in the same way. Our party is numerous and popular, therefore we must be right. To all such reasoners the apostles would say, "Be not deceived."

2. We may be deceived by judging of our religious standing by the common opinion of the world in reference to the Christian character. In this land of churches and Bibles, every man has an opinion in reference to Christian character. The wickedest man in the community will point out defects in Christian behavior. Now it may be that men may satisfy themselves when they bring their Christian character up to the common opinion of men on the subject of Christian morality, and thus suppose that the Lord accepts them, while they fall far below the gospel standard of true piety. We fear that thousands are thus deceived.

3. We may be deceived by deciding the question of acceptance with God by the inward emotions of our own hearts, or by our inward feelings. There are two ways of judging on this subject. Firstly, I believe that I am pardoned because I feel well; secondly, I feel well because I believe I am pardoned. On the second we may be deceived; on the first, we are sure to be. We cannot be deceived, however, if we base our faith of pardon on the promise of God, in obedience to his command; but if we judge by our feelings alone, our evidence will be as fluctuating and uncertain as the causes that excite our emotional nature. This is the cause of the ebbing and flowing of some men's religious experience. They have their winters and summers, their chills and fevers alternately. Sometimes they are on Pisgah's top, then in the slough of despair, and perhaps, in their most joyful hours, they are deceived. Not so with that man who believes what God says, and does what he commands, thus making God's word the evidence of his acceptance.

4. We may be deceived by making conscience the rule by which to judge ourselves. Different opinions are entertained as to the origin of conscience. Some hold that conscience is acquired by education, while others hold that it is innate in man. For myself, I believe that conscience is innate; every man has a feeling within, which either excuses or accuses him in every act which he performs. It is not the office of conscience, however, to teach us of good and evil, but to justi-

by us when we do what we believe to be right, and to condemn us when we do what we believe to be wrong. Conscience may be compared to a judge, seated upon the judgment seat to try cases; but who is bound to decide according to the evidence presented before him. If the evidence is correct, the decision is correct; but if the evidence is wrong, the decision is wrong; still the judge is the same.—Thus it is with conscience. It is enthroned in the heart, and is constantly deciding upon our conduct; but its decisions are according to our education. The Roman Catholic has been taught that it is wrong to eat meat on Friday. If he should do so, his conscience condemns him, and gives him no rest until he has obtained absolution. But a Protestant can eat meat on Friday, and conscience is as quiet as a May morning. Then, to make conscience alone, the rule of life, subjects us to deception. No man can be a Christian without being a conscientious man, but all conscientious men are not Christians.

II. We notice under the second general head, that God cannot be mocked or deceived. We may deceive one another, or even ourselves, but we cannot deceive God. This is true in nature, and equally true in grace. Whatsoever a man sows that shall he reap. He cannot change the laws of nature. If he sows wheat, he will not reap rye.—He may be honest; he may follow the directions of his friends; still he cannot deceive the God of nature. What he sows, that shall he reap. So in the kingdom of grace. Men may tell him it matters not what kind of a life he lives, he will reap eternal life at last; or, if he is only honest, and does what he thinks is right, he will stand acquitted in the judgment of the great day. But God will not be mocked. He has given to man the law by which he shall be judged; that law is unbending; he must bend his heart and life to it, if he would be accepted of God. Failing to do this, he will learn that he has been deceived, when it is too late to correct his error. Now, to warn us against such an awful end, the apostle says, "BE NOT DECEIVED."

III. We notice thirdly, that the figure seems to be changed, and the apostle speaks of sowing in which the nature of the crop we reap, will be determined by the way we sow. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." We now inquire, what is it that we sow that produces according to the way we sow it?

1. TIME. We are all sowing time. Some one has said, "Time is money;" but it is more than money; it is the means of happiness or misery. Time is so precious that God only gives a moment at a time. "The fugitive moment refuses to stay." We seize these moments as they come, and sow them; we dispose of them in some way; we either sow them to the flesh, or to the Spirit, and as we sow, so shall we reap.

2. INFLUENCE. Every man is sowing influence broadcast upon the face of society. No man fully knows the amount of influence that he is constantly exerting upon his contemporaries. The father exerts an influence upon his son, and the mother upon the daughter. Every man is more or less influenced by his associates. All, all are sowing influence.

3. TALENTS. We are sowing our talents; that is, we are using our talents in some way. Some men have five talents, and some two, while some have but one; but what they have they sow, and the way they sow these talents, so shall they reap.

4. MONEY. Yes, we are sowing money. Some of us have but little, but what we have we sow; we scatter it abroad, and thus sow what we have of this world's goods. Thus we are sowing time, influence, talents and money, and, referring to these, the apostle says, "He that sows to his flesh, shall of the flesh reap corruption. But he that soweth to the Spirit shall of the Spirit reap life everlasting."

IV. Finally we inquire, what is meant by sowing to the flesh, or to the Spirit?

1. To sow to the flesh, is to spend our time and money in mere fleshly or sensual gratification. The man that spends his time in irreligious amusements, is sowing to the flesh. He that spends his money and precious moments, in attending the theatre and other similar places of amusements, is sowing to the flesh. He that exerts a vigorous influence in society, is sowing to the flesh. The mother that lavishes her money on her daughter merely to have her shine in society, while she neglects her moral nature, is sowing to the flesh.—That father whose example leads his son into the drinking saloon, or to the card-table, is surely sowing to the flesh. In a word, to spend our time, influence and money, and to use our talents for merely worldly objects and ends, is to sow to the flesh.

2. But to sow to the Spirit, is to use these means and abilities in the spiritual improvement of ourselves and others. That father or mother who teaches his sons, or her daughters to be good, to love God and keep his commandments, is sowing to the Spirit. To spend our time in the service of God according to his word, is to sow to the Spirit. To spend our money in the Bible cause, is giving the bread of life to a perishing world, and to sustain the proclamation of the gospel to the nations of the earth, is to sow to the Spirit.

And now how different is the harvest that each shall reap. The one reaps corruption, which is unprofitable. His end is destruction; banishment from the presence of the Lord and the glory of his power. This is to "labor all our life to reap eternal woe." What an unfortunate choice has such an one made. His time, influence, talents and money have all been spent in vain, and in the morning of great eternity, he gathers nothing but sorrow.

But those who have sowed to the Spirit shall reap life, eternal life. They often have sown in tears, but they shall return with joy, bringing their precious sheaves with them. Then shall we return and discern between the righteous and the wicked, and between him that serveth God, and him that serveth him not. Who can comprehend the words, ETERNAL LIFE?

Let every one apply this subject to himself, and see how he is now sowing. Remember, now is seed time; the great harvest day is coming. Then it will be seen how we have been sowing. Let us not deceive ourselves. God will not be mocked. As we sow, so shall we reap. God has given us fair warning. The time is coming when many will say:

"The harvest is past, and the summer is ended, and I am not saved." May the Lord have mercy on us, and enable us to appreciate this merciful day of our visitation, that we may so live as to secure his approbation in time, and reap life eternal in the future state, is my sincere prayer.—CHRIS. RECORD.

GIFTED HEARER.

My ears had been ringing with commendations of this gifted preacher and that gifted preacher.—And I was glad that there were such, but I could not but think, that a gifted hearer was an object worthy of some notice. I had not heard any commendation sent in this direction, and could not but think this was a gap that ought to be filled. Being acquainted with an interesting specimen, I would say,

1st. That he had the gift of promptness in attending on public worship. He was scrupulously punctual in reaching his seat at the appointed time. You might get a catalogue of loiterers a fathom long in that congregation; but you could not put this man's name on the list without breaking the ninth commandment. I wish that his neighbors had coveted earnestly that excellent gift.

2. But he had another, that of A DEEP AND EARNEST ATTENTION TO THE preacher. Some send their eyes on errands all over the house. They have a pulpit direction now and then, to be sure; but there is not fixedness about them. The new ribbons and feathers, and new comers, and late comers, catch and take up his attention, and the preacher gets only what is not taken up by the feathers, &c.—he seems to be no

more himself or his message either, than a feather to such a hearer. But our gifted friend did not belong to this class. He seemed to think that the preacher had something of importance to say to him, and the preacher was anxious that he should hear it—very anxious; and this made him anxious himself to hear it. And this made him a most serious and earnest listener; and I should like to see the man that would deny that this was an excellent gift.

But he had another still more excellent, he loved and practiced what he heard. Many do not think that it is expected of them that they shall carry anything away of what they hear. But that is a great mistake. They are expected by the preacher, and by that authority under which he acts, to hide the word of God so deeply in their hearts, that they cannot help carrying it away, and cannot help becoming wiser and better for what they hear; some are so much engaged in worldly dreams, while at church, or so drowsy, that the truth can get only to their ears, and not always so far as that. They go home as empty as they came. But the hearer now in my eye, always brought away something from the house of God. He had the gift of giving the truth so cordial a welcome, that like a good angel, it accompained him home, and kindled the fire of love in his soul and wraped, him in its own beautiful robe.

Several things follow from all this.

That gifted preachers are not the only gifted beings in the world. Their endowments may be very valuable, and we may well admire them; but so are gifted hearer's endowments, and they are worthy of honor. And for that reason we remark,—

2. A gifted hearer is a great gift to a preacher. He helps the preacher to some of his gifts. His deep and fixed attention, his devout deportment, and especially the holy and happy influence which the preacher's message exerts upon his heart and life, greatly animate and comfort the preacher. This makes him a better preacher.

3rd A gifted hearer is a great gift to a congregation. He is of great use in leading others to be attentive, devout, and doers of the Word, as well as hearers. He is a living rebuke

to all the irregular, tardy, the drowsy, and the unprofited hearers; hence,

4th. The desire to have gifted preachers should have for its yoke fellow the desire for gifted hearers, We should aim to multiply both classes as fast as we can,

R. MILNE.

PLACE AND IMPORTANCE OF PRAYER,

We have recently had our attention directed to the subject of prayer. We intend at some future time, if we live and the Lord will, to write an article on the offering " of prayer, intercession and thanksgiving," but have not the leisure now to do so, as we would wish. Prayer—not the subject of prayer—is, it must be confessed, entirely too much neglected by our brethren—and sisters too, who have as much occasion to pray as the brethren. And yet it is as positively and urgently commanded and enjoined as any thing else, in the Christian System. How often is it the case, that, not only a day passes in the life of a professing Christian, without prayer; but days and perhaps even weeks sometimes! Brethren, this will never, never do. We can never get to heaven, " At this poor dying rate." If a prayerless Christian is an *anomaly*, a prayerless Christian will never get to heaven! Be assured of this. What! go days and nights, and sometimes even weeks, without communing in pray with that great good and beneficent Being, who is our creator and preserver, our Almighty Father, our kind benefactor—in whom we live, and move, and have our being—who is daily and hourly taking care of us, and showering down His blessings upon us! Let us never close our eyes in sleep at night, without praying to Him, asking His forgiveness for any sins we may have committed, thanking Him for the preservation of our lives, and for His favors, mercies and blessings, and imploring his protection over us during sleep; and when we awake in the morning, we should again commune with Him in prayer, thanking Him for the preservation of our lives during sleep, for the rest of

mind and of body we have enjoyed for all His manifold mercies and blessings, asking His forgiveness, and imploring His protection and favor during the day.

But while *we* have gone to one extreme, in the neglect of prayer, there are those—and a great number of them too, who have gone to the other extreme, in making prayer "every thing," or every thing to depend on prayer—the only *sine qua non* in pardon of sin, and in almost every thing else—to the neglect of other things as essential, and equally important.—The fact is, the Christian religion is a *system* of *means*, adopted to secure certain *ends*; and it will not do to neglect any part or parcel of them. We are not at liberty to take faith, prayer, or any thing else; assign it what position we please; and make every thing to depend upon it. The different principles, ordinances, etc, of the Christian System, are like the different wheels, levers, etc. in machinery. If you take one out, or place it in a position where it does not belong, you derange the whole! The mainspring of a watch is very important, as it moves the whole machinery—all the wheels of the watch. But take it out—sever its connection with the balance; and it becomes useless. What the main-spring is to a watch, *faith is in the* Christian System; and take it out of its connection with repentance, baptism, etc. in short, take "faith alone"—and it is of no more importance, or efficacy, than the main-spring of the watch by itself. But "faith *alone*" suits well the prayerless, godless, do-nothing systems of the day.

The fable of hercules and the wag oner has a go od moral, applicable here. Hercules was a heathen god of strength, on whom they called, when help was needed, to assist them. The wagoner got his wagon stuck in the mud: and, instead of trying to extricate it, fell on his knees, and prayed to Hercules to help him out. The heathen god appeard, as the fable goes, and said to him: "Thou fool, put thy shoulders to the wheel, and then call on Hercules, and he will help thee out. And just as fruitless and unavailing is pr ayer without corresponding offort, and the use of the means which God has commanded and enjoined in His word—that obedience to all His

ordinances and commandments, which He requires.

Let it be remembered that He who commanded faith and enjoined prayer, has also commanded reformation toward God, and baptism in order to the remission of sins. There is just as much Scriptural authority for the latter as for the former. The celebrated Dr. Dwight—a sectarian—could see and acknowledge it; and said that he who understanding the nature and import of baptism, willfully neglects it, will never enter the kingdom of God here or hereafter. And so say we too. Every thing God has commanded must be obeyed; or there is no promise. J. R. H.

CHRISTIAN UNION—A DIALOGUE.

An evening Conversation on Christian Union, between a Methodist, Presbyterian, Quaker, and Titus.

All having convened, Titus said, well brethren, have you any propositions to make that will tend to accomplish so glorious an end as the union of all the lovers of our Lord Jesus?

Methodist. Brethren, this is a subject I have long thought upon, and have prayed for its consummation, and I now propose, as a basis of union, our book of Discipline. I believe it is the nearest right; it is all taken from the scriptures, and no branch of the church of Christ, has prospered and been blessed of the Lord, as have the Methodist.

Presbyterian. Brethren, I have a word to say upon that subject. I cannot agree with brother M., and I propose our Confesion of faith, as the basis of union, for the reason that it is much older than the Creed presented by brother M., and I think much nearer right: it is so decided by some of the best scholars now living. Besides, we never can all unite upon the Methodist Book of Discipline.

M., Nor can we all unite upon your confession of faith. The fact is, some people are very anxious for union, if other people will come to them, and unite on their plan.

Quaker. Friend M, what did thee propose a little while ago? Did thee not propose for every body to come to thee and

unite upon thy discipline? It is very evident, that friends cannot unite on either of thy platforms; we have no use for such guides, the spirit is our guide,

M. It looks as if the spirit was your guide, when you repudiate all the forms of religion, the sacrament of baptism, &c.

Q. Friends are consistent, they believe forms are not essential to salvation, and they dispense with them.

M. But baptism is a plain command of our Lord, and should be attended to.

Q. The baptism of water, thee says, is not essential, and if so, why does thee practice it? Friends are consistent. But, perhaps, thee means the baptism of the Spirit.

M. No, I mean water baptism. We cannot dispense with a plain command of our Lord. It is a sign and seal of our pardon. What do you say bro. P?

P. Baptism is a seal of the covenant of grace.

Q. If that be so, how can thee say it is not essential? for if thee lacks the seal, thee cannot be a covenantee. Thee is very inconsistent!

M. I pity that sort of consistency that leads men to reject the plain teaching of our Lord.

Q. Friend M., does thee think water baptism essential, or does thee think people will be saved without it?

M. Well——I think——the fact is——it is a command.

Q. Thee appears to be a little confused; it is all owing to thy inconsistency.

Titus. Brethren, we have wandered from the subject we met to consider, that of Christian Union.

Q. If we ever unite, we must have something else, as a basis, than that proposed to nigh.t For friend M. and P. neither claim that their platforms are exactly right, each claims that theirs is nearest right, and, that that is nearest right, is not exactly right; so thee sees the dilemma.

M. Never will we all become Quakers, who repudiate all the forms of religion, and yet they are the most formal people that I know anything about. Look at the cut of their coats, &c.

Q. Thee had better look at home, "they that live in glass

houses should never throw stones," Friends are an orderly people. The difference is this, we wait for the Spirit, and thee hallows at the top of thy voice to thy maker. Thee must live a great ways from thy Lord.

T. Brethren this sort of talk is doing no good, I propose that we coufine our remarks more to the subject first proposed.

P. I agree with brother T, we must lay our prejudicies down, if we would accomplish any good. The union of the children of God, would accomplish great good in the world. I often think of what the good old apostle Paul said, when he said, "brethren see that there be no divisions among you." I now see plainly that we can never all be united upon any particular creed.

Q. Friend P, thee now reasons well, and whenever thee is willing to be guided by the Spirit, as friends, thee will unite with the Lord's people,

M. Brethren I move that we adjourn to this night two weeks. Adjourned.

From the American Christian Review.

AN EDUCATED MINISTRY,

"By their fruits you shall know them."—JESUS.

BRO. FRANKLIN—I wish to offer a few thoughts on the subject of what is commonly called "an educated ministry." I am not the advocate of either an educated or of an ignorant ministry. My position is, that a man should be a minister first, and then be either ignorant or wise, in the world's estimation, as the case may be, afterwards.—I think a middle course between ignorance and a finished education, or a collegiate education, is the safest and best. I have no means of ascertaining correctly, but my impression is that Christianity has suffered more from human learning than from ignorance. I believe that every man who preaches the gospel ought first to be a converted man, a changed man in heart and conduct, before he attempts to preach, whether he be ignorant or learned. He ought to know the truth experimentally on his own heart, before he is fit to preach it to others. I received my first impressions on this subject from the old Virginia Baptists, and they are indelible, and will not be easily eradicated.

I am radically opposed to educating men for the gospel ministry, as

we educate men for the law, for medicine, for politics, and for agriculture. I enter my solemn protest against any man's preaching before he gives satisfactory evidence to the congregation of which he is a member, that he is a firm believer in the Lord Jesus Christ, and has been immersed into him, and gives evidence that he is a Christian, and that he desires to devote his life to Jesus Christ, by preaching his gospel to save his fellow men. I have not abandoned the idea of a call to the gospel ministry yet. If a man does not solemnly, in the sight of God, the searcher of all hearts, desire this office, above all others, from pure love to God and man, and a willingness, like Moses, to suffer affliction with the people of God, rather than to enjoy all the honors and profits of this world, he should never engage in this work. Unless the love of God and man is deeply rooted in his soul, and he prefers this work above all others, he will find discouragements enough to drive him from it, if he lives long enough. If men should be proved before they are put into the deacon's office, how much more before they are put into the gospel ministry!

I believe that after a man is put into the gospel ministry by solemn ordination, and then gives it up for any other calling, or by apostasy, that he should never be permitted to return to it, as many do in modern times. After a man proves himself to be a Christian, and to have a desire to preach the gospel, and that he possesses the natural qualifications for a preacher, then for him to acquire all the information from every source he can, is his duty, and it should all be consecrated and devoted to the service of God. The fact that our Savior chose twelve men, of good sense, good natural parts, of integrity, firmness, zeal, benevolence, faith, and devotion to him—of ordinary education in the times in which they lived, and only one learned man for a particular purpose—is a fact of great moment and significance to us, and one which we should never forget. It is as twelve to one—twelve such men to one of human learning. Jesus Christ furnished them with the weapons of the gospel, and they used them; they fought the battles. The General commands, the soldiers do the fighting.

I would no more make human learning a qualification for preaching, than I would beauty or riches a qualification for marriage. The foundation for marriage is the substantial qualities of the parties and their affection for each other. If there are riches or beauty, well and good; or if they acquire riches afterward by industry and economy, well and good. But to say that none shall marry except the rich and beautiful, is a prostitution of the marriage institution—so, to say that none shall preach except learned men, is a profanation of that sacred office.

Another idea of we old Baptists is, that when God needs a learned man to defend his cause, he will call him to do it, as he did Paul in the first century, Waldo in the twelfth century, Wyckliff in the fourteenth

century, Huss and Jerome of the fourteenth century, Tindale of the sixteenth century, Gill and Milton of the seventeenth century, and A. Campbell and B. W. Stone of the nineteenth century. The men who carried out the great Baptist Reformation in my old mother State, Virginia, before and about the time of the American Revolution, were such men as I have described the apostles to be—with the exception of their inspiration and miraculous powers. The men who dug up the New Testament from under the rubbish of the nineteenth century, and brought it to the Temple, crying grace, grace to it, were honest men, men of nerve, bone and sinew; faith, zeal, prudence, courage, common-sense; a good English education, piety, devotion, love to God and man. We do not need human learning now as much as we did before our magazines of learning were opened in the Christian Baptist, Harbinger, Debates, New Translations and periodicals. Each officer and soldier can now furnish himself from these stores.

I must now specify some of the evils which Christianity has suffered from human learning. The apostolic Fathers, Origen, Jerome, Austin, Athanasius, Chrysostom, Tertullian, Cyprian, Ambrose and others, laid the foundation of the mighty superstructure of the temple of errors and corruptions in the Oriental and Occidental schisms in the Greek and Latin sects, deep, strong and almost immovable and indestructible. They are the originators, defenders, perpetuators of the Greek sect, Catholicism, Calvinism and Protestantism of this age, in opposition to the purity and simplicity of the New Institution. A learned man stands at the head of each corps or grand division of error—Martin Luther at the head of faith alone, which supersedes Christian immersion for remission of sins, the promise of the Holy Spirit, and eternal life. John De Corvin, the Frenchman, the retailer of Austin's errors, made out of Paul's argument with the Jews and Gentiles, stands at the head of Calvinism in modern times. A mighty bulwark against the four gospels or Christianity. The Patriarch of Constantinople and his staff at the head of the Greek Church, and the Czar of Russia, the Pope and his learned staff or Cabinet commands the Popish division. Ignatius Loyola commands Jesuitism, and is a dangerous band of guerillas. Mahomet and his hosts stand at the head of Mohommedanism. Swedenborg commands Swedenborgianism. Wesley and his forces defend Methodism. Joe Smith defends Mormonism and his forces. These immense and formidable armaments of learned errorists have done more mischief and injury to Christianity than all the ignoramuses ever did. George Fox commands the Quaker division of error. Jesus Christ and the apostles and the gospel believed and obeyed, and the holy lives of Christians, are an over-match for these terrific and fearful hordes of learned errorists. The Lord of hosts is with us—the God of Jacob is our refuge. If God be for us, who can be against us?

JACOB CREATH.

DESTRUCTIVE FIRE—PIONEER OFFICE DESTROYED—OUR REMOVAL TO CHILLICOTHE, MO.

On Monday morning between 3 and 4 o'clock, January the 11th, 1864, a fire occurred in Trenton, Mo., and among the property destroyed by its ravages, was the press, type, and all the fixtures thereto belonging, on which the *Christian Pioneer* was printed, together with its subscription books, with all the names entered up to that time, and all the books and papers belonging to the office; and also a good stock of paper laid in for the present volume. Having been absent on a preaching tour at Bethany, Mo., the January number was not yet ready to mail, and consequently all our work on it was lost. I took the Hack and came immediately to this place, (Chillicothe,) to make arrangements with the presses here for publishing a few numbers until I could get another office. The gentlemanly proprietors of the three presses then in operation, viz: Messrs. H. S. Harbaugh, of the Chillicothe Constitution, Col. L. J. Eastin, of the Chillicothe Chronicle, and Capt. S. P. Mountain, of the American Union, received me with great kindness and proffered me every assistance within their power to get my paper out. Accordingly I made arrangements to go to work here at once; but in the meantime, through the kindness of the brethren and citizens generally, at Trenton, Chillicothe and Bethany, I have been enabled to buy the office on which the American Union was published, and the Pioneer is now printed on the type of that office, and will hereafter be issued from Chillicothe instead of Trenton.

As my subscription books were lost, I wrote a notice of it and sent it to nearly all of our papers and periodicals, requesting all those who had sent me their names and money for the Pioneer for 1864, for the 4th vol., to immediately send me their names and Post-Office address, again, as I had no other possible means of getting them again. I had the money of all these for the paper, and I wished them to have it; hence, I took this step immediately after the fire. There are some, no doubt, who have failed to see the notice and are wondering what is the reason their paper is so long delayed. I hope,

however, that all will ultimately understand the cause, and that there will be no reflections upon me for the delay. Will each of our readers do me the kindness to speak of this matter whenever and wherever he may meet brethren who have paid me for the paper and are not receiving it. I know that when such understand the cause, they will cease reflecting upon me, and send me their names and Post-office address again.

I feel greatly prostrated under this misfortune, as my office was the only means of support I had for myself and family.—But with profound gratitude to God ,our heavenly father, and thankfulness to the kind brethren and friends who have so generously and freely sympathized with me in giving me substantial aid, I take courage, and assure all that the Pioneer shall go ahead, the Lord being my helper, and to His cause I will devote all the energies and ability I possess. Brethren, when it goes well with you, will you remember me and mine.

The Pioneer has not the circulation it ought to have. Dear reader, will you do me the kindness to send me a few more subscribers ? I will esteem it as an especial favor just at this time. It affords me pleasure to assure you that the Pioneer has given entire satisfaction, as far as I have heard, wherever it has circulated. We are now entering upon the fourth volume, and in the three preceding ones our readers have an earnest of what they may expect in the future. And with the advantages of experience in conducting the preceding ones, I feel assured, the Lord willing, that I shall be able to give ample satisfaction, in the present volume, and, as I humbly trust, to make it a welcome visitor to every reader.

The present number is late in making its appearance, and there may be some objection to so much small type being used, but, brethren, we have done the very best we could. In the purchase we made of the office, there was not large type enough for more than sixteen pages, and possibly not enough for that, and as early as we could get the means, we sent to the Foundry for an additional quantity of type ; and then we had to send for leads and several other articles which was not with the office we bought, and without which we could not

work. In the meantime, while waiting for these articles, we put up a good deal of matter in the small type. But that which may be an objection to some, will be an advantage and a commendation with others, as they get a greater variety, and much more matter than they would have done had we used all large type. We have also to regret the inferior quality of a part of the paper used in this number, and also its deficiency in size. It was the only chance at the time, but we hope to have paper of the proper size by the next number. It may be that we may have to use a coarser article than we wished to do, on account of the very high price of paper. But none of our readers will feel more humbled than ourself on having to use a coarse article, but we shall do the very best we can; and we trust the brethren will do all they can, too, to help us get a better article. We are printing off a large addition of the Pioneer this year. Will the brethren make an active effort to get them off our hands? Every subscriber must commence with the January number, which is now ready, and we are waiting for more subscribers. Shall we have them?

D. T. W.

MISSOURI STATE MEETING.

We are much gratified to learn that Bro. Haley upon consultation with many other brethren, has made an appointment for a State meeting in Mo. We hope that it may be well attended and much good effected through its instrumentality. Read Bro. Haley's letter in another part of this paper copied from the *Review*. The meeting is appointed to begin on Thursday before the second Lord's day in May next, in Chillicothe. The brethren here, are much pleased at the prospect of having the meeting at this place, and have authorized us to say that ample arrangements will be made for the accommodation of all that may be in attendance. We hope that each congregation in the State will make an effort to represent itself at this meeting by letter and messengers, giving

their present number of members, and the number of elders, deacons, and evangelists, with their names; and where they cannot send a messenger, let them send their letter by mail, directed to the "Elders of the Church of Christ at Chillicothe, Livingston county, Mo.," and they will be properly presented at the meeting. We hope the preaching brethren throughout the State will take hold of this matter, and stir up the minds of the brethren that there may be a fair attendance. There is great anxiety felt by brethren in other States to hear from the churches in Mo., and we all feel a mutual interest here, to hear from each other. Brethren, prepare for this meeting, and come up filled with the spirit of Christ, and let us have one good old fashioned meeting, grand and glorious, and long to be remembered. Come, brethren, and let us rejoice and praise God together, for his mercy towards us has been very great.

We invite the preaching brethren from other States to attend and meet with us on this occasion. And we shall be especially gratified to see and meet here at this meeting, our beloved brethren Lard and McGarvey, formerly of Missouri, but now of Kentucky. We hope they will be here if they can possibly do so.

D. T. W.

BRO. MILLIGAN'S APPEAL.

We invite the especial attention of the brethren to Bro. Milligan's appeal for a systematic plan of ecclesiastic finance; or, the New Testament plan of raising and disbursing moneys for all religious and benevolent purposes. It may be that some will object to the proposed plan.—This is natural; we have seldom, if ever, seen a plan for raising money for religious purposes, but some brother was ready to find fault, and we have sometimes thought this fault-finding was more from covetousness than a real desire to do good, and thinking there might be others who

look at the matter as we do, we have always tried to avoid being found on the side of the fault-finder, working against the plans of good and intelligent brethren for doing good. But if any can give us a better plan—one that will work better and effect more good, let him submit it. In the mean time we would urge upon all, the great importance of doing something. Suggesting and debating plans alone—theorizing only as to the best ways and means for raising money, and never raising any, will never amount to anything. Let each remember, that the Lord has said, "It is more blessed to give than to receive." The Lord loves a cheerful giver. It is better to give with the right spirit, upon an objectionable plan, than not to give at all. The earth is the Lord's, and the fulness thereof, and we are not our own, we belong to the Lord, and, as stewards of his, he has entrusted us with the amount of this world's goods that we claim to own, and we shall soon have to give an account to him for the use we make of it. There is no way to avoid with impunity, giving according to what we possess. We have to give. The government demands it of us, and we have to give; and the Lord has ordained that his cause shall be sustained,—that "they who preach the gospel shall live of the gospel"—shall be sustained—that while they administer in spiritual matters, their temporal wants shall be supplied.

A most fearful sin in the church, in the apostles' day, and in it now, is that of covetousness. "Beware of covetousness," says the apostles, for it is idolatry. Let us consider our Lord Jesus Christ, who was rich, yet for our sakes he became poor, that we through his poverty might be made rich. Thousands of our race are perishing for the want of the bread of life. The Lord has given us the means to spread the gospel, to give the people a knowledge of the truth, and an awful reckoning awaits us if we prove recreant to the trust. Let us adopt the best plan we can to effect the greatest amount of good. We ask again a careful reading of Bro. Milligan's appeal.

D. T. W

For the Pioneer.

THE NEW TRANSLATION.

Having carefully and critically examined some of the most difficult and interesting portions of the New Translation, soon to be published by Eld. H. T. Anderson, I have no hesitation in saying,that it will be a most valuable contribution to our religious literature. The learned and famous author has,by a long and most intimate acquaintance with the Living Oracles, imbibed much of their spirit, and become very familiar with all their Greek and Hebrew idioms. And hence he has generally succeeded well in all his attempts as a translator of the Sacred writings. The thoughts of the inspired text, are in the main very clearly conceived, and very happily expressed.

It therefore gives me pleasure to recommend the New Translation to all students of the Bible. As a mere work of reference, it is worth double the required price to any one who wants to understand the Living Oracles; and especially to those who are acquainted with the original Greek.

The work is now in the hands of the publisher; and will soon be issued at **two dollars** a copy. Let all them who desire to have it, or to aid in its circulation, send on their names and subscriptions to Bro. Benj. Franklin *immediately*. It should be in every family library, and freely circulated among the reading public generally.

R. MILLIGAN.

HARRODSBURG, Ky. Dec., 18th,1863,

LETTER FROM ELDER R. MILNE TO THE BRETHREN COMPOSING DISTRICT NO. 2. KANSAS.

OLATHE, Kansas Jan. 2 1864,

BROTHER WRIGHT: Permit me, in love to the cause of my blessed Lord and an ardent desire for the salvation of sinners, to adress a few lines, through the Pioneer, to our beloved brethren scattered throughout the counties of Bourbon, Lynn, Miama, Johnson, Franklin, Douglass and Anderson, composing Diststrict No 2.

Dear brethren in the Lord, our next District meeting will commence at 1, o'clock P. M., on Thursday before the last Lord's day in February next, in Garnett, Anderson county, where we most sincerely invite all the brethren in this District to represent themselves by letter and messenger, and if you cannot send messengers, send in your letters. Direct them to Elders of the of the Church of Christ, in Garnett and they will be attended to. Send your number, increase and decrease for he last year, and your officers; also, send in money or pledge what you are willing to contribute for the support of the Gospel. The brethren who represented themselves last year did well and commenced a good work in the above counties, and I DO HOPE we will have a full representation at our next meeting, and our means much increased, and that we will not relax our energies until every nook and corner of our district shall havo the pure and unadulterated light of the gospel.

Hoping you will report promptly in action to the above call, I subscribe myself, your affectionate brother in Christ.

R. MILNE.

Evangelist for District No. 2.

MEETING AT BETHANY, MO.

On Christmas evening, Bro. Benjamin Lockhart, of Trentoh, Mo., and myself, commenced a meeting at Bethany, in Harrison county, Mo. After the meeting had progressed about ten days, I had to leave for home, and Bro. Lockhart continued on something like a week longer; during the entire meeting there were 51 additions to the church, mostly by confession and baptism. The brethren and sisters were much encouraged, and we think much good was effected by the meeting. Considering the unprecedented coldness of the weather, for this country, at the time, this success of the truth may be considered very great. To the Lord be all the praise. There has never been a time in this country when the people generally were so ready to hear and obey the truth as there is now. The harvest is truly great, but the laborers are few. Every brother and sister can do something to give the people a knowledge of the truth. Those who cannot preach the word from the stand, can help sustain those who are doing it; and they ought to do so.

We enjoyed our visit to Bethany very much, indeed. A more kind, liberal, devoted and zealous brotherhood we have seldom met with anywhere. They are truly a noble band worthy of all praise. We had the pleasure during the meeting of making the acquaintance of Bro. J. C. Howell, a graduate of Bethany College, Va., and who is now the Principal in the BETHANY COLLEGIATE INSTITUTE, at Bethany, Mo., founded, as our readers will remember, through the labors of our most estimable, zealous, and talented brother, W. D. Stewart, now deceased. The brethren were fortunate in getting brother Howell to take charge of their school after brother Stewart's death. "He is the right man in the right place," and under his able and judicious management, the Institute is bound to flourish. We also made the acquaintance of brother E. C. Towne, who is teaching a school some five or six miles north of Bethany, and preaching to acceptance and success among the brethren in the country every Lord's day. We were also much gratified to meet here our old fellow-laborers in the gospel, Eld's. J. S. Allen, L. T. Morris and E. Stewart, with whom we have been acquainted for many years. These devoted brethren are still firm and zealous for the cause of Christ which they have so long advocated. May the Lord bless them and make their labors still more abundantly useful. D. T. W.

CORRESPONDENCE.

ALBIA, IOWA, Dec. 28th, 1863.

BELOVED BROTHER WRIGHT: Ere this reaches you, another year of our pilgrimage will have rolled its ample rounds, with all its joys and with its sorrows. I now address a congregation, but I see some of the sorrowing ones! Oh, there are so many clad in mourning!—How many widows and orphans have been made in the last year!—O, what sufferings are brought upon us! Bro. Wright, it seems to me that the sun is being darkened, and the stars are falling, and earthquakes are being felt, and the powers of heaven shaken! Oh, what manner of persons ought we to be in all our deportment. May God give us grace and strength to withstand all the fiery darts of the wicked one.

Bro. W. when I look back upon my last year's labor, I see many defects in almost everything I have done. I have preached nearly every Lord's day, while I have been engaged in other matters through the week. My preaching has been entirely to the brethren. O, if we can, through the help of God, only keep the old ship of Zion above the waters till this mighty storm is over, we will have a glorious time I know the church will stand, for Jesus says the gates of Hades shall

not prevail against it. But alas, I fear that many will step overboard and be lost forever. O, Lord, save us or we perish.

Bro. W., you are a stranger in the flesh to me; but I love you for the work's sake. I love you, because you love the Lord. If I would judge you to be an aged man. In a few months I will be sixty. Let us labor on, and fight the good fight of faith. Our warfare will soon be over. Lord help us to be faithful till death.

R. GARRIOTT.

REMARKS: Dear Bro. Garriot, please accept my thanks for this kind letter, and for the subscription and money accompanying it. I have been the subject of misfortune in losing my office and the valuable part of my library. I miss my books very much. Through the kindness of brethren and friends, I have been enabled to purchase another office, from which I am now publishing the Pioneer. But I am yet greatly prostrated, and will esteem it as an especial favor if you will use a little extra efforts at this time to send me new subscribers. Every brother can help me in this way, and do good at the same time. Please remember the Pioneer where you labor; and may the Lord give you success.

D. T. W.

REPORTS FROM THE BRETHREN.

BRO. D. T. WRIGHT: At a protracted meeting embracing the second Lord's day in August, at New Bethel congregation, eight were added; and on Wednesday and Thursday following, at Pleasant Hill congregation, there were three added; and at Little Creek congregation, embracing the 3rd and 4th Lord's day's in August, forty-four were added, mostly by confession and baptism. Bros. M. H. Watson of Illinois, and W. W. Watson, of Iowa, were the laborers together with ourself.

JAMES C. WATSON.

HARRISON COUNTY, Mo., Dec. 21st, 1863.

BRO. WRIGHT: I have obtained a few subscribers for the Pioneer, and I hasten to forward you their names. * * * The cause of Christiatity is prospering in this vicinity; and I may say on the Pacific coast also, for which the Lord be praised. The Christian Pioneer is generally liked wherever it has been introduced.

Yours in Christ,

FREDERICK MASCHER.

SILVERTON, OREGON, Dec. 21, 1863.

P. S.—Bro. Thomas J. Wilcox wishes to be remembered to John R. Howard. They were once brother members of Liberty Church, in Christian county, Ky.

F. M.

DEAR BRO. WRIGHT: I wish to encourage the brethren by giving you the result of a meeting held at Walnut City Church, by Bro. Buckhanan, our district Evangelist, commencing on Friday before the first Lord's day in this month, and the result was 55 additions to the Church; 39 from the world, 6 from the Methodist, 1 from the Baptist, 2 from the United Brethren and 2 by commendation. The brethren were very much strengthened, and truly we had a time of refreshing from the presence of the Lord. The most of those that joined were young persons. Dear brethren, let us pray that they may not enter into temptation; that they may add to their faith all those heavenly graces that the apostle Peter speaks of, so they may have an abundant entrance ministered to them into the everlasting Kingdom of God. May the Lord keep us all faithful.

Yours in the one hope,

J. C. SEVY.

WALNUT CITY, Iowa, Dec. 16, 1863.

ELDER D. T. WRIGHT—DEAR BRO.: I closed a meeting of several days at Middlebury, Mercer county, Mo., on the last day of January, 1864, which resulted in stirring up and uniting all the brethren of that vicinity, in the work of the Lord, for they had ceased meeting entirely since the commencement of our national difficulties;—also, there were added to their number, by confession and immersion, forty-one, (41) and from other denominations that had been previously immersed, ten, (10) making in all added to that congregation fifty-one, (51). To the Lord be all praise and honor. The harvest is great and the laborers few. Let us not cease to preach the gospel, and warn sinners to flee the wrath to come. Yours in the one hope,

BENJAMIN LOCKHART.

TRENTON, Mo., Feb. 8th, 1864.

XENIA, Kansas, Jan. 2, 1864.

BROTHER WRIGHT: As a church we are prospering in Kansas. During the last quater, we had thirty-five additions and the church was much built up and established in the truth, for which we praise the Lord. Yours truly,

R. MILNE.

OBITUARY.

Died, near Lindley, Mo., at the house of Uriah Humphreys. on the 13th day of Nov. 1863, Catharine Duffield, wife of Samuel Duffield, aged 23 years and 14 days.

The deceasd was a consistent and devoted christian ; and a most kind and affectionate wife. I have been acquainted with her for many years, both as a dutiful and proficient student at my school when I was teaching, and as an active and efficient member of the Church of Christ at Lindley. And when I say that she was universally loved by all who knew her, I only state what is true, as every citizen about Lindley will bear me witness. But she is gone, and the Spirt says, "blessed are the dead that die in the Lord, for they rest fro n their labors and their wo ks do follow them."

Bro. Samuel Duffield who is now in the 1st Cav. M. S. M. sent me an obituary notice of her death, but not reaching me in time for the Decr. no., it was lost at Trenton with the burning of my office, and I give the above myself, as due to her memory.

May the Lord sustain and comfort our dear brother under this sad bereavement.

D. T. W.

"PIECES SAVED,"

☞ We call attention to Eld. B. K. Smith's prospectus for publishing a book of about 360 duodecimo pages, entitled "The Pieces Saved." It will no doubt be an able an interesting work, and very cheap at $1 50 per copy, considering the high price of book materials. Bro. Smith is so extensively and favorably known among the brethren, as one of our most intelligent, able and talented preachers and writers, that he needs no commendation from our pen. He is now well advanced in years, and it is a sufficient commendation of the proposed work, to know that he has selected and preserved the pieces himself, on account of the merit and interest they possess.— Will the brethren get up large clubs of subscribers for the work, and let Bro. S. hear from them early, that he may make immediate arrangements for publishing the book?

ELDER BENJAMIN LOCKHART.

Elder Benj. Lockhart, late of Ohio, but now near Trenton, Mo., is our authorized agent for the Pioneer, to solicit subscribers and money for the paper, wherever he may travel.

And we would here take occasion to congratulate the brethren in this part of the State, (Mo.) upon their acquisition of this most truly able and devoted brother. We have not had a more active, zealous, and efficient preacher in this part of the State in my recollection. He is an able, firm, safe, and zealous brother, and we take pleasure in commending him as such to the brethren. His labors are being rewarded with great success wherever he preaches.

D. T. W.

CHRISTIAN PIONEER,

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

VOL. IV.] CHILLICOTHE, MO., FEB. & MARCH, 1864. [Nos. 2. & 3.

THE CHRISTIAN SOLDIER,
PART 1.

Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of of this world, against spiritual wicked ness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.—EPH. vi. 10—13.

At the present time, when our country is engaged in a great civil *war*; when you see officers and soldiers almost every where you go ; when on all sides you hear the notes of military preperation, and the tramp of soldiers, marching to and fro ; when you hear the sound of the feet of the war-horse, prancing beneath his armed rider ; when you you can often bear or read of nothing but the movements of hostile armies, and the news of victory or defeat, when military matters seem to engross almost every thing else ; at such

a time, we say, the contemplation of the Christian as a soldier of the Lord Jesus Christ, and of the Church as the army of the faithful, is peculiarly striking and interesting to the mind of the reader. And in the use of the illustration; we find that we have in the text we have quoted as well as elswhere, divine authority—that of the Bible itself.

We find that the apostles, in their discourses and writings, as well as the Savior of mankind Himself when on earth, drew *illustrations* from the occupations and employments of men, in almost everything inwhich they were engaged. The vineyard, the farmer, the house-holder, the shepherd, the hirer of labor, the money lender, the king and kingdom, the Grecian games, the soldier, etc. all formed subjects of illustration with them, with which to enforce and impress their teaching. The reason of this, and of the use of *parables* by our Savior, in his teaching while on earth, is obvious. Illustrations, such as used by them, have a more striking effect upon the mind, and produce a deeper, and make a more lasting impression upon it, than mere didactic teaching. They are like *pictures*, in a pictorial book. Indeed they are *word pictures* which paint the image upon the *mind*, as the real picture does upon the eye. Our Savior gives the reason why he used them. It was in consequence of the obtuseness of the minds of the Jews, rendered so by their traditions and other circumstances of a worldly and temporal character which had caused them to regard the coming and expectant kingdom of heaven or of the Messiah, little more than a splendid secular state of dominion, of prosperity and happiness; in which they were to be exalted above all the nations of the earth: "Therefore speak I to them in *parables*: because they seeing see not; and hearing they hear not; neither do they understand. * * * * For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them."

With these examples of illustration, by our Savior and his inspired apostles, before us, we feel authorized in the employment of similar illustrations; particularly as the

minds of so many people of the present day, are as much blinded by sectarian traditions and other kindred circumstances, their ears as dull of hearing, and their mental faculties as obtuse, as were those of the Jews, in the time of the Savior. But in using such illustrations, we must be careful not to "strain the figure," as it is termed: that is, to attempt to make it fit the object in every point and quality the illustration possesses. There are certain points of resemblance between the illustration and the object for which it is used; and beyond these its use would be "straining the figure." Another as great, if not worse, error than this, is that of making illustrations of things in the Bible, that were never intended as such by the sacred writers; and which has led to that most pernicious practice of the sect of professing Christians. It is the practice of what is termed "Spiritualizing" the Scriptures; which had its origin early in the "History of the Church;" and which has probably done more mischief to the Christian Religion, than almost every thing else combined together.

With these warnings, precautions, and introductory remarks, we proceed to the discussion of our subject. In doing this, that our illustration may properly apply and have its full force and effect, we must first place before our minds the organization of an army, according to modern principles, usages, military law, and army regulations; being careful to use the illustration only in such points as we shall find it to fit.

In this view of the illustration, we shall find, that there is, first, the commander-in-chief of the army; then, the Officers under him and their subordinates; and, lastly, the soldiers composing the army, their enlisting or becoming such, formation into an army, the bounty money, discipline, implements of warfare, the conflict, the enemies with which he has to contend, etc. These will embrace the principle points in our illustration; though we may not use them exactly in this order.

Now our Generalissimo, or the commander-in-chief of

the Christian Army, is the LORD JESUS CHRIST, who is termed, in the New Testament, "the Captain of our Salvation," "in bringing many sons unto glory," and as "made perfect through sufferings." We find that his descent and parentage are such as no other being, in human form, ever upon earth, can claim; being the SON, and "the only begotten Son of God," our great Creator and Preserver; "in whom we live, and move, and have our being," the Upholder and Sustainer of the universe. We find that He is of royal descent and character, being "King of kings and Lord of lords; the Heir of all things," of the Universe,of God and all it contains; that by Him and for Him were all things made, and by him they consist; that He is "the Alpha and Omega, the beginning and the end, the first and the last;" and "holds the keys of death and hades."

He has shown Himself to be fully competent for our commander-in-chief and the great Captain of our salvation. Compared with Him, all human Kings, Emperors and Commanders,dwindle into insignifficancy and nothingness. He achieved a victory, compared with which, all human triumphs, however great and splendid, sink into insignificant nothingness and contempt! Where is Alexander, mis-called the great?—where is Julius Cesar, the great Roman conqueror?—where, Charles XII. of Sweden, and his mighty military opponent, Peter of Russia, also miscalled the great?—where Frederic "the Great" of Russia? —where, Napolian Buonapart, who waded through slaughter to a throne," and at whose name all Europe trembled? Where are all these mighty men of war,their commanders, and their mighty armies, which caused the very earth to tremble beneath their tread? Ah, where are they?—echo answers, where? Ask History, and she will tell you, that they are dead, DEAD, DEAD?

They and their mighty victories gone,
And Death in triumph left alone!

There was a mightier conqueror than any of them; and that conqueror was Death! Before his iron scepter and stern

decree, they all had to bow! For four thousand years, Death held universal sway over mankind, with but two solitary exceptions, Enoch before the Deluge, and Elijah after, who were translated to heaven without tasting death. But the Lord Jesus Christ *conquered* Death! He conquered him who had conquered all these mighty commanders and their armies; and achieved a victory as far surpassing any human victory, as eternity itself surpasses the brief span of time! He first conquered the Devil in all his temptations; and then rising victorious over the grave as a Mighty conqueror, he took the glorious lamp of immortality and eternal life, and descending into the dark and gloomy caverns of the tomb, He irradiated them with its light! He seized the iron bars of Death, tore them asunder, and threw wide open the portals into the eternal world! Such is the character of our Great Captain and commander-in-chief; and the victory He achieved over Death. He conquered Death himself, and the Devil who had the power over Death; and stands forth a triumphant conqueror over all things—over Death, and hades, and the grave!—with all things at His command!

Let us now, before taking up the subject of the subordinate commanders under the great Captain of our salvation, discuss that of becoming a soldier in his army. To carry on the analogy as there are certain qualifications required in order to become a soldier in the armies of our country; so there are as to becoming a soldier in the army of the Lord Jesus Christ. As, in order to become a soldier in the armies of our country, a man must be of a certain age, must be able-bodied etc. so, in order to become a soldier of Christ, a person must be of mature years, or have come to the age of moral responsibility, or accountability. He must believe on the Lord Jesus Christ with all the heart and repent of, and reform from, his sins. As the earthly soldier must take the Oath of Allegiance to his Government; so must the recruit or soldier of Christ, the believing penitent, make an open public confession with the mouth, that "Jesus Christ is the Son of God." Hence the apostle says: "If thou

shalt confess with thy mouth the Lord Jesus,[that Jesus is Lord or the Son of God,]and believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, [justification from sin,] and with the mouth confession is made unto salvation [from sin]." As there must then be the act of enlistment, in the case of the earthly soldier; so must the subject or recruit who would become a soldier of Christ, be buried with Christ in baptism; and thus "put on Christ," and become a soldier of His Army. And as the secular soldier then receives the bounty money; so the Christian soldier receives the Holy Spirit as an "earnest of the promised inheritance." And as the secular soldier then enters the army of his country; so the Christian soldier then enters the army of the faithful—of the Lord Jesus Christ. Such thus far is the analogy between the two.

We come next to the officers of this Heavenly army; generally termed "church officers;" and here we will find that the analogy holds equally as well. We find three classes of these, as follows;

1. *Recruting Officers.*—As in our secular armies, there are "recruting officers," whose business is to enlist all the men they can, possesing the proper qualifications to make a good soldier; keep the ranks filled up, etc. so we have recruting officers, belonging to the Army of our Heavenly King, whose business it is to enlist recruits into it, form them into companies, etc. These are the Evangelists whose business it is, to enlist by baptism all believeing penitents, who wish to become Christian soldiers, or members of the church; to form these into companies or congregations; to set these into order by the appointment and ordination of the proper church officers," etc.

2. *The commanding Officers.*—These are the Bishops or Elders, who, when properly appointed and ordained, are the ruling or commanding officers of the Christian Church, or Army of Christ, under the Great captain of

our salvation. It is not their business to make laws or commands; but to rule the congregations over which they are appointed; carry the laws and commands of the King, made by his inspired apostles, and on reccord in the Statute book, or the Army regulations and Tactics, into execution; to train and discipline the Chirstian Soldiers and prepare them to fight the battles of our King, so that they can triumph over the enemy, and acquire that character, which shall fit them for Heaven.

3. *The Subordinate Officers.*—As there are subordinate officers in an army, as Sergants, Orderlies, etc. whose business it is to carry into execution the orders of the superior officers when necessary and in accordance with the Book of Tactics and Discipline, to attend to details connected with the army, and temporalities of that character; so there are subordinates belonging to the Christian Church, as the Deacons and Deaconesses; whose business it is to attend to the temporalities and details of the Church; to carry into execution, when necessary, the orders and commands of the General-in-chief and his officers, as far as the Book requires them to do so.

In the regular armies of this world, in "civilized countries," we find that, after soldiers are enlisted, and have taken the oath of allegiance, they are formed into companies, battalions, regiments, corps, divisions, etc. for the purpose of training and discipline; to form the character of the soldiers, and enable them to combat successfully with the enemy, whether acting on the offensive or defensive, whether singly or combined into an army, whether waging war for conquest or in their own defense. So in the Army of the Lord Jesus Christ, the "Church-general," for proper discipline, training and government, so as to enable the Christian Soldiers to form the necessary character, and one that shall fit them for Heaven, they are formed into congregations, which, like the companies of secular army, can act in co-operation, as a battalion of soldiers; or on a larger scale as regiments, corps, and divisions.

It may perhaps be enquired here, what place do the apostles occupy, in our analogy? This can be easily answered. They occupy the same position in it as did the members of the convention that framed the constitution of the United States, and of Congress that made, and make the laws; with this exception, that there is no constitutional, or law-making power, in the Christian Church. Indeed, this part of our analogy would preclude that; as, when the apostles died, their office expired with them; and they left no successors on earth.

We have this constitution and all these laws in their writings; and in those of the "evangelists," (as Mark and Luke are termed;) in the New Testament; and those who are so *presumptuous* as to enter upon the work of making a constitution or laws for the Church, incur the awful malediction of Heaven, for preaching another gospel; or adding to, and taking from, the word of God!

While on these points, we are reminded of another analogy—that of the book of Army Regulations and Military Tactics. The BIBLE is to the Christian Soldier, what these are to the secular soldier; where we can find every thing necessary on these subjects.

But in order to be a good Christian officer or soldier, this Book must be well studied, and its articles constantly consulted and referred to, on all occassions of duty and discipline. Indeed it is the Christian soldier's "Manual," or Hand book, that he should always have by him, or at hand; and which he is, as much as possible, to commit to his memory; as the good officer and soldier of a secular army endeavors to put into his mind, and make himself as familiar as possible, with the army regulations as military tactics.

Having pursued our analogy thus far, for fear of making this article too long, we reserve the balance for other parts.

J. R. H.

THE ADVERSARIES OF THE BIBLE. ANCIENT AND MODERN.

The Bible, whether true or false, is the most extraordinary book in this world. It has more enemies and friends than any other book. It has elicited more opposition than all other books. It has been better abused than oll other books.

If any other book had been perverted as often as this has been to every purpose, good and bad, it would not have commanded the respect of mankind as this does; it would have been dead and forgotten long since. But after all that has been said and done against it, it still lives, and is quite respectable to day. It is probably read more than all other books, and for every motive that can induce people to read a book. It is quoted to prove every faith, practice, religion, superstition, notion, whim, caprice and heresy that ever was propagated or imagined by the sons of men. If it did prove *all* that its pretended friends say it does prove, it would be still more extraordinary than it is. I could more easily believe all the fables of Æsop, the Koran, the Talmud, the Apocripha and Shaster were inspired, than I could believe that the Bible authorizes all the sects and opinions in Christendom, ancient and modern.

The preservation of the Bible, under this mighty, enormous load of corruptions and sins of every hue which are attributed to it, is as wonderful as its origin. If the old serpent was the author of this book, as many profess to believe, that subtle old serpent would never have taken so many pains to destroy his own work; he is more consistent than to fight against himself; he would never have shown such despite to his own work, nor have take so much pains to prevail on people not to read them, nor to persuade people to extirpate them —wherefore he is not the author of this marvelous book; whoever else may be, he is not. The awful judgments of God on such as have despised this book, and have strove to

root it out of the world, deserve regard, and is a proof of their Divine authority.

Antiochus Epiphanes, a king of Syria, cut to pieces the copies of the book of the law wherever he found them and burnt them, and put to death all with whom they were found, or who observed the law of Moses, 1 Maccabees i: 59, 60. The hand of God and his displeasure was very remarkable against him—he died of a violent disorder in his bowels, his body was covered with worms, his flesh flaked off, and was attended with an intolerable stench. 1 Macc. vi: 8; 2 Macc. v: 9.

Dioclesian, the Roman Emperor, by an edict ordered all the sacred books to be burnt, that if possible, he might root out Christianity from the world. Eusebius' Ecclesiastical History, 50–8–c. 2. This tyrant and persecutor lived in continual fear of thunder, and his palace was burnt down with lightning; and because he could not accomplish his design to destroy the Christian religion by burning the sacred books, through madness and despair, in the hight of his imperial glory, he abdicated the empire, and retired to a private life, and at last poisoned himself.

The first showed despite to the books of the Old Testament; the latter to the books of the New Testament; and God highly resented the malice of both of them, whereby he showed himself to be the author of this strange book. Magdeburg's History, Cent. 4, c. 16, col. 909. Aurel Victor Epitome in Dioclesian.

Let the above suffice for the ancient adversaries of the Bible. Let us now notice the Hero of Modern Infidels, Voltaire. Will any man say, let me die the death of Voltaire, and let my last end be like his? During his last visit to Paris when his triumph was complete, and he was afraid that he should die with glory, amidst the acclamations of an infuriated theater, he was struck by the hand of God, and fated to make a very different termination of his career. In the midst of his triumhs, a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot and Marmontel hastened to support his resolution in his last moments, but were

only witnesses to their mutual ignominy, as well as to his own. Rage, remorse, reproach and blasphemy, all accompany and characterize the long agony of the dying atheist. On his return from the theater and amidst the toils, he was resuming to acquire fresh applause, Voltaire was warned that the long career of his impiety was drawing to a close. In spite of all the sophisters flocking around him, in the first days of his illness he gave signs of his wishing to return to the God whom he had so often blasphemed. His danger increasing, he wrote the following note to the Abbe Gaultier: You had promised me, Sir, to come and hear me. I entreat, you would tak the trouble of calling on me as soon as possible. Signed Voltaire, Paris, the 26th of February, 1778. A few days after, he wrote the following declaration, in the presence of the Abbe Gaultier, the Abbe Mignot and the Marquis de Villevisille, copied from the minutes deposited with Mr. Moinet, notary at Paris: "I, the underwritten, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev., the Rector of Sulpice, having been pleased to add to his good works, to send to me the Abbe Gaultier, I confessed to him; and if it please God to dispose of me, I die in the church in which I was born; hoping that the Divine Mercy will deign to pardon me my faults. Second of March, 1778; Signed Voltaire, in the presence of the Abbe Mignot, my nephew, and the Marquis de Villevisille, my friends." After the two witnesses had signed this declaration, Voltaire added the words, copied from the same minutes: The Abbe Gaultier, my confessor, having apprised me that it was said among a certain set of people, that I should protest against everything I did at my death, I declare that I never made such a speech, and that it is an old jest, attributed long since to many of the learned, more enlightened than I am. This declaration is also signed by the Marquis de Villevisille, to whom eleven years before, Voltaire wrote: Conceal your march from the enemy, in your endeavors to crush the Wretch. For

many years Voltaire had been accustomed to call our blessed Savior the Wretch. As the conspirators approached him he would curse them, and exclam: "Retire! It is you that have brought me to my present state. Begone! I could have done without you all, but you could not exist without me. And what a wretched glory you have procured me!" They could hear him in plaintive accents cry out,—"Oh Christ! Oh, Jesus Christ!" And then complain that he was abandoned by God and man. Mr. Tranchier, calling to administer relief, thunderstruck, retired, declaring the death of the impious man to be terrible indeed. The pride of the conspirators would willing have suppressed these declarations, but it was in vain. The Mareschal de Richlieu fled from the bedside, declaring it to be a sight too terrible to be sustained; and Mr. Tranchier, that the furies of Orestes could give but a faint idea of those of Voltaire." Simpson's Plea, pp. 30–1–2–3.

The last days of David Hume were spent in playing at whist, in cracking his jokes about Charon and his boat, and in reading Lucien, and other entertaining books. This was a consummatum est worthy of a clever fellow, whose conscience was seared as with a hot iron. He owned that he had never read the New Testament with attention.—He had a vanity in being thought "easy." May God deliver us all from Infidelity.

Yours truly, J. CREATH.

THE MIDWAY QUESTION—BOOK.

The above is the title of a work recently compiled for the use and benefit of the Female Orphan School at Midway Ky. but suited to School Sunday-School, and family instruction It is published at the expense of the Trustees of the Orphan School, and all the profits of the sales will be devoted to the education of desutute orphan girls.

The present volume embraces synoptical questions chiefly

on Matthew, Mark, and Luke, aiming to set forth connectedly the life of Jesus as furnished by these three writers. It is presented to the brethren somewhat as an experiment, and has not, therefore, been stereotyped, The Trustees and the Author both desire the brethren to make use of it, to observe carefully all its deficiences, and to report them to the Author with a view to the perfecting of the work for another edition. It is the intention of the Trustees to obtain a complete series of question-books on all the portions of Scripture suitable for the instruction of children, and as near perfect in their kind as possible. I hope, therefore, that all brethren interested in the noble work of giving religious instruction to children will lend a helping hand in the matter, and after testing the book by actual use, will communicate either to myself or to Bro. W. F. Patterson of Midway Ky. all the suggestions that occur to them as important.

Below the reader will find the Preface to the volume, and a specimen Lesson, by the examination of which the character of the work will be still better understood.

The work will be sent by mail or express, *all charges paid*, at the invariable rate of 15 cts *per copy*. It contains 159 pages, and 52 Lessons. All orders to be addressed to FRANKLIN & RICE, Cincinnati, Ohio.

J. W. McGARVEY.

Lexington, Ky. January, 1864,

PREFACE.

If all who were called upon to teach the Scriptures were experienced and skillful teachers, and all their pupils were trained to the proper method of studying the scriptures, there would be no use for Question-Books. But the majority of our Sunday-School teachers, and many of those who are disposed to teach the Scriptures in common schools and families, are unskilled and inexperienced. To all such, a well arranged series of questions on the text, is an invaluable guide. To the great mass of pupils, it is still more valuable; for without some such guidance they know not how to prepare a lesson, and consequently all they learn, as a general rule, is what they learn in class, This, in the case of Sunday School pupils, who are under the instruc-on of their teachers but a few moments once a week, amounts to bu

little. By the aid of a good series of questions, however, they can make themselves entirely familiar with a passage during the week, and come together on the Lord's day to recite what they have learned, rather than to read a few verses, and gain a vague idea of leading facts.

The objections to the Question-Books of the American Sunday School Union, are chiefly these: 1st, They fail to give that connected view of the subject matter without which the understanding can not grasp it, nor the memory retain it. 2d, They teach erroneous ideas, especially upon the subjects of conversion and of spiritual influences. The questions in this volume are carefully guarded against incorrect or even uncertain teaching, and they are so framed as to present to the pupil a connected view of the details in each distinct section of the narrative, and of the connection of time and place between the different events. The questions at the close of each lesson, marked REVIEW, are designed to call forth from the pupil, a connected statement of all the details embraced by the more minute questions on the same paragraph. No lesson should be considered well mastered until these questions can be answered in full. I would advise teachers to make every fifth recitation consist in answering minutely the Review questions of the preceding four lessons. These questions will be found sufficient also, for the final review, and for examinations. The object, indeed, of the more minute questions, is to enable the pupil to give the more comprehensive statements required by those marked REVIEW. The teacher should never lose sight of this fact. When this end is accomplished, and not till then, the subject will be in the mind in such a shape that the memory can easily retain it.

Some of the following questions are shaped with a view to impressing upon the heart of the pupil the practical lesson taught in the text, and some remarks are inserted for the same purpose. Let no teacher, however, suppose that all is done in this respect that should be done; but let each endeavor to press home upon the conscience and the heart, every sentiment embodied in the text, and take advantage of every incident, to inspire in the pupil religious emotions. This can be done far more effectually by the living teacher, with a personal knowledge of each pupil, and with their glowing countenances immediately before him, than can be done by any author through the printed page.

This little work was undertaken at the request of the Trustees of the Kentucky Female Orphan School, who felt the need of such a work in their school, and the profits of the sale will be appropriated by them to the noble work of educating orphan girls for usefulness in the church and in society. It is their design to secure a work of the kind as nearly perfect in its adaptation as possible, and to this end future and more extensive labors are contemplated. The present vol-

ume is designed in part as an experiment, by the trial of which it is hoped that future volumes and future editions of this may be greatly improved. In the preparation of it the author has kept before his mind a class of pupils from twelve to fifteen years of age. If the lessons are found too long for younger pupils, they can be divided; and if any of the questions are too difficult for young classes, they may be omitted until the volume is reviewed, when a broader comprehension of the whole subject will enable them to better understand every difficult passage.

There is no duty more strongly enjoined upon parents both by the impulses of paternal affection, and the authority of God's word, than the religious education of their children. At the same time there is no true method of religious education other than careful instruction in the word of God. Every event in the life of Jesus, and every word that fell from his lips should be made familiar to every child of religious parentage, and to all others within the reach of the churches of Christ. This is not only a high and holy duty, but it presents the most promising field of usefulness accessible to private members of the church. Here an influence can be exerted by any disciple of ordinary intelligence, which will be prolific of blessings to the church and to the world in subsequent years. If such may be the beneficent results of the labors of parents and Sunday school teachers, what shall be said of the religious teacher of common schools, who has young and tender hearts in his presence every day of the week, and can exert an almost unlimited influence over their religious character. The word of God carefully and thoroughly taught in such schools will accomplish incalculable good, without admixture of evil; and at the same time will be found the most powerful instrument for enforcing good discipline. Let every teacher, therefore, who desires to discharge the most weighty responsibilty belonging to his position, make the Bible a daily study with all the school, and enforce with pious zeal all its heavenly precepts. The highest honor that can be attained by any teacher, is to be found in the religious character and scriptural intelligence of the pupils who pass from under his hands.

With these few suggestions, to which the earnest attention of every teacher is solicited, this little volume, which is the result of much study, and no little experience in teaching the word of God, is submitted to the lovers of God's truth, and the faithful few who are engaged in the religious instruction of youth, with the humble hope that it may facilitate their holy labors. All such are greeted as fellow-laborers in the Lord's vineyard by the

AUTHOR.

LEXINGTON, KY., Aug., 1863.

MIDWAY QUESTION BOOK.—LESSON III.

Childhood of Jesus.

MAT. I. (1-17) 1-2. From whom does Matthew trace the descent of Jesus? To whom does Luke trace his ancestry back? *See Luke* iii. 38. There is a difference between the names given by Matthew and those given by Luke. How do you account for it? *Ans.* Matthew traces his genealogy back through his grand-father Jacob, the father of Joseph, (*verse* 16) and Luke traces it through his other grand-father Heli, who was Joseph's father-in-law, and Mary's father. (*Luke* iii. 33.) 17. How many generations were there in all from Abraham to Christ?

MAT. II. (1-6) 1-2. What is said of the wise men from the east? From the question of these men, what do you learn that Jesus was to be? 3. How did Herod feel when he heard this? Why do you suppose it troubled him? 4. What did he do? 5. Did the scribes answer him correctly? 5-6. How did they know that Jesus was to be born in Bethlehem? What prophet spoke these words? *Ans.* Micah, 5th chap. 2d verse. Who were these scribes? *Ans.* They were men who wrote copies of the Scriptures.

(7-12) 7-8. What did Herod then say to the wise men? Did he really wish to worship the child? 8. How were they guided to the right place? 10. How did they feel when they saw the star? 11. Describe what they did when they found the child? If Mary and Joseph had received all this before they made their offering in Jerusalem, could they not have afforded a lamb? 12. Did the wise men do as Herod told them? Why not?

(13-15) 13. What occurred in the night after the wise men left? 14. What did Joseph do? 15. How long did he stay in Egypt?

(16-18) 16. When Herod learned that the wise men had disobeyed him, what did he do? 17-18. What had Jeremiah the prophet written which was fulfilled there? What connec-

tion was there between Bethlehem and Rachel? *See Genesis* xxxv. 19 20.

(19-23) 19-20. How did Joseph know when to come back from Egypt? 21-22. When he returned into the land of Israel, did he stay there? Why not? 23. In what city did he afterwards dwell?

Luke II. (39-52) 39-40. What is said of the growth and wisdom of the child in Nazareth? 41-42. How did he happen to make his first visit to Jerusalem? How old was he? 43-45. Describe what occurred when his parents started home.

(46-51) 46. How long before they found him? What was he doing? 47. What did the men to whom he was talking think of him? 48-49. What then passed between him and his mother? 50. Did she understand what he meant by being about his father's business? 51. What did he then do? If Jesus was subject to his parents, how ought *you* to be? (52) What more is said of his early life? Note.—*Children ought all to be like Jesus, subject to their parents, and increasing in wisdom as they increase in stature. This is the way to have the favor of God and of all good men.*

Review. 1-17. What have you learned from this lesson, of the genealogy of Jesus? II. 1. 18, Describe the visit of the wise men, and the slaughter of the infants. 19-23. Describe the return of Joseph from Egypt. *Luke.* ii. 41-52. Describe the first visit of Jesus to Jerusalem.

EXPOSITION OF ROMANS 8th AND 20th.

Terrehaut, Putnam Co. Mo.

Bro. Wright: We propose giving a short essay on Romans, 8th chapter and 20th verse: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." We have often heard our talented brethren controvert this portion of Sacred writ, and but few of them, we believe, have agreed with each other, and we might say that few of them were satisfied with their own position. We have as good a right, in our

humble sphere, to give our views as others, and if you think, that the few thoughts we shall give, may be worthy of a place in your paper, we will submit them for our brethren's consideration:

We believe it is well understood by all Bible readers, that the main object of Paul's letter to the Roman brethren, was to bring them from the old Mosaic law to that of the Gospel, or, in other words, to bring them from their old school-master, that was to bring them to Christ, to Christ himself. He first brings up the origin of sin—the introduction of sin—that sin had entered the world—and death by sin, and that Death had reigned over all of Adam's posterity in consequence of Adam's disobeying a positive law, and even those that had not sinned after the similitude of Adam's transgression, had to die. We understand, to sin after the similitude of Adam would be to disobey a positive command; we further understand it would be impossible for them to have sinned without law, "For by the law is the knowledge of sin," Rom. 3: 20. "For where no law is, there is no transgression," Rom. 4: 15. "For until the law, sin was in the world, but sin is not imputed where there is no law," Rom. 5: 13. "Without the law sin is dead." Rom. 7: 8. Hence we see it is impossible to sin without law, and we have no knowledge of their being any positive law given from Adam to Moses. Neither did the Lord consult the will of man in giving his law, neither in the case of Adam nor when the law was thundered from Mt. Sinai to Moses. Therefore, man became "subject to vanity," (or liable,) "not willingly, but by reason of him that subject the same in hope," by the introduction of law: for it would be impossible for man to be a subject of hope, unless he was first made subject to vanity. Paul had an eye on this same thing, when he says, "For I was alive without the law once; but when the commandment came, sin revived and I died." Paul himself was certainly not without law, for he was born and raised up under the law; he must therefore, have had an eye to those that lived before the introduction of law, and by the same process, he became a subject of hope. For, the law of the spirit of life in Christ Jesus, hath made

me free from the law of sin and death," Rom. 8: 2.

Therefore, we take the position, that the creature(man)was made subject to vanity by the introduction of law.

Yours in hope of eternal life.

A. D. PARISH.

From Manford's Magazine.

DISCUSSION ON THE DESIGN OF WATER BAPTISM.

PROPOSITION.—*In the commission given by Jesus Christ to his Apostles after His resurrection, and in the subsequent teachings of these Apostles, Water Baptism is made a condition of salvation.*

BEN. H. SMITH AFFIRMS : E. MANFORD DENIES.

The readers of the last volume of the *Magazine* are, probably, well acquainted with the circumstances which gave rise to this discussion. Inasmuch, however, as a new volume has commenced, and, it is presumed, with new subscribers, I deem it necessary to make a statement, giving the origin of the discussion now entered upon.

In the month of June last, the members of the Christian Church of St. Louis opened for worship their new church edifice, and, as Pastor of the Congregation, I delivered on that occasion a "Dedicatory discourse," in which I set forth the rise an progress of our Church in this city, and also the leading doctrines of the Church. In the September number of the "Magazine," the editor undertakes a few brief criticisms on portions of that discourse, with the following preface :

"We have been looking through a published sermon, delivered in St. Louis recently, by Elder Ben. H. Smith, of the *Campbellite* Church, and find that he harps on the old harp of a thousand strings—water baptism."

In this article, the Editor labors to show several discordant notes of the "old harp," in the way of contradictions in the

sermon referred to, and closing by characterizing my sermon as a "foolish sermon." I prepared an article to meet the above, in which I showed there was no contradiction in my discourse, but a misunderstanding of my language on the part of the editor. This article was inserted in the November number of the "Magazine," and received a courteous response from the editor, in which he undertook to show the absurdity and horror, in his mind, of the position taken. Several points, incidental to, and aside from the leading feature of discussion, were introduced by the editor, to each and all of which, I sent a rejoinder, in time to have appeared in the December number of his "Magazine." *That rejoinder never appeared in the* "Magazine." True, Mr. Manford informed me I could introduce it, or as much as is relevant in my first article in this discussion. I have to say, that by far the greater portion of that article has no relevancy to the proposition under discussion. It was a rejoinder to some special pleadings of Mr. Manford. There *was* a place for it—that place was in the December number of the Magazine.

After a short corrrespondence between Mr. Manford and myself, we agreed to discuss the proposition which stands at the head of this article—I affirming; he denying. As the space granted me in the "Magazine" is limited, I shall at once proceed to the work before me.

That the reader may have the matter fully before him, I will quote the commission to which reference is made(at least as much as is relevant), as recorded severally by Matthew, Mark, Luke and John, Matthew records it thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The record of Mark is: "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized, shall be saved; he that believeth not, shall be damned." Luke says: "and (Jesus) said unto them: 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." John has it: 'Whosoever sins ye remit,

they are remitted unto them; and whosoever sins ye retain, they are retained." Before proceeding further, I deem it proper to remark, that I employ the term "Salvation," in my proposition, in the sense of pardon, or remission of sins.

It is generally admitted, and if Mr. Manford admits it, it will be, so far as kown to me, a proposition of universal acceptance, that we have but *one* commission, in the above quotations, though recorded in different words by four different persons. The prominent features gathered from them collectively are, the *conditions* of salvation or remission of sins, and the salvation itself. The whole form one grand scheme, and the plan is incomplete without taking the particular features of each. For instance, no one can rightfully claim the pardon of his sins, without *faith* in the gospel of Jesus Christ, "for he that cometh to God must *believe*." But the record of Matthew says nothing about faith, or the gospel of Christ. Mark, however, says: Go ye into all the world and preach the *Gospel*; he that *believeth*"—the Gospel. Mark says not a word about *teaching*, and yet it is recorded, "they shall be all *taught* of God"—"every man, therefore, that hath heard and *learned* of the Father, cometh to me." No one can realize the pardon of his sins without being *taught*. But Matthew meets the case by saying. "Go teach all nations." Neither Matthew nor Mark says a word about *repentance*; and yet, God commandeth all men everywhere to repent." But Luke introduces this condition, and says, *repentance* must be preached. Luke does not mention *baptism*, but Matthew says Jesus commanded the Apostles to *baptize*; and Mark says the Saviour commanded the Apostles to *baptize* all who believed the Gospel. Thus, in the foregoing records, we have the scheme devised by inspiration, namely, *teaching*, *faith* *repentance*, *baptism*, *remission of sins*,

The question now arises: Does the Saviour, in this commisson, make *baptism* a condition of salvation, or remission of sins? Can the most discriminating mind refuse to baptism its position as a condition of remission of sins, provided it be conceded that teaching, faith, and repentance, are conditions? All agree that teaching, faith, and repentance, are

conditions of salvation. And I assert that no candid man—no one who has a reverence for the authority of the Bible—will sever *baptism* from its position among the conditions of salvation. Mr. Manford admits the position assigned baptism in the commission to be a condition of salvation. In a pamphlet written by him, entitled "SALVATION NOT BY WATER BAPTISM," he comments on the commission under consideration, a part of which comment is the following:

"The baptism here spoken of is essential to salvation—equally as essential as belief. He that believeth and is baptized shall be saved. No one can enjoy this salvation without both faith and baptism. One is as essential as the other. This cannot be denied."

There are strong terms employed in the above quotation from Mr. Manford—stronger than the terms of my proposition. He affirms that baptism is *essential* to salvation—that no *one* can enjoy salvation without it. This, he says, *cannot be denied*. The curiousity of the reader may be exercised to know how Mr. Manford can, with this admission, deny the propsition which I here affirm. The matter is explained by stating, that he denies, in the comment to which I have alluded, that Christ, in the commission, refers to *water* baptism. This is as much of that comment as I have use for at present. I will not anticipate him by stating what kind of a baptism it is to which, as he contends, the Saviour referred. I hope, in his response, he will bring forward the same argument as set forth in his pamphlet; if so, I will "ventillate" it, as promised.

I now come to the only point of debate between Mr. Manford and myself; namely, that it is *water* baptism to which Christ refers in this commission. For, he says, "THE BAPTISM HERE SPOKEN OF IS ESSENTIAL TO SALVATION—EQUALLY AS ESSENTIAL AS FAITH. NO ONE CAN ENJOY SALVATION WITHOUT FAITH AND BAPTISM. THIS CANNOT BE DENIED." If, then, I prove that the baptism "here spoken of" is *water* baptism; and, if I prove that the Apostles, acting under this commission, administered water baptism, my proposition is triumphantly sustained.

My first argument is drawn from the language of the commission: "Go teach all nations, baptizing them." Here is a specific command given by Jesus Christ to his Apostles, to administer, to certain persons, something called *baptism*. Observe, the *Apostles* were commanded to administer this baptism. Let this fact be remembered.

The New Testament mentions but *four* baptisms, and Christ certainly referred to one of these four. We have the the highest authority for asserting there is but *one* baptism. Mr. Manford speaks of "THE ONE CHRISTIAN BAPTISM." This positively confines the matter to but ONE baptism. The question is: Which *one* of these four baptisms did Christ refer to, when he told the Apostles to baptize? I will briefly examine each one:

1. *The Baptism of the Holy Ghost.*—"I indeed," says John the Baptist, "baptize you with [*en*,in] water unto repentance; but he (Jesus) that cometh after me, whose shoes I am not worthy to bear, he shall baptize you with [*en, in*] the Holy Ghost." * * * Matt. 3: 11. Is this the baptism to which Christ refers in the commission? Evidently not, for the reason that Christ *alone* was [to be] the administrator of the baptism of the Holy Ghost. Says John, "He (Christ) shall baptize you with the Holy Ghost." But the *Apostles* were commanded to "go teach all nations,*baptizing* them." There is not a particle of evidence that an Apostle ever baptized any one with, or in, the Holy Spirit. They were incapable of administering this baptism; but they were commanded to baptize; therefore, it was not the baptism of the Holy Spirit that Christ in the commission, commanded them to administer.

2. *The* Baptism of Fire.—This baptism is spoken of in immediate connection with that of the Holy Spirit. Is this the baptism spoken of in the commission? Surely not. Fire is good enough in its place, but I desire not a baptism of *fire!*

3. *The baptism of Suffering.*—It was requested of Christ that James and John might be allowed to sit, the one at his right hand, the other at his left, in his kingdom; he in-

quired, "Are you able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" "I have a baptism to be baptized with," said Christ "and how am I straightened until it be accomplished." All admit that our Lord here alludes to his overwhelming sufferings, resulting in his death on the cross. Is this the baptism Christ, in the commission, commanded his Apostles to administer?

4. *Water baptism.*—The only baptism remaining, of which any mention is made in the New Testament, is water baptism. "Can any man forbid water, that these should not be baptized?" Acts 10: 47. "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the enunch, and he baptized him." Acts 8: 38. Here are two clear cases of water baptism. If, then, it has been shown that the baptism referred to in the commission was to be administered by the Apostles; and if it has been shown that they did not, and could not, administer the baptism of the *Holy Ghost*, or of *fire*, or of suffering, but they did administer water baptism, the proof is conclusive that it was water baptism, to which Christ referred. On the admission of Mr. Manford, "that the baptism here spoken of is essential to salvation;" and, on the admitted legitimacy of the argument *reductio ad absurdum*, I claim to have established the proof of my proposition. As my resources are abundant, and there being no occasion that I should husband them, I will present another argument for the consideration of my respondent.

My second argument is based upon the import of the expression, "*In the name of Jesus* Christ." I will argue, that when a person does anything in the name of another, it is understood that he performs that act by the authority of the person in whose name it is done. An illustration of this is found in Deut. 18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I *command* him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my

name, I will require it of him." To speak in his name, is to speak as commanded; and to do a thing in the name of Jesus Christ, is to do as Christ commanded. This is sufficiently clear, and I now quote Acts 2: 38; "Then said Peter unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." There is no debate between Mr. Manford and myself concerning the kind of baptism here enjoined by Peter. In his pamphlet, "SALVATION NOT BY WATER BAPTISM," in speaking of this very passage, he says:

"It is true that baptism is here connected with the remission of sins, but in no other place in the New Testament does Christ or the Apostles connect the two." Here he admits that Peter refers to *water* baptism, for he says, Christ, in the commision, makes the baptism there referred to equally essential with faith in order to salvation.

Here, as Mr. Manford admits, is an Apostle exhorting the people to submit to water baptism. And this water baptism, in connection with repentance, the Apostle tells them, is "for the remission of sins." We stop to inquire of Peter—By what authority do you command the people to submit to water baptism? He answers, "IN THE NAME OF JESUS CHRIST." By the authority of Jesus Christ, then, Peter exhorted the people to submit to water baptism! But when was that authority given, and what were the words empowering him thus to speak and act? The only time Christ ever commanded baptism of any kind to be administered to the people, was after his resurrrection from the dead, in the language, "Go, teach all nations, baptizing them." We have the record that Christ did authorize the Apostles to baptize. Here is an Apostle administering water baptism, BY THE AUTHORITY OF JESUS CHRIST, and, with the admission of Mr. Manford to which I have referred, that the baptism of the commission is essential to salvation, the conclusion is by no means distant or doubtful, that, "in *the* commission given *by Jesus* Christ to his Apostles after his resurrection, and in the subsequent

teaching of these Apostles, water baptism is made a condition of salvation."

Before concluding this article,I beg leave to state,hat I feel grateful to Mr. Manford for the opportunity given me for presenting to his readers our views on the great obligations of the Gospel. From many passages in his pamphlet, from which I have quoted, I am constrained to believe that he greatly misunderstands us. Some of his remarks, as applied to my brethren as a class,are wholly gratuitous. I hope to disabuse his mind, and the minds of others, in this discussion, which, I trust, will be conducted with that spirit and gravity which should characterize an investigation of matters so important; BEN. H. SMITH.

BEPLY TO REV. B. H. SMITH.

DEAR SIR: Having carefully perused your communication, published in this number of the *Magazine*, I offer the following remarks: all you say about your *rejoinder* not appearing in the *Magazine*, is truth, but then you did not add that I assured you that it should appear if this discussion did not go on. As you would go over the same ground if the discussion came off, I deemed it a wast of type and paper to publish that long article.

You advocate a proposition that consigns nearly all mankind to hopeless ruin. You affirm that water baptism is a condition of salvation, and consequently that there is not, and cannot be any salvation without immersion in water. Your brethren, generally, adopt the same theory. Rev. Alexander Campbell, well known to be a prominent man in your fraternity, distinctly avows your position. Speaking of the "act of faith," which he declares to be immersion in water, he says, "Whatever the act of faith may be,it necessarily becomes the line of discrimination between the two states before described. On this side, and on that side, mankind are in quite different states. On one side they are pardoned, justified, sanctified reconciled, adopted and saved: and on the oth-

er, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion."—*Christian System*, page 193, This "act of faith," you see, is immersion in water, and that is called regeration and conversion. On one side, that is, all who are immersed, are "saved, pardoned, justified, sanctified, reconciled, adopted," but those on the other side, that is, not immersed in water, are condemned, lost, unpardoned, unsanctified, &c. In one word, immersion is the line between heaven and hell, between the saved and the damned, between those God loves and those he hates. On page 197, he says that "Immersion is *inseperably* connected with the remission of sins,"—"no person was said to be converted until he was immersed; and all persons who were immersed were said to be converted." The same saving power is attached to immersion all through that book of Mr. Campbell's. But, sir reason, common sense, common justice, and every thing else that even *squints* towards the true and right condemn without hesitation such a theory. But as you appeal to the New Testament to sustain your proposition, I trust I can show you misunderstand its letter and spirit. But you do not admit the whole of the New Testament as testimony in this discussion. Your proposition affirms, "In the commission by Jesus Christ to his apostles after his resurrection, and in the subseqent teachings of these apostles, water baptism is made a condition of salvation." You will bear me witness that I objected to this proposition, as it EXCLUDES all the wisdom of Jesus uttered during his public minister,but as you *positively refused* to enter into this discussion unless it was all excluded,I consented to try and get along without the aid of the teachings of Jesus previous to his crucifixion. It is, I think, a new thing under the sun, for a christian minister to refuse receiving the testimony of the author of our faith on any religious point. But for reasons best known to yourself, you have done so. My inference, is, that you are conscious that his testimony is against you. I can conceive of no other reason for

your rejection of his words. But I candidly confess, that in excluding the testimony of my Master, or most of it, I feel as a soldier must, who goes into battle with a broken gun and sword. But I am thankful you do not deprive me of the *whole* of the New Testament.

Your doctrine of the purifying power of water baptism, is rank Heathenism. The Pagans, publicly and privately, used lustrial water, which they thought had the virtue of purifying the soul, and of remitting the punishment of sins. "The Indians," writes father Jesuit Bonchet, a missionary to India, "say that in bathing—that is immersing—in certain rivers, sins are *entirely* remitted; and that their mysterious waters, wash not only the bodies, but also purify the souls in an admiral manner." This testimony, Chateanbriand adds, is confirmed by the Memoirs of the English Society of Calcutta. The waters of the Ganges supposed by the Hindoos, to purify those who are immersed in them. This sounds very much like your proposition. The Catholics, like yourself, have incorporated this item of Heathenism into their faith. Their General Catechism treats on baptism thus:

Q. What is Baptism?

A. A sacrament which cleanses from original sin, makes us christians and children of God; and heirs to the kingdom of Heaven.

Q. Does Baptism also remit the actual sins committed before it?

A. Yes; and all the punishment due to them.

Q. Is baptism necessary to salvation?

A. Yes; without it *we cannot enter into the kingdom of God.*"

You agree exactly with the Romish Church. Both you and that church contend that baptism cleanses the soul, makes us christians, children of God, heirs of heaven. You say that baptism is a condition of salvation and the Pope says, "Baptism is necessary to salvation." The Pagans call the baptismal water, "lustrial water," the Catholics, "holy water," and your people, "Regenerating

water." Mr. Campbell says: "No one acquainted with Peters style will think it strange that Paul represents as *saved, cleansed*, or *sanctified* by *water*—may not, he then, call that water of which a person is born again, the water or bath of *regeneration*."—*Christian System*, page 265. You will observe that you, the Catholics, and Pagans, are beautifully harmonious concerning the saving power of water.

The savages of the West, appear to be strictly orthodox in their notions concerning the regenerating water. In the early settlement of the West, two whites were capby a band of Indians; and when on the bank of the Ohio, they were led into the river and immersed by their savage captors. The chief then informed his prisoners that this immersion had changed their characters—that they were no longer pale faces, but Indians, and were members of the tribe. We smile at the red man's absurdity, but let us be careful and not be equally absurd. This was the first account we have, of western streams being deemed a "bath of regeneration," but since then another people have christened every river, creek and pond in the West a "bath of regeneration."

You write as if it was infallibly certain that Jesus means immersion in water in his last address to his disciples. The New Testament, you admit, speaks of *four* different kinds of baptism, but you think there is no reason to doubt that Jesus means the water kind. But observe, that the word, *water*, is not there, and all your assurance cannot put it in that place. You give two reasons for thinking he means water baptism. 1. You say, "The disciples were incapable of administering" spiritual baptism, and therefore, it must have been water baptism Jesus referred to. The Apostles were endowed with wonderful power. They could remit sin. "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained." John 20, 23. If they could remit sin, why may they not have had power to baptize their converts with the spirit of truth. 2. You think Christ could not have intend-

ed spiritual baptism, because "he alone" was to baptize with that baptism, and you quote John to prove you are correct. "I, indeed, baptize you with water unto repentance, but he that cometh after me, whose shoes I am not worthy to bear, he shall baptize you with the Holy Spirit." Matt. 3. 11. John asserts that Jesus would baptize with the Spirit, but there is no intimation that others would not be empowered to do the same. Have you forgotten that Christ told his Apostles, "Verily, verily I say unto you, he that believeth in me, the works that I do *shall he do also;* and GREATER works than these shall he do; because I go to the Father." John 14. 12. Could they not then be instrumental in enlightening the minds of the people, immersing them in the river of life. These are the only evidences you offer that Jesus meant water baptism, in his last address to his Apostles, and they cannot be very satisfactory to yourself. My dear Sir, you must give *more reasons*, and *stronger reasons*, that he who spake as never man spake, makes man's everlasting ALL depend on being immersed in water. That thus far you have made a total failure, must be painfully evident to yourself. We want *proof*, PROOF of salvation by water, before we can subscribe to such a theory.

The New Testament speaks of being "baptized in the name of Jesus." and you add that this must mean that it is done by the authority of Jesus. That the Apostles sometimes baptized with water, as well as practiced other Jewish ceremonies, is readily admitted, but that it was done by the authority of Jesus, is not quite so evident. In the Bible it does not always mean that an act is done by the *command* of him in whose name it is done, as citations will show. "For all people will walk, every one, in the name of his god." Micah. 4. 5. According to Mr. Smith, this means that the "all people" shall walk "by the authority" or "command of gods that have no athority, and can give no *command*! Again, "He that receiveth a prophet, in *the name* of a prophet, shall receive a prophet's reward: and he that receiveth a righteous man in *the name* of a righteous man, shall receive a righteous man's reward; and whosoever shall give to drink unto one of those little ones a cup of cold water, in *the name* of a disciple, he shall in no wise

lose his reward." Matt. 10. 41, 42. Of course Jesus does not mean these acts would be done "by the authority" or "command" of the characters named; yet that is Mr. Smith's interpretation. To show still farther the absurdidty of your comment, notice that Christ told his disciples that "Many—false christs—shall come *in my name.*" Matt. 24. 4. That is, according to your definition, these false christs would be sent "by the authority" or "command" of the true Christ. You see at once that your argument is good for nothing.

I have many and weighty objections to your proposition restricting salvation to the subjects of water baptism, but have room for only one in this connection. It reads thus: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kind of the earth be blessed. Unto you first, God having raised up his Son, Jesus, sent him to bless you, in in turning every one of you from his iniquities." Acts 3. 25, 26. This is from Peter's sermon, delivered on Solomon's Porch, and from which you have quoted in your argument. Your ground is, that salvation is only for those immersed, and as but a very small part of mankind are immersed, consequently but a small part of mankind will be blessed with salvation. But the above passage promises blessedness to "*all the kindreds of the earth*," and we are informed what that blessing is—"Turning away every one of you from his *iniquities.*" That is the blessing, and it is promised to all mankind. Mr. Campbell, in the book from which I have before quoted, page 135, admits the universality of the promise, and says that the "blessing is spiritual and eternal." How he or you can restrict salvation to the few who are immersed, with this passage before your eyes, and this admission, is a mystery.

I will, however, add one more objection to your system. If you are correct, but a *small portion* of mankind will be saved —only those who have been immersed in water. Every Child dying in childhood; every Idiot, every Jew, every Catholic, every Mahommetan, every Pagan, every Episcopalian, every Methodist, every Presbyterian, must go to hell, if you are right. You deny salvation to every body who is not baptized. If you

are correct, hell will be *crowded* and heaven almost *empty*. My God! what a theory!! E. MANFORD.

For the Pioneer.

CHRISTIAN UNION—A DIALOGUE. NO. II.

An evening Conversation on Christian Union, between a Methodist, Presbyterian, Quaker, and Titus.

Quaker. I wish to ask friend M. one question. Do thee believe in the baptism of the spirit and of the water?

M. Of course, we so understand the scriptures to teach.

Q. Then thee believes in two baptism's; thee cannot believe the scriptures, for Paul says there is one baptism.

M. Paul did not say there is *but* one baptism.

Q. Neither did Paul say there is *but* one Lord, one God and Father of all, and thee can just as easily prove, that there are two Lord's, two faiths, two God's and Father's of all, as thee can prove that there are two baptisms; friends agree with Paul in one baptism of the spirit.

M. Brethren, we met to night to talk upon the subject of christian union.

Q. Friend M. I am a ware of that, but I was curious to know how thee reconciled thy view on baptism, with what Paul said in his letter to the Ephesians.

M. When Paul said there is one baptism, he meant the only baptism that is essential; which is that of the spirit.

Q. Then water baptism is not necessary, for what is not essential, is not necessary. Can thee not see good reason in friends repudiating water baptism.

M. I can see no reason in refusing to obey a positive law of our Lord, for when he gave the commission to his apostles he said, go preach the gospel; he that believes and is baptized shall be saved; and go teach the nations and baptize them. It is therefore a command. Our

Lord was baptized with water baptism, in the river of Jordan, as also the Etheopian Eunuch, and we should follow the examples.

T. Brethren, I think you are both in error, as to the baptism of the holy spirit. There are only two cases on record, that were regarded by inspired men as baptism of the spirit. The first ocurred with the Jews at Pentecost, (the first disciples being Jews,) and the second at the house of Cornelius among the Gentiles. The baptism of the holy spirit was a miracle, and had been a subject of prophecy. The Lord came to establish his church, and intended to receive both Jews and Gentiles into his kingdom on the same terms, and owing to that intense hatred that existed between the two nations, it was indespensably necessary that, at the introduction of the gospel among each people, the Lord should give a token, sign or seal of his approbation; Paul alludes to this, Ephesians, 1st. chap. 12th, 13th verses: "That we (Jews) should be to the praise of his glory, who first trusted in Christ. In whom ye (Gentiles) also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were *sealed* with the holy spirit of promise." The baptism of the spirit is therefore the Lord's *seal* to both nations, and that it was a miracle is evident from the effect produced, its subjects could speak in foreign tongue's—languages they never had learned. And since the fulfillment of that promise, at the house of Cornelius, not a living man has been baptized in or with the holy spirit.

M. Then you deny the spirit, do you?

T. No, my dear sir; it is quite a different thing, to enjoy that spirit as Christians do, to be baptized with it. The one is a comforter, and the other, a miracle, for a witness to Jew and Gentile. The baptism of the spirit, was external as well as internal. This was an extraordinary occurrence, while ordinarily as Paul say: "God sends forth his spirit into your hearts." etc.

Q. Friend T. thee reasons well, thee hast cast some new

light on the subject; I desire some time to think, and read on the subject, truth is what friends desire.

M. Then brother T. will ascribe all the virtues, that is ascribed, to baptism to water baptism.

T. I ascribe no more virtue to that institution than our Lord and his apostle do, it is not the water but the power of God through the means, that effects good for us. All our blessings come to, and are enjoyed by us, through Gods own means. His blood is that, that cleanses us from sin. But how and when do we come to meet with an application of the virtue of his shed blood. The Lord has ordained means by which we are brought to the place (in a figure) where that blood was shed; when was it shed? in his death is the answer. Must we come there and how? Let the apostle Paul answer: "know ye not that so many of us as were baptized into Jesus Christ, were baptised into his death. Therefore we are buried with him by baptism into his death," etc. In his death his blood was shed, and into his death we must come.

P. I move we adjourn to this night four weeks.

(adjourned.) A.

For the Christian Pioneer.

GODLINESS.

What a beautiful and expressive precept is that of the Apostle Paul to Timothy, exercise thyself unto Godliness. Godliness, the same inspired writer tells us, is profitable unto all things; and with contentment is great gain; which truths may serve as powerful motives to the exercising of ourselves unto godliness. In these quotations, the term doubtlesss signifies the whole of Christian duty; but it has likewise a more restricted meaning, as in those passages where it is distinguished from righteousness and sobriety, and from particular Christian virtues and graces. It signifies resemblance to God, or the quality of being like God. To be Godly, is to be like God, or Godlike,—the prefix being a contraction of the word *like*. But can man be like God? Is

it in the power of such degraded creatures as we. to attain to even a faint resemblance to the ineffable Divinity, who is perfect in goodness and purity, as well as in wisdom and power." By the provisional adaptations of the Gospel, this is rendered practicable. For therein are given us many great and precious promises, that by these we might be made partakers of the Divine nature. A participation of the divine communicable nature is godliness.

By the exhortation, Exercise thyself unto godliness, Paul seems to enjoin it upon Timothy to be frequent in prayer and heavenly contemplation, that so, he might be a more efficient evangelist; from which it is inferable that Godliness is the most essential requisite of a minister of Jesus Christ. And surely there is no more effectual means of becoming assimilated to the divine image and likeness, than repeated communing with God in prayer. Frequent interviews with our Heavenly Father, a constant walk with him in his commandments and ordinances, will naturally impress upon the soul, his moral similitude. For as a man is known by the company he keeps,—so may the company be known by the man,—and those who are oft in audience with the Diety, will be known and appreciated on account of their superior excellency as saints.

If we would add to our faith—Godliness; if we would live godly in this present world, the means for the accomplishment of so important an end are at our disposal. The example of our Lord Jesus Christ, the Son of God, the brightness of his Father's glory and the express image of his person, God manifest in the flesh, is before us for our pattern; the imitation of which is practicable and easy. Is not coming to God by him a change into the likeness of God through the influence of his example? We come to God when we are changed into the divine likeness, by the teachings and example of Jesus Christ.

We must be like God or we can never be *with* God. We must walk with him on earth or we can never sit with him in Heaven. The pastport to the heavenly mansions, is his image stamped upon the soul. This is the mark which distinguish-

es the saint from the sinner. This characteristic will determine our future destiny. If Godly, our abode will be the ambrosial bowers of Paradise: If ungodly, where God and his Christ is, we can never come.

L. T. MORRIS.

Harrison Co. Mo. Feb. 13, 1864.

For the Pioneer.

THE CAUSE OF CHRIST IN MISSOURI.

The cause of Christ is dear to every christian heart. Every christian must, therefore, feel an interest in whatever has for its object its advancement.

Consulting the interests of this, the best of all causes, the following suggestions are offered to the brethren.

1. The cause has been greatly damaged by the strife, war and desolation, that have prevailed in our state; and *some* alienation and estrangement exist among the brethren. It is greatly desirable that these be removed at the earliest possible moment. Sinners can never be converted; while the brethren thus live. Nothing can so speedily relieve the churches from these things as good warm meetings, conducted by preachers who love God more than party, and the brethren, more than mere political allies. Let the churches every where, determine to hold these meetings at once.

2. Many preachers have partially, and some entirely, retired from the field of active labor; because of inadequate support. If we would see the cause prosper, these preachers must be called from their retirement, and sustained, while they go abroad to preach "the unsearchable riches of Christ." It will require sacrifice, but christianity was founded in sacrifice. Several of the best preachers we had in this State, have gone to other fields of labor. We ought to make a powerful effort to bring these brethren back to their own fields of labor. This could be done dy a vigorous effort on the part of the churches; and I have good reason to believe they would prefer Mo. to any other field of labor.

3d. The old preachers are growing feeble and will soon pass away. We must induce young men to enter the ministry, and when they need assistance to complete their education, we must make arrangements to aid them.

4. Our papers must be sustained. Those, devoted solely to the spread of the gospel and not to Politics, are mighty engines, and ought to be made instruments for good in every household.

Let all the brethren consider these matters and ask themselves if they cannot do something to accomplish these evidently desirable ends. May the Gracious Father make us all earnest in His service. T. P. H.

THE GREAT THEME OF THE BIBLE.

Though the Bible reveals God to us, as the great spiritual Being, in whom we live, and move, and have our existence—as our Creator, Preserver and Heavenly Benefactor—as existing from everlasting to everlating, "without beginning of days and ending of years"—and reveals His attributes and character, and our relations and duties to Him, and to one another—without which relation we might never have known that there was such a Being as God—yet, strange as it may sound, this is not its great theme or object. We mean that it is a revelation from God to man; and refer to the object or design God himself had in view, in making it, as that great theme.

It was not to give us the particulars or details of the history of *creation*; though it informs us, that God created all things, and gives us the order in which light, the first creation of God, and in which our world, was made, within the first six days; as it dwells too briefly on that. And of the vast universe of stars—of suns and planets—it merely says, that God "made the stars also."

To develop science, and show what that is, could not have been the great theme or design of the Bible; as it is silent on that subject; and leaves it to the investigations and discoveries of man.

To give a history of the human race, from its first creation on, could not have been its great design or object; as, after giving an account of the creation of the first pair, it noticies but a few individuals of it, comparatively speaking—many nations, spoken of in ancient profane history, it notices not at all, and others only in connection with the Jews, the chosen people of God; while it does not give us even a complete and detailed history of that wonderful people; leaving the account for the labors of other historians than those of the Bible.

The great object, or design of the Bible, or rather of God in making the revelations contained in it, was other than all this. The Bible is not only a full and perfect revelation of the will or mind of God; but it is so in one particular; and whatever reference there may be, or is, to other things in it—to any thing that has preceded, or is to follow—all is said that is necessary to the elucidation of the main subject of the work, and nothing more; in the same manner as a writer or author, begins an individual history, with a brief view of the circumstances; and then closes it with an allusion to subsequent results; noticing in the progress of the work, whatever has any influence on the destiny of the subject. In the Bible, the comprehensiveness of the relation or narrative, is in proportion to the greatness or magnitude of the disclosure; the allusions made are as wide as the Universe in which the transactions took place; and are as extended as the eternal interests that are to be affected by it. Yet they are but allusions, collateral notices that are never entered into, beyond the immediate purpose and design that bear upon the one great subject, design or theme of the revelation. To this object or design of the Bible everything else in it is subordinate and made subordinary; as all the incidents in the plot of a drama, are subsidiary to the main subject of it—to the grand denouement which takes place at the conclusion. So, in the great drama of the human race, which has been "acting" for near six thousand years, the grand denouement is to take place at the close of its existence on earth.

Of that great theme an excellent writer has said: "That

subject might be expressed in few words or in many; but a single word will do." "Can it be possible that thousands have read the sacred volume, without discovering the subject of it? A history of mankind—it is not that. It tells us indeed how man—came into being: how made, how circumstanced, and by whose gifts endowed. But this is very briefly told; it occupies only two chapters; and nothing is said in them beyond the necessity of the explanation. God reveals very little of himself as our Creator, beyond the fact of his being so; he does not tell us why, he does not tell us how he worked; his reasons for making man at all, or for making him what he was: or wherein he differed from other created essences. If we examine our actual information respecting the state of Adam in Paradise, we shall find that it amounts to almost nothing; save some two or three unexplained facts, necessary to the unfolding of the subsequent change. All was good—all was happy—the earth was subjected to man. and he was subjected to God. We know no more.—This moral and physical condition, the time he staid in Eden, or the ultimate state of being he forfeited, when he left it; those thousand things which might, had man's history been the subject, have fitly made a part of the inspired narrative, are passed over in silence; they made not to the purpose of revelation." We have said, that the great theme of the Bible can be expressed in one word; from which (word) comes one of the official titles of the Lord Jesus Christ—and it is used sometimes in reference to God himself. It is a comprehensive word, and embraces a great deal in its meaning.—But we have made this article so long, we postpone the conclusion to another number. J. R. H.

THE PIONEER FOR FEBRUARY AND MARCH.

We issue a double number of the Pioneer this time, in order to catch up with time; and we issue only 64 pages too, for both nos. and we may do the same for April and May. Our main object in this, is to gain time and economize,

not in curtailing the reading matter due by contract to our subscribers, for we will try, the Lord willing, to make up this in full before the volume is out; but in publishing a double number, we save the time and labor of wrapping up and mailing one number, and we also save the amount of cover paper it takes for one number, which, by the way, is an item with us at this time when paper is so high; and our cover paper comes very high. We hope that our readers will not blame us much for this, as we shall try and make up the lacking pages before the volume is out. Some of the brethren have suggested to us that we ought to reduce the size of the Pioneer to 32 pp. per month any way, owing to the continual advance in the price of paper. Had we known as much before we commenced the volume as we know now, we should probably have either advanced the price or reduced the number of pages. But we published our terms,—that we would give 48 pages per month for one dollar a year, and all our sbscribers up to the present have paid us the published price, one dollar, and we cannot now with-hold from them one third of what by a fair contract they have paid us for. True it is hard on us, but will the brethren extend our circulation, give us more subscribers, and we shall not then suffer so much. We appeal to each of you again, brethren, to make another effort to in crease our circulation. Let each one try and try again, and may the Lord give you success. Our only dependendence for a support, for our self and a large family, is upon the proceeds of the Pineer. We are doing nothing else for a living. We do all the work within ourselves, and are only out the cost of materials. But the price of them is so very high now, that we have only a small margin left us, upon each subcription. But as small as this is, with a sufficient number of subscribers, we can have an abundant support. We never have felt much disposition to beg for the paltry things of this life, but when the stern necessities and urgent demands of the body press heavily upon us, we cannot suppress the truth, that even the smallest favors are most welcome-

ly received, not only from the hands of brethren but also from others. True we need but little, and shall not need that little long, still at this time, it would add much to our relief, both in body and mind. "But a hint to the wise is sufficient," and "we speak as to wise men." Our labors are solely devoted to the Lord; with an eye single to the advancement of his cause, are all our energies directed, and we make our appeal to the friends of truth, to assist us in the noblest cause on earth; that, in comparison with which all others sink into signifficancy and nothingness. Only let each one do all he or she can to increase the circulation of the Christian Pioneer, and our hands will be holden up, and the good work will advance in the ratio of success attending the effort made. Let each one ascertain who among his acquaintances are not taking the Pioneer, and see if they will not take it. Do not presume too much, we often think we know more than we do. You cannot tell who will take the paper till you ask them. Show them a specimen number, and speak kindly to them, and success may attend your efforts, and you may thus do good, and gladden the hearts of more than one.

We have been thrown back some with the present issue, by a failure in receiving our paper in time. And we would remark, just here, that we labor under considerable embarrassment in getting our paper. We have hertofore had it manufactured for us, and it cost us less than it does in the market. But we are not able now, that is we have not the means, to give the factory a bill, and we have to buy it in the market, but this is not all; we cannot find paper of the size we use, 22 by 34, and we have to buy a larger size, 24 by 36, and cut it down. Here we sustain a loss of more than one dollar on every ream we buy; and we may add to this the difference in the cost of transportation, between shipping a certain quantity at one time, and expressing the same quantity in small lots at different times as we may be able to purchase it. So that, putting all these disadvantages togeth-

er which we labor under in our embarrassment at present, our paper may be estimated as costing us from 20 to 25 per cent more than it would, if we were able to purchase, say as much as sixty reams at one time, directly from the factory. And this the brethren can enable us to do in a very short time, if each one will only set about the work in earnest, and try how many subscribers he can send us. We had just received from the factory a fine lot of paper for the current volume, when the fire occurred and destroyed it all. But we trust that, by the active zeal and energy of the brethren, together with their great liberality, we shall soon be able to have our paper manufactured to order as heretofore.

D. T. W.

From the Review.

THE THREE DAYS AND NIGHTS.

DEAR BROTHER BELDING.—I am glad that you seem disposed to read my Commentary on Acts critically. I desire it to be closely criticised by our own brethren, and intend to procure reviews of it from sectarian pens, if I can, in order that all its defects may be developed. I want it to speak the truth in every sentence, and to speak it clearly. I am glad, therefore, to see in the same number of the Review with your note, No. 1, of a proposed series of criticisms by some unknown brother signing himself "B."

You quote from my argument in proof that the great Pentecost occurred on Sunday, the statement, that "As certainly as Jesus arose on Sunday, he died on Friday:" and ask me to reconcile this with the prophetic statement of the Saviour, Mat. xii: 40, "as Jonah was three days and *three nights* in the whale's belly, so shall the Son of man be three days and *three nights* in the heart of the earth."

The first thing to be settled is the truth of my statement; for if it is not true there remains no reconciling to be done. The proof is found in the following words of Luke:

"And that day was the preparation, and the *Sabbath drew on.* And the women also who came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointment, and *rested the Sabbath*, according to the commandment. And *upon the first day of the week*, very early in the morning, they came to the sepulcher bringing the spices which they had prepared." Now from this it is certain that only the Sabbath had intervened between the crucifixion and the first day of the week, and that when the body was laid in the tomb the Sabbath was drawing on, and so near that the women had to postpone the embalming of the body. The death and burial, therefore, must have occured on the day previous to the Sabbath, which was Friday.

As to the reconciliation of this with the Savior's previous statement, I must acknowledge that, like yourself, I am not satisfied with the efforts of Commentators. They seem to me to have failed in the proof of their assertions. I think, however, that their solution of the difficulty is in the main correct, and that sufficient proof is accessible. In such investigations scripture proof of scripture usage is always the best; and I make it a rule to search for all the usages of the scriptures before I resort to other sources of information. This method is laborious, but it is the only method that is entirely safe.

If the passage in Matthew 12th, which you quote. were the only one in which the Savior's words are given upon the subject; or if, in all other references to the subject, his words were the same, the difficulty would be greater than it is. But fortunately for us, this is not the case. He uses three different modes of expression for the time which he would spend in the grave. He says in this passage, that he would be in the heart of the earth "*three days and three nights*;" in others he says he would rise "*after three days*;" and in still others, that he would rise again "*the third day.*" Of these three expressions, the last is reported by Matthew four times, viz: in xvi 12; xvii: 23; xx: 19; the second by Mark once in vii: 31; and the first only in Matt. xii: 40. The prevailing expression, therefore, is "on the third day," and

this harmonizes perfectly with the fulfilment; for he did rise on the *third day*.

The work before us now, is not merely to harmonize the Savior's prophesy with the fulfilment, but the various prophecies with one another. This appears to increase the difficulty but we will find that it really helps us to the solution.

We have incontestable proof that the expression "after three days," was used by the disciples as equivalent to the expression on the third day." It is found by a collation of Mark's version of the Savior's words, with Matthew's version of the same words. Matthew says, immediately after the account of the conversation at Cesarea Philippi, "From that time forth Jesus began to show his disciples he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed and be raised again the *third day*," xvi: 21. Mark, reporting the same conversation, and locating it at the same time and place, says, "He began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests and the scribes, and be killed, and *after three days* rise again." Mark viii: 31. Now from this it is certain that Mark uses the expression "after three days," as equivalent to "on the third day."

But the disciples were not alone in this usage, it was familiar also to the Pharisees. They say to Pilate, "Sir, we remember that that deceiver said, while he was yet alive *After three days* I will raise again. Command. therefore, that the sepulchre be made sure *till the third day*." If he were not to rise till *after three days*, as we use the expression, to guard the sepulchre till the third day, would not answer their purpose. They evidently intended to cover the time predicted by Jesus, and this makes it certain that when he said *after three days*, they understood him as meaning that he would rise *on* the *third day*. Thus we see that both the disciples and the unbelieving Jews understood these two expressions as equivalent.

It remains now, to reconcile with these the expression "three days an *three nights*," According to our own usage,

this expression is precisely equal to "after three days." Suppose a certain event to have occured on Friday afternoon, and another event to occur after three days; when would the later occur? After one day would bring us to Saturday afternoon, after two days to Sunday afternoon, and after *three* days, to Monday afternoon. But here, in getting our three days, we have also passed three *nights*, viz: Friday night, Saturday night, and Sunday night. Now, then, as these two expressions, are equal to each other, whatever third expression in Jewish usage is equal to one of them, must be also equal to the other. This is according to mathematics. But the expression, "on the third day," in Jewish usage, was equal to one of them, as we have seen above, therefore it must be equal to the other. The final conclusion, then, is that the three expressions are all, by a peculiar Jewish usage, equivalent to one another, and all agree with the established fact that Jesus died on Friday, and rose again on the third day, being the first day of the week.

In conclusion, Bro. Belding, let me express the wish that our brethren would indulge more than they do, in such studies as this; it is profitable both for the sharpening of our faculties, and for the vindication of the word of God.

Your fraternally, J. W. McGARVEY.

A PREACHER WANTED.

OREGON, Holt co. Mo., Feb. 18, 1864.

BRO. WRIGHT: In looking over the "Review," I see that the *Pioneer* office has been destroyed by fire. I am very sorry to hear of it, as papers kept up by the Christian Church are few in Missiouri. I herewith inclose you one dollar for the Pioneer, and trust that it will be as bread cast upon the waters, and that we shall be able to find it after many days.

We have no regular preacher in Oregon, nor have we any in our district, and have not had for a long time, so the church is very much scattered and broken down, while the

sects are going a head here. Now is the time the gospel should be preached; it is needed more than ever before, to strengthen poor feeble creatures who are being driven to and fro by the wind. If you know of any preacher who is not in the field, please send him here. The church will pay a fair salary for a good preacher, one who will devote his whole time to the work. Your brother in Christ.

W. R. S.

For the Christian Pioneer.

"BURY ME IN THE SUNSHINE."

BY EDWIN R. MARTIN.

"Bury me in the sunshine," were the last words of Archbishop Hughes.

Bury me in the sunshine—
'Tis God's blessing from on high,
And I want the glorious radiance,
On my pillow when I die;
Let it fall upon the willows
That above the mound shall wave,
'Till it brightly rests above me,
Like a halo round my grave.

Bury me in the sunshine—
In the morning's golden hours,
When the air is full of incense
From the censers of the flow'rs,
When the day is sweetly smiling
Like a bride, within the East,
And the earth appears more lovely
From night's thrall and gloom released.

Bury me in the sunshine,
And let its rays consume
The many sombre shadows
That lurk around the tomb:
For in celestial regions
In that happy clime above,
I trust to bask forever
In the sunshine of His love.

BETHANY, Mo.

EVIDENCE OF PARDON.

The most important hour in any man's history is the time of his pardon. The most unfortunate position in which man can be placed, is in a state of condemnation. To be condemned of God; to be conscious of guilt; to know that we are under condemnation, that God disapproves us, that his frowns rest upon us because of our personal transgressions, must be most distressing to any man who will take time to think upon his real condition. When the sinner looks within, he beholds nothing but sin and shame; when he looks toward heaven, he beholds an offended and abused God, who has pronounced the most terrible curses against all transgressors of his law; when he looks beneath, he sees a yawning hell ready to receive, and and shut him up in the blackness of darkness forever. O how terribly awful is his condition.—Well may it be said, "There is no peace to the wicked."—How can any man have peace, while guilt lays heavy on his soul? Nothing remains for him while thus condemned but "a fearful looking for of judgment, and fiery indignation that shall devour the adversary."

Now, to have that guilt removed; to have all his sins pardoned, and to be restored to the favor of God, is a privilege, the glory and magnitude of which no human language can fully describe. This honor the Gospel of Christ promises to all men through the death of Jesus Christ our Lord. But the question arises, How may I know that I am forgiven? The pardoning act passes in the mind of God, for "It is God who justifies." But then the sinner needs to know, he desires to know, yea, it is essential to his present peace and happiness that he should know that this pardoning act has passed in the Eternal mind; that he is freely justified and that God now recognizes him as an adopted child; as an heir of God and a joint heir with Christ. How shall he learn this glorious fact? How shall he learn the secret counsels of the Infinite mind, in reference to his own personal salvation from sin and guilt?

Some have assumed that this is a secret which God has reserved to himself; that he reveals it to no man while in the flesh; that all that God permits man to enjoy in this life, is a a simple hope that his sins are pardoned, but he must wait till he reaches the promised land for the full assurance of his acceptance with God. But this is inconsistent with the Divine benevolence. It is not reasonable to suppose that the heavenly Eather would leave the pardoned sinner, all his days on earth in darkness and doubt on this important subject, in which his eternal interests are involved. But the Scriptures depose to the contrary.— It is said even of John the Harbinger of Christ, that he should give the knowledge of salvation by the remission of sins."

Others hold that God does grant to every pardoned sinner a knowledge of that fact, and that this knowledge is communicated to the mind by a direct revelation of the Spirit. Still, they admit that the Spirit may communicate this knowledge in different ways, to different persons. To some it comes as a still small voice; to others, as the rushing of a mighty wind. To some it may come in a vision of the night; to others in rapturous ecstacies of joy, while calling on the the name of the Lord in prayer. These persons also say that the evidence of pardon is given much clearer to some persons than to others. Some can tell the time and place when God pardoned their sins, while others never can. I have heard some very popular preachers say, they never could identify the time when the Lord pardoned their sins. Such persons often doubt their acceptance with God. Indeed, this is true of a large majority of those who rely upon mental impressions, or the excitement of their emotional nature as the evidence of their pardon.

"I am a strange here below,
And what I am 'tis hard to know,
I am so vile, so prone to sin,
I fear I'm not born again,"

is sung as the experience of thousands who profess to be Christians. I once heard these lines sung in a religious meeting. I asked a preacher sitting by my side, "Is that true in your case?" "Yes," said he, "it is. That I have been happy in re-

ligion, I know, but the doubtful matter with me is, whether these joyful emotions were produced by the Spirit of God, as evidence of my pardon, or whether they were induced by the circumstances under which I was placed at the time." Said he, "if I could know certainly that these joyful feelings were given by the Spirit of God, as his evidence of my pardon, I would never have another doubt."—Now, this is by no means a singular case. Hundreds and thousands are laboring under the same darkness, often harrassed between hope and fear.

Now I ask, is it reasonable to suppose that God would leave the pardoned sinner in such uncertainty on so momentous a subject? I cannot believe it. If God pardons sin at all, he surely will give the sinner a clear and reliable evidence of that fact; man's condition requires it, and God's goodness would bestow it. What then is that evidence and where is it to be found? I answer, in God's word. The word of the Lord is sure and steadfast; he cannot deny himself. He has said, Heaven and earth shall pass away, but my word shall not fail." Faithful is he who promised, who will also do it." To have a full assurance of pardon we must collect together all the leading promises of God on this subject, and note well the commandments on which they rest.

In Romans x: 9, 01, 13, we read, "If thou shalt confess with thy mouth, the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." For whosoever shall call upon the name of the Lord, shall be saved."

Here justification and salvation are promised on three conditions; faith, confession and prayer, or calling on the name of the Lord. Let us look, again. To the Apostles Jesus said, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not, shall be damned. Mark xvi: 16.

Here salvation is promised on faith and immersion. These are the conditions on which the Apostles were to offer salvation to the whole world. Now how did they understand these conditions and the promised salvation? To learn this, we have

only to follow them as they went forth in obedience to his command. Their practice reveals their understanding of the commission under which they acted. The first sermon they ever preached under this commission, is recorded in the second chapter of Acts of Apostles. This sermon carried conviction to the hearts of thousands of attentive hearers, and hence, they cried out, 'Men and brethren, what shall we do? Here we have a vast multitude of broken hearted sinners, desiring pardon, and an evidence of acceptance with God. Here too are the newly inspired apostles, who have been commissioned to preach the Gospel terms of pardon to every creature.

"Then Peter said unto them repent, and be baptzed every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Spirit." Here remission, and the gift of the Spirit are promised on repentance and immersion. "Then they that gladly received his word were immersed; and the same day, there were added to them about three thousand souls." That these were pardoned there can be no doubt, for "They continued steadfast in the Apostle's doctrine and fellowship and in breaking of bread, and in prayer."

Now let us collect these items of evidence together, and see if there be any room for doubt.

1. "With the heart man believeth unto righteousness." Now, if we believe in Christ, we know it. This is a matter of experience, and admits of no doubt. "He that believeth on the Son of God, hath the witness in himself." 1 John v: 10. That is, he has the consciousness in his own mind that he does believe.

2. If a man truly repents of his sins, and resolves to forsake them, he knows it; there is no room for doubts in this case.

3. If a man makes an open confession of the faith that is in his heart, he knows that; if he confesses with his mouth, the Lord Jesus, he knows it; this is a plain matter of fact that admits of no doubt.

4. If he calls on the name of the Lord in prayer, he

knows it. If he is acting the hypocrite, he knows that, and hence he knows that his prayers will not be heard. But if he is honest, and sincerely calls on the Lord, he knows it.

5. If he is immersed in water, in the name, or by the authority of Jesus Christ, he knows it. This is a plain, sensible matter of fact, that admits of no doubt. Now the sinner having perfect knowledge of all these facts he turns to the promises of God in which he has said, they that do these things shall be saved, and with all the firmness which he believes in God's promise, he belives that he is pardoned; he never can doubt it until he doubts the veracity of Jehovah. His feelings may change; when in the full vigor of health and prosperity, he may feel joyful or when singing the praise of God in the congregation, he may feel happy; but when circumstances change, he may feel depressed and cast down in spirit, but the word of God is unchanged; hence the evidence of his pardon remains the same.

"Unclouded shall its glories shine,
And feel no change by changing time."

The same is true of the erring Christian. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness 1. John i: 9. Now, if a Christian knows that he has done wrong, and is truly sorry for it, he knows it; and if with an honest heart, he confesses his sin to God, imploring his forgiveness, in the name of our merciful High Priest in heaven, he knows that, and therefore he knows that if God cannot lie, he is forgiven. He is not left to his own reasoning on the subject, nor to the uncertain, and ever fluctuating emotions of his own mind; but

"He reads his title clear,
To mansions in the skies,"

in the word of God, which is

"More solid than the steady pole,
On which the wheels of nature roll."

—CHRISTIAN RECORD.

THE UNJUST STEWARD.

BRO. WRIGHT: The following views on Luke, 16th chapter, were submited to me by a correspondent who did not intend them for publication at all, but if you deem them worthy a place in your paper insert them and oblige S. F. E.

DEAR SISTER E: Yours asking me to explain 16th chapter of Luke from the first to the 19th verse, has been received. I do not intend to explain the passage of Scripture in question, but I will give you my views thereon, and if I am incorrect, you will correct me, as I am a seeker after truth.

I think the moral of that portion of the Scripture to which you have called my attention, is this: If we are not good managers of our worldly affairs, improving our time in providing and gathering from the store-house that the Lord has set before us in order to our temporal sustenance, we will not be fit subjects to manage the things pertainig to the kingdom of the Lord Jesus Christ. The unjust Steward, was commended by the Lord of the Vineyard, for his shrewdness, his sagacity in looking out for himself, "because he had done wisely." For says the Savior, the children of this world, are in their generation wiser than the children of light. That is the children of the world, use more shrewdenss, more energy. and greater perseverance in the management of their affairs, than do the children of light, (the kingdom,) in managing the affairs pertaining to that kingdom. Verse 9: "And I say unto you make to yourselves friends of the mam mon of unrighteousness;" that is with the riches of this world, that they the friends thus made, "may receive you into everlasting habitations,"—remembrance. 10th. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also

in much." That is he that is faithful in looking after the things of this world, is or will be a proper subject to look after the things pertaining to the kingdom, when his mind is drawn to that channel by the Gospel, which is the power of God unto salvation. It requires an industrious, energetic, persevering man or woman, to be successful in attaining this world's goods. So does it require the same sort of a man or woman to be successful in the proclamation of the Gospel or to be a useful member in the Kingdom of the Messiah. The idea is, the Christian must use every legitimate means he can, to propagate the Master's cause. If professed Christians are careless, indifferent, slothful, cold, and lukewarm, their influence in the Church will rather detract from, than add to its prosperity. "And the Pharisees also who were covetous heard all these things; and derided him, and he said unto them, ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of the Lord."

If we would be a disciple of the Lord Jesus, we must deny ourselves the comforts of this life, that is when they come in contact with the interests of the kingdom. We must not expect to enter the portals of eternal glory if we suffer the cause to go down for the sake of the feelings of men. Seek ye first the kingdom of the Lord Jesus Christ and his righteousness.

In view then of the foregoing explanation, how important that we work faithfully as citizens of the kingdom and patience of the Lord Jesus. What a great responsibility is resting upon us as his disciples? H.

QUERY—THE TWO WITNESSES.

Bro D. T. Wright—Sir: Please insert in the pages of the Christian Pioneer a query from my pen, on the language of John the Revelator, beginning with the second verse of the eleventh chapter of John, and closing with the fourth verse, as follows:

Verse 2. "But the court which is without the temple, leave out, and

measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3. And I will give power unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth."

This is contended over with some bible students in this vicinity.—A lengthy essay from yourself, J. R. Howard or some other able pen would be welcomely received. For information, please pass it not by unnoticed. Yours in the one hope,

JAMES C. WATSON.

REMARKS.—We hand the above query over to bro. Howard, or some other brother to answer. It was put in type for the Jan. No. of the Pioneer but crowded out. D. T. W.

BRO. D. T. WRIGHT. Please insert the following Hymn or Song in your periodical. It was often sung in old Va. fifty years ago by the Baptists. It is not in our Hymn Book. I had to borrow a hymn book to get it; I wish it preserved and transmitted through the Christian Pioneer. I admire the sentiments contained in it. Any person who has a Bible, and can read it, believe and obey it, is rich. I would not be deprived of a Bible for this world. It is more to me than thousands of gold and silver. J. CREATH.

O PRECIOUS BIBLE.

1. Precious Bible! what a treausure
Does the word of God afford!—
All I want for life or pleasure,
Food and medicine, sheild and sword.
Let the world account me poor;
Having this, I want no more.

2. Food to which the world's a stranger
Here my hungry soul enjoys;
of excess there is no danger;
Though it fills, it never cloys.
On a dying Christ I feed;
He is meat and drink indeed.

3. When my faith is faint and sickly,
Or when Satan wounds my mind,
Cordials to revive me quickly,
Healing medicines, here I find:
To the promises I flee;
Each affords a remedy.

4. In the hours of dark temptations,
Satan cannot make me yield:
For the word of consolation
Is to me a mighty shield,
While the scripture truths are sure,
From his malice I am secure.

5. Vain his threats to overcome me,
When I take the Spirit's sword;
When with ease I drive him from me;
Satan trembles at his word:
'Tis a sword for conquest made;
Keen the edge and sharp the blade.

6. Shall I envy, then, the miser,
Doting on his golden store?
Sure I am, or should be wiser;
I am rich, 'tis he is poor;
Jesus gives me, in his word,
Food and medicine, shield and sword.

I will send another which I admire, from Watt's Lyric Poems. J. C.

1. How long shall death the tyrant reign
And triumph over the just?
How long the blood of Martyrs slain
Lie mingled with the dust?

2. Lo! I behold the scattered shades;
The dawn of heaven appears;
The bright, immortal morning spreads
Its blushes round the spheres.

3. I see the Lord of glory come
And flowing guards around;
The Skies divide to make him room;
The trumpet shakes the ground.

4. I hear the voice, you dead arise,
And, lo! the graves obey;

And waking saints with joyful eyes,
Salute the expected day.

5. O, may our humble spirits stand
Among them, clothed in white:
The meanest place at his right hand
Is infinite delight.

6. How will our joy and wonder rise,
When our returning King
Shall bear us homeward through the skies,
On love's triumphant wing.

REPORTS FROM THE BRETHREN.

We are permitted to make the folllowing interesting extract from a private letter written to our devoted sister Eastin of this place. Will Bro. Patterson, please to act as agent for the Pioneer? D. T. W.

PLEASANT RIDGE, Kans. Feb. 3, 1864.

SISTER EASTIN: I am still preaching and always expect to preach, notwithstanding some of my friends think it is the direct road to starvation. I have long known that there was much truth in the prayer offered at the ordination of a young minister of the Presbyterian church, especially in the following extract, "We beseech thee, O Lord, to keep this our brother humble, and we know that the brethren will keep him *poor*." I have heard "the American Moses" say, that the Lord intended to save all the preachers, and for this he kept them poor, but he did not intend to save all the brethren, hence he permitted some of them to get rich, this however, I regard as a hyperbole peculiar to "Moses", and used by him with fine effect sometimes. There are somethings, however, which stand in bold relief, on the inspired page, and which are kept veiled in the minds of the brethren; the following for instance: The Israelites are confessedly a typical people. Their sojourn in the wilderness being a type of the church militant. In the wilderness

they owned not a foot of land; God fed them and clothed them, and it was only after they entered the promised land —type of heaven—that they could call any thing their own. Surely there is something significant in all this. Again, while the Savior of men, the monarch of the skies, was here, he had no home, no place on which to rest his weary head. Surely this also is significant. I wish our brethren would see these things in their proper light, and then use the means which God has given them, in order to promote his cause and kingdom in a manner acceptable to him. The churches in this country, generally, are doing very well, no schisms. Indeed, with me, this has been the grand object, the one which transcends all others, viz: the unity of the church. For this I labor, for this I pray, and I trust that the inimitable prayer, made by Jesus, in behalf of all who believe on him through the Apostle's teaching, may be affected in this our dark and stormy day.

We have had very severe weather this winter, I froze my ear going to one of my appointments. Cold as it was, I baptized a man who had been confied to his bed for months, he would not be baptized in the house, said he, "Mr. Patterson, a man cannot expect to enjoy the Christian religion, without suffering something, and if I die in the act, I have a promise that neither men nor angels can take away." I thought of the saying of the Master, "I have not found so great faith, no not in Israel-" I took him, and broke the ice, and baptized him, one of the coldest days we had. Yours truly,

R. PATTERSON.

CLINTON, Kansas, Feb. 25, 1864.

BROTHER WRIGHT: Knowing that it is always refreshing and cheering to the children of God to hear of the advancement of the Gospel, I send you a brief summary of my public labors for the last four weeks.

Brother Bauserman and my myself have been laboring

at this place for three weeks past with much success. We report up to this date 56 additions at Berea.

Yours truly,

ROBERT MILNE,

Bro. Wright: We have just held a meeting from Friday night till Sunday night. On Lord's day the church was origanized here. We had nine additions, making in all now thirty three members. And on that day, we set apart bro. H. H. Mitchell as an evangelist and an elder of the congregation here. Bro. R. Foster was with us. The meeting adjourned on Lord's day night with a crowded house and profound interest. To the God of Israel be all the praise. Yours as ever,

Stanton, Ill. Jan. 21, 1864. H. H.

Bro. Benj. Lockhart held a meeting at Trenton a short time since, at which there were some fifteen additions to the church: He then came to this place and commenced a meeting, and after preaching eleven days and nights, and having persuaded 18 to be added to the church, 10 of which was by confession and baptism, and the others by commendation and from the sectarian churches, was taken sick, and has been nigh unto death, but the Lord has shewed him mercy, and we are happy to say that he is now at this writing. (March 21st) convalescent. D. T. W.

Dear Bro. Wright: We had a good meeting here of one week, held by bro. Wm. Ringe, and closing on last Friday night with eight additions—5 by confession, 2 from the Baptists, and 1 by letter. I spoke on Lord's day and Lord's day night following. The house was crowded, and one came forward and made the noble confession. We number 44 now, all told. To the Lord be all the praise.

Yours in the one hope. H. H. MITCHEL.

Staunton, Ill. Feb. 13, 1864.

Bro Wright: On the 5th Lord's day in last month I was with the brethren near Terrehaute, Ptuman Co., Mo. I preached for them Friday-night, Saturday and Saturday-night, Lord's day and Lord's

day-night. The audience was good all the time, day and night, and seemed much interested. The brethren are generous, warm-hearted and zealous. I expect to visit them again soon, and I hope I shall then be able to get you some more subscribers.

Grundy co. Mo. Feb. 18, 1864. W. M. DOWNING.

"FOUR DAYS AGO."

BRO. BELDING:—Since writing my reply to your query about the "three days and three nights" of the Savior's rest in the tomb, I have noticed another fact confirmatory of that criticism. When Peter reached the house of cornelius, at 3 P. M., the latter said to him, 'Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house, and behold, a man stood before me in bright clothing,"&c. Now if you will go back,and count up the time, you will find that it was, as we speak, only three days. The angel appeared at 3 P. M., we will suppose on Monday. (Acts x: 3) It is said, verse 9, On the morrow, as they" (the mesengers from Cornelius) "were on their journey, and were drawing near to the city, Peter went up on the house top to pray, about the sixth hour. This was noon on Tuesday. Then we learn, verses 23, 24, that they lodged there that night, and "On the morow (Wednesday) Peter went away with them," and "on the morow after (Thursday), they entered into Cesarea." Now, from Thursday at 3 P. M. back to Monday at 3P. M. is precisely three days; yet Cornelius calls it four days. It was indeed, the fourth day back, counting Thursday as one; and it seems from this that the Jews and Romans had as yet not learned to distinguish, as we do, between the fourth day and four days, as between the third day and three days.

This is rather a singular usage; but all we have to do in order to harmonize and vindicate the Scriptures, is to show that it was an established usage of the time and country.

J. W McGARVEY.

REMARKS. We are sorry that we have no Italics with our small type. The italics in the Original from which we copied the above, ought by all means to have appeared here. They would have presented the meaning much more clearly. But we did not have them, and our larger type all being set up when we began this article, we could do no better than we have done. D. T. W.

UPPER AND LOWER CLASSES.

Society is truly and really divided into upper and superior people; and lower or inferior. These people cannot be distinguished from each other by the kind of houses they live in, by the text-

ure of their clothing, or its color ; nor still by the carriages they ride in You must be with them, hear them talk, listen to their words, their laughter, their wit ; you must watch each one in his manners at home ; at his own house, and see him in a company of people. You can then decide who are good and who are ill-bred, who has been raised to refinement, and who has had a vulgar training. The upper or superior people are gentle in manners, truthful in statements ; forgiving in temper, and courteous in behavior. They are constantly looking for an opportunity to render an obligating act or give an agreeable answer. They are mild in behavior, and discreet and prudent in their statements. But the lower class of people, as their title would import, are low in their thoughts and actions ; they may be told from their gentlemanly and lady like neighbors, from their meddling in other people's business, knowing all the neighborhood news, particularly the items which are of low or disgraceful character; anything that appears to lower human beings, suits their taste. They are rude in their manners, selfish in small things, jealous when they hear other men praised. Their chief idea of merit is to possess wealth; and their judgment of either politics or religion, is formed by the majority, because to be on the strong side is safest. They will hear their friends despised and their good names traduced, without an expression in defense of their characters. The poor they shun however honorable or exemplary they may be. The person stricken by misfortune, they despise ; and the quiet seeker after truth, they do not heed ; all must be display, and rudeness, force, or the possesion of someting tangible. Where this latter class of people predominate, in a State or community, a low and depressed state of civilation is seen ; the traveler sees nothing to imitate ; the historian nothing to praise. Society, in many respects is based upon false premises.—CHILLICOTHE CHRONICLE.

DONATIONS.

ACKNOWLEDGEMENT OF DONATIONS AS EXPRESSIONS OF SYMPATHY FOR US IN THE LOSS OF THE CHRISTIAN PIONEER OFFICE.

With a heart filled with gratitude to God, the father of all mercies, and with all thankfulness to the dear brethren and friends, who have so generously contributed to re-instate me from my recent loss, and enable me still to p iblish the Christian Pioneer, I make the following acknowledgement of donations received. D. T. W.

FROM HARRISON COUNTY.

John S. Allen,	$20,00	C. L. Jennings,	$2,00
Wm. A. Templeman,	10,00	Tull & Newman,	2,00
John W. Brown,	10,00	J. P. Devers,	1,00
H. M. Cuddy,	5,00	T. B. Sherer,	1,00
T. H. Templeman,	5,00	J. A. Patten,	1,00
W. H. Hillman,	5,00	T. Monson,	1,00
John P. Lotz,	5,00	J. H. Phillibaum,	1,00
L. T. Morris,	5,00	Thomas Tucker,	1,00
James G. Tucker,	5,00	H. A. Allen,	1,00
J. J. Ford,	3,00	M. K. Howell,	1,00
W. P. Hall,	2,50	E. Stewart,	1,00
E. M. Jennings,	2,00	J. S. Bryant,	50
David Buck,	2,00	John Stewart,	1,00
C. J. Blackburn,	2,00	others—names not known,	4,00
Joseph Stewart,	5'00		
A. C. Brady,	5,00	Total amount.	$110 00

FROM LIVINGSTON COUNTY.

W. A. Lane,	$50,00	J. W. Mc Murray,	$1, 00
E. H. BeMent,	5,00	R. L. Seay,	1,00
J. M. Alnutt,	1,00	John Austin,	1,00
Clayton Keith,	1,00	Charles Wilmot,	1,00
Charles S. Bryan,	2,50	T. J. Reed,	1,00
J. W. Mc Millan.	2,00	J. A. Shirley,	5,00
L T. Collier,	1,00	John B. Leeper,	5,00
Baalis Davis,	7,50	W. C. Samuel,	2,50
C. A. Williams,	5,00	J. D. Sherman,	2,50
James Hutchison,	10,00	J. M. Williams,	2,50
Benj. Edrington,	10,00	R. F. Dunn,	1,00
Wm. Morgan,	5,00	G. L. Lydeck,	1,00
J. L. Johnson,	20,00	J. H. Abshire,	10,00
Wigley & Beauchamp,	5,00	T. S. Broaddus,	5,00
Walbrun, Bro., & Co,	5,00	Morgan Hoge,	1,00
Edward Gudgel,	5,00	J. A. Adams,	1,00
John C. Hill,	10,00	James Leeper,	1,00
Bell & Moore.	5,00	David Crooks,	50
T. T. Eales,	5'00	Louis Moberly,	50
P. H. Minor,	5,00	J. W. Hearn,	2,00

FROM GRUNDY COUNTY.

John M. Graham,	$50, 00	Wm. Collier, Jr.	10, 00
G. H. Hubbell,	25, 00	Dr. A. Gunter,	3, 00
W. W. Hubbell,	10, 00	Dr. J. H. Kerfoot,	2, 50
G. W. Moberly,	20, 00	G. W. Wammoth,	2, 00
B. F. Crooke,	15, 00	C. A. Evans,	2, 00
G. G. Henry,	10, 00	W. T. Wisdom,	1, 00
R. N. Fetherston,	5, 00	Elijah Burgess,	1, 00
Jas. H. Cooper,	5, 00	James W. Merrill,	3, 00
M. Cox,	5, 00	William Blew,	6, 00
Enoch Jones,	15, 00	Eld. Benj. Lockhart,	10, 00
Chas. S. Homan,	5, 00	Mrs. Hiram Osborne,	2, 00
John E. Carter,	5, 00	James Graham,	5, 00
W. M. Pond,	5, 00	Joseph Rich,	2, 00
Milton Crow,	8, 00	J. M. Bailey,	2, 50
J. R. Schooling,	5, 00		
Thos. C. Froman,	5, 00	Total amt.	$244, 50

FROM BRUNSWICK.

A. Johnson,	$10, 00	Willis H. Plunkett,	5, 00
Daniel McElroy,	5, 00	Ira Purden,	2, 50
Jno. N. Barr,	5, 00	J. R. Allega,	2, 50
Dr. J. F. Lampkin	5, 00	Jas. W. Harris,	2, 50
Richard Dickens,	5, 00	Pettis Perkinson,	2, 00
Wm. E. Warden,	5, 00		
Jas. T. Plunkett,	2, 50	Total amount.	$52, 00

OTHER DONATIONS.

Eld. John R. Howard, Paducah, Ky.	$20,00
Thomas H. Crouch, Greenfield, Illinois.	10,00
Silas T. Hailey, Medicine Creek, Sullivan Co., Mo.	16,60
William Fleece, Liberty, California.	1,00
J. T. Terrill, Linneus, Mo.	1,40
Eld. Jesse Gross, Olio, Mo.	1,00

RECAPITULATION. Harrison county $110,00; Livingston county $205,50; Grundy county $244,50; Brunswick $52,00; others $50,00 Total amount $662,00.

OBITUARIES.

DIED, on the 14th day of March, 1864, JOHN CHARLES, infant son of Bro. Samuel Ball, aged 6 months and 28 days.

Walnut City, Iowa March 4 1864. J. C. SEVY.

DEPARTED this life, about 2 o'clock, on Thursday morning, February the 18th, 1864, in the town of Lindley, Grundy county, Missouri, SUSANNAH NAVE, wife of Vallentine B. Nave, in the sixty-seventh year of her age. She died of Pneumonia, after an illness of some two weeks.

The deceased was born in Carter county, Esst Tennessee, and was the daughter of David and Rachel Pugh. At the age of eighteen, she was married to William Wright of the same county and State. About two years afterwards, when the writer of this notice was an infant, they moved to the State of Illinois, where my father died in 1826. My mother, the deceased, then with her three children, myself and my two brothers, Eld. Thomas J. Wright and Jonathan P. Wright who were living in East Tennessee when heard from last, returned back to Tennesee, and entered the house of her father as one of the family again, where she remained till the year 1831, when she was married to Vallentine B. Nave. In the year 1852, they removed to Illinois, and after remaining there about one year, they came to Missouri, where she died.

My mother joined the Baptist church in the early part of her life, and continued in that church till 1842, when she became a member of the church of Christ, in which relation she was still living when the messenger death took her away. She was a good and kind mother, most devotedly attatched to her husband and children; so much so, that she deprived herself of much of the enjoyments of this life through over watchfullness and anxiety for their interest and welfare. And this kindness and solicitude was not confined altogether to her own family, but was shown also to her neighbors, as all who knew her will remember long her kindness, hospitality and liberality. But she is gone! No more will her poor decriped body be seen wearying itself in acts of kindness and benevolence for the bereaved ones. She rests from her labors, free from the toils, cares and anxieties that wear out life; yes, she rests "free from sorrow, pain and trouble." No more shall we see her in this life. She cannot return to us, but we can go to her. She is now, I humbly trust, in our Father's house, peaceful and happy, free from disease, sorrow and death, and when it is the Lord's will that I too shall depart and go hence, I hope to meet her there to be parted no more.

She leaves a bereaved husband, and two children besides the three above mentioned, George W. Nave and Catherine N. Morgan, together with many friends to mourn her death. D. T. W.

DIED at George Duffield's, near Lindley, Mo., on the 27th of Jan. 1864, MARY C., only child of Samuel and Catherine Duffield, aged 3 months and 3 days. I can only repeat the language of the blessed Savior, "Suffer Little children to come unto me for of such is the Kingdom of heaven." SAMUEL DUFFIELD.

DIED near Chillicothe, Mo. on the 1st day of March 1864, after an illness of three weeks, ALLEN T. son of James and Anna Eliza Hutchison, aged 6 years and 21 days.

DIED in this place on Monday the 7th instant, "HENRY PAGE," aged two years and three weeks, only son of Dr. Charles A. and Kate Williams. For two months disease has preyed upon, and wasted his little form. What he has suffered in that time should reconcile the bereaved parents and relatives to his seperation from them —assured as they are that he is now free from sorrow pain and death. —CHILLICOTHE CHRONICLE of March 10, 1864.

DIED In this place on Friday, the 12th inst. NATHANIEL SMITH, only child of Joseph and Mattie Davis, aged about 13 months. No more will the childish, prattle of little "Smithie" gladden the heart of his fond parents. He can return to them no more. But they can go to him. Remember this, then, bereaved ones, and so demean yourselves here as to meet your babe where there will be no dying, disease or suffering.—CHILLICOTHE CHRONICLE of Feb'y 18, 1864. S.

DIED of Consumption, at his residence 6 miles west of Centerville, Iowa, Brother John Stewart, Aged 52 years, 6 months and 26 days. He was born in Montgomery Co., Ky.—lived about 25 years in Putnam Co. Indiana,—was a member of the Church of Christ about 20 years, He leaves a large family and numerous friends to mourn their loss, though they mourn not as those without hope.

I. STEWART.

LETTER FROM BRO. HALEY.

Feeling some anxiety, in common with other brethren, as to the probable attendance at the State meeting proposed to be held here in May, I wrote to Bro. Haley on the 10th inst. and the following is the reply which I lay before our readers for the information of those interested. We are much gratified indeed to learn that the prospect is favoroble for a good attendance. D. T. W.

LEXINGTON, Mo. March the 12th 1864.

DEAR BRO. WRIGHT: Yours of the 10th is just now received and I hasten to write you a line in reply. If things on your side of the river keep quiet the prospect is that the attendance will be large. The brethren generally expect to attend as far as I have heard from them. * * *

I am now in a fine meeting. 25 Confessions to last night and the interest still very fine indeed—we look for others. I am alone but never, since I have been in Lexington, have my audiences been so large. I trust that God has a rich harvest in store for us, all over Mo. Who will go and reap. I sympathize deeply with you in your losses and if I were able, would help you most cheerfully. Love to all the dear brethren. As ever your brother in Christ.

T. P. HALEY.

CHRISTIAN PIONEER.

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

VOL. IV.] CHILLICOTHE, MO., APR. & MAY, 1864. [Nos. 4, &5.

THE CHRISTIAN SOLDIER.

PART II.

This charge I commit unto thee, son Timothy, according to the prophecies which went before thee, that thou by them mightest war a good warfare.—1 TIM. i, 18.

Thou therefore endure hardness as a good soldier of Jesus Christ.—2 TIM. ii, 3.

Having carried on our analogy, through the process of making soldiers for the Army of the Lord Jesus Christ, and discussed the officers, formation of the Army, recruting for it, the Book of Tactics and Discipline, Army Regulations, etc. we now come to the illustration of the apostle, with which we set out, in our text. We find that it is drawn from the armor of the Grecian soldier; which was very different from that of the soldier at the present day; since, the mode of warfare has been entirely changed: and the soldier now generally wears no armor like the ancient kind. As the invention of gun-powder has com-

pletely revolutionized the mode of warfare, were the apostle now living and to write ; or had the present mode of warfare prevailed in his day ; his illustrations would no doubt have been very different from what they were ; and of a character adapted to such a state of things. Then—at the time the apostle wrote—when soldiers fought with swords, javelins, darts, arrows, etc. The armor described was very necessary and important to the soldiers ; to enable him to combat successfully with his enemies; as the encounters were often "hand to hand," like the "bayonet charges" and clubbing of guns,at the present day ; and of the most desperate, fierce and bloody character !

But let us first take a view of the enemies with which the Christian soldier has to contend in carrying on the warfare of our heavenly King and "Captain of our salvation." The apostle, in enumerating them, is particular to show, that it is not a warfare of "flesh and blood" in which he was engaged, such as is carried on by the armies of this world ; from which we may justly draw the inference, that the Christian Religion does not admit or permit the use of sword, in its defence and propegation ; and is not responsible for wars waged, or any thing of the kind, which may have been perpetrated in its name.

But let us, before taking up these enemies detailed by the apostle,notice his admonitions to the Christian soldiers at Ephesus, and what he says in reference to their character, before exhorting them to "put on the whole armor of God." In winding up his remarks on the relative duties required of them, he says : "Finally, my brethren, be strong in the Lord and in the power of his might." There is such a thing as a person's being barely able to stand up, Such an one would not be fit for a soldier ; and could not act either on the defensive or offensive. Military laws and regulations require a man to be "able bodied" or strong, in order to be a soldier ; and the Christian soldier must be strong in the Lord. Let us notice here, that this strength is not of a physical character, or consists of bodily strength ; for a person may be quite

weak physically, or even completely prostrated ; and yet be as a Christian—strong in all the qualities and traits of the Christian character. By saying, "be strong in the Lord and in the power of his might," the apostle means spiritual strength ; which is to be obtained by feasting upon the sincere milk and meat of the word of God —strong in faith and hope, and all the essential or prominent traits of Christian character. Before any one can be strong in the Lord, he must enter, or get into him ; and this is to be done by enlisting as a soldier in the Army of Christ; the manner of doing which Paul has told us: "We are all the children of God by faith in Jesus Christ ; for as many as have been baptized into Christ, have put on Christ." It is by baptism, then, on the principle of faith, that the person enlists as a soldier of Christ. By adding, "and in the power of his might," the apostle shows the character of this strength ; and that it is spiritual and divine. Thus enlisted and made strong, the individual is prepared for putting on the Christian armor ; and Paul immediately adds the injunction ; "Put on the whole armor of God ;" and gives the reason: "that ye may be able to stand against the wiles of the devil;" which brings us to the enemies against which the Christian has to contend: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." While this will hold as to the kind of warfare to be mantained by the Christian, and that it is not of a physical character, like that waged by secular armies against each other ; it is no doubt in allusion to the games of ancient Greece ; a part of the exercise of which consisted in wrestling. The literal rendering from the original (Greek) is: "There is not a wrestling to us of flesh and blood." The greek term used is *polee*, "denoting a wrestling ; and then a strugle, combat, fight ;" and here "refers to the strugle or combat which the christian is to maintain—the Christian warfare. By saying,not with flesh

and blood, the apostle does not mean to say that Christians had no enemies among men that opposed them, for they were exposed often to fiery persecutions; nor that they had nothing to contend with in the carnal and corrupt propensities of their nature, which was true of them then as it is now; but that their main controversy was with the invisible spirits of wickedness that sought to destroy them. As these "were the source of all their spiritual conflicts, with them the warfare was to be maintained."

As there is a Commander-in-chief of the Christian Army, the LORD JESUS CHRIST; so there is one of the armies of darkness opposed to that; who is Satan or the Devil, and who has a numerous, powerful and well disciplined army under him; with subordinate officers under him, commanders of divisions, corps, etc. who keep his army well drilled and disciplined; making all the conquests they can, picking up all the weak and timid Christian soldiers they can find, catching all the "stragglers" and "deserters" from the Christian Army they come across, "arresting" and "impressing" them into the service of the Devil! "The word principalities refers to principal rulers or chieftains.', "Like good angels, they were regarded as divided into ranks and orders, and were supposed to be under the control of one mighty leader:" "Powers —those who had power, or to whom the name of powers was given: the rulers of the darkness of this world—the rulers that preside over the regions of ignorance and sin with which the earth abounds—darkness" being "an emblem of ignorance, misery and sin; and no description could be more accurate than that of representing these malignant spirits as ruling over a dark world. The earth—dark, and wretched, and ignorant, and sinful—is just such a dominion as they would choose, or as they would cause; and the degradation and woe of the heathen world are just such as foul and malignant spirits would delight in. It is a wide and powerful empire. It has been consolidated by ages. It is sustained by all the authority of law; by all the omnipo-

tence of the perverted religious principle; by all the reverence for antiquity; by all the power of selfish, corrupt and base passions. No empire has been so extended, or has continued so long as that empire of darkness; and nothing on earth is so difficult to destroy. Yet the apostle says that it was on that kingdom they were to make war. Against that the kingdom of the Redeemer was to be set up; and that was to be overcome by the spiritual weapons he specifies. When he speaks of the christian warfare here, he refers to the powers of this dark kingdom. He regards each and every Christian as a soldier to wage war on it in whatever way he could, and wherever he could attack it. The contest, therefore, was not primarily with men, nor with the internal corrupt propensities of the soul; it was with this vast and dark kingdom that had been set up over mankind." "It is a warfare on a large scale with the entire kingdom of darkness over the world." "Wherever we come in contact with evil —whether in our own hearts or elsewhere—there we are to make war."—"Against spiritual wickedness—or wicked spirits—literally, 'The spiritual things of wickedness;' but the allusion is undoubtedly to evil spirits, and to their influences on earth.—In high places. The Greek is *en tois epouraniois* —'in celestial, or heavenly places.' The same phrase occurs in Eph. i. 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;" and the Greek term (epoiranios) is used in Matt. xviii. 35; Phil. i. 10; 1 Cor. xv. 48; Phil. iii. 21; 1 Cor. xv. 40. "The evil spirits are supposed to occupy the lofty regions; and thence to exert a baleful influence on the affairs of man;" and the apostle may have had reference to such a supposition, after the manner of an illustration. We find a somewhat similar allusion in this same epistle (Eph. ii. 1, 2): "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." It might have been a supposition prevalent among the Ephesians; and which

caused the apostle to use it. "It is against such spirits" continues the writer from whose comment we are quoting, "and all their malignant influences, that Christians are called to contend. In whatever way their power is put forth—whether in the prevalence of vice and error; of supersiton and magic arts; of infidelity, atheism, or antinomianism, of evil customs and laws; of pernicious fashions and opinions, or in the corruptions of our own hearts; we are to make war on all these forms of evil; and never to yield in the conflict."

We have now, as the Christian soldier did then, to contend with the subordinate officers of the Prince of darkness, "the rulers of the darkness of this world;" but there were then peculiar enemies with which the Ephesians Christian souldiers had to contend. The first Christians had arrayed against them the Jewish Sanhedrim, which endeavored to put down the Church and abolish Christianity; the absolute and powerful Emperors and Government of Rome, and the subordinate Kings of Judea; and as these were "high places," we have here "spiritual wickedness in high places;" the Sanhedrim claiming to be a "heavenly place."

Having placed before these Christian Soldiers the enemies with which they had to contend, and the Character of the warfare they would have to miantain; the apostle reiterates his exhortation or admonition; "Wherefore"—with all these before you take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." We have spoken about a person's being barely able to stand; and that such a one is not able to withstand and contend successfully with the enemy; and that as military law requires able-bodied men for soldiers, so the law of Christ requires the spiritually strong and able, as soldiers for His Army. And we may here add, that the Jewish law would not permit the weak, physically defective, timid, fearful, etc. to go to war: so in the antitype, those who are such spiritually or mentally, cannot make good soldiers of the Lord Jesus Christ. The apostle does not say, that a single piece, or two or three, or a few pieces of this armor will do;

but they must put on, keep on, and wear the "whole armor of God." It is not left discretionary with the Christian Soldier, what part of it to wear. He can't take "faith alone," and leave off the balance. We want no such soldiers in the army of Christ. "In the evil day—the day of temptation; the day when you are violently assaulted. And having done all to stand.—Margin, 'or overcome.' The Greek word means to work out, effect, or produce; and then to work up, to make an end of, to vanquish.—The idea seems to be, that they were to overcome or vanquish all their foes; and thus to stand firm. The whole language here is taken from war; and the idea is, that every foe was to be subdued—no matter how numerous or formidable they might be. Safety and triumph could be looked for only when every enemy was slain." And as a victory is over every foe is certain to crown the efforts of the secular soldier, thus strong and panoplied; so it will crown the efforts of the Christian soldier.—But more on this in our next and concluding part; as we have already extended this so far, that we will have to make another, or other parts.

J. R. H.

CHRISTIAN LOVE.

By Christian love, we mean that love which a true Christian feels towards the Lord and the Lord's people. It is different from that natural affection which we usually call love. Like the grace of God, "'Tis not confined to sex nor age; the lofty nor low." It is not earth born: it is a child of heavenly birth; pure, holy, and undefiled. Nevertheless, in order to its development and full growth, it requires nourishment. If neglected and uncared for, it will become a shriveled dwarf; and, by reason of further neglect, will die.

Christain love is warm-hearted. It is not to be weighed down by worldly etiquette, or hemmed in by the conventionalities of society. It is free-born, and will assert its liberty, and show its presence. where but two or three are met in the name of Christ. Christian love is a great burden-bearer;

it beareth all things; endureth all things. It never fails to show its attachments to its friends, on account of the reproaches of an enemy. When but a timid youth, it endured a great fight of affliction, by being made a gazing stock on account of the reproaches of wicked men. Then it became a companion of those who were persecuted for Jesus' sake, and caused them even to rejoice at the destruction of their own goods. When the great apostle of the Gentiles was a prisoner at Rome, Christian love prompted those in whose bosom it dwelt, to face the frowns of a wicked and perverse nation, and show compassion to the prisoner of Christ; with great diligence they sought him, while in bonds, and ministered to his necessities.

Christian love is a great peace maker. It has settled more neighborhood broils and family contentions than all the sons of human reason or philosophy. Anger, wrath, malice, and evil speaking cannot live in its presence. It will not reside in the same breast with hatred and envy.—One or the other must leave; if the latter is petted, and encouraged to remain, Christain love departs and then soon all the elements are at war. It is on account of the absence of this principle that Christian congregations sometimes get into confusion, contention and strife. Hard speeches and tattling become the order of the day,and the cause of Christ is wounded in the house of his friends. In all cases of hardness, or misunderstanding among the brethren, I would say, call in Christain love to settle the case; it is able to hide a multitude of faults. Under its mild and peaceful influence there is but little difficulty in amicably adjusting all the unhallowed differences and strifes that may arise among the disciples of Christ. When ever efforts for such a noble purpose appear likely to fail it is strong evidence that love is absent; and, as its absence is the death-knell of the harmony and prosperity of the Church where such indications are manifest, every friend of Messiah's cause should implore the Prince of peace to rekindle the flame of sacred love upon the golden alter of every believer's heart.

Christain love is a great promoter of human happiness. It sweetens the bitter cup of affliction; it soothes the sorrowing

heart under the sad bereavements to which humanity is subject; it wipes away the falling tear, and pours consolation into the broken heart; it breaths comfort into the believer's bosom 'midst all the cares, anxieties, and perplexities of our mortal state; it calms the surging waves of Jordan's turbid waters, and enlightens the dark valley of the shadow of death.

Come, then, O heavenly guest, and ever dwell in this poor heart of mine. Come, and be thou my strength in weakness, my light in darkness, my comfort in sorrow, my solace in bereavement, my conquering power in the conflict with the tempter, and my guide to my heavenly home.

Christains, let us cultivate this sacred principle; let us invoke its presence in the temple of God. It will aid us mightily in all the work of faith, and labor of love, and patience of hope. Like the Master, it is ever going about doing good. It will guide us safely through all the meanderings of human life, and lead us to the land of eternal repose.

"Love is the golden chain that binds,
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love."

—Christian Record.

CHRISTIAN UNION.—A DIALOGUE. NO. 3.

An evening Conversation on Christian Union, between a Methodist, Presbyterian, Quaker, and Titus.

Q. Friend T. I have been thinking and reading, since we met, on the subject of the baptism of the Spirit, and I find this text appears to stand against thy views, 1st Cor. 12th and 13th: "For by one Spirit are we all baptized into one body." etc.

T. By no means, does this scripture stand opposed to the position we occupy on that subject. Let us read the text in its connection. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond

or free, and have all been made to drink into one spirit. The apostle does not say, for with one spirit are we all baptized, but by one spirit. The apostle Peter in his 1st Epistle, and 1st chp. said, "Being born again, not of corruptible seed, but of incorruptible, *by* the word of God, which liveth, and abideth for ever." And he explains by saying, and this is the word which by the gospel is preached unto you," we are said to be born by the word of God, that is we are born by the direction of God's word, as found in the gospel. The temple was built by Solomon. How built by him? By his directions.—So, by the direction of the spirit of God, are we all baptized with the spirit. It was a promise for a specific purpose as stated in our previous conversation. But all men who repent are commanded as brother M. has shown, to be baptized in water, and this is the one (only) baptism referred to by Paul in his Ephesian letter.

M. We cannot do away with water baptism and believe the scripture. But are we not baptized in some sense with the Holy Ghost?

T. There is no degrees in the baptism of the spirit. The effect was the same in both casses,and the same cause will always produce a similar or like effect.

M. This is a subject, I never before so closely examined . and I find in reading the account, that the persons who are said to be baptized with the spirit, could speak with tongues, and cloven tongues like of fire sat on them. I did not suppose we were baptized in the same sense they were.

T. No prophet, Priest, King or any person who was the subject of a spiritual gift, was ever regarded by an inspired man as being or havinng been baptized with the holy Spirit, save the two cases referred to, at Pentecost and at the house of Cornelius.

P. Brethren, I see the only difference between you is in the name you give to the influence of the holy spirit. I agree with brotber T. that there are no such cases in the baptism of the spirit now, for if there was, every time a man was baptized with the spirit it would be adding one,

so that we would have an indefinite number of baptisms, and Paul says, as has been stated, there is one baptism, and as we met to talk and converse upon the necessity of Christian union, I hope we will not disagree on account of technicalities.

Q. I agree with friend P.'s last statement But then thee must know, that it is necessary to clear the brush out of the way, so that we can see how to get together. I must confess that I have been much enlightend on the subject of the baptism of the spirit, and am inclined to think friends have been some what mistaken.

M. Then as friend Q. says while we are getting the brush out of the way, at this point I wish to ask brother T. if he teaches baptism for the remission of sins.

T. I aim to teach just as the apostles did and no man can do that without teaching baptism, with its pre requisites, for remission of sins.

M. Then every time you sin you must be baptized.

T. You err, not knowing the Scriptures, the Lord has ordained means by which we may become citizens of his kingdom, and no man can claim Jesus, as his advocate, out side of his kingdom, neither has he the right of petition, until he becomes a member of Christ's government. I might illustrate this, you are aware that a subject of Great Britain cannot have the right of petition in this Government, until he has complied with the laws of naturalization, so of the alien sinner, he must receive the remission of his alien sins, come into the kingdom of our Lord, then he has the right of petition and an advocate to look to, and the apostle John says of such. "If we confess our sins he is faithful and just to forgive us our sins, and to cleans us from all unrighteousness 1st Epistle 1st chp. and 9 vs.

Q. I remember Christ said to his apostles, to preach repentance and remission of sins in his name among all nations beginning at Jerusalem, and it is very easy to learn how they preached there, and it was to be so preached among all nations.

P. The teaching of the apostles is that to which we must all come, at last.

M. There is another question I wish to introduce at this time, and that is, the mode of baptism. This question must be settled before we can all be united.

P. Brother M. I am glad you mentioned that, for I was just thinking of naming it myself, at a proper time.

M. Now I believe that pouring is the proper, and ancient mode, and I may as well here prove it. Isaiah 44ch. and 3vs "For I will pour water upon him that is thirsty and floods upon the dry ground; I will pour my spirit upon my seed, and my blessing upon thine offspring." This is a clear case, and proves pouring which no doubt had reference to baptism.

P. I disagree with you upon that subject. For I am sure that sprinkling, is the only proper mode, and I offer as proof, Isaiah 52 and 15, "So shall he sprinkle many nations, the kings shall shut their mouths against him etc" Allusion is here had no doubt to the mode of baptism.

Q. Friends, what means all this? Do thee intend to make the impression that Isaiah contradicted himself, if so, which time did Isaiah tell the truth.

T. The prophet certainly has no allusion in the text quoted, to christian baptism. He discloses what the Lord himself will do, I will pour water; so shall he (the Lord) sprinkle (scatter) many nations etc." But the Lord never authorized any man to pour nor sprinkle mere water, water only, upon any one. Now we had as well talk about the modes of eating. There is one action called baptism well defined by inspired men, and if we wish to know and understand what that is, we must come down to New Testament times, where and when it was authorized and practiced. It will not do to be aiding skepticism, by trying to show that inspired men contradicted themselves. This is one of the misfortunes of our divided condition.

Adjourned to meet again, this evening four weeks.

A.

FAMILY WORSHIP.

This a subject, upon which we feel that we cannot say too much, if said to the purpose, and cannot too strongly enforce the practice of it upon all Christians who have families. It has been objected to family worship, that we have no positive command for it, in the New Testament. Admitted; but what of that? Have we any positive command against it? Is it any where forbidden, in the whole Bible? Not at all. What is family worship? As ussually conducted, it consists in reading some portion of the word of God, and then praying, in the presence of the family in the morning and in the evening, or at night before retireing to bed. Is there any thing evil in this?—any thing wrong?—any thing opposed to the word of God? If there is, then it is wrong to read God's word, at all, and wrong to pray! What a monstrous conclusion this would be, and how utterly opposed to that word in every respect!

What are the facts, and what are we taught in that word? As to reading God's word, we hear our Savior saying to the Jews: "SEARCH the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Paul approved of this, in the case of Timothy, who, he says, from a child had "known the holy Scriptures, which are able to make wise unto salvation; and as no doubt he had been taught them by his mother and grand-mother, he tells Timothy, that the faith of his mother Eunice and his grand mother Louis dwelt in him. And Paul further says, that: "All scripture given by inspiration of God, is profitiable, for doctrine, [teaching,] for correction, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Such was the diligence with which David read and studied the word of God, that he says, he was wiser than his teachers, and knew more than all of them; and says that the word of God enlightened

the eyes of his understanding, and that by it he was quickened, or made spiritually alive.

And as to prayer, he had his regular hours or periods of the day for it—"morning, evening and at noon." Our Savior says, that: "Men should always pray;" or pray often and habitually; and Paul says he would that "men pray every where; lifting up holy hands, without wrath or doubting; and admonishes the Roman Christians to be "instant in prayer."

All these examples and injunctions sufficiently show the importance of reading the word of God and of prayer; without prescribing in a positive manner, the time and manner of attending to these things. Hence from them we have sufficient authority for family worship; as much so as for worship in the congregation, or for singing, etc. A thing of great importance is, that it shall not degenerate into a matter of mere formality; and subject us to the censure of the Jews of our Savior's time; "This people worship me with their lips, while their heart is far from me." It must be from the heart, fervent, earnest, sincere, at all times; without the "vain repetitions" of the Pharisees. And it must be no half way worship, or partial obedience, to be attended to in the evening and neglected in the morning: or *vice versa;* or be attended to irregularly, now and then, as, we please, or as it may suit our convenience.

The benefits of family worship can hardly be overrated. Family religion is enjoined on us in the Bible, in the expression; "Parents bring up your children in the admonition [correction and instruction] of the Lord;" and it is impossible to carry it out, according to our views, without family worship.

Let us look at the benefits of family worship. Where regular attended to in the proper manner and spirit, and with the right kind of examples set before children, servants, and other members of a household, it will have its influence, children raised up in such families, are almost certain to obey the Gospel, or become Disciples of Christ, as soon as they come to the years of maturity; and if not then, and they

should wander of into infidelity, vice, or wickedness, the early relgious impressions made on their minds, by family worship, and the remembrance of parental examples, injunctions and admonitions, in connection with it; often bring the wander back, and to the fold of Christ; where alone he will find that he can enjoy permanent rest, serenity of mind and happiness.

We do not see then how any valid objection can be raised to family worship; but, on the other hand, we see much and that which is scriptural, to commend it. And we are inclined to suspect, (we say it in all charity,) that too much of the objections against it, among Christians, originate in indolence—they are too lazy to attend to it. They complain of want of time. What! give a whole day to secular affairs and cant spare half an hour, evening and morning, to devote to the service of God! They complain that, after laboring hard all day, they are too tired to attend to it. What! too tired to serve God, and that in a way so beneficial to all!

Let us hear no more of such objections as these, or any others. In view of all the advantages and benefits of family worship, let it never be neglected under any circumstances, if it can possibly be attended to. And we regret to say—we say it with pain and humiliation—that there are so few, among our brethren who attend to it, Brethren, it will never do. Arouse yourselves, shake off your lethargy and attend to it. Put on the whole Christian armor; and remember what Paul says at the conclusion of it: "And take the sword of the spirit which is the WORD of God: PRAYING always, with all prayer, and supplication in the spirit for all saints."

J. R. H.

PIONEER PREACHING.

BROTHER WRIGHT: Being at leisure, I concluded to beguile my moment's by giving your readers some incidents, that occurred with old Brother Thomas Thompson and myself in our preaching expeditions in the early settlement of this

country, as we evangelized and preached all over the Grand River country, now twenty years ago. This country was then as we say, a new country, and very sparsely settled: our rides were often long, and wearisome; our salaries, we never in full could compute, (I could but think of these days, when I read brothers Creath and B. K. Smith's letters) still we often had good meetings, and the consolation of seeing many of our fellow citizens confess the name of our blessed Savior and bow to his authority. The people in those days were always glad to meet each other; friendship and good will appeared to pervade the whole country. I often look back to those times now as the happiest days. But to the incidents. I remember on one occasion, we had an appointment at a man's house in the most frontier settlement, which we filled; after preaching, the good man of the house retired, and we could not tell what was up. After remaining some time, in rather a quandary, we retired to the grove, and as hazel-nuts were about ripe, and an abundant supply at hand, we gathered a lot, and seating ourselves on a log, acommenced eating them. Said I, bro. Thompson, if we should live to become old, this will do to tell our children, that in the early settlement of this country, we traveled, and preached, and lived on hazel-nuts. After a little pause he replied, yes, and then bursted in to a laugh. But, said he, it is all right; and we had a pleasant time in that beautiful grove. I have often wandered in my mind how some of our rich preachers just from college would have acted in such a place; for it is necessary that the poor have the gospel preached to them. But then would a rich preacher go to the poor for such a purpose? I have heard of preachers being called from two hundred to four hundred dollars a year, and it is just as easy to go. But who ever heard of one that would obey a call from four hundred to two hundred? still it is all right to compensate the preacher. For no man can devote his whole time to the ministry, unless he is sustained, for we have tried it in days gone by. But to return, after we had remained for some time in the grove, we returned to the house. The good man of the house had returned, and the good women was showing up a good pros-

pect for dinner. The truth was the man was out of flour, and he wanted to treat us as preachers, and he had gone to a neighbor to get some flour. He then took out of a beegum some of as fine honey as I ever saw, and we fared sumptuously, and were never treated more kindly. If this should fall under the eye of Brother Thomson. who is now in California, it will bring to his recollection many of our ups and downs in this country. He and a fellow on one occasion was in conversation, or rather he was accosted by the man on this wise; They say you just baptize a man and then let him go. Brother Thompson,replied; "yes when I baptize a man I always let go of him."

That rather stumped the man, and he dropped the conversation. In these by-gone days, people thought it a light task to go ten or fifteen miles to hear preaching; what a change now! It is quite a hardship with some to go three or four miles to meet with the Lords people, and then, unless you agree with me in politics, I can hardly extend you my hand. This is the case with some, who I think cannot understand themselves. If a man's politics does not interfere with his loyalty to his government and if he is loyal to the government of the everlasting God, he is entitled to our fellowship and esteem. Oh how I long to see the same kind spirit among the people again that prevailed in those good old days we have referred to. When the ever living, and everlasting principles of the gospel of our Lord Jesus Christ, may have free access to the hearts of dying men. That the church may have a regenerating influence upon society at large. In order to this, the church must arise in the strength of Israel's God, gird on her armor and do something, every individual member must do something, go to work in earnest, and remember that chairty (love) is the crowning virture in the remedial system.

J. S. ALLEN

BETHANY, Mo. March, 1864.

SYNOPSIS OF FAITH AND PRACTICE.

During the past year, there appeared in the columns of the Review, Lard's Quarterly, and perhaps some others of our papers, a copy of a publication issued from the city of Detroit, Michigan, under the title: "A Synopsis of the Faith and Practice of the Church of Christ, meeting at the corner of Jefferson Avenue and Beaubien Street, Detroit: together with the By-Laws which regulate the Order and Business of the Church."

The work commences as follows: "For the information of the public, the following statement of faith and practice is put forth by the Church of Christ meeting at the corner of Jefferson Anenue and Beaubien street, in the city of Detroit," after which it proceeds in numerical order giving ten articles as synopsis of faith and practice, and eighteen articles of by-laws regulating the order and business of the Church, and announcing Isaac Errett as Pastor.

We ought to have published this document in full in the Pioneer for the information of such of our readers as were not taking either of the papers that did published it, but on account of the space it would have occupied in our paper, we did not do it. It was earnestly opposed by bros. Franklin, J. W. Cox, M. E. Lard, and others, as being a creed and a very "deep offense against the brotherhood—an offense tossed into the teeth of a people who, for forty years, have been working against the devisive and evil tendency of creeds." To this brother Errett made the best deffence he could, pleading that it was not a creed—was never intended as such. The matter passed on until in a recent number of the Review we find the following: D. T. W.

THE OTHER SIDE.

From the commencement of the discussion on Communion,

and during the discussion on the "Synopsis of the Faith and the "By-Laws" of the Church of Christ in Detroit, the public only had a kind of one sided view of things. At least, many things have appeared unintelligible for the want of antecedents, surroundings and explanations. It was not generally known that the apparently innocent little matters in discussion were regularly doing their work of schism. We were pretty fully posted in the work that was going on, but hoped a remedy might be found, and that the brotherhood might be spared the pain and mortification of having the whole matter become public. But this cannot be the case now, without refusing to hear the old Church, or as the new style would say the "old interest." We did not desire many harsh things as were said to us, and about us, to send abroad the fact that a division had actually been wrought among the brethren in Detroit. Others, however, published that another Church had been formed, but the representation was that the arrangement was amicable, and it was hoped that all would be for the better. How this representation could have been made, we shall not undertake to tell; but we knew it to be a sad mistake. This is fully shown in the following document:

DETROIT, Nov. 18th, 1863.

BRO. FRANKLIN: As there is a general misapprehension in the minds of the brethren regarding the state of matters in the church of Detroit, we wish to present some facts which are calculated to give some true idea of the case. The faction or party which has published its synopsis and by-laws, and which has acquired so much notoriety in the public prints, is not yet a year old, whereas the Christian church in Detroit has been contending for the faith once delivered to the saints for nearly a quarter of a century, and has never declined from the principles of the Gospel, as advocated by the brethren of the Reformation.

Bro. Errett, in reply to the strictures of Bro. Cox, attempts to make it appear that his synpopsis and by-laws were never intended to operate as a creed in its ecclesiastical sense; and probably has succeded in impressing some with the idea that there is no need for alarm in reference to the matter—that

these apprehensions have only been raised by such alarmists as yourself, Bro. Cox and Bro. Laird. Now all the special pleading of Bro. E. is overthrown at once, when the facts of the case are kown, and the reason why those facts have not been laid before the public earlier, is simply this—that there was still lingering in the minds of the brethren of the church in Detroit, the expectation that the division could yet be healed; and as long as this expectation was entertained, there was an unwillingness, by any public statement, to place obstacles in the way of a return to union. Now, however, since a second attempt to restore the union has been frustrated, and the main obstacle has been this new-formed creed, it is deemed no longer advisable to forbear, but to cry aloud, and spare not, that others may be guarded against the evils which have been brought upon the church of this place.

We proceed then, to show beyond all contradiction that this creed, young as it is, has worked its natural results already in producing and perpetuating division among brethren. We think it can be made apparent too that the design of said creed before it was constituted, was to become a basis and standard of fellowship and co-operation, and a test by which persons were to be received into or excluded from the body which adopts it.

The following extract is from a correspondence which passed between the church and said faction or party, when an effort was made to restore the union of the church. At that time the brethren were expostulating, with tears and entreaties, that they would not break up the church and thereby bring a reproach upon the cause of Christ which had been in such earnest advocacy among us, especially in relation to Christian union upon the broad foundation of the Word of God. In reply, then, to certain resolutions proposing terms of reconciliation, which were pronounced by Dr. Richardson as fair and honorable, and manifesting a Christian spirit, the church received the following: "We are now organized as a church, and are about to adopt by-laws for our business meetings, and to set forth a statement of our faith and practice. Should it subsequently appear to any number of breth-

ren meeting at City Hall that they can unite with us on the basis of union and co-operation therein set forth, they will receive a cordial welcome." Mark! This was addressed to a church which had been in organization for upwards of twenty years on the basis of the Word of God as its only creed. The design, then evidently was to hold out inducements, especially to the young of the congregation, to relinbuish the one foundation and rally around the other.—And what were the inducements to leave the one standard, which is divine, and adopt the other, which is human—this paltry synopsis and by-laws?—clearly, it was the following. They would have a meeting-house to worship in, and the eloquence of a minister to listen to, which had been procured at a large expenditure. And these motives being held forth to a people who were generally poor as regards this world's goods, it was thought, one may suppose, sufficient inducement for them to renounce the liberty which they have in Christ Jesus, exchange a divine for a human standard, and take part in a faction or party instead of continuing in union with the people of God on the foundation of the Word of God.

Thus it must be evident to all, that this creed was intended and designed to be a standard of faith, and a test of fellowship even before it was constructed, and that it has accomplished the object of miantaining division ever since it has existed.

A great effort has evidently been made to obtain the sanction, and enlist the influences of leading men among the brethren to this new movement; for there have been more of that class of men in the city during the last few months, than have been known in the same number of years, formerly. Yet, at the same time, we conjecture that no very deep impression has been made on any of them in favor of the "new interest."

After the reply of Bro. Errett to Bro. Cox had appeared, in which he so strongly argues that the Synopsis was never intended to operate as a test of fellowship, it was considered best to make another attempt at reconciliation. Accordingly during the time Dr. Richardson was in the city, we made the

proposal to the party, that as they professed not to make the Synopsis and by-laws a creed; if they would lay them entirely aside, and recognize Bros. Campbell and Gray, the two elders formerly in the church, to be associated with Bro. Errett in the eldership, we would unite with them in taking the word of God as the rule and guide of our lives; forgive all the hardness and unkind feeling that had been manifested, and endeavor to honor our King by living in harmony, and love and peace. But this they would not consent to. So that a second time this Synopsis has stood as a barrier in the way of union, and proved a means of maintaining faction.

This faction, or party, which has instituted the creed-system, and put it into full operation, is what claims to be the Christian Church of Detroit, and to hold connection with the brotherhood who have been contending for the overthrow of creeds and confessions of faith What then is to be done in the case. If the Russell faction has been repudiated for merely *teaching* their views on the operatians of the Spirit, in what light should those be held, who are practically organized upon a human creed and calling upon the disciples who are holding by the standard of the word of God to relinquish that and unite with them? The impression with us is, that when there is timidity on the part of our public men to bear testimony against this innovation, the evil will remain, and increase. and may spread into other parts of the country, but if it were explicitly rebuked and condemned, the iniquity would be made to hide its head, and the faction would soon fall into discredit.

It has been attempted to be impressed upon the brethren as a justification of the division which has been made in the church here, that the congregation was tied down to bigoted and narrow-minded views and practice on the communion question. This charge, however, is without foundation. For while there has been no compromising of the teachings of God's word on the subject, there has, at the same time, never occurred an instance of the church authoritatively interfering to prevent any one from communing. The church simply acts on the principle of inviting *all* God's people, or all Christians, to

unite with them in the breaking of bread, and leaving it with each one to comply or not, just as when they are invited to unite in prayer, or praise, or any other act of worship. But the teaching which is held forth from the Scriptures is of that decided character, that none need mistake as to who are included in the designation "Christian," or "people of God." A Christian being one who believes in Jesus as the Christ the Son of the living God, repents, confesses his faith, and is immersed, and any who falls short of these requirements of the gospel, no matter for what reason, is taught to consider him or herself as an unfit person for communion. We thus recognize neither the close communion of the Baptists, nor the open communion of those who would wish to displace the ordinance of immersion from the position assigned to it by the Savior and his apostles.

In conclusion, we would say, that the meeting-house of the congregation is on Howard street, between Second and Third streets, and that the meetings are held regularly on on Lord's Days, at half past 10 A. M., and half past 7 P. M., and Thursday evenings at 8 o'clock, and that we will be happy to see any brethren who may be passing through the city and have an opportunity of meeting with us. At present we have the services of Bro. Wm. Thomson from Illinois, who is bestowing all his time in the interest of the primitive Gospel. Any one wishing to correspond with the brethren of this congregation may address themselves to Bro. Alexander Linn or P. C. Gray, Detroit, and will be courteously responded to, and, as far as time and circumstances will permit, their inquiries fully replied to.

P. C. GRAY.
ALEX. LINN.

THE INFLUENCE OF THE ELDEST CHILD.—The eldest child will be a model after which the younger members of the family will be fashioned. The taste, the habits, the character of the one, will very likely be copied by the others. How great the responsibility of the parent in the culture and training then of the eldest child!

DISCUSSION ON WATER BAPTISM.

PROPOSITION.—*In the commission given by Jesus Christ to his Apostles after His resurrection, and in the subsequent teachings of these Apostles, Water Baptism is made a condition of salvation.*

MR. SMITH'S SECOND ARTICLE.

My first article in this discussion, and the reply of Mr. Manford, are before the readers of the *Magazine*, who have, ere this, determined their relative merits. And if it be not "painfully" evident to any that, thus far, I "have made a total failure," the announcement to that effect of Mr. Manford, will correct such a deficiency in judgment. I am satisfied that my article and the reply have been read by a people possessing an average share of intelligence, who, though they may differ with me, can weigh arguments, and determine the force of the "reply." Rest assured that I have read nothing in the reply that gives me the least *pain*. So far as my side is concerned, there is "nobody hurt."

I will notice this reply, briefly, *seriatim*. In the first place, Mr. Manford informs me, in reference to that "rejoinder," that he "deemed it a waste of type and paper to publish that long article." I have only to say that, had he exercised the same forethought in reference to the article *to which mine was a reply*, he would have saved an additional "waste of type and paper."

The next point is, that I "advocate a proposition that consigns nearly all mankind to *hopeless ruin*." What an unfeeling and uncharitable man I am! But really, how, and where, did he learn that I advocate such a proposition? Is there anything in my proposition that "even *squints*" at any such a thing? Is there anything about *hopeles ruin* in my proposition? Do I not advocate a proposition that assigns salvation to all, upon the conditions of the Gospel?

The fact is, the frequency with which such expressions as "hopeless ruin," "go to hell," "hell will be crowded," &c., occur in his reply, and his pamphlet, "Salvation not by Water Baptism," evidences to my mind that he must be "painfully evident" that his expression, "hell, at best, is but a delusion," is not altogether true.

I have not the space to follow my respondent in his disconnected extracts from the writings of Mr. Campbell. Probably, it would be well to remind him that he is not discussing with A. Campbell *now*. I also wish it distinctly understood that we are not discusssing the subject of immersion; nor are we discussing the subject of *hell* or, *hopeless ruin*. If Mr. Manford wishes my company on the *immersion* question, or the *hell* question, or both, he can have it when we are through with this discussion. I hold him to the proposition under discussion, and hope he will govern himself accordingly: *In the commission given by Jesus Christ to his Apostles after his resurrection, and in the subsequent teachings of the Apostles, Water Baptism is made a condition of salvation.*

One more side issue. Mr. Manford conveys a wrong impression concerning my *positive refusal* to discuss, unless the testimony of Jesus is excluded. I stated, in our correspondence, my reason for framing my proposition as I did. The substance of which was, to ascertain the law of pardon *now*; not what had been. The *last* law of pardon for the sinner, is in the language of the commission referred to in my proposition; and, as the law last enacted must be observed and enforced, I thought it would save a great "waste of type and paper," to confine ourselves to that law, and the teachings of the Apostles under it.

My worthy friend maks the discovery that my proposition is "*rank heathenism*!" He then says the Roman Catholics believe and teach my proposition! Next the Indians! And yet, he says, as an objection to my proposition, that it consigns nearly all mankind to hopeless ruin! Now, I submit, that if all the *Heathans*, and all the *Catholics*,

and all the *Indians* are saved heaven will not be quite so "empty," nor will hell be so "crowded," as Mr. Manford would have us believe. For the information of my friend, I would inform him, that the Episcopalians, Methodist, and others teach, in their standard works, the very theory contained in my proposition. So far as *children* are concerned, having no sin they are in a saved state; and as Mr. Manford says Water Baptism is a "Jewish rite," we claim the Jews; so we have all the Heathans, Catholics, Indians, Children, Jews, Episcolians and Methodist! Quite a crowed of us.

To be serious I would like to know whether Mr. Manford intended this heathenish allusion, with the "*lustral* water," and the Catholics, with "holy water," and the Indians with a water that makes a "pale-face" copper-colord, as *arguments!* If so. the whole may be summed up thus: Father Jesuit Benchet says, the heathens bathed in lustral water to purify their souls and bodies; the General Catechism of the Catholics says, baptism cleanses from original sin; some Indians captured two white men and immersed them in the Ohio river, and the pale faces became Indians. Therefore, in the commission given by Jesus Christ to his Apostles after his resurrection, and in the subsequent teachings of these Apostles, Water Baptism is *not* made a condition of salvation! Cogent reasoning! Profound logic!!

Allow me to say, that we do not teach that baptism purifies the soul, as the heathens do; we do not "agree exactly" with the Catholics, when they say that baptism cleanses the soul from original sin: and no man has had a better opportunity of knowing this than Mr. Manford. Relative to his caricature of the expression, "bath of regeneration," I call upon him for a translation, of the original, of Titus 3 : 5.

I come now to the only point that "even squints" at a reply to my article. Mr. Manford contends that, inasmuch as "the Apostles were endowed with wonderful power," the inference is, that they could administer the baptism of the Holy Spirit. He says, "they could remit sin." I deny that the Apostles had power to remit sin without the observance of conditions on the part of the sinner. But Mr. Manford has given us a def-

inition of baptism of the Holy Spirit: "To imbue the minds of men with heavenly wisdom." This, he contends, is the baptism spoken of in the commission. Let us substitute his definition of baptism in the commission, and we have: Go ye into all the world and preach the Gospel to every creature, he that believeth and is imbued in mind with heavenly wisdom, shall be saved! I am curious to know if a person's mind is not imbued with heavenly wisdom when he believes the Gospel! But notwithstanding this, such an one is commanded to be baptized; therefore, to be imbued with heavenly wisdom, and to be baptized, are two different things. Again. The Apostles were commanded to *teach all nations*. Will Mr. Manford deny that the teaching of the Apostles imbued the minds of the nations with heavenly wisdom? A better definition of the word teach, as applied to the Apostles, cannot be given than this: To imbue the mind with heavenly wisdom, *imbuing their minds with heavenly wisdom* in [into] the name of the Father, and of the Son, and of the Holy Spirit! Surely this argument "cannot be very satisfactory," even to Mr. Manford. And yet he talks about a "total failure!" I have sufficient confidence in him to believe that he can do better than this. Having captured this *little* gun, I hope he will bring to the contest some of heavier caliber. His quotation of John 14: 12, is given as an inference that one of the "works" spoken of was the baptism of the Holy Spirit. I deny it. I *I call for the case where an Apostle ever baptized any person with or in the Holy Spirit.*

Next in order is a reply to my argument, based upon the expression, IN THE NAME OF JESUS CHRIST. My respondent says, "In the Bible it does not always mean that an act is done by the *command* of him in whose name it is done." But not one of his citations disproves my position. He seems to rely chiefly upon his last quotation to refute my argument. But the expression "false," shows that "in the name" was only professedly so—not really. Hence the warning. But let us admit that "in the name" does not always mean "by the authority of;" I call upon Mr. Manford to tell us the meaning of "in the name," in the passage referred to. What did

Peter mean when he said, "Repent and be baptized, every one of you, *in the name of Jesus?* Aye, what does it mean *here?* As I stated in my first article, Mr. Manford admits the baptism enjoined here by Peter to be *water* baptism. And as he administered *it in the name of Jesus*, I contend that it was by the authority of Jesus, and as Jesus never authorized baptism except in the commission, our conclusion is, that it was water baptism referred to.

A "weighty" objection is next urged against my proposition, in the quotation of Acts 3: 25, 26. The ruling passion" is strong in my friend. He cannot help touching the chords of the "harp of a thousand strings"—universal salvation. We have given him all the consolation we can concerning that subject, by saying we would be with him when the time comes. But there is one thing that perplexes us if the interpretation of the passage referred to be as Mr. Manford says. If there be no conditions of *turning*, is not the process a very slow one? Eighteen hundred years have passed since God sent his Son to our world, and yet, comparatively few have *turned from their iniquities.* Can Mr. Manford explain this? By the way, are you certain that Mr. Campbell admits the *universality* of this promise, or, more properly speaking, the *enjoyment* of this promise *unconditionally?*

The last objection of Mr. Manford has been alluded to. He objects to my proposition, because it sends so many to hell. The bare thought of which so horrifies my friend, that he finds vent in the expression, "My God! what a theory!!" For the want of a better name, I call this his *horrific argument!* I would not unnecessarily alarm him, but the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance only on them that know not God, and *obey not the Gospel.* The disobedient, whether called by one name or another, have cause for alarm; the obedient need have no fear.

I close this article by presenting my third argument:—In every individual case of immersion mentioned in the Acts of Apostles, water baptism was administered. In

several of these the design is mentioned to be *for the remission of sins*. and if for remission in one case, it must be in all cases. A practice so universal must have been authorized by Jesus Christ; the only authority is in the commission; therefore, In the commission given by Jesus Christ to his Apostles after his resurrection, and in the subsequent teachings of these Apostles, Water Baptism is made a condition of salvation.

St. Louis. BEN. H. SMITH.

MR. MANFORD'S SECOND REPLY

In my first article I stated the *facts* with regard to Mr. Smith refusing to admit the wisdom of Jesus uttered previous to his resurrection, which he does not deny. He now tells the reason for doing so. Jesus, he says, in the commission gave "the *last* law of pardon," clearly intimating that he supposes that Christ before his death, gave other laws "of pardon," but the "last law" set them aside. If the gentleman is correct, I do not see but we might as well annihilate the four Gospels except the last chapter of each, if they contain *abolished* laws "of pardon," they had better be put out of the way, for Jesus' great name attached to them may induce sinners, to seek pardon on their terms, and find, when it is too late, that they have been deceived The position my friend takes, and the reasons he gives for it are certainly a brace of curiosities.

Mr. S. tries to laugh away my proof that his salvation-by-water-doctrine is from the Pope of Rome, and the Pagans, but all his laughing, and sneering, and exclamation points do not save his creed from such a disreputable parentage. I defy him to show that there is a shade of difference between his views of the saving power of water and those of the Catholics as expressed in the following, from their General Catechism:

"Q. Does baptism also remit the actual sins committed before it?

A. Yes; and all the punishment due them.

Q. Is baptism necessary to salvation?

A. Yes; without it we cannot enter the kingdom of God."

Mr, S. knows perfectly well that there is not a particle of difference between his views, as expressed in his proposition. and those of His Holiness the Pope. This great and marvelous "reformation" then that Mr. Smith and his friends talk and write about so fervently is a *sliding back* into Romanism. Doubtless, we shall have another laugh and a shower of exclamation points over this. Mr. S. says, that "Episcopalians, Methodits, Presbyterians and all others" teach just what he affirms about the saving power of water. If he is right, why does he and his brethren say so many hard things about them? Why do you tell them that they are not Christians and cannot be saved unless they come in to your fold? If they are right on the water question, why do you deny to them the Christian name?

Mr. Smith's little talk about spiritual baptism is hardly worth noticing,but I will still further fortify my previous exposition. in Matt. 28: 19, Jesus says, "Go ye, therefore, and teach all nations," and then he explains what he means by "teach"—"baptizing them in the name of the Father," &c., and then he adds, "Teaching them to observe all things whatsoever I have commanded you." Here he explains what he means by baptizing—teach the truth, the Gospel, "imbue the minds of the people with heavenly wisdom." That is the baptism of the Holy Spirit. The explanation Christ gives proves beyond doubt that he does not mean water baptism. That enlightening and spiritualizing the minds of men is baptism, is further evident from the following facts; John, in recording what Jesus said and did after his resurrection, says. "And when he had said this, he breathed on them and saith unto them, receive the Holy Spirit," but Luke calls this spiritual baptism,"opening their understanding." "Then opened he their understanding that they might understand the Scriptures." So, what in one place is called "receiving the Holy Spirit," in the other, the parallel passage, is called "opening their understanding." That is what Jesus commissioned his Apostles to do. They were to go to all nations, "open their understand-

ing," baptizing them with the wisdom which is from above. Christ had so baptized them, and they were empowered to do the same to others. The Apostles went in and with the spirit of their Master, baptized the nations of the earth. This baptism of the Spirit of Truth is sometimes called faith, belief, wisdom, knowledge, truth, love, grace, righteousness, life, salvation, heaven, and sometimes it is called belief and baptism, as in Mark 16 : 16, which Mr. S. gets up a little quibble about. All this is plain to any one who studies the New Testament with a proper appreciation of its deep spirituality. But to a head full of materialism this spiritual significance of the Gospel is all misunderstood. This baptism is a condition of salvation, or rather it is salvation itself; there can be now or hereafter, in this world or the immortal world, no salvation, no heaven, no eternal life, without this spiritual baptism. How much better this accords with the spirit, the philosophy and common sense of the Gospel, than the materialistic dogma of Mr. Smith that salvation, eternal life and heaven depends on being immersed in a pool of water.

I will add another evidence that this is spiritual baptism. In the parallel passage (Mark 16) Jesus says these signs shall follow those who may believe and be baptized : "They shall cast out devils, speak with new tongues, take up serpents, drink deadly poison without being hurt, and heal the sick. Now, such power was imparted only to those who were baptized with the Holy Spirit, therefore, that is the baptism spoken of in the commission. Jesus speaks of no other baptism being necessary ere the disciples could perform these wonders. These signs did not follow all who were baptized with the Spirit of Truth. The gifts of the Spirit were, and are, various: To one the Spirit gives Wisdom ; to another, Knowledge ; to another, Faith ; but all these from the same Spirit. By one Spirit we are all immersed into one body, and all drink in one Spirit." See 1 Cor. 12. Every holy man and woman is now baptized with this heavenly baptism. The prophet thus speaks of the blessed result of this baptism : "A new heart will I give you, and a new Spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments

and do them. "And I will save you from all your uncleanliness. In the day that I shall cleanse you from your iniquities." Ese. 36. The Spirit of God to cleanse them—not water baptism. This same heavenly baptism is again thus spoken of: "Until the spirit be poured upon us from on high." Then the prophet speaks of the salvation resulting from this baptism of the Holy Spirit. Note, that no *water* is required. "The wilderness shall be a fruitful field, and the fruitful field shall be counted a forest: when judgment shall dwell in the wilderness, and righteousness remain in the fruitful field: and the work of rightousness shall be peace, and the effect of righteousness quietness and assurance forever. And my poople shall dwell in peaceful habitations, and in sure dwellings, and in quiet resting places." Isa. 32: 15, 18. The Old and New Testaments abound with eloquent passage concerning this spiritual baptism and its saving, sanctifing and purifying effect. But it is materialism that talks about salvation, sanctification and purification by being immersed in water. I must add a sublime passage from our Savior on this interestng subject—"And I say unto you, ask and it shall be given you, seek, and ye shall find; knock, and it shall be opened to you; for every one that asketh, receiveth: and he that seeketh, findeth, and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will you give him a stone? or if he ask an egg, will ye offer him a scorpion? If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the HOLY SPIRIT TO THEM THAT ASK HIM." Luke 11. 9, 13. This promise of the baptism of the Holy Spirit is marked by such breadth, such universality, that we cannot justly limit it to any age, or a single school of disciples. If its language means any thing, this passage teaches that—ask when a man will, and where he will, let him but supplicate for the divine spirit in an humble manner, it shall be bestowed. This baptism is all he needs to secure salvation, heaven, eternal life. And we have the assurance that all will finally "ask and receive," for God graciously declares, "I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH." Acts 2:

17. I know that Mr. Smith's brethren tell us that only a few Christians in the days of the Apostles were baptized with the Holy Spirit. But God says, "I will pour out of my Spirit on all flesh." Let that be remembered.

It is evident, that the Apostles did not immerse in water "by the authority" or "command" of Jesus any more than Paul circumcised Timothy by his command. They were both Jewish practices, and the Apostles sometimes conformed to them. I proved, in my first reply, that in the Bible it does not always mean that an act is done by the *command* of him in whose name it is said to be done. Where it is said persons were baptized in water "in the name of Jesus,' we are not to understand it was done by his *command*. The following passage illustrates what is meant by such terms, "He that receiveth a prophet, *in* the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, *in the name* of a righteous man, shall receive a righteous man's reward; and whosoever giveth to drink unto one of these little ones a cup of cold water, *in the name* of a disciple, shall in no wise lose his reward." Matt. 10: 41, 42. In the light of this passage how absurd is Mr. Smith's assertoin "that when a person does anything in the name of another, it is understood that he performs that act by the authority of that person in whose name it is done." The above quotation from our Savior refutes him. He does not mean that a prophet is recieved by the *command* of a prophet, or that a righteous man is received by the *command* of a righteous man, or that a drink of water is given by the *command* of a disciple. He means nothing of that kind; neither does Peter, who heard the above words, mean that he baptized by the *command* of Jesus. I have proved there is no such command.

All Mr. Smith says about our first objection to his theory is not worth the paper on which it is printed, but it is the best he can do, I will not complain. I will transcribe Mr. Campbell's remarks on the subject, as they show the promise to the Patriarchs teaches Universal Blessedness.

TWO PROMISES.

We find them in their most simple form in the beginning

of the twelfth chapter of Genesis. The first—

"I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse them that curse thee."

The second—"In thee shall all the families of the earth be blessed."

These promises, when fully developed, contain numerous blessings. They are, however, in all their details separate and distinct from each other. Abraham's family alone are personally concerned in the first—ALL FAMILIES OF THE earth in the second. Temporal and earthly are the blessings of the former—SPIRITUAL and ETERNAL are the blessings of the latter. Paul calls the second, "The Gospel preached to Abraham," and "The covenant confirmed by God in reference to the Messiah four hundred and thirty years before the law." The Jewish kingdom in all its glory was but the development of the first—the Christian kingdom in its PRESENT and FUTURE BLESSINGS is the consummation of the second.[—Christian System, page 135.

Note, that Mr. Campbell states that the blessing is ETERNAL and SPIRITUAL, and Peter, when he cites it, (Acts 3: 25, 26,) calls the blessing, "Turning every one of you *from his iniquities*," Also mark that Mr. C. contends that these eternal and spiritual blessings pertain to the PRESENT and FUTURE, and are to be enjoyed by "ALL FAMILIES OF THE EARTH." Also observe, that the blessing is sure—"In thee SHALL all families of the earth be blessed." What is this but Universal Blessedness? 1. The blessing is turning from our sins—is spiritual and eternal. 2. All families of the earth are to partake of them. 3. It *shall* be so saith the God of truth. Now, sir, this promise is an overwhelming objection to your proposition, which restricts spiritual and eternal blessings to the *few* who are immersed in water. God is *right* and you and your proposition are *wrong*. "Let God be *true* and every man a *liar*."

My second objection to your theory was, that it sent every Child dying in infancy, every Idiot, every Jew, every Moham-

medan, every Pagan, every Catholic, every Episcopalian, every Methodist, every Presbyterian to hell, and you do not deny it except in the case of *infants*. Of children, he says, "Having no sin, they are in a saved state." But are they in that "saved state" according to your church? No, sir. Mr. Campbell says, "God created man upright, man sinned, all became mortal, our NATURE became susceptible of EVIL, it is in this respect FALLEN and DEPRAVED."—Christian System, page 71. If the *nature* of our race is *fallen*, susceptible of evil and *depraved*, are children in a "*saved state*?" Children, then, according to Mr. C., need salvation, and he and you tell us that no one can be saved without immersion. Your theory sends every child to everlasting ruin, and you do not deny that it eternally damns all the balance of mankind, except the little squad who are immersed. What a Gospel! To prove that all will be destroyed who are not immersed, you quote the words of St. Paul, in which he says, "The Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them that know not God, and *obey not the Gospel*." You italicise "obey not the Gospel," for by those words you mean, doubtless, immersion in water. Mr. Campbell labors through several pages of the "Christian System" to show that is what the Apostle means. Your idea is, that Jesus will come in flaming fire and take *vengeance* on all who have not been immersed in water. They may be full of faith, and grace, and love, and good works, but because they have not taken water, Jesus will reek his vengeance on them. You call my remarks on this item of your faith a "horrific argument," and I may, with truth, call your creed a "HORRIFIC CREED." It is almost impossible to believe that in the Nineteenth century and in a Christian land, there is a large body of people who entertain such a monstrous system. And then see how merry you are in view of this awful doom of the world. You remind me of Nero's fiddling when Rome was on fire. You do not want me to expose your faith; and you try to drive me away by a loud laugh, but you may as well give up that trick, for it will be in vain. I, doubtless, am not pursuing the course you expected, but I have my own way for discussing this and all other subjects.

Your "third argument" is, that the Apostles immersed in water for the remission of sins. You offer no proof, and I deny it. Let us see you try to prove whereof you assert. When you do that, I will attend to you.

MORE OBJECTIONS.

In my first article I offered two objections to your proposition. I will furnish some more. 3. According to your proposition, a person may spend three score years and ten in crime of the blackest dye—may trample under foot the laws of both God and man, and receive little or no punishment in this world, and by being immersed the last hour of his wicked life his sins are all washed away, and he occupies as high a seat in heaven as St. John or St. Paul. Now, the Bible teaches that every transgression and disobedience shall receive a just recompense of reward. Heb, 2. 2. "He that doeth wrong shall receive for the wrong which he hath done; and there is NO RESPECT OF PERSONS." Col. 3. 25. Your theory makes a respect of persons—it says that the immersed "shall NOT receive for the wrong which they have done," but that wrath and vengeance shall be meeted out forever and ever on the unimmersed. "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." Matt. 16. 27. Mr. Smith affirms that heaven will render to the unimmersed "according to their works," but the immersed will be saved from the just punishment of their sins, "For we must all appear before the judgment seat of Christ, that EVERY ONE may receive the things done in his body according to that he hath done, whether GOOD OR BAD," 2 Cor, 5. 10. Mr. Smith denies that God will punish the immersed for the wicked deeds they have "done," In fact, his theory asserts that God will not punish them at all, but save them from the penalty of their sins. This, also, is a very serious objection to your proposition, and I hope it will recieve from you something besides a laugh.

4. A wretch murders in cold blood a thousand *unbaptized good men*, and, according to your proposition, not one of them can be saved—they die unwashed of their sins and must be

lost. As soon as he has killed their bodies, and sent their souls to hell, he attends to Mr. Smith's meetings on Olive street, listens to one of his eloquent exhortations to come forward and be immersed into the fold of God. He gives you his bloody hand, makes the good confession, and is immersed at the Levee, on the very spot where he murdered the men and some of their dead bodies are still at his feet. His sins are all forgiven, his soul is pure, and he is an heir of heaven. But in turning to go back to the sanctuary, he stumbles over one of the dead bodies of his victims, and falls to the ground and breaks his neck. He has complied with the "condition of salvation," and his sanctified soul is wafted right to heaven, But the thousand victims of his wickedness, not having been immersed, although they were righteous men, are lost forever. According to Mr. Smth's theory, just such a series of events may occur. One man may kill a thousand men, their souls may all go to hell, and the murderer, by faith and immersion, may be saved from all the consequences of deeds that have sent thousands to perdition. The murdered in hell and the murderer in heaven. The outrage and injustice of this is a formidable objection to your proposition. Admit this is an extreme case, but I want to know how you will dispose of it.

5. One sin may damn a soul forever without immersion, but a million sins are harmless if followed by immersion. To illustrate— man may commit one sin, and if he dies without being immersed, you say he cannot be saved, for immersion is a condition of salvation. Another man may commit a million of sins, and is immersed immediately after committing the last one, and, having complied with the conditions of salvation, he is saved. Can you see any equity in this? Even if it be possible for a child, dying ere it attains the age of accountability, to be saved, suppose it lives to commit one sin, and dies without being immersed, according to Mr. Smith, it cannot be saved. It sinned *once* and died without immersion, died with that sin unforgiven, and consequently it cannot be saved.

E. MANFORD.

CHARITY.

Charity like the sun brightens every object, is a proverb that is familar to every school-boy. But whether it is as familiar to Bible readers, is a matter that is yet undecided. Or, perhaps I should have said, that the meaning of that proverb was not fully understood by Bible students. I believe it is generally conceded that charity is love, for had it been only the bestowment of something to relieve the wants of those in distress, Paul would not have said, "And though I bestow all my goods to feed *the poor* * * * * * * * * and have not charity, it profiteth me nothing." From this we learn that some other idea was to be conveyed aside from that of bestowment to relieve those in want. Upon the admission that charity is love, Christians are taught a very important lesson to be observed by them in their associations with one another.

As Christianity presents to the human family the greatest inducements to follow its precepts in preference to the precepts of any other system ever offerd to man, so the inducements that are held out to those who engage in Christsanity are equally great for them to love one another in preference to all others. Whilst I say this, I do not say that we should love Christians only, but I do say our first duties are to God and our brethren. John says, "little children, love one another," and Christians if faithful will follow the admonition. But how is this to be done ? I answer first by telling how it is not done. A brother or sister errs and another sees the error. That brother or sister does not love the erring one by trumpeting the error all around without speaking to the erring about their fault. It is too common a thing that when a fault is discovered, away runs the discoverer to tell some one else that bro—or sister—has done so and so or this and that, and I don't think I can fellowship them any longer. This is not the spirit of Christ, and I believe we need some teaching upon this subject. It is often the case that an error committed

may be very quickly amended, by those who see and hear being prompt in the discharge of duty and administering a kind and gentle rebuke immediately. Any other course when an error is first committed is calculated to irritate rather than sooth the offending one, and then a double work has to be performed, first to allay the irritation and then convince them of their error in order that amendment may be made. Let us then love one another in deed and in truth, that we may exercise an influence over the world in enlarging the borders of zion, that we may be instrumental in the hands of the Lord in breaking the ranks of Satan and setting the captives free. Very much depends upon the love that brethren and sisters bear to one another in order to make the preaching of the word effectual. Brethren, love one another with all your hearts that the world may say, see how these Christians love each other, and the labors of your public servants will be abundantly blessed. I very much admire the spirit in which Bro. Patterson writes, and rejoice in his determination to still preach the gospel. I may write again.

Yours in the one hope. CHARLS P. EVANS.

THE TWO WITNESSES.

BY ELDER JACOB CREATH, OF PALMYRA, MO.

BRO. D. T. WRIGHT—*Dear Sir:* In the February and March Nos. of the Pioneer, I find a query from James C. Watson, respecting the two witnesses, handed over by you to bro. Howard, or some other brother: I come in under the last clause, some other brother. I do not know whether brother Howard will answer or not, nor do I know what he will answer, nor do I know whether our answers will agree: but your readers will have the advantage of both of our answers,—if he should write.

My first remark is, that the Revelation which God gave to Jesus Christ, and he to his servants, is a very mortifying

book to a mind eager in the pursuit of knowledge and science, but a very satisfying and a greeable one to a heart solicitous about maxims and precepts, It is to Christians precisely what the prophecies of the Old Testament were to the Jews, nor is it in any degree more inexplicable. No prophecy in the Revelation can be more cloudy with obscurity, than that a child should be born of a pure virgin, that he should not see corruption, that he should die and rise again, and become immortal and the head of an immortal society, and should be established on the throne of David forever; and that a stone cut out of the mountain without hands should fill the whole earth. Yet the pious Jew preserved his faith admidst all these wonderful, and, in appearance, contradictory intimations. He looked into the holy books in which they were contained with reverence: and with an eye of patient expectation, waited for the consolation of Israel. We christians, in the same manner, look up to these prophecies of the Apocalypse, for the full consummation of the Great scheme of the Gospel; when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity.

My second remark is, that I am glad to see that your readers do not forget to read the Revelation, for there is a blessing pronounced on him that reads it, and on them that hear it, and thirdly on them that keep the things that are written therein. Chap. 1: 3. At that time there were no books, but manuscripts; and it was a much readier way to publish this prophecy, by reading it publicly in the congregations than by transcribing the copies. It was the custom, too, in that age, to read all the apostolic writings in the congregations of the faithful, rather than to speculate on a text, or a part of a text, as is the custom of the modern clergy. Most of the apostolic congregations had only one epistle to read, instead of the whole Bible, as we have,—hence Paul commanded the Thessalolonian congregation that this epistle be read to all the holy brethren. Again he said, "And when this epistle is read among you, cause that it be read also in the con-

gregation of the Laodiceans; and that you likewise read the letter from Laodicea." Col. 4: 17. It is believed by Bony-beare and Hawson, two learned episcopal writers, Jones and others, that the epistle to the Laodiceans is the one in our version called the epistle to the Ephesians, that it is a copy of the one he sent to the Laodiceans, and that Paul never wrote any letter to the Ephesians. This is their opinon. The people generally would be more edified, more intelligent in the scriptures, more moral, and more pious, if they would assemble on Lord's day and hear the scriptures read, instead of hearing the ignorant partizan clergy speculate on a passage of scripture wrested from its connection to the destruction of the speculator and often the people. I recommend them to such a practice. The textuary system is one great cause of sectarianism.

My next remark is, that commentators and critics differ so widely about the two witnesses, that I do not know that I can do better than to let yourselves have the benefit of the expositions of these learned scribes. When doctors disagree who shall decide? I am not vain enough to believe that I have anything better to offer than they have offered. I begin with Father Wesley. In his Notes on the New Testament, Chapter 11th of Revelation, he says:

"In this chapter it is shown how it will fare with the holy city, till the mystery of God is fulfilled; in the twelvth, what will befall the woman who is delivered of the man child; in the thirteenth, how it will be with the kingdom of Christ while the two beasts are in the highth of their power. And there was given me—by Christ, as appears from the third Verse. And he said arise, probably he was sitting to write, and measure the temple of God at Jerusalem, where he was placed in vision. Of this we have a large description by Ezekiel, chaps. 40 to 48, concerning which we may observe: 1. Ezekiel's prophecy was not fulfilled at the return of the Babylonish captivity. 2. It does not refer to the New Jerusalem, which is far more gloriously described: 3. It must infallibly be fulfilled

even then when they are ashamed of all that they have done, chap. 43: 11, 4. Ezekiel speaks of the same Temple which is treated of here. 5. As all things are there so largely described, John is shorter and refers thereto. He says this city has been trodden since our Savior's time, by the Romans, Persians, Saracens and Turks. He says the Two Witnesses seem to be two prophets, two select, eminent istruments. Some have supposed, without foundation, that they are Moses and Elijah, whom they resemble in several respects. So far and so much for Father Wesley.

I would observe that a part of the Revelation is intelligible, and a part unintelligible till fulfilled. A part has been fulfilled, a part is now fulfilling, and a part yet to be fulfilled. Bishop Newton, an espiscopal writer, says: The Witnesses, therefore, cannot be any two men, or any two churches, but must be a succession of men, and a succession of churches. The measuring, he says, was intended to show that during all this period there were some true christians who conformed to the rule and measure of God's word. I would like to know who they are now, that conform to God's word? He says that some are of the opinion that these two witnesses, or its completion, was fulfilled in the case of John Huss and Jerome of Prague, from 1414 to April 1418.—He says some apply it to Luther's Reformation; others refer this prophecy to the league of Smalcold in 1547; others to the massacre of St. Barthelomew in 1572, others to the persecution carried on by Louis XIV. of France against the Hugernots after the revocation of the edicts of Nantes in October 1685; others to the massacre of the Waldenses in 1686, by the kings of France. It is difficult to say what was Mr. Newton's opinion on this subjet.

Brother William Jones, a Calvinistic Baptist of London, author of the best church history extant, who corresponded with brother Campbell in the Harbinger some years ago, says in his Lectures on the Apocalypse, page 368: "Some late writers ridicule the idea which makes the Two Witnesses to denote the Old Testament and the New, and term it an anti-

quated notion;" and yet I am disposed to abide by it, until I am presented with one that is better established. Bro. Jones was a very learned man. I believe Dr. John Gill, the learned Baptist commentator was of the same opinion. But more in our next No. In the meantime, let us continue to read as there is a promis to him that reads this book.

BIBLICAL CRITICISM.

THE SIN UNTO DEATH.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say you shall pray for it. All unrighteousness is sin: and there is a sin not unto death,—1 John v. 16 17.

There has been a great deal of discussion about the meaning of these passages; or about the "sin unto death."—as to what that is, or in what that consists. After much reflection, and investigation, and comparing this passage with other passages in the Bible; we have come to the conclusion that the apostle meant the sin of *apostasy*, by the "sin unto death." Paul, speaking of apostasy, says: "For it is *impossible* for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away,* to *renew* them again unto reformation." Why? Because, after all this, if they wilfully apostatize—throw away their faith and confidence in Christ, and renounce Him, in the face of the testimony of the apostles—the gospel has been exhausted upon them; and there is nothing else, or nothing left, that can be presented to take hold of their minds and bring them back to Christ. Again Paul says of apostasy: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins: but a certain fearful looking for of judgment, and fiery indig-

nation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" That is, if a man, after becoming a disciple of Christ, wilfully apostatizes—or returns to Judaism as Paul was addressing Hebrew Christians, which would be the same thing—and counts or regards the blood of Christ a common thing, like that of an ox or sheep offered in sacrifice, (typical of Christ's blood;) as there is no other sacrifice for sin—no more to be offered—he can never be reclaimed. He has been guilty of the sin of apostasy; of which John says it is the "sin unto death;" and prayer for such a one would be vain and useless, as it could do him no good. But if a Christian is so unfortunate as to otherwise fall into sin—sin which admits of forgiveness, and which is "not unto death"—we may pray for him—not however without his praying for himself, as well as reforming from it—and it will be pardoned, where done, in faith. But John is particular in saying, that "all unrighteousness is sin;" that there may be no misunderstanding about the matter. Connected with this subject after speaking of Elias being a man subject to like passions with ourselves, and prayed earnestly that it might not rain, and it did not; and then again that it might rain, and it rained; James says: "Brethren, if any one of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins." We are commanded to pray with and for one another.

J. R. H.

LETTER FROM MARTIN PETERSON.

Liberty, Sanjoaquin Co. Cal. March 7, 1864.

Dear Bro. Wright: Once more I take my pen to write to you, informing you that we are yet alive and at work in the

good cause. I am sorry to say that in this country it is with much labor that the congregations can be kept alive and in the work, owing to two great causes. The first of which is, that so many people live on excitement of some character, and many of the congregations have been built by excitement, or at least on an undue proportion of it, and as soon as this subsides, they fall below zero. The second cause is, the great love of money. Many of our preachers have not escaped this misfortune, and it developes itself in their fearing to say a word that would stop the pay from any quarter, although it is for the good of the cause that they should speak out against the evil practices that are so much indulged in in this country, such as visiting saloons, card playing, horse racing, dram drinking and dancing. These things corrupt society and should be discountenanced by every good man. But I must check this pen from following this picture further.

We had a good meeting here yesterday, with three additions—2 by letter and one by confession and baptism. It was Mary Jane Kennedy with whom you are acquainted. We bid fair to have a good old fashioned congregation here that will be rich in faith and good works. I am still engaged in school teaching, but I do not expect to follow this much longer, but by the blessing of our Father I will turn my feeble efforts to the preaching of the word altogether. I am in the midst of a large and inviting field for this kind of labor. There are but few preachers in this part of the State, and one of them, bro. Kinkade, is laboring under a bronchial affection which threatens him with entire suspension in preaching.

O bro. W., you may imagine how glad I would be to see you all, and be privileged with an opportunity to visit the different congregations that I as an humble instrument in the hands of the Lord have been instrmental in building upon the one foundation. Say to the brethren and sisters, stand fast in the Lord, be faithful, be steadfast, always abounding in the work of the Lord, keeping in memory that your work is not in vain in the Lord. If we can only continue faithful a short time, we shall have a glorious meeting where parting will be no more; neither sorrowing nor sighing, nor will there be any

more war or death there. What a consolation. In the hope to meet you all there, I subscribe myself,

Your brother in the Lord
MARTIN PETERSON.

TWO SORTS OF CHRISTIANS IN THE TIME OF EUSEBEIUS THE LEARNED ECCLESIASTICAL HISTORIAN.

Bro. D. T. Wright—*Dear Sir.* The February and March Nos. of your excellent periodical has just come to hand, and certainly any one will see that it is greatly improved in the quality of the paper, in style, in appearance, in typography, and every way. It certainly may take rank among our most respectable and useful periodicals. I have not the means of contributing to its support, or I would most cheerfully do so. I most heartily reccommend it to all whom I can influence. I will try and get all the subscribers I can for it, besides writing for it. But to our historian who says ever since the beginning of Christianity, there have been two orders or ranks of people amongst good christians. The one, that feared and served God in the common affairs of a secular, worldly life. The other renouncing the common busniess and common enjoyment of life, as riches, marriage, honors, and pleasures, devoted themselves to voluntary poverty, virginity, devotion, retirement, that by this means they might live wholly unto God in the daily exercise of a divine life. "Wherefore, says he, there hath been instituted in the church of Christ, two ways, or manners of living. The one raised above the ordinary state of nature and common ways of living, rejects wedlock, possessions and worldly goods, and being wholly separated and removed from the ordinary conversations of common life, is appropriated and devoted solely to the worship and service of God, through an exceeding degree of heavenly

love. They who are of this order of people, seem dead to the life of this world, and having their bodies only on earth, and their minds and contemplations, dwelling in heaven. From whence like many heavenly inhabitants, they look down upon human life, making intercessions and oblations to Almighty God for the whole race of mankind. And this not with the blood of beasts or the fat or smoke and burning of bodies, but with the highest exercises of true piety, with cleansed and purified hearts, and with an whole form of life strictly devoted to virtue. These are their sacrificings, which they continually offer unto God, imploring his mercy and favor for themselves and their fellow creatures. Christianity receives this as the perfect manor of life.—The other is a lower form and suiting itself more to the conditions of human nature, admits of chaste wedlock, and care of children and family, of trade and business, and goes through all the employments under a sense of piety and the fear of God. Now they who have chosen this manner of life, have their set times of retirement and spiritual exercises, and particular days are set apart for hearing and learning the word of God. And this order of people are considered as in the second state of piety." Euseb. Dem. Euvar. Lib. 50. chap. 8. How many sorts of christians have we now? Almost as many as their are days in the year—365—such as they are. Many are called but few are chosen and faithful, we have many foolish virgins, lamps, but no oil. Poor John Urich, a Dutchman, spent eight hours in the day in work, eight in sleep and recreation, and eight on his knees praying over his Bible. And the learned Grotius said when about to die, who was dubbed L.L.D. though at twelve years old, that he would give all his learned lumber, for the plain integrity of poor John Urich.—If I had my life to live over again, I would give my days and nights to David's psalms and the New Testament. O how I love thy law—it is my meditation all the day, I esteem thy word more than my necessary food. How sweet are thy words to my taste, yes sweeter than honey

to my mouth, sweeter than the droppings from the new honey comb, I prize it more than silver and gold.

Yours truly, JACOB CREATH.

For the Christian Pioneer

THE ADVERSARIES OF THE BIBLE, ANCIENT AND MODERN. NO. 2.

The Allseeing, ever watchful, and most gracious Providence of God in the preservation and continuation of the Holy Scriptures in their original integrity and purity, notwithstanding all opposition to the contrary, is no small ground for their commendation. It is well known that the Old Testament for the most part was written in the Hebrew language,one of the oldest if not the oldest languages on earth. It was the language of Abraham if not of the antideluvians and Adam. The New Testament was written in the Greek language. The Jews on one hand and the most Greeks on the other hand; were bitter enemies of Christians and Christianity ; yet these writings generally have been preserved incorrupt, we have the same scriptures which were inspired by the Holy Spirit, and which were read by the patriarchs, Jews, and the early christians. The Hebrew scriptures of the Old and the Greek of the New Testament are the fountains, and these waters when drank at the spring head,are both sweeter and purer, than when conveyed to us through the muddy and turbed streams of translation. But most persons being ignorant of these two dead and old languages, and knowing no other but their mother tongue,God's goodness is herein conspicious that the Scriptures have been and are by the learned, daily translated into all languages, Latin, Dutch, Italian, Spanish,French, Welsh, English, etc. etc. that all may make use of them and none pretend ignorance of themselves, as else they might. It may seem strange indeed as it is certainly so,

that the Holy Scriptures being of such high antiquity, authority, necessity, perfection, purity, infallibility, perspicurity, efficacy, utility, should, notwithstanding, meet with adversaries. They have met with such, daily do, and those, too, of all sorts. The worst enemies a man ever had are pretended friends, masked enemies, hypocritical friends, and so it is with the Bible, the worst enemies the Bible ever had are not *infidels*, but masked friends,—The first that I shall enumerate are *fanatics* of all sorts, giddy brained Libertines, who call themselves *spiritual*, they in contempt call the scriptures *the written letter*, lampblack and paper, black divinity, they have a private Revelation of the spirit, wherein they say they rest, they say they are all taught of God. Others go by the bare word—they have the spirit. This discription embraces nearly all pure sectarians, of all classes.—They are the worst enemies the Bible ever had. This is the foundation of nearly all enthusiasm, fanaticism, sectarianism, spiritualism, masked hypocrisy and infidelity. We have encountered more bitter opposition, from these metaphysically regenerated enthusiasts than from all infidels. The Manichees, of old, the Gnostics, Marnovites, old anabaptists, Quakers, Swedenborgians, Mystics and the founders of all sects were of this class. They are one and all operated on by some mystic, private, individual, personal something. This is a seven headed monster, cut off one head and seven more will spring up in its place. The Sadducees of old acknowledged the Books of Moses as Divine, but rejected all the other prophets, and therefore our Savior to prove the Resurrection from the dead, alledged against them only the Books of Moses, whom Theodorus of Mopsuesta denied ever to have prophesied of Christ. The Jewish Rabbins for the most part denied that there ever was such a man as Job, and many German infidels deny it. Job is as real a character as Moses, or any in the Bible. In the mouth of two or three witnesses all things are proved says the Book. Ezekiel says 14 chap. 14 verse. "Though

these men, Noah, Daniel, and Job were in it," &c. Job is as real a person as either Noah or Daniel. James says, "you have heard of the patience of Job," chap. 5 : 11. It is thought that Paul quotes Job, in 1 Cor. 3, when he says, "God takes the wise in their own craftiness."

The Nicolaitans an Gnostics rejected the psalms of David as profane songs not written by Divine Inspration. And Paul Somasatonus took of them as concerned Christ out of the Church as if they had been newly invented. All these persons were enemies of the Bible, but pretended friends. 7. Some rejected Ecclesiastes, alledging that Solomon made it in his old age, when he was corrupted by the love of women, and placed true happiness in bodily pleasures, thereby paving the way for the philosophy of Epicurus and Aristippus. 8. Certain heretics rejected the song of Solomon as profane, and not written by the Spirit of God, but through the instinct of Cupid, and that nothing else is contained in it, but the Lovespeeches of King Solomon, to the Daughter of King Pharaoh, and therefore in that whole book the name of God is not found. In answer to this objection it is sufficient to say, that the Jews have always admitted it into their Canon of the Old Testament Scriptures, and that they are the best judges of their Writings—they have the best means of Knowing what books are genuine. 9. The prophecies of Daniel were rejected by *Parphirius*, as not written by Daniel, but by one in Judea, in the time of Antiochus Epiphanes. And that his prophecies do not foretell what was to come, but what was past. It can be proved that Daniel lived 600 years before Christ. Infidels say this, be cause his prophecies are the clearest, strongest, and most circumstantial of any in the Old Testament. 10. All parties, seek to maintain their opinions from the scriptures, however contrary to them they may be. Here let me say, that I regret to see in the Feby. and March No. of the Pioneer, the introduction of Cardinal Hughes' name into our paper. I presume not to pronounce upon his final destiny. I do not say whether we are to understand his last words

"Bury me in the sunshine" either literally or figuratively,—But I will say this, that he stood at the Head of that System of iniquity in America, which God says, he will throw into the deep or sea,—Thus with violence shall that great city Rabylon, be thrown down, and shall be found no more at all,—she shall be utterly burnt with fire, for strong is the Lord God who punishes her: whether God will save him from the sinking ship, or let him go down with the rest of the crew,—I presume not to say. I request each reader of these lines to turn to the 17th and 18th chapters of Revelation and read them through. In her was found the blood of prophets, and of saints, and of all that were slain upon the earth. I would not like to be in a sinking ship, to run the risk of being saved while the crew went down. While Bishop Hughes, gloried in Peter,—Peter said one thing which he could not say at his death, "silver and gold, I have none," Acts 3.—Hughes is said to have come from Ireland to America, a poor gardener, and died a millionaire,—he could not say he had not made merchandise of the gospel and poor Catholics, "by good words and fair speeches served his own belly." Rom. 16: 18, 19; and 2 Peter 2: 3,—deceive the simple. Yours truly,

JACOB. CREATH.

POPULAR CHRISTIANITY.

Bro. D. T. Wright: The Bible is understood by the members of the different sects, and by the people generally, to mean what the creeds of those sects declare it to mean; and the creeds are understood to declare the Bible to mean, what the clergy say it means. Thus the christianity of the country and of the protestant sects is the conceptions of the clergymen of the country, and not the christianity of the New Testament, nor of Jesus Christ. The christianity of Catholicism (if it be right thus to desecrate the name) is the trations, opinions, decrees, whims, notions, and dogmas of the Catholic clergy. The christianity of each sect and party in Christendom is the rules, customs, opinions, and traditions, in-

ferences, and speculations, of that sect, to wit: The Prayer book is the christianity of Episcopalians. The Westminister book is the christianity of the Presbyterians. The Discipline book is the christianity of the Methodists. The Philadelphia book and terms of General Union is the christianity of the Baptists, or a mixture of Calvinism, Armenianism, Fullerism, Trinitarianism and nearly all the popular isms. The christianity of Mormons is the Mormon book. If this be not so, how came we by so many different sorts of christianity? Is God the author of all these christianities? Does the New Testament teach all the above named christianities and many more? what a spell, what magic, what intoxication has fallen on the people, that they cannot see through all this legerdemain: "Our views." "our opinons," "our rules," our churches, have made God's word of no effect; we have cast God's word behind our backs, we have rejected it, we have trampled it under our feet. We have said by our deeds that it shall not govern us, it shall not rule over us,—we will have laws of our own to govern us. This is *implicit faith* which has been sometimes ludicrously styled *fides carbonarid*, from the noted story of one, who examining an ignorant collier on his religious principles asked him what it was which he believed? He answered, I believe what the church believes. The other rejoined, what then does the church believe? He replied readily, the church believes what I believe. The other desirous if possible to bring him to particulars, once more resumes his inquiry: Tell me then, I pray you, what is it which you and the church both believe? The only answer the collier could give was, why truly, Sir, the church and I both—believe the same thing," This is implicit faith in perfection, and, in the estimation of some celebrated doctors, the sum of necessary and saving knowledge in a Christian. This is the popular christianity of the nineteenth century. This is a charitable religion." You go your road to heaven, and I will go mine, and we will see, who can get there first, for it is no matter which road we go so we get there, for there are as many roads to heaven, as to the Mill, or to the Town: it is perfectly immaterial which one you go, so you get there, one road is

as good as another, no matter about what the Bible says,—the Bible was a good book once, but it has gone out of fashion, and now any man does what is right in his own eyes—we must all go by the Book of Thinks." and let the Bible take care of itself. The Bible will prove all doctrines and all churches to be right. Yours truly,

JACOB CREATH.

UNJUST STEWARD.—A DEMUR TO "H."

Bro Wright:—Having just read an explanation of the 16th of Luke, from a correspondent of S. F. E., permit me to enter a demur to the use made of that fine lesson. I cannot help but think that 'H.' has entirely failed to bring out the "moral" of the piece. If the reader will turn to page 100 of the current Vol. of the Pioneer, he will there find that just in proportion as we provide and gather temporal things, are we fitted to become good and efficient disciples. Now, if you, kind reader, will turn to Luke 16th you will there find no such teaching! What are the facts in the case then? Breifly these: the master of the steward commends his course. But what was his course? Clearly it was not *gathering* but *distributing*; he did not *collect* his master's debts, but *forgave* them in part; and by this made friends: had he simply *gathered*. he would not have made friends; but by *distributing* he did make them. After refering to this the Savior adds: "Therefore I say unto you, with the deceitful riches procure to yourself friends, who, after your discharge, may receive you into the eternal mansion." (Dr. Geo. Campbell's Trans.) There is nothing said here about gathering, the language used implies that they *now have these things*: now it is the *use* of these riches that is the point.—Make friends by properly using these deceitful riches is the lesson taught—But who are the friends alluded to, are they earthly? they cannot be earthly for they are to be those who will receive into the *eternal* mansion; and as these are not earthly, neither are those. The Savior continues, *in the language of the figure*, and admonishes

them to procure friends who would receive them into the eternal mansions. The ever-living Father, and his Son, Jesus the Messiah, are the friends alluded to; and would you christian reader, desire to make them your fast friends. go with me and I will show you how you may succeed. The eternal mansions are opened up before us, the King and Judge are there to examine our claim: if hapily we shall be found on his right hand, then will the King say: "Come, you blessed of my Father, inherit the Kingdom prepared for you from the formation of the world *for I was hungry, and you gave me food*; *I was thirsty, and you gave me drink*" &c. & . (Matt. 25: 34. &c.) All this requires deceitful riches, and the whole parable harmonizes with this view: but certainly not with the other. When the Saviour says (ver. 12.) "And if you have been unfaithful managers for another, who will give you anything to manage for yourselves?" he states what we all know is a fact, viz: what we posess here is not our own but anothers. We now have the "deceitful riches," if we *use* these jndiciously, he promises us the "true riches." Here we are stewards, there we shall be owners–real *bona fide* owers—for we are promised an *inheritance* that shall never, never, pass away. Few, *very few*, of our brethren need be alarmed on account of this delinquency in "providing" and "gathering," but hundreds may well tremble on account of not making the proper use of the "deceitful riches" by ministering to the necessities of the poor and needy, as the above quotation prescribes. It would require, at least, one half of the present No. of the PIONEER to elaborate this subject thoroughly, I have given you the main thought, only, and I firmly believe all the subordinate thoughts will harmonize with this one, the difference between "H." and myself is simply this, he believes in *gathering*, I in *distributing*; and I am vain enough to believe that this is just what the Savior means in Luke, 16th.

RHO. PI.

Kansas April 8th, 1864.

Do nothing to day that you would repent of to-morrow.

THE DEACON'S WORK.—QUERY.

EDITORS OF THE PIONEER—*Brethren:* There has been of late, much difficulty in the congregation, on little creek Harrison county, Missouri, about the *Duties* and *Privileges* of Deacons in the Church of Jesus Christ. While all agree, I believe, that they have or should have the care of the church funds, some think they also have the right or privilege to attend to the duties of the Elders, either in their absence or in case any one should bring an accusation against the Elders. And in support of their position, they assert that Nature teaches that idea, that, in the army, when the officer in command is killed, wounded or otherwise absent, the next highest in command takes his place. Likewise, the Vice President, in case of the death, resignation, or absence otherwise, of the President, takes his place. So do the Lieutenant Governor and Coroner; in the absence of the Governor or sheriff, assume their duties by virtue of their office. Therefore, they assert, that the Deacons should perform the duties of their superiors, the Elders. And last, though not least, because, they have to possess like qualifications, it is their duty in the absence or misconduct of the Elders to perform their official duties. At the same time, others object to such testimony, and contend, that in the absence of a command, the Deacons have no right to attend to what, the Elders are required to do in their official station.

Please insert this in your Periodical. And give the duties of Deacons as taught by the Apostles, for the mutual benefit of all concerned. For surely, the scriptures are not silent about their duties;—if they are, then, let us have no Deacons. Yours in the Gospel hope.

March 20th, 1864.

WILLIAM W. WATSON Evangelist.
DARIUS M. WATSON Elder.

ANSWER: The elder's office and the deacon's office are two different offices and not one. A deacon is not an elder, neither is an elder a deacon. In some respects their qualifications are the same, in others they are not. The ability to teach—"apt to teach"—is required in the qualification of an elder while no such requirement is specified in that of a deacon. The fact that the Lord has made them two seperate and distinct offices should be sufficient. What he has done we should not undo. If one could have filled the place of the other, why not have had but the one? why have elders and deacons both? But while an elder may discharge the duties of a deacon, as the apostles did before the appointment of deacons, we know nothing of a deacon discharging the duties of an elder. After the dispersion of the disciples from Jerusalem, we have an account of Philip's preaching who is supposed to have been one of the seven deacons, but he is then called an evangelist and not a deacon. As to the duties of a deacon, we have not the time now to enter into an investigation of that office. Let it suffice at present to say, that the deacons are generally understood to attend to the temporal matters of the church, while the elders are to instruct and govern by the law of Christ, and the members are required to obey them and submit, for they watch for their souls. Heb. 13: 7, 17. In the mean time however, will Bro. Creath of Palmyra, Mo. give us an essay on the duties of the deacon's office for our next number, if he has the time to write it?

D. T. W.

LARD'S QUARTERLY.

The third number of this excellent work is upon our table, and like the two preceding numbers, filled with interesting matter. It is truly a valuable work, and calculated to do much good if widely circulated. Every

family ought to have it. And we do most earnestly ask the brethren to take hold of it and give it an extensive circulation at once. Bro. Lard is regarded by competent judges, to rank among the best writers now living, and his Quarterly is not surpassed in point of ability, style, and literature by any of the British Reviews. It may properly take rank among the best productions of the age. He handles the subjects discussed with a boldness and an independence peculiar to himself only. There is no misunderstanding him, he has not to be read the second time, as you read, you understand; his language is clear and full; and he speaks without the fear of successful contradiction. Let every brother who is not already taken it send two dollars to Bro. Lard at once, and try it for one year, and there will be no need of persuasion after that. We are of the opinion that every subscriber is a permanent one and that there will be no dropping off, and that is just as it should be.

We are sorry that Bro. Lard misunderstands our almost silence heretofore, and by implication construes it into a selfish motive, to suppress his work that our own may live. Nothing has been more foreign to our mind than such a disposition. We are not of the selfish family, and no one who is personally acquainted with me—acquainted with my natural disposition and manner of life—would ever entertain such a thought for one moment. We are for every worthy brother laboring in that way by which he can effect the most good. And I care not how many preachers, Periodicals, Papers, Magazines or Quarterlies we have, if they only teach the truth. It was never intended that one man, or two men, or three men, should speak or write, and they only, and all the rest keep silent. I am by religious papers as I am by preachers, the more we have the better for the advancement of the Cause. Let us learn a lesson from the world: when a political party wishes to succeed, how many speakers and papers they have! it is no trouble to sustain them all, so long as the party is interested; but with us whose

cause is as far above all political and partizan issues as heaven is higher than earth, how is it? Well did the Savior say, that the children of this world are wiser in their generation than the children of light. I wish not to cripple the influence of any worthy colaborer in the Lord, and I do, therefore, most heartily commend Bro. Lard's Quarterly as a safe and reliable, worthy and efficient colaborer in the advancement of the gospel of Jesus Christ in which all our interests—the interest of fallen humanity—are wrapped up. We can all be sustained, or at least, should be, and I hope that we will be. But a word more as to our silence. The first number of the Quarterly was receieved by us and properly noticed in the Pioneer. The notice, though brief, was by no means reserved. The second No. of the Qnarterly was received, but unfortunately I did not get to read a single page in it. It came to hand just as we were starting from home, we left it in the office, and upon our return, the fire ocurred and burnt it and the first number, too, with the office, before we got to see it again. I afterwards wrote to Bro. Lard about it, and how I regretted loosing the Nos., and asked him if he could possibly do so, to furnish me those Nos. again, and that I would notice the work. But either the mail did not carry my letter, or else he failed to noticed it at all, as I have not recieved the numbers yet. True, I borrowed the second No. a short time ago, and read it with a great deal of interest, but I still hoped that I would be favored with the lost ones, till the third came to hand, in which I find that my silence is misunderstood. But I trust with this explanation all will be satisfactory.

D. T. W.

P. S. As to Bro. Howard, I do not know whether he has ever seen a copy of it, as he has at no time mentioned it either in his private letters or in his communications prepared for our paper. Though he writes for the Pioneer, and his name stands as editor with myself, yet he has been with me not exceeding five months, all

told, since the commencement of our publication. He is now at Paducah, Ky. or was there when last heard from, and has been there for nearly two years. The paper is under my own control, and published at my own expense, risk and responsibility, and has been from the commencement. Had Bro. Howard been here, he would no doubt have noticed it favorably and at length, but being very busy in other matters in which he was engaged, he trusted the matter, as I suppose, entirely with myself. I neither oppose nor envy Bro. Lard's Quaterly, but welcome it as a most worthy and efficient colaborer in the great cause in which we all deeply interested, and wish it and its worthy editor all possible success.

D. T. W.

THE LAW OF KINDNESS.

The law of kindness and love has been, and now is, constantly exhibited by our great Father in Heaven toward the children of men. This display of love is more fully made in the gift of his son our Lord and Savior, than in any other one favor connected with the New Institution.

"God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life, for God sent not his son to condemn the world but that the world through him might be saved." By his love the Almighty intends to reform his erring creatures, hence we see the display of his goodness in the Heavens above and on the earth beneath. We behold a Father's care, Providence and an unbounded philanthrophy in the terms of salvation proposed through Jesus Christ.

Therefore by the law of kindness, the Creator, through mercy, Goodness, and love, would lead men to reconciliation. Thus the high motives of Heaven and Immorality are presented in the gospel in order to make him good. Let us, therefore, be imitators of God, and by the law of kindness influence each other in good works. Would a parent reform an

erring child, let him remember that the law of kindness is almost invariably the only certain way to acomplish a work so important and desirable, or there is but little hope.

Would the advocate of temperance reclaim the unfortunate inebriate? he will succeed not by sour looks and terms of denunciation and cruelty, nay sin, these will but enrage a mind already injured. Reproach and condemnation are not ordinarily the proper means to benefit the drunkard. Great are the consequences for good or evil, of a word or a look. Let him, therefore, that would promote Temperance, be careful how he treats those whom he would win to the path of society and usefulness. Approach him in love, help him out of the ditch, appeal to his reason, his sense of honor and propriety, by the law of kindness, persuade him to forsake his faults, (made known to him by you, in a christian spirit,) and to take that high position in society which belongs to a gentleman, a husband and a father; this and this only will succeed. But again, would you convert a sinner, and lead him to Christ? by the law of kindness only can you effect this. By any other means you will drive him from you and thus prevent a hearing, and surely if you cannot get his ear, you have no way of reaching his understanding or heart. The thunders of Mount Sinai do not now fall upon our ears, but the soft strains of kindness and love through mortal suasion are held forth for our restoration. Would we benefit the misguided professor of religion? he, too, is subject to like passions and can only be helped by the practical observance of the law of kindness, by which he may certainly be led from darkness to light. Well, once more and I have done for the present. Would you gain or restore an erring brother? this is confessedly an important work, and how shall it be done; I answer by the proper exercise of the law of Christ which is emphatically the law of kindness. If this is not successful, he cannot be gained or restored.

But alas, alas, how often is the law of Christ more violated, by those who exercise their power as Bishops over the flock than by those who are called to an account! how, I ask, is this done? Answer, by combination and conspiracy. A conspiracy

is formed, a faction is made, and the wires are worked by leaders, and one individual is in violation of the law of Christ. summarily dealt with, and he and the precious cause of Christ both injured, by the illegal proceedings pushed forward by a few partial men who aim to make tools of others just as good (or better)than themselves. In view of gospel facts, there is no greater crime under Heaven, than a violation of the law of Christ (or kindness) in cases of discipline.

Dear Brethren, the foregoing suggestions I submit for elicting light To the Lord be all the praise.

Yours in the good hope

JAMES C. WATSON.

Harrison Co. Mo. February the 8, 1864.

Reports from the Brethren.

CLINTON, Kansas, March 29, 1864.

BROTHER WRIGHT.—Brother Short and myself have just closed a meeting of three days near Rising Sun, Jefferson County, Kansas, which resulted in the addition of six to the church. The meeting was characterized by great attention, solemnity, and good wll; and I have no doubt seed was sown which will, in due time, produce visible friuts. Yours truly, in Christ. R. MILNE.

LITCHFIELD, Ills. March 17, 1864.

Dear Bro Wright: The good cause for which we are contending, is moving on here. There have been 8 additions to the congregation recently, without any protracted effort, save in the congregation, until the present week, our highly esteemed Bro. B. B. Tyler of Eureka, Ills., is with us, presenting the claims of the Saviour, in his earnest and impressive manner. We hope the Lord will bless his labors, and that we may have a good time.

Yours in the hope of the resurrection.

W. C. HENDERSON.

MONMOUTH, Oregon, Feb. 23, 2864.

BRO. WRIGHT—Dear Sir. The good cause is advancing in this section of Oregon. We had a meeting here, commencing Friday before the second Lord's day in December, and closing with fifteen immersions. At Silverton, inclnding the fourth Lord's day in Dec., there were two additions. At Luciamute, on the first Lord's day in this month, one addition. Very truly yours, K. BAILES.

SPRINGFIELD, Ill. March 15, 1864.

BRO. WRIGHT: I preached twice last Lord's-day-week in Monroe County, Ind. and obtained two additions to the congregation there.
Your bro. in Christ. THOMAS HENDRICKSON.

ALBIA, Iowa, March 10, 1864.

BELOVED BRO. WRIGHT: We have this day closed a glorious meeting in this place, under the labors of our beloved bro. A. Buchannan who did the preaching. The immediate result was 19 confessions and immersions—18 of these were noble hearted young persons just entering upon the stage of responsibility; 5 had wandered away from their father's house that returned with penitent hearts, and two others took membership, making in all 26. But thanks be to God that was not all the good that was done, there was a good impression made on the minds of the people, and the hearts of some of the brethren that had beeen alienated became reconciled to each other. Praised be the name of the Lord. Let all that is within me praise his holy name.
R. GARRIOTT.

LEXINGTON, Mo. April 12, 1864.

DEAR BRO. WRIGHT: Our Meeting of which I wrote you, did not close till Sunday night last, having continued six weeks. Eighty-nine were added to the cause. Your brother in haste,
T. P. HALEY.

LITCHFIELD, Ill. April 13, 1864.

DEAR BRO. WRIGHT: The good cause is moving on here. Since my last to you we have had two additions to our congregation. May the good Lord bless all our labours abundantly.
W. C. HENDERSON.

THE PIECES SAVED.

Near Indianapolis, Ind, March 15th, 1864.

BROTHER WRIGHT: The January No. of the Pioneer has come to hand. Many thanks for the flattering notice you have given of my proposed publication. May the good Lord enable me, fully, to justify all you have so kindly volunteered to say in its favor. Permit me to say here, what, for want of room, was crowded out of the prospectus: To the getters up of clubs, the following terms are proposed:

For $15,00 remitted, 11 copies will be sent.
" 30,00 " 23 " " "
" 60,00 " 50 " and the premium copy described in the prospectus, will be sent.

Orders by the trade will be filled at trade rates.

Furthermore, I wish to say, that I do not wish any money sent in until a sufficient amount has been pledged to justify proceeding with the work; but I do desire that reliable pledges be sent in as fast as possible; that I may know whether to proceed with it or not. Individual subscribers will, of course, not be refused; but, as I will have to keep an account of all, and one name and address, pledging for fif-

ty or one hundred copies, will occupy no more space than a single subscriber, it is very desirable that brethren should club together and send for not less than eleven copies to one address. Any brother or sister, that desires the work, can, in a very short time, raise a club of ten, and thus earn a copy for him, or herself.

One thing more. If the subscription will at all justify, it is my intention to increase the size of the book (having plenty of material) to as near 400 pages as the subscription will pay for without increasing the price; so that brethren who subscribe will each be interested in enlarging the subsciption, as thereby they will get more reading for their money.

Brethren can use the prospectus on the cover of the Pioneer (with the foregoing) in getting subscribers, which list they will keep for their own use—simply sending me the aggregate number of copies they become responsible for. After a brother has made up and sent on his club of ten, he can go on and make another club of ten, which will entitle him to two more additional copies; or to 50 and make $15, and an extra gilt copy with his name on the back. Brethren, let us hear from you as soon as possible.

B. K. SMITH.

OBITUARIES.

DIED—At his residence, in Graves Co. Ky. on the 5th day of January last, brother EDMUND G. THOMAS, in the 68th year of his age; after a painful illness of seven weeks, of a dyspeptic affection. We had not heard of the decease of our beloved bro. Thomas. until we learned it and some of the particulars of his life, from his grandson, bro. Eld. James E. Myles—the elder of the two bro. Myles, whom we have before noticed in this paper—or we should, before this, have written his obituary. We were long and well acquainted with our bro. Thomas; and can speak of him as of few other men. He became a disciple of Christ at the commencement of the current Reformation; indeed he may be said to have been an almost lifetime member. Though not a preacher, he was for twentyfive years an Elder in the Church; and a most zelous and efficient one; and at the time of his death—which we learned with regret, as we always do the death of such men—he was an Elder of Union congregation, a few miles from his residence, and which had been built up (and an excellent church—house built,) and sustained mainly, by his instrumentality and exertion. In his death the congregation has lost one of its best members and supports, and the Church of Christ a member who was an ornament to his high and holy profession. Bro. Thomas bore the long affection which terminated his life with Christian fortitude and resignation; and died as he had lived—a Christian as the poet says,

"A Christian is the highest style of man"—and in the hope of a glorious and blissfull immorality beyond the grave. Bro. Thomas possesed in an eminent degree the Christian virtue of hospitality—as the apostle commands us to "use hospitality"—a virtue in which many of our brethren are too defective. We have several times en-

joyed his hospitality; which was never gruging, but open, liberal, and from the heart. His house was the home of the preaching brethren, and not only of them, but of all the brethren, who chose to call upon him. He was, in short, a living example of the Christian; and long will he be remembered by those who knew him, and the example he has left behind him will exert its influence on the living and rising generations. The poet Young says, that Christians are

"Like ships at sea while in above the world."

Such was the character of our beloved bro. Thomas; and while we lament his loss to us, let us—let his family and relations—reflect that according to the course of nature, he could have remained but a few years longer on earth; and endeavor to so live, by faith in the Lord Jesus Christ and obedience to his commandments, that we may join him in that world where disease, pain and death can never come and parting will be no more. J. R. H.

DIED, in Sidney Fremont Co., Iowa. March 22nd A. D. 1864. Sister Susan A. Hazier in the 34th year of her age. She was born, and raised near Knoxville, Tenn. where she was a member of the M. E. Church. She emigrated to this place a few years ago but never united with any church until last January. She then heard the writer of this upon the plain, simple gospel, and falling in love with the same, submitted to the authority of Jesus, was baptized and received into the fellowship of the congregation. She at once became deeply and heartily engaged in Christianity, and was faithful until death released her from her earthly tabernacle. She died in the hope of a blissful immortality. A funeral discourse was made by the writer from Rev. 14 : 13, "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." Yours in the one hope.

C. P. EVANS.

Died in Linneus, March 23, 1864, of congestion of the brain, after lingering 25 days, IDA JANE, daughter of John and Mary J. Detwiler, aged 5 years and 3 months. The Lord gave and the Lord hath taken away, blessed be the name of the Lord.

JOHN DETWILER.

ADDITIONAL DONATIONS.

In our acknowledgement of donations in the last number of the Pioneer, the following was unintentionally left out:

Col. L. J. Eastin of Chillicothe, Mo.	$ 5,00
Mrs. Sarah Adams, now dec'd, Chillicothe, Mo.	2,00
Capt W. P. Sherman, now of Memphis, Tenn.	5,00

And since our last issue, the following additional donations have been kindly sent me which I accept most gratefully and return my sincere thanks to these noble hearted donors.

Sarah J. Cheery, Callao, Mo.	$ 4.00
Dr. George Graham, Hickory Port, Grundy co, Mo.	5,00
Dr. R. N. Fetherston, Trenton, " " Mo.	5,00
Mrs. Jane Evans, Grundy co, Mo.	2,00
C. Evans, " " "	2,00
Augustus Evans, " "	2,00
Columbus Eavans, " "	2,00
Rev. Joab Holloway, Lindley, Mo.	3,00
Phillip Wild, Edingburg, Grundy co. Mo.	5,00

CHRISTIAN PIONEER,

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

VOL. IV.] CHILLICOTHE, MO., JUNE. 1864. [No. 6.

THE MIRACLES OF THE BIBLE.

The opinion has been expressed by some sensible, well-informed, intelligent professing Christians, that our country is rapidly drifting into the *infidelity* of the old French Revolution—of that terrible period, when

"France got drunk on blood to vomit crime;"

and when atheism, infidelity and crime swept like a flood over that devoted and unhappy country! We hope that this may not be the case; and that such fears are unfounded. But we must confess, that the rapid increase of *infidelity* and its concomitants of vice, irreligion, crime and wickedness, in their most unblushing, daring, perverse and malignant forms within the past two or three years, is well calculated to arouse the fears of all genuine and true-hearted Christians and furnish us with a sufficient apology for discussing the *evidences* of the Christian religion, in any of the branches into which they may be divided, or may lead; as we can never at any time, do a better work than, as far as we can, to re-

move the infidelity of the unbelieving, and do away the doubts of the skeptical, in reference to the Chrisfian religion.

We refer particularly to what is termed "Spiritualism," as calculated to do great injury both to the Cristian religion and its professors. We shall not enter into a discussion of the truth or falsehood of "Spiritualism," but leave that to others. The position we take in reference to it is this: If *false*, as Christians we have no business with it, as we are to have nothing to do with *falsehood* or *lying*, in any shape or form, only to expose and condemn it. If true, it is the *necromancy* or "dealing with familiar Spirits," of the Bible, which was condemned by the Jewish law, and the subjects of it put to death by stoning; and we have no business with it. So that, in either view, it is alike condemned by the Bible; and we have no business whatever with it; and should have nothing whatever to do with it.

We have been induced to make this notice of Spiritualism and call attention to the subject of the miracles of the Bible, by reading an ably written article in the February number of the ECLECTIC MAGAZINE, extracted from the *London Quarterly*, entitled: "History of Supernatural in All Ages;" in which the writer reviews a work of the celebrated Quaker English writer, WILLIAM HOWITT, entitled, "History of the Supernatural in all Ages and Nations, and in all Churches, Christian and Pagan: demonstrating a universal Faith." We say, "Quaker," because Mr. Howitt is of that sect, who are such strong "believers" in the direct, abstract operation of the Holy Spirit; waiting at their meetings to be moved by this supposed operation before they speak; but in reality by their own feelings and emotions. Of course Mr. Howitt would easily glide into Spiritualism, and become a firm believer in, and zealous advocate of, it; which we accordingly find to be the case. The object of the reviewer of his work seems to have been that of exposing, refuting and condemning it—a most laudable, praiseworthy object. Speaking of witchcraft and superstition generally, the reviewer justly says: "In our own day it has generally been considered as no slight evidence of the divine origin of Christianity, that it has outlived such defenders

and such arguments. The sudden spread of modern Spiritualism seems to indicate a revival, whether permanent or only momentary, the lapse of time alone can show—of those ancient beliefs which the writers of all classes, during the last eighty or a hundred years have agreed to brand as superstitions. It is long since any professed champion of the Bible has ventured on the use of these rusty weapons, which Mr. Howitt and the spiritualists are refurbishing with all the enthusiasm of knight errantry."

It may be surprising to some to hear, that the celebrated "Father and Founder of Methodism," JOHN WESLEY, was such a strong believer in *witchcraft*, that he affirmed, "the giving up of witchcraft is in effect giving up the Bible!"—an affirmation, we must confess, by no means creditable or complimentary to his genius, intelligence, or character as a reformer. The result of this Spiritualism, in connection with its concomitant superstitions, is the attempt to do away the *miracles* of the Bible as an unnecessary proof of the Christian Religion; or to explain them away on some supposed principle of Spiritual law unknown to us: and to make it as possible for miracles to be performed now as when they were in the days of the apostles. The prevalence and spread of spiritualism are therefore to be viewed with alarm, as insiduously striking at the very foundation of the Christian Religion: for, take away the miracles by which it was confirmed and its divine authenticity attested and it falls to the ground! Hence our reviewer justly says: "That professed unbelievers should doubt or ridicule these miracles is to be expected; but it is a new state of things when avowed—and we doubt not sincere—believers in the truth of Christianity represent them as an element of weakness rather than of strength. The character of our holy religion, it is held, and of its Great Teacher, form sufficient proof of its divine origin; and it were to be wished that miracles could be quietly got rid of, as unsuited to the intellect of a scientific age. It is secretely felt to be somewhat of a degredation to receive truth which ought to be self-evidencing, upon the strength of supernatural phenomena. The sublime fixity of the laws of the universe is re-

garded as a grander proof of the existence and character of its great Author, than any occasional infraction of those laws can possibly be—just as a clock-maker by his antics in in moving the hands of the time-piece backwards and forwards, or in making it strike different ways, may afford huge amusement to children; but grown persons will rather estimate his skill by the reglar performance of the machine, and the nicety with which it keeps unvarying time. Hence the anxiety which is now displayed by many defenders of Revelation to resolve miracle itself into the operation of regular law, though of a higher and more recondite kind than those physical laws which miracle appears to disturb. Hence the intimation—intended apparently as a sort of concession to that physical philosophy which has now been for some time in the ascendant—that, if we possessed a more perfect acquaintance with the laws of the universe, we should probably discover that these exceptional phenomena which theology regards as miraculous interpositions are in reality as dependent upon fixed law, and would be as accurately ascertainable by calculation, provided we were in possesssion of the requisite data, as the phases of the moon or the occultations of Jupiter's satellites. Hence the tendency to concede that, although the fact of the recorded miracles having actually taken place must be maintained, the old theological doctrine of special interference in regard to them may be only a result of our present imperfect acquaintance with the higher laws of the universe,"

But let us hear what Mr. Howitt, who has become the leading advocate of Spiritualism as far as literary ability is concerned, says on the subject:

"So far from holding that what are called miracles are interruptions or violations of the laws of nature, he regards them only as the results of spiritual laws, which in their occasional action subdue, suspend, or nutralize the less powerful physical laws, just as a stronger chemical affinity subdues a weaker ones producing new combinations, but combinations strictly in accordance with the collective laws of the universe, whether understood or not yet understood."

The reader has now before him the theory of Spiritualism

in reference to miracles; and can see the dangers to the Christian Religion thereatened by its prevalence and progress; which, instead of making miracles the result of a special interposition of the Creator, in suspending or interrupting the laws of nature, makes them the result of some "higher laws" of the Spiritual system, with which no one is acquainted; and, we may add, can ever become acquainted; for the simple reason that no such exists. According to this, the creation of the world and of man, the bringing of the dead to life, the sudden stilling of of the tempest at the command of Jesus, the changing of the waters of the Nile into wine, the feeding of thousands with a few loaves and fishes, and even the resurrection of our Savior, and all the other stupendous miracles recorded in the Bible, were only "the result of spiritual laws," etc.!

The reader will not be surprised to learn that such advocates of superstition, in the blindness of their enthusiasm, contend that we may now have *miracles* as in ancient times when they were performed! We make another extract from our reviewer, showing, this and exhibiting the absurdities into which men, when stricken with such folly as Mr. Howitt, will run:

Beginning, then, with the earliest appearances of angels as recorded in the book of Genesis, he [Howitt] reviews all the supernatural events of the canonical books of Scripture, taking the stories of Tobit and his dog, and of Bel and the Dragon, as equally authentic with the account of the passage of the Red Sea, or of the feeding of the five thousand, and closes his summary of Scripture evidence by reminding his reader that no church, according to St. Paul, can be a living church without spiritual gifts, and that the lack of super natural endowments in the present day is an evidence of the absence of living faith,"

This is precisely what we would have expected from such a writer as Mr. Howitt; and places him in the same category with the Roman Catholics, Mormons, and all such advocates of superstition and the exploded dogmas of past ages. We will acknowledge hat there are some things about what its

termed "Spiritualism," for which we cannot account on the principles of natural philosophy; but we believe that they, instead of miracles, can be accounted for, on *natural* or "spiritual" principles of a recondite character, that we yet have to become acquainted with; particularly those of *electricity*, the most subtle of all natural agents. When we say "spiritual," we mean the influence of *mind*—the *human* mind—on matter.

As to the pretended miracles of Roman Catholicism, they have been fully exposed and exploded by Douglass, in his able work "on miracles," and others; and those of Mormonism have also been as completely exposed and exploded. In fact, some of the latter were impositions of the most bare faced character, and carried with them their own refutation.

The reader will pardon us for calling attention to this subject, and for adding another part to this; when he considers its great importance. In this day of the alarming increase and rapid spread of infidelity—at least *practical* infidelity and skepticism; as an advocate of "the faith once delivered to the saints," and as one of the "watchman on the walls of Zion;" when such insidious attacks as these are made upon the Christian Religion, by its professed friends, and particularly when its most important class of evidences—*miracles*—upon which the whole superstructure rests as upon its bottom foundatation stone, are thus attempted to be "explainded away" and destroyed; we feel called upon to expose them and defend it from such assaults. This is our apology for the present article. J. R. H.

(to be continued)

CHRISTIAN UNION—A DIALOGUE.

An evening Conversation on Christian Union, between a Methodist, Presbyterian, Quaker, Baptist and Titus.

T. As I was going on to show in our last conference the action of christian baptism, I will quote what Paul said on that subject to the Roman brethren, 6th chapter: "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," etc.

M. But that does not have reference to water baptism.

T. This is only your opinion, for surely the authorities are against you. John Wesley who is the Father of your church, says, "the apostle here had reference to the ancient manner of baptizing by immersion;" and it does not alter the action, whether the element is water or not. The action is what we are considering, and Paul says it is a burial, and no matter what you baptize a man in, it must be a *burial.*

Q. Friend M. do you not in common with friend P. both agree in immersion as valid baptism?

M. Well—yes—we allow the candidates always to have their choice.

Q Not always; I presume those little babes that you poured water upon at the last Quarterly meeting, had no choice in the matter.

M. I meant adults; but of course infants have no choice, and as they are entitled, as Paul says, to membership in the church, they should be baptized.

Q. Friend M. will thee point me to the chapter and verse where Paul intimates any such thing?

M. Well. Paul does not exactly say, in so many words, that infants have a right to membership in the church, but he does imply it in 1 Cor. 10th chapter: "Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," and as there were infants among them they had no choice in the matter.

Q. Thee does not quote that scripture to pove infant membership? I trust if so, you should remember that it will prove too much, for if the infants were baptized because they were with the 'Fathers,' were not the flocks and herds of cattle baptized too? for they were with the fathers too? Ex. 10: 9—26, Now friend whatever proves two much proves nothing, and this proves the baptism of

beasts, therefore it proves too much for the subject.

P. Brethren, I hope we may return to the subject of Union.

Q. Friend P. do not become impatient: friend M. and myself, have only been trying to clear the brush out of the way.

But friend M. and I wish to go back to the quarterly meeting referred to. There was one thing that occurred there, that I could not reconcile, and that was this, in thy discusion thou was going to prove pouring to be the only baptism, and thee labored hard and long. Thee also abused immersion, thee said it was not decent, etc. But when thee got through, thee went down to the river and practiced that which thee said was not decent; all this I could not so well comprehend.

M. Mr. Q. you have been trying for some time to bring into this conference out side matters, you have no rite to criticise my practice here, for——the——fact——is

Q. Friend M. be quiet, I only wished to know how thee could reconcile the matter referred to. But I will not press the matter now, I hope however, thee will think upon the subject.

Baptist. Brethren I just learned that you were met here, to confer upon the subject of Christian Union, and I could not refrain from joining you in so *praise worthy* an enterprise,

T. Brother B. we are gratified to meet with you, and welcome you in to our conference, for the Lord will look with complacency upon the efforts of all his children who are trying to remove the unhappy divisions from among his people. And we were just trying as bro. Q. says to get the brush out of the way, so that we could all come together.

B. It is true that all things that separate the people of God should be removed out of the way, all nonessentials should be given up, but essentials alone should be contended for, and upon them we can all unite.

T. Now Brethren, I just have a few things more to

say upon the subject of the action of baptism, and then I am done on that point.

I have often thought, how strange it is that people do not act, in reference to divine things as they do with reference to things of this world. For if a man contemplated bringing an action in law against a party, and should go to an attorney and state his cause of action with all the testimony, and if he had no more evidence than is to be found in the Bible for sprinkling or pouring for baptism, there is not a Lawyer in the land but would tell him he had better not bring his suit. But on the other hand, if the evidence was as strong as the evidence in favor of immersion, the attorney would say your cause is good, there is no doubt of success. And now as all agree that immersion is *valid* baptism. That it is a common ground upon which we can all meet.

B. So I think, brother T.

Q. Friends, since we have been investigating this subject, I must confess my mind has undergone a radical change, and there is now one thing certain to my mind, and that is, that I have not obeyed the Gospel of our Lord Jesus, and as, the time allotted to man in this world is short, I wish to be acting, and now brother B. will thee immerse me ?

B. If you will attend our church meeting next Saturday three weeks, and give the church a relation of your christian experience, and they think you have been pardoned, then I will baptize you.

Q. Thee could not expect a man to give or have a christian experience before he is in Christ, and then I do not wish to delay so long. I have been reading the practice of the apostles, and I find they did not require any delay. But pray friend B. what kind of an experience must a man have, and how do the church decide?

B. A man must be converted, as Saul was, and this the church decides when his experience accords with that of theirs.

Q. Is it possible ! was thee converted as Saul was?

B. I hope I was.

Q. Did the see a light shine around about thee?

B. I thought—I—saw—I—felt light.

Q. Did thee hear the voice of Jesus?

B. I cannot say I did, but I have heard good men say they heard a voice

Adjourned to meet again. A.

For the Christian Pioneer.

THE ADVERSARIES OF THE BIBLE ANCIENT AND MODERN. NO. 3.

Bro. D. T. Wright —*Dear Sir:* There were persons who rejected all the New Testament, as being a spiritual doctrine, only to be written in the heart; and that being written, it is a killing letter. Others rejected the epistle to the Hebrews, to James, to 2 Peter, the second and third of John, Jude and the Revelation. Others rejected some parts of the New Testament, as the last chapter of Mark; and I believe the Bible Union doubts the authenticity of that chapter from verse 9. Others rejected Luke 19, Christ weeping over Jerusalem, and his sweating agony, and the apparition of the angels comforting him 22, and the history of the woman taken in adultery, John 8, and the seventh verse of 1 John 5. All the parties in christendom, believe their opinions to be agreeable to the scriptures and go about to prove them by the Bible.

There are persons, who pretend, that the understanding of God's word, or knowing his will, is not to be imputed to the use of ordinary means, such as the use of learning, studying, meditation, rational inferences, collation of places, consulting of the original languages, ancient copies, and expositions of the Fathers of the Church, analogy of received doctrine, together with unbiased affections, and sincere desires of finding out the truth, and constant prayer for God's blessing on, and cooperation with these and other means—referring the same to the extraordinary gift of the spirit in prophesying, preaching, or expounding, or to illumination, not prophetical, or simply extraordinary, but such as is thought to be promised to a new

creature, the *work of the spirit of God in the heart of every saint of his*, which consequently supercedes the use of all external means and ordinances to such, even of the word of God itself, contained in the canon of scripture. The scriptures which they produce in favor of this whim, out of the old Testament are psalms 25. 9. 12. 14. 111. 10. and 119. 18. Prov. 2. 7. 3. 32 and 28. 5. Is. 34. 8. Ezekiel 11. 19. Hag. 2. 5. Joel 2. 28. Out of the New Testament. John 6. 45. 7. 17. 8. 31. 32. 43. 1 Cor. 12. 7. Gal. 3. 14. Ephs. 1. 17. 1 John 2. 20. 3. 24. I heard my father say that when he began to preach in the latter half of the last century, the Virginia calvinistic baptist preachers told him that he need not study before he went into the pulpit, that it would be given in that very moment what he should say or speak, he said he tried once or twice, and it was not given as they said it would be, and he concluded to study beforehand, and he soon found he could speak best on subjects he had studied before he went into the pulpit.

These are the calvinists who believe what is to be will be, and would not therefore get out of the way of a falling tree. These are those who can read the Bible, who have the Bible in their houses, yet seldom or never read it, either in private, or in their families, but spend much of their precious time upon vile pamphlets, curious arts, novel, profane stories, lascivious poems such as Byron's—whereas they should husband all their spare time from the necessary duties of their calling, to the reading, hearing and meditating upon the word of God, which will enlighten their understanding with the knowledge of God, establish their heart with the promises of God, moderate their joys with the fear of God, meditate their affliction with the comforts of God, and regulate all their thoughts, words, and deeds with the precepts of God. But above all other enemies the pontificious or papists are the greatest enimies to the Bible. Antichrist is the most powerful and malignant foe the gospel ever had to encounter. Who has not heard such language as this, what does it matter, whether we belong to the Roman catholic church, or the church of England, or to the Presbyterian, the Baptist, or Methodist church, or to any church?

If we do justly, love mercy and walk humbly with God, it is all he requires of us, without perplexing ourselves about rites and ceremonies, or forms and modes of worship: these are only the anise, mint, and cummin which are tithed for the priesthood; if the heart is right, that is all. Now I ask what does such an harrangue as this amount to? Is not this the meaning, that all the terrible denunciations which the word of God contains against the corrupters of the Gospel, against those who secularize the kingdom, are a bugbear, a scarecrow unworthy the attention of a man of sense. If any such person, should ever chance to read these lines, let me ask you my friend, what is the meaning of this verse, if *any man worship the beast and his image, and recieve his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascends up forever and ever: and they have no rest day nor nigh' who worship the beast and his image, and whosoever recieves the mark of his name. chap* 14: 9—11. Let me ask you, my friend, Is God mocked? Does he mock his creatures with idle threats? Is there any such thing as the beast and his image? Is there any such thing as recieving his mark in the forehead or hand? What is this mark, if it is not *infant sprinkling*? Is not this put in the forehead? Do you not hear what is said concerning it? Read these verses in your retirement, ponder them; read, and ask yourself do they apply to me? Is it not a fearful and awful thing to fall into the hands of the Living God? "Worship God, and give glory to his name, for the hour of his judgment is come: worship him that made heaven and earth, and the sea, and the fountains of water." Verse 7. Here is the perseverance of the saints: here are they who keep the commandments of God, and the faith of Jesus. All the old christians said the mark of the beast was infant *rantism*: they said it was the key to hell. In all the scriptures their is not so terrible a denunciation as this. By this greater fear does not God arm his servants against the fear of the

beast? the fire and brimstone with which they are tormented ascends up forever and ever. God grant that the reader nor writer may ever try the strict, literal eternity of this torment. God deals with us according to the connection in which we stand: and not according to our individual worth. Were any of the antideluvians saved besides the eight in the ark? Were there no worthy individuals outside of the ark? If saved outside of the ark, why build the ark. In the destruction of Sodom and Ghomoroh were any finally saved except those who escaped from the fiery deluge? In the destruction of God's enemies in the old Testament, the men women, children and beasts who were connected with the devoted persons were all destroyed. Witness Korah, Dathon and Abiram. Nums. 16. The Amelikites. 1 Samel 15. Men treat men according to the company they are found in, as counterfeiters, traitors, murderers, and rebels. The Popes, some of them, may be respectable persons, but they stand at the head of the Grand Rebellion against the best government the sun ever shone upon". If rebellion against human governments is punished with death, why should not God punish rebellion against the King of kings and the Lord of lords? Is rebellion against the majesty of heaven and earth, the only one that is to pass with impunity? Come out of her, O my people, as forever a burning house or city. or a sinking ship, flee as from an earthquake or a storm of fire and brimstone. Yours truly,

JACOB, CREATH.

THE TWO WITNESSES. NO. 2.

Bro. D. T. Wright: Bro. Wm. Jones says, "That the Old and New Testaments testified of Christ and his Kingdom in opposition to Antichrist and *his* Kingdom, will be denied by no one who understands the subject. And it is remarkable that they who contend for these witnesses being a succession of men, testifying in the several ages against the corruptions which Antichrist has introduced, find themselves compelled to ackowledge, that these individuals or churches, witnessed for

Christ and his cause, by bringing forward the testimony of the Old and New Testament scriptures against him. It would not therefore seem very difficult to reconcile these contending parties. But to proceed: The two witnesses are said to be, the two olivetrees, and the two candlesticks, standing before the God of the earth. Mr. Fuller has observed upon this, that the olivetrees and the candlesticks mentioned, Zach. 4: 2, 3, to which there is here a manifest reference, were not the same. The former supplied the latter, or the two sides of the bowl of it with oil. The candlestick seems to have signified the church, and the olivetrees the prophets of God who were with the builders, helping them in rebuilding the house of God at Jerusalem, Ezra 5: 2. Corresponding with this, the olivetrees of John are faithful ministers, and the candlesticks Christian churches. The same prohesying which bears witness against the corruptions of Antichrist, supplies the friends of Christ with fresh oil, and enables them to shine as lights in the world. Both the olivetrees and the candlesticks, in different ways, are witnesses to the truth." This distinction between faithful ministers and churches appears to be objectionable; and in the place of the former, I prefer reading the two covenants, testaments, or dispensations, says Jones. (Andrew Fuller the Calvinistic Baptist is the one named above, —he is a Baptist oracle.)

"The Lord calls them his two witnesses: and so we find Jesus Christ in the day of his public ministry, appealing to the scriptures of the Old Testament as testifying of him: John 5: 39. "Search thescriptures.....*for they testify of me.*" And when his apostles foretold the corruptions of christianity, they called Christians to attend to the Old Testament Scriptures together with those of the *new* which they preached: and they warn them to keep close to these as the great means of preserving them from that corruption. 2 Tim. 3. 2 Thss. 2: 15. 2 Peter 3: 2. 1 John 4: 6. To which I may further add, that the Book of Revelation invariably describes the true church by the testimony of the scriptures which *they believe, obey and suffer for*. see chapters 6: 9. 12: 1. 13: 10. 14: 12. 18: 20. 21: 14.

The conclusion then to which I think we are brought by

these miscellaneous observations is this: that by the two witnesses we are to understand, primarily the Old and New Testament; but that nevertheless, these books prophesied by means of a succession of men and churches, who were raised up from time to time, to bring forth the doctrine of the Scriptures in opposition to the corruptions of Antichrist. These witnesses are said to prophesy *in sackcloth.* Such a garb very fitly represents their condition during the entire reign of the man of sin, nearly one thousand two hundred and sixty years. Sackcloth is the scriptural emblem of sorrow and affliction, and to prophesy in sackcloth imports that they should maintain their testimony against all the abominations of Antichrist, in a mourning dejected state. These witnesses prophesied among the nations which trod the holy city underfoot: and, however base and mournful their appearance was in that state of prevailing degeneracy and corruption, yet they still had some place among the nations, and they testified to them. Holding forth the word of life, in the midst of a crooked and perverse generation, until they were killed by the beast, who could not withstand or repel their testimony against him, and, consequently, had no other way of venting his malignant spleen but by putting them to death. *And if any man will hurt them fire proceeds out of their mouth, and devours their enemies; and if any man will hurt them, he must in this manner be killed.* Verse 5. This language appears to be borrowed from Jer. 5: 14. "Wherefore, thus says the Lord God of host, because you speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them." The words seem to import, these two witnesses, by bringing forth the testimony of God contained in the holy Scriptures, should pronounce the predicted vengeance of the Almighty upon the irreclaimable adherents of the Antichristian apostasy; even as the words of the Lord in the mouth of Jeremiah the prophet, devoured the apostate house of Israel, by announcing their desolation through the arms of the Romans, who destroyed their city and temple. "*These have power to shut heaven that it rain not in the days of their prophesy: and have power over the*

waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Verse 6. We have in this verse an allusion to the conduct of Moses and Aaron, in Egypt; to that of Elijah during the apostasy of the ten tribes; and to Zerubbabel and Joshua, about the end of the captivity; their shutting heaven that it rain not during the days of their prophecy, contains an evident reference to the land of Cannaan during the space of three years and a half, in consequence of the prayer of Elijah, 1 Kings 17. 1; James 5. 17; and the application of that event to the case in hand, appears to denote the withholding of the dew of heaven, the influence of the spirit and word of God upon the apostate inhabitants of the Roman world; and so also, their power of turning the water to blood, and smiting the earth with diverse plagues, in allusion to Moses and Aaron in Egypt, indicates the denunciation of divine judgment on the apostate church, in conse- of their hardening their hearts, and slighting the admonition of God's two mystical witnesses. In short, from the reference here made to Moses and Aaron, to Elijah and Elisha, to Zerubbabel and Joshua, and to our Lord's ministry on earth, we may say that the antichristian apostasy during the time these two witnesses prophosied in sackcloth, was typified by the Egyptian bondage; by the apostasy of the ten tribes, &c. particularly in the time of Jezebel; by the Babylonish captivity, and by the Jews in the days of our Lord's ministry, and their joining with the Romans to crucify him. *And when they shall have finished their testimony the beast that ascends out of the bottomless spit, shall make war against them, and overcome them, and kill them, and their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt where our Lord was crucified. Verse* 7. 8. We have already seen that the time alloted for these two witnesses to testify against the abominations of Antichrist is 1260 years: on the completion of which they were to be overcome and killed by the beast; that is, their testimony was to be silenced for a time. During this interval, their dead bodies are exposed in the streets of the great city, namely, the antichristian church, which for fil-

thiness, is compared to Sodom; for tyranny and oppression, to Egypt; and for persecution, cruelty and bloodshed to Jerusalem which killed the prophets and crucified the son of God himself. In killing of the witnesses, Antichrist is represented in his tyrannical persecuting power as a beast that ascended out of the bottomless pit; but as this is more fully set forth in the 13th and 17th chapts. I reserve any remarks I have to offer on the subject, till we arrive thither.

JACOB CREATH.

(to be continued.)

WHO WAS JAMES THE LORD'S BROTHER?

NO. 1.

Near Indianapolis, April 27th, 1894.

Bro. Wright:—Your kind letter of the 18th inst. is received. In answer to its request, that I write for the *Pioneer*, I send you some thoughts upon the above question. I had occasion, a year or so ago, in answering some queries in the *Weekly Record* (I believe) to look into this question, a little deeper than ever I had before; and though I had been for years imppressed with the idea that James the Just, first Bishop of Jerusalem, was the literal brother of the Lord, as intimated Gal. 1: 19, I was not (hitherto) aware that the scriptures afforded such demonstrable proof of the fact as I then discovered.

As the two or three little articles I then wrote, were probably never seen by one in a hundred of your readers, and if they were, have probably been forgotten ere this, I deem it not out of order to announce this as the theme of a few articles for your valuable paper. If any of your exchanges see cause to copy them, and thus bring the subject into more general notice, they are at liberty so to do. I would esteem it a favor to be furnished with the Nos. containing such copies if I am not in regular receipt of the papers which may copy them.

One thing more by way of preliminary: I deem it due to myself as well as to the author of the tract, to say that I have been much assisted in the investigation by a little tract of some 104 pages, written by an Episcopal clergyman, of the name and style of "Rev. Chauncy W. Fitch. D. D., *Rector of St James's church, Piqua, Ohio.*" Said tract seems to have been published with the endorsement of Bishop McIvane of Ohio, as a complete *upsetter* of "the whole Mariolity of Rome and and all her claims to supremacy through Peter." It is also designed by its author to establish a line of Episcopal succession independent of Rome, whereby Episcopal clergymen may *claim*—yes, they may claim, but can never *prove*—a regular apostolic succession, without going through the Romish church to get it. But enough of this.

The question with which we set out is, *Who is, or was, James, the Lord's brother ?* Common opinion, based upon that most unreliable authority, *Romish Tradition*, identifies him with James the less, son of Alpheus, one of the twelve orignal apostles. His being called the Lord's brother, is ascribed, by that same authority—Romish tradition—to Hebrew custom, designating cousins by the title of brothers. But what evidence do they give of such a custom prevailing among the Hebrews ? None, that I have ever seen, but this example ! and if that is not a complete begging of the question, I know not what would be. It assumes as a fact, the very question in dispute, and seeks to use it as proof of the proposition ! This will never do.

On the other hand, we have abundant proof that the Hebrews had terms to distinguish between cousins and brothers as clearly as we do. For instance, Luke 1 : 36, the angel tells Mary that her *cousin*–not her *sister*—Elizabeth had "also conceived a son in her old age."

But again; this cousinship between James the less and our Lord, is based upon the assumption that his mother, Mary, the wife of Cleophas—also called Alpheus—was the sister of Mary the mother of Jesus ; the only evidence of which, is the *mis*punctuation of John 19 : 25 ; and which is abundantly disproved by a comparison of the statements of *all*

the evangelists taken together. Here follow the statements alluded to:

1. Matt. 27 : 55, 56, has the following:

"And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him; among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."

Here are three women particularized out of "many" that followed Jesus from Galilee—two of them named, and one of them designated by her title, as the "mother of Zebedee's children."

2. Mak 15 : 40, reads thus:

"There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome."

Here we have, doubtless, the same three persons, all named—to wit: Mary Magdalene, Mary the mother of James the less and of Joses, and Salome, the mother of Zebedee's children.

3. Luke simply states that a great company followed Jesus to the cross, bewailing him, but does not *name any* of them as looking on at his crucifixion. He names "Mary Magdalene, and Joanna (possibly another name for Salome) and Mary the mother of James, and other women with them," as bringing the news of the Lord's being gone from the sepulchre and the resurrection morning.

4. John 19 : 25, gives it thus:

"Now there stood by the cross of Jesus, his mother, and his mother's sister; Mary the wife of Cleophas, and Mary Magdalene."

I have simply dotted the comma between the words *sister* and *Mary*, making a semicolon of it, and who can fail to see who Mary's sister is? Here are four persons mentioned; two of them named and identified, as Mary the wife of Cleophas, and Mary Magdalene; and the other two not named, but designated by their relation to each other, and to the Lord—"his mother, and his mother's sister." His mother's name, we know is Mary; but

what is the name of his mother's sister? She *must* be the person designated by Matthew as the mother of Zebedee's children, and named by Mark, Salome.

This shows, beyond a reasonable doubt, that the *sister* of the Lord's mother here alluded to, was not the mother of James the less, but of James the son of Zebedee, and of John his brother; and, as we never hear of James and John being called the Lord's brothers, there is no authority whatever, for calling James the less his brother.

Admitting, for the argument's sake, that such a custom prevailed (of calling cousins brothers)—also, that Cleophas (or Alpheus) was a brother of Joseph the husband of the Lord's mother (which Mr. Fitch thinks was the case)—the sons of Zebedee would be better entitled to that designation than another, who was only cousin-in-law, the former being full blood cousins and the latter only such in law. The question then recurs, Who was James the Lord's brother? If neither the one nor the other of these two Jameses was the man, who was he? I answer, a younger son of Mary, by Joseph, her lawful husband. Another Romish traditon presents him as the son of Joseph by a former wife, and as such simply what we call now-a-days a *step brother*. But this story is evidently got up to sustain the alledged perpetual virginity of Mary: for upon this assumed immaculate purity of the virgin mother of Christ, hangs the entire system of Mary worship practiced in the Romish church.

My reasons for assuming so confidently that he was the son of Joseph and Mary, are the following; 1st. The prophecies concerning Christ require that his mother though at his conception and birth a virgin, should nevertheless have other children besides him. See Ps. 89; 9: "I am become a stranger to my brethren, and an alien to my mother's children." If any one doubts this passage relating to Christ, let him look at the 21st and 22nd verses of the same psalm, and doubt no more. By this, then, we learn that Messiah was not only to have

brethren, but that they were to be his *mother's children*,

2nd. The evangelists in speaking of the birth of Christ call him, not the *only* born, but the *first* born of his mother; there by plainly implying that she had other children. They also speak of Joseph, her betrothed husband, in obedience to the direction of the angel, taking her home as his wife, but not cohabiting with her *till* after she had brought forth her first born son. This clearly implies, not only, that he *did* cohabit with her afterwards, but that she had other children by him.

3rd. My third reason for so affirming, is, that he is distinctly named, Matt. 13: 56,—heading a list of four brothers, and, at least a plurality of sisters, who are represented as still residing with Mary after Jesus had entered upon his mission. The brethren, "James, and Joses, and Simon, and Judas; and his sisters, are they not all with us?" But this paper is long enough. More anon.

B. K. S.

PALMYRA, Mo. April 7, 1864.

BRO D. T. WRIGHT—DEAR SIR: Will you do me the favor to insert the following article against clerical conventions written to Bro. Walter Scott some fifteen years ago, or more, at the time the discussion was going on respecting the getting up of the Convention in Cincinnati; or whether it should be there or in Baltimore. Your readers will see that it is the third article I wrote them on that subject, and that it was returned to me by Mr. Melish, for what reason I do not now remember. I attended some State Meetings in Mo.—while I was Agent for the Revision to further that object. But I have uniformly opposed them since 1825 as my letter in the Christian Baptist of that date proves. Please return the original manuscript after printing the article, and oblige

Yours truly, J. CREATH.

For the Christian Age.

ARGUMENTS AGAINST CLERICAL ORGANIZATIONS. NO. 3.

BRO. SCOTT & Co: 1. The Christian Age of the 6th inst. is before me containing my second letter. There is one typographical error in that letter, you have Fonstal—instead of Tonstal. My address was changed from brother Scott to brother Melish.—I prefer my address to stand as I write it. All the arguments that I have yet seen for a convention, beg the question at issue, they take for granted the thing to be proved, they, one and all, *assume* that we ought to have a convention, and then proceed to argue from that assumption as from an axiom, instead of first giving us the scriptural authority for a convention. One of your correspondents tells what he does not want with a convention, others tell what they do want with it, as though they had proved to the satisfaction of all persons—that such a convention was *scriptural*. This course of your correspondents reminds one of litigants before a court of Justice contending for property. One party, to establish his claims to the property, tells the court what he will not do with the property if he gets it. The other party to prove his title to the property tells the court what he will do with it if he gets it. One party says to the court, if you will give me the property, I will not live upon it in cincinnati, but in Baltimore. The other says, I will not live in Baltimore upon it, but in Cincinnati. Are not these weak pleas to prove the title of either party to the property? would not the better plan be to first read the law giving the property to the contending parties? First prove a clear title to the property, first prove the equity of their claims to the property, and then live upon it, either in Cincinnati or Baltimore?

2. A second reason for a convention is, that the brethren generally favor it. If the brethren *universally opposed it* for twenty years, is not one universal for twenty years, heavier than one general for five years? Another argument for a convention is, that "brother Campbell favors it, and that he is

a host in himself." This is only arraying brother Campbell against brother Campbell. Brother Campbell can't weigh more in five years past than he did in the previous twenty years. A host for twenty years, must be an overmatch for the same host for five years. So that these two arguments are in our favor.

3. Another plea for a convention is, church-organization, christian-organization, "no church-government," &c. &c. If we have no congregations in the United States, none built upon the scriptures, none obeying the institution and precepts of the New Testament, then this noise about "no church-government" deserves some attention. But if we have any such congregations, then this hue and cry of "no church-organization" deserves no attention. They either are churches,—or they are not churches.—If they are churches,—then they do not need organization, nor re-organization, then they have government, and the charge of no church-government *is false and malicious.* These congregations built upon the sacred writings, be they few or many, constitute the universal church of our brethren. These congregations of ours, scattered and located over the United States, cannot be collected in Cincinnati nor Baltimore. For one or more members of each of these congregations to meet in Cincinnati, cannot be called a meeting of our church or denomination without perverting the word church from its scriptural meaning. For it is impossible to move all our churches there. Then why all this noise about church-organization in Cincinnati, unless we could move all our churches there and remodel them? I understand by the phrase "no church-government,"—no clerical-government,—that we must meet in Cincinnati to organize our clergy, or to organize a third church something unknown to the New Testament. That the phrases, church-organization, no church-government—means no clerical government.—we have only to substitute the definition for the term, and it will read as well, with the definition as with the term.—

The third meaning of the word church, means the clergy. when it is said the Catholic church met last May in Baltimore,

it means the Catholic clergy met there. And so of all protestant sects. And so it will be said of our clergy when they shall have met in Cincinnati. If we are to be opperated upon by the Jeers and Jibs of our enemies, and their taunts that we have no clerical-government—they will never cease reproaching us,—until we are as fashionably and as beautifully adorned with all the garments of sin, and with all the robes of unrighteousness as any daughter the old mother has. For my part I glory in the charge that we have no clerical-organization, no popes, no cardinals, no Jesuits, no archbishops, no Lord bishops, no diocesan bishops, &c.—I hope we never shall have any clerical organization.

3. Another plea for a convention is Union. By decrying against councils among papists and protestants, and then using them ourselves, we go upon the presumption—that we are better men than they, that we are more infallible than they, that we can hold and wield weapons, which have proved so fatal and dangerous in their hands. But what reason have we for such presumption? why should not a convention prove as fruitful of mischief in our hands, as in the hands of any other protestant sect? what right have we to believe that weapons, which have proved so mortal in the hands of others, should be so innocent in ours? why should all other streams and rivers be corrupt, except ours? The papists boast of their union of popes, cardinals, archbishops, and bishops, and all their smaller fry, against protestant divisions. What did it cost the martyrs to withstand this stream? Mahometans and pagans are united. All sects are united against each other and against us. What has it cost us to withstand this confluence of unions? The demons are united against God and good men.

> O shame to men! devil with devil damn'd.
> Firm concord holds, men only disagree
> Of creatures rational; though under hope
> Of heavenly grace; and God proclaiming peace,
> Yet live in hatred, enmity and strife
> Among themselves, and levy wars,
> Wasting the earth, each other to destroy—

The good angels are united. Bad men are united. The good or bad effects of union therefore depends upon the beings that are united. If we were all infallibly good men, and could be infallibly directed to the accomplishment of good, then we might effectuate much good by our united efforts in a convention. God knowing us better than we do ourselves, has left us without any authority for a clerical union in a convention. The history of ages has confirmed his wisdom in so doing.

4 One writer for a convention places the issue, the whole issue in this controversy, between the individual action of one congregation and the associated action of all the congregations. If this be the true issue, then the New Testament has decided the question in our favor. The Mother and model church, Jerusalem, preached the word, without a convention, in Judea, Samaria, Phoenecia, Cyprus, and Antioch. Acts 8: 1, 2. Acts 11: 19, 20. Of the Thessalonian congregation it is said, "Besides, from you the word of the Lord resounded, not only in Macedonia and Achaia; but also in every place your faith in God is spread abroad so that we have no need to speak anything." 1 Thess. 1 chap. 8 verse.—New Translation. The question is now decided in our favor by the Book. What these two prominent congregations did, all the rest did, without a convention and before the question of circumcision was decided in Acts 15. Give us two as plain cases of associated churches as these two from the New Testament. Another special pleader asks me for "a sermon on Union." The apostolic churches had no sermons for union nor against union. Their course was to obey the following solemn adjuration, "I solemnly charge you by the Lord, that this epistle be read to all the holy brethren." 1 Thess. 5 chap. 26, 27. All the apostolic congregations read the scriptures in their meetings instead of hearing things called sermons. After their practice was laid aside, homilies were delivered upon chapters, or portions of scripture, down to the 8th century. After homilies ceased, then came the imitators of of Stage Actors called preachers. Many of the modern preachers are more like

theatrical actors than preachers, and their effusions more like dramas, than sermons.

5. All the arguments which I have yet seen offered in support of this convention can be turned to support the Catholic institution. I see from the last Harbinger which has just come to hand, that brother Campbell has placed it upon the proper foundation, *his Opinion.* His opinion at present is placed against all his arguments and writings for the first twenty years of his editorial-ship—After this convention shall have met, and passed Resolutions, what opportunity will any opposing brother have of withstanding, or altering said Resolutions, be *their character what they may?* Will said Resolutions be binding upon the churches—or not binding upon them? If binding who makes them binding? Who gave the convention power to bind the churches? Will the convention do things, pass resolutions without authority to do so? If the resolutions are not obligatory why pass them? Why pass resolutions that have no force, that are without power, without effect? If they are authoritative who is to enforce their authority? Will not their enforcement produce opposition, division? A writer who signs himself "Sea Shore," speaks of a "constitution and by-laws, being positively understood." When this convention shall have gone into operation with all its machinery, I shall consider it the greatest victory which our enemies have yet achieved over us. I shall consider that the foundation stone for popery is laid deep and broad among us, as it was at Nice, under Constantine. All this discussion is about a thing—a convention, unknown to the New Testament. We are trying to *squeeze* out of it, what is not in it.

6. As my position is called ultra, I will make an extract from a letter I wrote in 1825, from Mason Co. Ky. to the editor of the Christian Baptist, found in Burnett's addition, page 144, which letter, brother Campbell's enemies said he forged, because there was not a man, they said, west of the Allegany mountains competent to write it: "Your paper has well nigh stopped missionary operations in this state. I hope it will

destroy associations, state conventions, presbyteries, synods, and general assemblies; all of which are as assumed and as antiscriptural as the infallibility and pontificate of the pope of Rome. I have long been a member of asociations, and to the best of my knowledge, all the rivalships, divisions, schisms Jealousies, and antipathies which have existed in our State for the last fifteen or twenty years, have been generated, nourished and measurably matured in associations. By adopting the same rule by which conventions are formed, we might have a national convention of all the kindreds, tongues, people, tribes and nations under heaven, to meet once in every ten or twenty years, in London, Constantinople, Pekin, or Philadelphia. Let each nation send one ambassador, plenepotentionary, messenger priest, highpriest, pontiff, or king just as the urgency of the case may require. I have thought that Satan would have to go to work afresh before long in order to forge names suitable to modern maneuvers." I have at least the virtue of consistency for 25 years. We have hung the coffin of the prophet, at last, not by scripture, church-history, or reason; but by an *opinion*. There let it hang by that hair. This confirms my letters. I am yours.

JACOB CREATH, Jr.

To Bro. Scott & Co.

For the Christian Pioneer.

STATE MISSIONARY MEETING OF MISSOURI.

In accordance with a previous call, this body convened at Chillicothe on the 5*th* inst, and continued its sessions till the 9*th*. The various portions of the State were tolerably well represented. As the State meetings had been abandoned for several years, on account of the distracted condion of the country, but little more was proposed than a reorganization of the Society, The results of the meeting, however, were more encouraging than the most sanguine had anticipated. The utmost harmony, unanimity, and good feeling prevailed.

All felt that it was good to be present. I have never attended an association of Christian brethren, in which the brotherly love of the Gospel of Christ was more fully realized.

Such reunions form the most pleasant eras in the minister's life. They encourage and strengthen him for the noble and arduous work in which he is engaged. He looks back upon them as bright spots in his career. He feels sadness and depression when these interviews come to a close: but the recollection of the various incidents, whether moral or ludicrous, relieves the mind. It was a matter of regret to many that a number of excellent ministering brethren were not present. Their presence would have added interest and strength to the meeting.

There was, however, much important buisness transacted. The Society was reorganized by appointing an able and efficient Board of Managers, and other necessary officers, whose duties and powers are by the constitution adapted, restricted to the State of Missouri as the field of Missionary labor and expenditure. An excellent plan was devise to raise means for Missionary operations, During the sesion some two thousand five hundred dollars was either contributed or subscribed, an example of liberality and benevolence seldom surpassed. It is proposed to raised at least fifty thousand dollars for the Society to operate with. A prominent feature of the convention was the preaching of the various ministers in attendance. An interchange of thoughts is always beneficial. Brethren J. J. Wyatt of St. Joseph; B. H. Smith of St. Louis, and T. P. Haley of Lexington were the chief laborers in this department. The force and eloquence, the power and elegance, the pathos and earnestness of these preachers could not fail to profit. A number of persons have united with the church in Chillicothe as results of ministerial labor during the meeting. One of the most important items coming before the Society was the Christian Unversity at Canton. This fine Institution

has been sadly neglected for several years. It is the property of the brethren in Missouri, and a very valuable investiment it is. Such an institution is now very necessary to the interests of the cause in the West. Our population is rapidly increasing, and good educational privileges are imperatively demanded. Our children cannot go into far distant States to secure an education; at least many of them must necessarily remain at home until we provide ample facilities for attaining thorough scholarship in our own midst. It is by no means necessary to dwell upon the importance and usefulness of this enterprise, for this must be apparent to all. All that is now required of the brethren in order to have a first class institution at Canton is to secure a good faculty, and support them amply. Students in abundance will soon be gathered in. This, the society resolved to do, so far as it lay in their power. The greater part of the faculty has been selected, and but little remains but to encourage and patronize. Let this be done with a warm heart, and an open hand. The Coresponding Secretary appointed by the Society is Bro. Benj. Lockheart, formerly of Ohio. He is an earnest, able, and worthy man. He is engaged to labor on the field all the time; and we trust that much good will be the result.

Brethren of Missouri, do not feel discouraged. A brighter prospect is opening before you. The clouds of trouble are being gradually dispelled by sunbeams of promise. A glorious harvest awaits the labors of the reaper. A great and glorious work is before you. Your old and venerable men of God are rapidly passing away it is true, and we realize it with sadness; but do not despair; their mantles fall on thrice their number of the young, the vigorous, and the pure hearted, who will carry on their labors, and perpetuate their memories in the bright reminiscences of the past. Naught is now necessary but courage as you press on to achieve new victories for the cause of the Lord Jesus Christ.

CALVIN REASONER.

BROWNSVILLE, Nebraska, May 10, 1864.

P. S. Review, please copy. C. R.

CORRESPONDENCE OF THE PIONEER.

BRO WRIGHT: Having attended your State Meeting, I feel like communicating my thoughts to you, and through the "Pioneer" to the brethren at large, provided you deem them worthy of publication. I am frank to confess that I was very happily disappointed in your meeting, and in the general manifestations among the brotherhood, for the impression had obtained with me, that it would be difficult to obtain a large gathering of brethren, and then, perhaps, difficult for a harmonious spirit to prevail, but I was destined to be greatly disappointed. The gatherings from time to time were very respectable, sometimes very large, and such harmony I have rarely seen in my life. Indeed, it seemed to bind me as a spell, to see brethren from all parts of a troubled country, come together forgetting all kinds of distinction, and breathe forth such a pure spirit of love and Christian affection. It makes me feel that the oil of joy and gladness is poured like a balm upon the past afflictions of the brethren, restoring them to healthful action in the dear Redeemer's cause. From day to day the meeting went on, and a most harmonious spirit prevailed, and great good was done by way of reviving a missionary spirit in the State. I do most heartily congratulate the brethren upon their resolution of doing good and enlarging the borders of zion. They have great reason to rejoice in that such unity yet prevails amongst them, amidst the great trials they are passing through. Brethren, pursue the even tenor of your way, and God will continue to bless you with all spiritual blessings. I must not omit to mention the liberality of the brethren in raising funds for missionary work. During the meeting a contribution was taken up, and in a very few minutes over one hundred dollars in cash was cast into the treasury of the Lord. Subscriptions were afterward called for, when the brethren responded to the call by subscribing over two thousands dollars. I must say, such liberality I never saw before. But the brethren did not stop here; they have a most excellent auxiliary in the "Christian

Pioneer." and to endorse it as such was a most willing work on their part, and this they did by pledging themselves to give it their hearty support and extend its circulation as far as possible. Allow me, my dear brother, to congratulate you upon the prospects before you, that the lines have fallen to you in pleasent places," and that a great field is open before you for doing good. The Pioneer meets a hearty reception where ever it goes, and promises to be the means of doing great good. And I do hope that in this very commendable work in which you are engaged, an adequate support may be furnished you for your toil while in the flesh, and at last a crown of glory to enjoy forever.

The preaching was excellent indeed, and had the ring of the pure metal. The chief brethren in the ministry who spoke during the meeting, were B. H. Smith of St. Louis; T. P. Haley, Lexington; J. J. Wyatt, St. Joseph; E J. Lampton, Huntsville; P. K. Dibble, Macon City; and Calvin Reasoner, of Brownsville, Nebraska Territory.

Many other preaching brethren were present, and engaged from time to time in the soulstiring social meetings that were held from day to day, while the meeting was progressing.

To conclude, then, I must say, that I consider your meeting eminently successful. I must not forget the hospitalities that I enjoyed in my sojourning with you, among which honorable mention may be made of Col. L. J. Eastin and his most estimable Christian lady, who is certainly worthy of John's appellation "elect lady;" and I declare that when I recieve such cordial grasps of the hand, with the hearty "God bless you," I feel as though I was enjoying the foretaste of eternal things, I also enjoyed the hospitalities of brethren Wright, Lane, and Davis, whose acquaintance I made more than others. Upon the whole, I feel much profited by my visit to Chillicothe.

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

SIDNEY, Iowa,

MINUTES.

Of the Christian Missionary Society of the State of Missiouri; At its first Annual Meeting held at Chillicothe, commencing May 6th 1864.

Chillicothe, Mo. May 6, 1864.

A number of brethren having assembled, pursuant to a call for the organization of a State Missionary Society, on motion of bro. T. P. Haley, bro. Benj. Lockheart was called to the chair, and bro. Ben. H. Smith appointed Recording Secretary.

Exercise opened by reading a portion of the Scriptures by the President—prayer by bro. T. P. Haley.

The following brethren, having complied with the requisition of the commanding General of this Department, were enrolled as

DELEGATES:

D. T. Wright.....Chillicothe.
Joseph F. Davis.....“.....
T. P. Haley.....Lexington.
Jos. J. Wyatt.....St. Joseph.
William Word.....“.....
Benj. Lockheart.....Trenton.
Jno. H. Shanklin.....“.....
Jno. S. Allen.....Bethany.
E. Stewart.....“.....
J. G. Tucker.....“.....
E. J. Lampton.....Huntsville
L. T. Morris.....New Bethel.
Calvin Reasoner.....Union Bluff.
D. M. Granfield.....Troy.
P. K. Dibble.....Macon City.
Wm. M. Downing.....Union.
Samuel Hatch.....Canton.
Henderson Davis.....“.....
N. P. Murphy.....Springfield.

JOHN WOOD.....".....
BEN. H. SMITH.....St. Louis.

On motion, bro. C. P. Evans, of Sidney, Iowa, was invited to participate in the deliberations of this convention.

The President appointed brethren Haley, Dibble and Wright, as a committee on the order of business, who immediately reported the following as the

ORDER OF BUSINESS:

1. Reading the scriptures and prayer.
2. Reading minutes of previous session.
3. Enrollment of Delegates.
4. Reports of commttees.
5. Miscellaneous Business.
6. Preaching at 11 o'clk., A. M., and 8 o'clock, P. M.; each meeting preceded by half an hour spent in social worship, consisting of singing, prayers and exhortations.

On motion, a committee, consisting of brethren Smith, Dibble and Haley, was appointed to nominate the permanent officers of this Society.

On motion of bro. Dibble, it was *Resolved*, that all resolutions, of whatever character, be first submitted to a *committee on resolutions*; which resolutions are to be reported to the Society, or not, as the members of the committee, in their judgment, may deem more advisable.

The President appointed brethren Smith, Dibble and Grandfield, as the "committee on resolutions."

On the motion of bro. Haley to appoint a committee to draft a CONSTITUTION for the government of this Society, the President appoint to that work, brethren Haley, Smith, Wright and Reasoner. On motion, the President was added to the above committee.

The present officers were elected to serve during the present session.

The Society adjourned to meet again at 3 o'clock, P. M.

Friday, 3 o'clock, P. M.

The Society met pursuant to adjournment. Reading the Scriptures by the President—prayer by bro. Downing.

The committee appointed to draft a constitution, submittted through their chairman, bro. T. P. Haley, the following

CONSTITUTION.

Article I.

This Society shall be called the CHRISTIAN MISSIONARY SOCIETY OF THE STATE OF MISSOURI.

Article II.

This Society shall be composed of delegates duly appointed from the several congregations of the State of Missouri, Life Directors, Life Members, and Annual Members.

Article III.

The object of this Society shall be to propagate the Gospel of Jesus Christ throughout the State of Missouri.

Article IV.

The officers of this Society, shall consist of a President, Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and Board of Managers; which Board shall consist of twelve brethren; five of whom shall reside at, or near, the place of the Annual, meeting of the Society, and shall constitute a quorum for the transaction of business. All the above officers to be elected at each Annual meeting, by a majority vote, and to serve for one year succeeding their election.

Article V.

Sec. 1. The duty of the President shall be to preside at all meetings of the Society.

Sec. 2. It shall be the duty of one of the Vice Presidents to preside, in the absence of the President.

Sec. 3. It shall be the duty of the Corresponding Secretary, to use all necessary means to procure funds for the spread of the Gospel, conduct the correspondence of the Society, and report to the Society at its Annual and Semi-annual meetings.

Sec. 4. It shall be the duty of the Recording Secretary, to keep a minute and record of the proceedings of this Society.

Sec. 5. It shall be the duty of the Treasurer, to receive all the funds of the Society, and disburse them as the Board of Managers may direct.

Sec. 6. It shall be the duty of the Board of Managers to employ evangelists, direct their labors, stipulate their salaries, regulate the finances of the Society, meet quarterly, and report at the Annual and Semi-annul meetings of the Society.

ARTICLE VI.

Sec. 1. The Payment of Twenty-five dollars, in annual installments of Five dollars, shall constitute a person a Life Directer of this Society.

Sec. 2. The Payment of Ten dollars, in Annual installments of two dollars, shall constitute a person a Life member of this Society.

The above sections are not to be understood as preventing a full payment at any time.

Sec. 3. The sum of One dollar shall constitute a person an Annual member of this Society.

ARTICLE VII.

Sec. 1. The regular Annual meetings of this Society shall be held in the city of Chillicothe, commencing on Thursday before the second Lord's day in September of each year.

Sec. 2. The Semi-annual meetings of this Society, shall be held, commencing on Thursday before the fourth Lord's day in May, of each year, at such places as shall be determined upon by a majority of the members present at the previous Semi-annual meeting.

ARTICLE VIII.

This constitution may be altered, or amended, at any Annual meeting of the Society, by a vote of two thirds of the members present in favor thereof; *provided*, due notice having been given, at a previous Annual meeting, of such proposed alteration or amendment.

On motion, the report was received and the committee discharged.—Whereupon, the articles and sections were severally adopted; after which, on motion, the whole was adopted as the Constitution of this Society.

Society adjuorned, to meet at 8 o'clock to-morrow morning.

Saturday Morning, May 7th, 1864.

Society met pursuant to adjournment, and was opened by reading the Scriptures by the President—prayer by bro. J. F. Davis.

Minutes of previous meeting read and approved.

The committee on Resolutions reported the following preamble and resolution, offered by bro. Dibble:

Whereas, Christianity has for its object the salvation of the whole human family, and is not circumscribed by geographical lines, State and material boundaries, but as our Savior, in the commission given to his apostles said, "Go ye into all the world and preach the Gospel to every creature," thus making it our duty, in common with all his followers, to send the light of life to all the sons of men; therefore, be it

Resolved, that this Society in order to the discharge of this part of its duty, donate to the "American Christian Missionary Society" one third of all contributions, and pledges of money made to it, for the purpose of aiding and sustaining foreign missionaries.

This resolution elicited considerable discussion; pending which, bro. Smith offered the following substitute, which was unanimously adopted:

Resolved, that the missionary labors of this Society, and the funds collected by it for missionary purposes, be *confined to the State of Missouri.*

The committee appointed to nominate permanent officers of the Society, made the following report, which was received, and unanimously adopted:

PRESIDENT, Dr. SAMUEL HATCH, Canton. VICE PRESIDENTS, JOHN S. ALLEN, Beathany; D. T. WRIGHT, Chillicothe, JOSEPH WYATT, St. Joseph; G. W. LONGDON, Benton; ISAAC H. STURGEON, St. Louis;——Fox, Paris; T. M. ALLEN, Mexico; FRANK PALMER, Fulton; A. WILSON, Paris; JOHN WOOD, Springfield; A. W. DONIPHAN, St. Louis; HIRAM BLEDSOE, Lafayette; S. C. W. MILLER, New Haven; FRED. WING, Troy; ALFERD ROPER, Glasgow.

CORRESPONDING SECRETARY, Benj. Lockheart, Trenton.

RECORDING SECRETARY, D. M. Grandfield, Troy.

TREASURER, John H. Abshire, Chillicothe.

BOARD OF MANAGERS, P. K. Dibble, Macon; Willam A. Lane, Chillicothe; Marcus A. Thaxton, Chillicothe; John L. Johnson, Chillicothe; Benj. Edrington, Chillicothe; A. Johnson, Brunswick; B. H. Smith, St Louis; Wm. Word,

St. Joseph; W. Rutherford, Huntsville; M. C. Hawkins, Canton; J. H. Shanklin, Trenton; T. P. Haley, Lexington.

On motion, the Society adjourned, to meet, 3 o'clock, P. M. Saturday, 3 o'clock. P. M.

The Society met, and was opened by reading the Scriptures by the President—prayer by bro. D. T. Wright.

Minutes of previous meeting read and approved.

The president appointed the following brethren a committee on education, viz: H. Davis, Wyatt and Dibble.

Bro. Haley, through the committee, introduced the following resolution:

Resolved, that we recognize in the "CHRISTIAN PIONEER" an able and efficient auxiliary for the spread of primitive Christianity, and that we hereby pledge ourselves individually, to do all we can to extend its circulation.

This resolution was cordially received, and unamimously adopted.

The committee reported for the action of the meeting, the following resolutions offered by bro. Lockheart, which report was received, and the resolutions were adopted:

Resolved, that we instruct the Corresponding Secretary to district the State into sub-districts for missionary purposes; said district organizations to be auxiliary to this Society.

Resolved, that the Corresponding Secretaries of the sub-districts report semi-anually to the Board of Managers of this Society, the number of additions to the church, amount of funds expended, and the names and number of Evangelists employed, or laboring, in their respective districts.

Resolved, that a liberal per cent. of all funds obtained by Life Directors, Life members, and Annual members, in each district, and sub-district, shall be expended in said district for the proclamation of the Gospel; the amount so expended, to be subject to the discretion of the board of managers.

Resolved, that we reccommend that in each county of the State, for the further acquaintance of the brethren, for their comfort and encouragement; and for the promotion of the Redeemer's Kingdom in said counties, they hold stated Annual meetings.

Resolved, that we recommend to the brethren in all districts of the State now organized, to maintain their organizations, and continue their missionary efforts in their present organizations, until the State shall be districted, as expressed in a previous resolution.

The committee on education presented the following preamble and resolution, relative to

CHRISTIAN UNIVERSISY:

Whereas, it is the duty of the Christian brotherhood of the State of Missouri to foster an institution of learning, in which young men may be educated and prepared for the Gospel ministry; and whereas, the college buildings located at Canton, Missouri, known as CHRISTIAN UNIVERSITY, are shown to be by the charter thereof, the property of the church of Christ, therefore,

Resolved, that we endorse, most heartily, the efforts of the Trustees of Christian University to secure a Faculty, and reorganize the college; and that we will use our influence to bring the interests of said ministry to the favorable notice of our brethren, in our respective fields of labor.

The claims of this Institution, on the brotherhood of Missouri particularly, were presented by brethren H. Davis, Hatch, Haley, Smith, and others, and a universal desire prevailed to see the University in successful operation. Bro. H. Davis presented its past history; its opening under the most flattering auspicies for success, with an unsurpassed faculty of instruction. Adverses, however, soon came. First of all the removal, by death, of its venerable and accomplished President, (bro. Shannon) then, our national calamities; all of which have combined to render scholastic exercises in the University impracticable during the past three years. It now claims the fostering care of the brotherhood of the State, by whom, it it is hoped, it will be liberally endowed; thus rendering it a most valuable auxiliary in the advancement of the cause of Jesus Christ.

The above resolution was passed unanimously, with renewed pledges of *action*, on the part of the brethren, to secure the desired end.

On motion, the Society adjourned, to meet again, Monday morning, 8 o'clock.

Monday, 8 o'clock, A. M.

The Society met pursuant to adjournment. An unusually large number of delegates and visitors from the various portions of the State present.

Exercises opened by reading the Scriptures by the President—prayer by bro. Wyatt.

Minutes of the previous meeting read and approved.

The committee reported the following resolution, offered by bro. H. Davis, which was adopted by the Society

Resolved, that the Corresponding Secretary in his correspondence and travels through the State, and the delegates present, be requested and instructed to solicit pupils for Christian University, which, it is hoped, will be opened in September or, October, next, with a competent faculty.

There being a large attendance, a call was made for Life Directors, Life members, and Annual members, with the following result:

* * * * *

Bro. Lockheart through the committee, presented the following resolutions, which were adopted:

Resolved, that as a society, we will endeavor to raise $30,000 annually; and that as delegates and preachers, we pledge ourselves, that on our return to our homes, and in our respective congregations and fields of labor, we will endeavor to raise means by the procurement of Life Directors, Life and Annual Members, for missionary labor in our State, and forward the names and money to the Corresponding Sec'y, or Treasurer, of this Society.

Resolved, that 500 copies of the minutes of this convention, be published in pamphlet form, and sent to the brethren throughout the state.

Bro. Smith, through the committee, submitted the following resolution, which was adopted:

Resolved, that the salary of the Corresponding Secretary, for the ensuing year, be fixed at the rate of $1000; and that he report semi-annually, to the Board of Managers, the time spent by him in the work assigned him.

Bro. Haley, through the committee, presented the following resolutions, which were adopted:

Resolved, that the brethren and delegates attending this meeting, tender their thanks to the Superintendent of the Hannibal and St. Joseph Railroad, for his kindness in extending half-fare tickets to the same.

Resolved, that we tender the thanks of this meeting to the brethren, sisters and friends of Chillicothe, for their kindness and hospitality extended to the delegates and brethren attending this meeting.

Resolved, that bro.——be requested to write an Address to the brethren of Missouri, to be printed with the minutes of this meeting.

Resolved, that the thanks of this meeting be tendered to our worthy President, bro. Benj. Lockheart, for the very able and dignified manner in which he has presided over our deliberations.

On motion, the Society adjourned, to meet again in the city of Chillicothe, on Thursday, before the second Lord's day in September, next.

Benediction by bro. Samuel Hatch.

BENJ. LOCKHEART, Pres't.

Ben. H. Smith, Rec. Sec'y.

ADDRESS.

To the brethren of Missouri: The late convention of a number of brethren of Missouri, dates a new era in the history of the church in this State. It will be remembered by many, that at the last State Meeting, which convened some three years ago, it was resolved to organize a State Missionary Society. A combination of causes rendered it impracticable to meet at the appointed time, and the meeting was postponed from year to year. Notwithstanding there were misgivings of success with some, and serious apprehensions on the part of others, slightly mixed with a shade of opposition; it was determined, at least by *one* brave spirit, who saw, in the awakening of the churches, and in the conversion of sinners, objects paramount to all others, to make an effort to arouse our congregations from that sleep, which, in many places, was nigh unto death, in order to a more successful operation of the truth, upon the hearts of the unconverted. A number of brethren, sufficiently large to insure a meeting, seconded the motion of bro. T. P. Haley, and the sixth of May, the time appointed, found convened at Chillicothe, a host of brethren, whose hearts beat in unison

for the accomplishment of the great work for which they had assembled. The convention just held, was the first of the CHRISTIAN MISSIONARY SOCIETY OF THE STATE OF MISSOURI; and truly have we reason to thank God, and take courage, at the success of the inauguration, and the bright prospects of the future. A more harmonious band never assembled—not a ripple to disturb the placid stream of fraternal love, upon which we floated, from the begining to the close of our deliberations. Many who were heretofore strangers to each other, met here for the first time. Additional links in the already long chain of affection were here formed; and though we met with that natural indifference characteristic of a formal introduction, we parted with a grasp which nothing but true affection can prompt. Old friends, who had long been separated from each other by causes over which they had no control, again grasped each other by the hand, and tears, those dewy exhalations of grief and joy alike, attested the impenetrable depths of feeling. One cloud, however, arose in our minds, and cast a shadow upon the bright sunlight of joy. *Several of our brethren, old and young, were not with us.* We missed the forms and counsels of some gray-haired veterans, with whom we have met in days gone by, and whom we still love and delight to honor. We missed the presence and familiar voices of younger brethren, some of whom have gone to other fields of labor, whilst others, though still in our midst, could not be with us. We missed our venerable and beloved father Hayden; our zealous bro. Payne; our talented bro. Stewart; who have left us to join the convention of the "General Assembly and church of the first born." All this we felt—felt as only brethren can feel. And while the recollection brought many a tear, we resolved to enter upon our work, asking God for strength in our weakness, and to prosper our undertaking.

The foregoing minutes of the meeting, will give to those who were not present, some idea of the work proposed, and the zeal and spirit with which we have

entered upon it. Our resolves were made in good faith, with the confident expectation that they would be successfully carried out. If the expression of those in attendance be a true index to the feeling of our brethren over the State, a glorious result awaits us in the future. That such is the general feeling, we have reason to believe. We have only to be satisfied that a person is a *Christian*, and the assurance is pledged that such an one will do all in his power to advance the interests of the Redeemer's Kingdom. True, faint doubts may arise in the minds of some with regard to the present undertaking; and the propriety of the move may even be questioned; but that the *object* is laudable, no one will doubt; and that this object shall be attained as far as God has given us the means, is a duty we owe to Him, and a great privilege extended to us. The deplorable condition of many of our congregations, and the sad facts that sin doth much abound, and the love of many is waxing cold, suggest the necessity of doing something by which our past prosperity, at least, may be restored, and the evils of which we have spoken, measurably counteracted. To do this is no infant work. It is a mighty work, requiring many strong hands and brave hearts. The foe against which we have to contend is drawn up in battle array; a mighty host is marshalled before us, well disciplined and strongly united. To successfully meet it, requires a union of hearts and concentration of efforts; and to these we have pledged ourselves. If a better plan can be proposed to accomplish that for which this Society was organized, then, this Society should be disbanded. If a better plan cannot be proposed, we will work in this, and suffer no thoughts of a predicted abuse of our association, to deter us from a proper *use* of it.

Our last meeting was but the inauguration of a grand missionary work in our State.—About $2500 were pledged in a few hours for this work, which, we trust, is but the beginning of that liberality which will find an expression throughout our State. The amount pledged, though small in comparison to that which we expect, is however, an evidence of

what can be done, and we feel authorized to say, *will* be done.

To our brethren who were not with us in person, we would say, the hope is entertained that your hearts were with us in the great missionary work of our State. Some were not with us, because they could not be—we sincerely trust that but few, if any, failed to be with us for no other reason than that they would not. We do not *invite* those absent brethren to co-operate with us in this great and good work—they need no invitation. It is a common cause, and all feel a deep interest in the success of missionary operations. If our brethren saw the necessity for Missionary labor three or four years ago, when they resolved the State meeting into a Missionary Society, surely a greater necessity exists for such labor now. Cold must be the heart; yea, dead to all the emotions prompted by our most holy religion, that can be indifferent now. Indifference now is a heinous sin, and God will not hold him guiltless who can work now, but will not. Tears flow and the heart aches, when we look over our State and contrast the present with the happy times of by-gone days. The time was, when our meeting houses dotted the hills and valleys all around; when every Lord's day would find them filled with "a happy, praying band." Eye met eye, beaming with joy and light; hand grasped hand of devout affection; heart emptied into heart the stream of kindness and love; the song of

> "How sweet, how heavenly, is the sight,
> When those that love the Lord,
> In one another's peace delight,
> And so fulfill the word,"

together with others that stirred up the deep fountains of the soul, reverberated far and near. The prayers of saints would ascend as incense from the glowing altar of consecrated hearts; the blessed Gospel, building up saints and converting sinners, would be preached; rejoicings would be heard in consequence of the return to God of fathers, mothers, husbands, wives, brothers, children, neighbors, friends, strangers; the banks of the clear stream would be lined with an anxious auditory, as the baptist buried them with the Lord in bap-

tism; whilst, borne upon the breeze would be the extatic song, which thrilled every heart,

"How happy are they who their Savior obey."

How is it with us now, my brethren? Tears blind me while I write, and I can only say, GOD HELP US! O, brethren, do I not hear the response, *Amen*! from the heart of every one? That comfortable meeting house, so snugly ensconced in the shady bower of forest trees, lies a heap of ruins or, perchance, the habitation of the birds of their native wood, or of the swine and cattle of the neighborhood. That once united congregation is scattered, or divided by the cold blade of worldly policy. The voice of that faithful preacher is now heard in another State, or, confined within the limits of a small school room. The world again presses its claim to the old place in the heart of that sinner, once softened by the truth of God. That once zealous christian has left his "first love," and the fires of devotion are well nigh quenched with the overflow of the raging torrents of the wicked world. Sad—sad—is the picture! But, while much is lost, thank God, *all* is not lost; and the pleasing assurance is given that much can be recovered. I would not open afresh the ghastly wounds of other days, by recalling the scenes of the past. Brethren, we know the trials and privations which have sorely pressed upon you—few, if any of us, have been exempt from these. Tears of blood have fallen, and the bosom of many a child of God has heaved with indescribable emotion. Deep furrows of grief have been made in many of your hearts, and the rod of affliction has been laid on thick and fast. But, with all these sad memories of the past, may we not say, God has been our refuge in time of distress; He has been our light in darkness; our joy in the midst of grief, and has He not promised to be our exceeding great and eternal reward?

To re-gather the scattered timbers of the dismantled wreck now floating over the waters of the world, and rebuild the noble craft; to re-kindle the once ardent, but now almost desponding, hopes of our brotherhood; to awaken sinners from the stupor of sin, and bid them be free from its thraldom, are

the great objects at which we aim.— To do this, we need preachers; to put preachers in the field, we need money; to get money, we must have a hearty co-operation, union of sentiment, concentration of effort, and system of operation. We can, and must, send the Gospel to the destitute places of our State.—The cry well nigh rends the heart, as it is borne to the few who are laboring in word and doctrine, "*Come over and help us.*" But the pressing demands of our own congregations forbid a response to these calls. *Now is the time for Missionary labor.* It is the opinion of our preachers, that a better time never presented itself than the present, for the successful proclamation of the Gospel. As an evidence of this, wherever, a meeting is held, scores respond to the calls and claims of our Lord. Truly can we of Missouri say, "The harvest is great, but the laborers are few."

The attention of the brotherhood is called to the action of the convention relative to the CHRISTIAN UNIVERSITY, located at Canton. This University is the property of the Christian church, has a liberal charter, and could be made a valuable auxiliary to our cause. The college edifice is one of the finest specimens of architecture in the State. We make no call at present, for pecuniary aid, but hope the brethren will encourage all efforts to put the University in successful working operation. We hope to see it fully endowed in a few years, thus affording the young men of Missouri, and elsewhere, a great facilties for the acquirement of an education, as are offerded by other schools of high order.

In our Corresponding Secretary, bro. Benj. Lockheart, we feel confident that we have "the right man in the right place." With a heart full of love to God and man, and a zeal unbounded, we send him forth to solicit aid for the prosecution of our work. Receive him, brethren, with the confidence due a brother beloved in the Lord.

Will our brethren throughout the State, bear in mind the time and place of our next Annual meeting? Let all go up with a just appreciation of the magnitude of our undertaking, and with high and noble resolves to succeed.

THE MEETING IN CHILLICOTHE.

This meeting came off according to arrangement as announced in the Pioneer. The representation was not as large as desired, but considering the distracted condition of the churches in many localities, it was fair. Several congregations that were not represented by delegates sent letters by mail to the brethren composing the meeting, giving their numerical strength, the general statistics of their congregation, and the prospects of the cause in their immediate vicinity; others sent letters with their delegates, but in the mind of the brethren it was not thought necessary to incorporate these statistical reports in the minutes of the meeting; the letters were, therefore, merely read in the audience of the meeting, after which the brethren generally gave verbal reports of the condition and prospects of the cause in the bounds of their respective labors. These reports were deeply interesting.

Amid all the gloom and depressing surroundings, there is much to cheer and strengthen us after all. We have many noble and true hearted brethren, like the seven thousand who had never bowed the knee to Baal, yet in the field and working vigorously for the Master's cause, and their labors are being rewarded with almost unparralleled success. Much of this success is never reported in our papers, and the names of the worthy laborers are seldom mentioned beyond the vicinity of their immediate work, yet they are written in the Lamb's book of life, and their reward is sure.

The meeting was truly a success. We have heard but one expression concerning it, and that is, that it is not surpassed in brotherly love, union and christian liberality, by any meeting we have ever had in the State: It was a rich feast, refreshing and encouraging to the brethren in attendance. It reminded one, of the members of a high and noble family, torn assunder and separated by adversity for a long time, and by accident meeting together again; nothing was wanting to complete their joy but the presence of the yet absent ones, and a forgetfulness of the sad events of the past. Yet, despite of all this, heart responded to heart, each filled with the

love of God, and one could but feel, that it was good "to be there." The brethren have returned to their homes greatly encouraged, filled with renewed zeal and devotion to the cause, and we anticipate a good report from them by our next meeting.

We shall have the minutes of the meeting out in a few days in pamphlet form, but in advance of this, we publish the greater portion of them in the Pioneer. These minutes, together with the reports of Bros, Reasoner and Evans, published in this number, will give our readers all the particulars of the meeting. I have not the space to add more; except, that bro. J. J. Wyatt remained with us over Lord's day after the Convention closed, preaching twice each day to large and attentive audiences, and increased the number of additions during the meeting to twenty. Bro. Wyatt is an able, zealous and successful preacher, and ought to be sustained and kept constantly in the field. He can do much good if the brethren will only release him from the cares and anxieties of a support for himself and family, and let him go and preach the word of life to the dying sons and daughters of men. Brethren, by all means, have bro. Wyatt into the field; his soul is in the work, and the Lord has given him the ability to perform it. Send him forth, free of embarrassment, to preach the word, and many will rise up to call you blessed. D. T. W.

DISTRICT MEETING—A CHANGE.

The District meeeing, for Livingston, Daviess, Harrison, Mercer, and Grundy counties, as arranged last fall, and published in the Pioneer then, to be held with the Clear Creek church, in Daviess county, on the first Lord's day in June next, has been changed by mutual consent of the brethren on account of a suitable house, to Pleasant Grove in Livingston county, and to commence on Friday, at 11 o'clock, A. M. before the third Lord's day in June, next, instead of the first at Clear creek, as has been published.

☞ Will brethren who send us communications, please to write very plainly? It is too much labor on us to transcribe them for our young typoes.

GEORGETOWN, Ky., April 28, 1864.

DEAR BRO. WRIGHT: On the third Lord's day in this month, we closed a very interesting meeting at this place. Bro. Lard was the Preacher, assisted toward the close of the meeting by Bro. McGarvey. We had twenty nine accessions to the congregation—twenty seven by confession and baptism. On 1st Lord's day at my regular appointment at Midway, we had four additions to the congregation at that place—one by confession.

The churches in this section are, in my opinion, in better condition than they have been at any time since the commencement of the war. We, have too, a set of noble workmen here. Last year, within the bounds of a few counties in this part of the State, there were nearly five hundred additions to the Church, under the labors of Bros. Gano, Lard, McGarvey, Munnel, Moore, King, Harding and Robbins. And I expect a greater work from these men the present year, as I am confident the churches are in better condition now, than then. May God help us all to work while the day lasts.

Yours sincreley, J. B. McGINN.

DIED, in Sidney, Iowa, May 7th, 1864, GEORGE GRAYTON, aged three years, son of W. A. and Hattie A. Wood.

"A new harp is strung, and a new song is given
To the breezes that float o'er the garden of Heaven."

S. F. E.

ADDITIONAL DONATIONS.

With continued thankfulness, I acknowledge the following additional donations. I have truly great reasons to be thankful, seeing that the Lord has put it into the hearts of so many good people to help me sustain the loss I suffered by the fire at Trenton when my printng press, with all the type and fixtures belonging to the same, and many valuable books, together with a good lot of paper just received was destroyed by the flames:

Daniel Trullinger, Oregon City, Oregon, $1,00; B. T. Whedbee, Laport, Colorado Ter'y, $5,00; Robert Turner, Bethany, Mo. $5,00 E. B. Melvin, Linneus, $1,00; Armstrong & Bennett, Chillcothe, $4,00; Mrs. L. A. Holman, St. Joe., Mo. $8,00; Samuel Alley, Bethany, Mo. $1,00. D. T. W.

We invite the especial attention of our readers to the article on Clerical Conventions published in this number. Read and ponder well. It comes from a beloved and venerable brother in the Lord, whose zeal and devotion in the Cause is unsurpassed. D. T. W.

CHRISTIAN PIONEER.

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

VOL. IV.] CHILLICOTHE, MO., JULY. 1864. [No. 7.

THE MIRACLES OF THE BIBLE.

PART II.

We have remarked that there were some strange things about Spiritualism, for which we cannot account on the principles of Natural, Mental or Moral Philosophy; but which we have no doubt will be capable of explanation at some future day; when the laws of mind in connection with those of matter, come to be better understood. Our business now is that of contributing our humble efforts in warding off the dangers to the Christian Religion, threatened by this new phase of infidelity. An ingeneous juggler or "necromancer" can perform feats as inexplicable as those of the Spiritualists, as we once witnessed with our own eyes; and we remember to have seen the advertisement of one of these necromancers, Prof. Anderson, a few years ago, in one of the St. Louis papers, who proposed not only to perform the feats of Spiritualism, but to explain the principles on which they were performed; which would cause Spiritualism, so far from being a system of

intercourse with the spirits of the deceased, to become a system of jugglery or necromancy, no better than "slight-of-hand" tricks! Our reviewer, in speaking of the operations of Spiritualism very justly remarks: "All that is here contended for, is, that there is no sufficient ground for ascribing the phenomena of mediumship to their [the spirit's] agency. To what agency then are they to be ascribed? It is not conceivable that the physical effects, such as the moving of solid bodies, and percussion of such bodies producing sound, may be due to *vital* [animal]*magnetism*, operating in a way which has not hitherto been distinctly traced. *Apriori*, it is no more incredible that a *magnetic* force proceeding from a living organism should move a table, than that a magnet should lift a bar of iron. [And we would add here, that the blood contains a large quantity of iron.] And that the influence, whatever it may be, is usually found in *close proximity* to the person of the medium, is a consideration which tells in favor of this conjecture." This is something which we had noticed ourself, in experiments we witnessed some years ago performed by one of these mediums; and which completely refutes the idea of these being intercourses or communications with the spirit of the deceased.

We have said that as Christians—as the worshippers of God and disciples of Christ—we are forbidden to have any thing to do with Spiritualism; and in the following we entirely agree with the reviewer:

"In being cautious in receiving testimony from such a quarter—or, rather let us say, in *resolutely refusing* to except it under any pretence whatever—the church will be obeying the intimations of the Old Testament equally with the New. In the days of Judaism there were not only prophets and dreamers who employed enchantments and incantations avowedly in the name of the Evil one, or at least in avowed hostility to the God of Israel, there were also those who claimed to be witnesses for him, "prophets of the deceit of their own heart," as they are aptly called in Jeremiah, who were to be shunned, notwithstanding that they claimed to be defenders of

the truth. (Jer. 23: 25—32.)Indeed, the occurrence of the mention of lying prophets is too frequent in the historical and prophetic books to need specific quotation. Equally familiar are the rigid prohibitions of witchcraft and socery. A witch was not to be suffered to live. A wizard was to be put to death. People professing to have " familiar spirits, " by which is apparently intended a faculty *similar to that claimed by our spiritualists,* of conversing with the spirits of the departed, *are classed with* " wizards that peep and that mutter in the same catalogue of abominations. As a matter of fact, this class of persons was usually found ranged on the side of polytheism ; but whether or not, the very fact of their pretending to occult powers, was a sufficient intimation to every Israelite that his duty was to avoid them. The argument between the Old and New Testaments upon this point is so marked as to furnish a not obscure rule of duty. Persons who wish to regulate their conduct by the Scriptures will do well to enquire, *before* communicating with mediums, whether it is not *a thing forbidden* ; and the *pretention* that these revelations confirm a " universal faith, " instead of throwing us off our guard, ought rather to increase our suspicion."

This is precisely what we have said in reference to Spiritualism, and that as Christians we should have nothing whatever to do with it, in any way, manner, shape or form, only as far as we can, to condemn and put it down. And we would call the attention of the reader particularly to the last part of the foregoing extracts, as containing a *warning* that should be heeded by every Christian—to " taste not, touch not, handle not, the unclean thing."

The Mormon argument, that it is a *want of faith* which is the reason why miracles cannot be performed now, as in the days of the apostles, we find adopted by these advocates of spiritualism. We suppose they get it from what the Savior said to his apostles, on one occasion—that if they had *faith* as a grain of mustard seed, they could say to this mountain be removed, and it would be removed ;" and where Paul, in enumerating Spiritual gifts, speaks of *faith* as one of them. In reply, we may say to them, in the language of the Savior : " Ye do err, not knowing the Scriptures and the power of God." They do not consider, that that was the " day of miracles," when they were necessary to *confirm* the revelation which God was making through Christ and his apostles to the

world: and that it is to them Jesus had reference; and Paul speaks of a peculiar kind of faith—a miraculous faith, or one necessary to perform miracles which can easily be seen by reference to the passage. The apostle is on the subject of "Spiritual *gifts*," and, after saying, "there are diversities of gifts, but the same Spirit," he says: "But the manifestation of the Spirit is given to every [Christian or Spiritual] man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another *faith* by the same Spirit; to another, the gifts of healing by the same Spirit," etc. (1 Cor. xii. 1—10.) Again, in Romans, on the same subject, and to prevent a vain-glorious emulation, as among the Corrinthians, in consequence of possessing the most splendid and showy gifts, Paul says: "For I say, through the grace [favor] that is given unto me to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the *measure* of *faith*;" and then, to show that it is in reference to "miraculous" faith the apostle is speaking, in a few verses after he says; "Having then *gifts* differing according to the grace [favor] that is given to us, whether prophecy, let us prophesy according to the *proportion* of *faith*," etc. But there is one argument which will completely settle the question, as to the *meaning* of the apostle here. As these disciples were already in possesion of that faith in God and Christ, which is absolutely *necessary* to every one, in becoming a Christian and living as one, the "faith" of which the apostle here speaks, must have been a Spiritual gift and of a miraculous character.

The pretended miracles of Mormonism, by which it was sought to establish that infamous heresy, have all been exposed and exploded again and again, and its pretended revelations, absurd to the last degree, shown to be the inventions of men. The miracles of Mohammedism, with its mixture of the Spiritual truths of the Bible, with the vagries and materialistic doctrines of Mohamed, have shared the same fate; while the pretended miracles of Roman Catholicism, by which for ages so many millions have been duped and gulled into the

adoption of the blasphemous system of the "Man of sin," have been most ably and completly exploded as we have before remarked, by DOUGLASS, ALEXANDER CAMBELL, (in his debate with Bishop Purcell,) and others. In fact, any system of religion, claiming to be the Christian, or that of the Bible, by having to resort to the invention of miracles, to support its claims, shows that it is an imposture, and not that religion: as the true system of the Christian Religion was well confirmed and established by miracles, when it was given to the world; and has needed none since; and the real Christian Church has never, in any age since the days of the apostles, laid claim to the performance of miracles in support of it. The evidence contained in the Bible, has always been sufficient for that,

As we do not wish to make these articles too long, we will bring this to a close, before closing the subject. It is one of such importance; and fraught with such momentous results to the Christian Religion, that we cannot treat it lightly, or dismiss it without something more to say on the subject. We wish to speak particularly on *miracles*, which we reserve for another and closing number of this series: adding here that the claims of Spirtualism to the supernatural, (or miraculous which in our estimation is the same thing,) as in the cases of Mormonism, Mohammedanism etc. is one, of the strongest proofs of its heretical character and the falseness of its claims.

J. R. H.

CHRISTAIN UNION—A DIALOGUE.

An evening Conversation on Christian Union, between a Methodist, Presbyterian, Quaker, Baptist and Titus.

At half past five o'clock B. and Q. met, at the place of appointment, a half hour before the arrival of the others, and the following occurred:

B. Friend Q. why did you not attend our Church meeting.

Q. Well, thee rather staggard me in thy remarks in our last conversation, on thy plan of receiving members, to be converted as Saul, &c. I concluded to read again the Acts of the

apostles, and I find thee does not practice as the apostles did. For when they preached to the people, if any believed they were forthwith baptized. The only experience asked for (as in the case of the eunuch.) "If thou believest with all thy heart,"' and when he answered in the affirmative, then the inspired man "Philip baptized him," and so I called on bro. Titus, and he, on profession of my faith, baptized me, and I went on my way rejoicing.

B Ah, friend Q. that is a dangerous doctrine. A man should wait until he is converted by the spirit, that he may know it is of God.

Q. I do not think it dangerous to follow the example of inspired men. Then I, find no case of conversion out side of the hearing and obedience of the gospel.

B. This way of taking a sinner down into the water without a genuine experience will never do.

Q. Did not Peter command mighty bad sinners to repent and be baptized for the remission of sins, and they did it the same day?

B. Yes, but they were pardoned, and were to be baptised for—that is because of their pardon.

Q. Friend B. does thee not understand the English language? Thee cannot sustain that interpretation; let us read it with your explanation. Repent and be baptized because of remission. Now whatever baptism is for, or in order to, so is repentance, for they are joined together by the conjunction and, and if a man must be baptized because he is pardoned so he must repent for the same reason, so thee sees thy interpretation proves too much.

The other parties having now arrived.

T. Brethren, I am glad to see you all again, it indicates to my mind, that you are all in earnest, and have a desire to eradicate all the causes, that keep the Lord's children apart. But there is one thing I wish to refer to. The remark of brother B. in our last conference, on conversion. If I understood him he, takes the ground that a man must be converted as Saul was, that is he must hear the voice of the Lord and see

a light &c. I now undertake to say and affirm, that, if his position be correct, there is not now, nor never has, nor never will be again, a man converted to Christ. Saul was called to be an apostle, and in order to make him a witness, he must both see and hear the voice of the Lord, he must be an eye witness. Ananias said, Acts 22 and 14. "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast seen and heard." All this is peculiar to Saul's case alone, to constitute him a witness, and so far as his pardon was concerned, he had to obey the law of pardon as all others, to enjoy the blessing, and hence he was directed to go in to Damascus, and learn what that law was.

B. Brother T. you talk a great deal about the law &c. "Paul says the letter killeth but the spirit giveth life" you talk as though a man could be pardoned simply by obeying the letter, while Christ says," No man can come to me, except the Father which hath sent me draw him." John 6:44. He must be drawn by the Spirit. This way of having men converted without the spirit will never do.

T. Brother B. If you had just quoted the next verse you would have seen how our Lord explains, how it is that the Father draws men to Christ, verse "20 is written in the prophets, and they shall all be taught of God. Every man therefore that hath *heard* and hath *learned* of the Father, cometh unto me." I agree with brother B, that a man is not converted without the spirit of the everlasting God. But men are not converted by the spirit alone, if so, there would be no need of the proclamation of the gospel of our blessed Redeemer. It is therefore a grand delusion that a man must wait for the spirit to do for him, what the Lord has commanded man to do for himself. It is true that it is the spirit of God that effects all the good that is produced in man, but he does it through the means of the gospel, for man never was nor will be converted to Christ who never heard the gospel of our Lord Jesus. There cannot be one case found upon the Lord's broad earth, of conversion by the spirit alone.

B. Brother T. are you not mistaken, in some positions? For is there not a power that works in us without means? Paul says: Ephesians 1st and 19, " and what is the exceeding greatness of his power to us ward who believe according to the working of his mighty power."

T. You should as in the other case have read the next verse which explains the one you quoted, verse 20 " which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places." Hence we believe according to his mighty power, for had that power not been exerted in raising Christ from the dead, we would not have believed. The difficulty is, you place the power, directly in the wrong place.

B. Does not the spirit strive with man? " The Lord says my spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Genesis 6: 3.

T. These antediluvians, resisted the spirit, as the Jews did in the days of the apostles. Noah was a preacher of righteousness, the spirit of God testified and strove through him with the people, and they resisted it just as any one does. Hear Stephen Acts 7:51 ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did so do you." They resisted the spirit by which he spake to them. " For which of the prophets have not your fathers persecuted, and they have slain them which shewed before the coming of the just one, of whom ye have been the betrayers and murderers."

B. But a man must have saving faith in order to be saved.

T. That is correct, he must have a perfect faith, James says, 2:22 " seest thou how faith wrought with his works and by works was faith made perfect," as in the case of Abraham, and if we become the seed of Abraham, we must make our faith perfect by obeying the Gospel of our Lord Jesus Christ.

M. Paul says " we are justified by faith."

T. Yes Paul said " therefore being justified by faith we have peace with God through our Lord Jesus Christ." But Paul never said we are justified by faith alone. There are

a number of causes to which justification is ascribed. But no inspired man ever ascribed it to any one cause with the word alone. The apostle John in his 1st epistle 4: 15, says: "Whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God." No one would suppose that upon confession alone God would dwell in any one, and although justification, is ascribed to different causes, it is not to be understood that, when it is ascribed to any one cause that it is to that cause alone. For all the causes combined, each in its proper place, accomplishes the justification of the sinner. And the man who would attempt to sustain a system of justification based on any one cause, would be doing violence to to the teaching of inspired men.

B. It is out of the question to think that a sinner can get through his troubles so soon, when I myself was six months mourning my sins.

Q. Perhaps thee was aiming to atone for thy sins, a thing thee could not do; our Lord made the atonemnet.

P. Brethren, we are consuming too much time. But I must say I have been much edified and instructed during our conversations, and I have become more determined than ever, to adhere to the teaching of inspired men, for there is nothing outside of their teaching that is certain in religion. There is one other question I wish to name so that we may understand each other. That is the final perseverance of the saints, upon this do we all agree?

B. Yes, I agree with you that the elect will never fall.

T, I do not know whether we all agree on that subject or not. I will state that I believe in the final perseverance of the saints as the apostles Peter taught it in his 2 epistle 1st chap. after admonishing his brethren to add to their faith those christian virtues, he says verse 10 "Wherefore brethren, rather give diligence to make your calling and election sure: for if ye do these things ye shall shall never fall."

Q. That will do. I like thy plan brother T. Thee sticks to the teaching of the apostles, the only safe ground.

adjourned to meet again.

DISCUSSION ON WATER BAPTISM.

PROPOSITION.—*In the commission given by Jesus Christ to his Apostles after His resurrection, and in the subsequent teachings of these Apostles, Water Baptism is made a condition of salvation.*

MR. SMITH'S THIRD ARTICLE.

In the last reply of my worthy friend, he speaks of portions of my last article as "little talk—hardly worth noticing—not worth the paper on which it is printed," etc. We judge, however, from the space he occupies, that he thinks he has something on his hands. His usual liberality, as well as the indulgence of the reader, will be presumed, should I transcend the stipulated space of two pages-

I regret the necessity which compels me to turn aside from the proposition before us. The conviction is forced upon my mind that Mr. Manford is determined not to debate that proposition. No better evidence of this is wanting than the frequency with which he introduces issues having no relevancy to the question under discussion. One of these is the parade he makes about my "refusing to receive the testimony of Jesus." He talks about "annihilating the four Gospels," save the last chapter of each, in which the "last law of pardon" is found, for fear sinners may be deceived, &c. He might, for the same reason, annihilate the law of Moses and the Levitical priesthood. The object of the record of what Jesus did, as narrated in the "four Gospels," is to secure a very important end. They were written that we "might believe that Jesus is the Christ, the son of God. (John 20: 31, 32.) The question is not whether Jesus pardoned any one during his personal ministry on earth with or without baptism. After he arose from the dead, he said to his Apostles, "All power is given

unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and Holy Spirit." "He that believeth and is baptized shall be saved." The Savior then left the earth, and committed the word of reconciliation to his apostles. If then any previous enactment can be found relative to the salvation of the sinner, differing from this, the last enactment has the precedence. I now dismiss this irrelevant issue.

My friend has abandoned his heathen and Indian fortifications, but stands by his Roman Catholic battery. I give him the full benefit of the *last* quotations he makes from the General Catechism. The reader will perceive that the question and answer about "original sin," are not quoted by Mr. Manford in his last article. We do not endorse that question and answer, but fully endorse his quotations, provided the prerequisites, faith and repentence, are understood by the Catholics in connection with baptism, and provided, also, that we understand the term "salvation" alike, as referring to pardon of sin. If so, I am free to admit we and the Catholics agree on the "design of baptism." But what of it? I am not willing to affirm that everything taught by Catholics is void of truth. Indeed, I admit that they believe and teach many of the truths of Christianity, in common with us. But the argument of Mr. Manford is, that because forsooth we agree with the Catholics on the design of baptism, therefore, we are "*sliding back* into Romanism!" (Mr. M. will please excuse this exclamation point) Let us try his logic. Romanism teaches that Jesus Christ is the Son of God: Universalism teaches that Jesus Christ is the Son of God, therefore Universalism is "sliding back into Romanism." How does he like his own logic? It is a fair reply to all he says about "sliding back into Romanism." But let us test the soundness of the General Catechism of the Roman Catholics. We will slightly change the phrascollogy, no the substance, and propound our questions to the Apostle Peter:

Question. Has baptism anything to do with the remission of sins?

Peter. Yes. Rpent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. Acts 2: 38.

Q. Is baptism necessary to salvation?

Peter. Yes. Even baptism doth also now *save us.* 1 Peter, 3: 21.

I will make an argument here, first informing the reader that Mr. Manford in his pamphlet, "Salvation not by Water Baptism," admits that Peter, in both quotations which I have just given, *refers to water baptism.* Indeed, Mr. M. in that pamphlet says: "Peter practiced baptism, and even recommended it as an emblem of the sanctifying influeuce of the Spirit of God." The assertion that Peter recommended baptism as an emblem of the sanctifying influence of the spirit of God, is without divine authority—it is just the assertion of my friend. The admission that Peter *practiced and recommended* water baptism, is that to which I call attention. Now, if Peter reccommended water baptism, he could only do it in one of two ways, or both. He must recommend it by practice or by words, or both. Mr. Manford says he did practice it, but he says Peter practiced and recommended it. This recommendation, then, must have been in words; but Peter "spake as the Spirit gave him utterance." Acts 2: 4. The Savior told the Apostles that the Spirit would bring to their remembrance whatsoever he had said to them. Peter told the people (Acts 2: 38) to be baptized for the remission of sins. Mr. Manford says Peter here meant water baptism. If, then, he spake as the Spirit gave him utterance, water baptism, for the remission of sins, must be by divine authority; but there is no divine authority for this practice and recommendation of Peter, save in the commission; (which was brought to the remembrance of the Apostles by the Spirit) therefore, it was water baptism referred to in the commission. The reader will not forget, that Mr. Manford admits

the baptism of the commission to be essential to salvation; and he also admits that Peter, on the day of Penticost, "practiced" water baptism. With these admission, and my argument above, I claim to have again established the truth of my proposition.

Mr. Manford still insists upon it that he is debating with Mr. Campbell. Some of his friends suggest that he has enough to do to attend to me, and my proposition. He quotes the following language of Mr. Campbell, relative to the two promises made to Abraham:

"We find them in their most simple form in the beginning of the 12th chapter of Genesis. The first—

"I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse them that curse thee."

The second—

"In thee shall all the families of the earth be blessed.'

These promises, when fully developed, contained numerous blessings. They are, however, in all their details, separate and distinct from each other. Abraham's family alone are personally concerned in the first—all the families of the earth in the second. Temporal and earthly are the blessings of the former—spiritual and eternal are the blessings of the latter. Paul calls the second, "The Gospel preached to Abraham," and "The covenant confirmed by God in reference to the Messiah, four hundred and thirty years before the giving of the law."

The Jewish kingdom in all its glory was but the development of the first—the Christian kingdom in its present and future blessings is the consummation of the second."

On this language of Mr. Campbell, Mr. Manford has the following comment:

"Note that Mr. Campbell states that the blessing is eternal and spiritual, and Peter when he cites it (Acts 3: 25, 26) calls the blessing 'turning every one of you from his iniquities.' Also mark that Mr. C. contends that these eternal and spiritual blessings pertain to the PRESENT and FUTURE

and are to be enjoyed by ALL THE FAMILIES OF THE EARTH."

Now, I deny, with due respect to my friend, that Mr. Campbell contends that these eternal and spiritual blessings "ARE TO BE ENJOYED" by all the families of the earth. Will the reader look over the language of Mr. Campbell again? Speaking of the two promises, Mr. C. says: "Abraham's family alone are personally CONCERNED in the first —all the families of the earth in the second." Mr. Manford wishes us to MARK that Mr. C. CONTENDS that the blessings of the second covenant, or promise, are "TO BE ENJOYED" by all. I need not say there is a difference between the phrases "are concerned" and "to be enjoyed." The Amnesty Proclamation of President Lincoln concerns all who are embraced in its provisions. Do all, or will all, enjoy the promise or blessings contained in it? Mr. Manford accuses me of trickery in my last article. I will not forget myself by retorting, especially upon one much my senior in the ministry, and in years. I must confess, however, my confidence is somewhat shaken in his fairness as a disputant.

As my friend seems to lay much stress on Acts 3: 25, 26. I will notice it. His argument is, "in turning every one from his iniquities;" that is, this turning is the inevitable result of the sending of Jesus into the world, and is universal, because the blessing is universal. If this be true, not only is baptism excluded as a condition, of salvation but everything else, on the part of the sinner Salvation, then, or remission of sin, is unconditional on the part of the sinner, according to Mr. M. In reply to this, the reader is referred to Gal. 3. The very promise and blessing under consideration are here spoken of. I quote a few verses: "Kow ye, therefore, that *they which are of faith,* the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen *through faith*, preached before the Gospel unto Abraham, saying, IN THEE SHALL ALL NATIONS BE BLESSED. So, then, they which be of faith, are blessed with faithful Abraham; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the

promise of the Spirit *through faith.* For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if you be Christ's *then* are ye Abraham's seed, and heirs according to the *promise.*" What becomes of my friend's unconditional theory? I refer the reader to two verses preceeding the proof text of Mr. M. (Acts 3: 23) for a complete refutation of his theory.

My respondent evidently feels the force of my argument on the words, "*in the name of Jesus Christ.*" He brings up the circumcision of Timothy as an offset against baptism. Let him show that Timothy was circumcised in the name of Jesus Christ. But I have called on my friend to tell us what Peter meant when he said, "Repent and be baptized in the name of Jesus Christ." It matters not to me what that expression means in another place. All speakers and writers attach but one meaning, at the same time and place, to any word or sentence, unless they design to write or speak ambigously, as enigmatically. This could not have been the design of Peter. Hence, there is a meaning to that expression, and but one meaning. Will Mr. Manford tell us what that meaning is?

It may be expected by some, certainly not by all, that I will notice the whole of Mr. Manford's last article. Portions of that artcile deserve not a reply in this discussion, for the reason that they are foreign to the question at issue. My proposition is, that the commission and the Apostles make water baptism a condition of salvation; In my first article I distinctly stated that "I employ the term *salvation* in my proposition, in the sense of pardon, or remission of sins." There is not a word, or intimation, in that proposition about "hell," "perdition," "everlasting ruin," "eternally damn," etc. and yet Mr. Manford's articles teem with these and similar expressions. He presents several "formidable" objections full of fire. Here is a sample: A man kills a thousand men at our levee. So, soon as he "sends their souls to hell," he goes up to the Olive Street Church and gives me his "bloody hands." He is baptized at the levee, but o attempting to return to church, he falls over the body of one of his

victims and breaks his neck; and his sanctified soul was wafted right to heaven, while his murdered men are in hell! Mr. Manford gravely says, "just such a series of events may occur." Now he strenously objects to my *laughing*; but I must say, if he does not wish me and others to laugh, he must quit writing such funny things. Was the like ever heard of? A man kill one thousand persons at our levee, and no one to arrest him! Where were the police, that they should allow such a "wretch" to murder so many, and then go off coolly and join the church, even before he washed his hands! Let some one try such a thing at our levee, and I am mistaken if his neck is not broken at the end of a rope; "just such a series of events may occur." Such a case has never, and will never, come within a million miles of the very widest range the of dimmest shadow of bare possibility. And such a stretch of the imagination is presented as argument to prove that Christ and the Apostles did not make baptism a condition of remission of sin! My proposition affirms nothing about the future world, or "hell." Mr. Manford can go to hell, if he wants to, for arguments in this discussion. I shall not follow him. Not that I fear what he says, or can say, on that question; for the fear of *his* ability has never been before me. If he is tired of our present proposition, and desires to discuss the "hell question," I am willing to drop the one and take up the other. Until this be agreed upon, I insist upon the discussion of our present proposition. I ask any unprejudiced reader, if the great ado Mr. Manford makes about "hell," has any bearing upon our present issue. He says he is not pursuing the course I expected he would, and that he has his own way for discussing this subject. I confess to a disappointment. I expected him to meet the issue fairly, but he has gone off to discussion of an entirely different proposition. As to his having his own way, I give him to understand that I, also, have a way, and he shall not have it *all* his way. When he presents an argument I will meet it, when he goes off to other matters, the reader will understand why I do not follow him. I think I understand him, but I intend to discuss my propisition.

I now propose to notice the attempt of my friend to prove that it is spiritual baptism spoken of in the commission. He thus fortifies himself:

"In Matt. 28: 19, Jesus says: 'Go ye, therefore, and teach all nations;' and then he explains what he means by 'teach'—'baptizing them in the name of the Father,' &c., and then he (Jesus) adds, 'Teaching them to observe all things whatsoever I have commanded you.' Here he (Jesus) explains what he means by baptizing; teach the truth, the Gospel, imbue the minds of the people with heavenly wisdom. That is the baptism of the Holy Spirit. The explanation Christ gives proves beyond doubt that he does not mean water baptism."

Such is the languge of Mr. M. But, unfortunately for him, Christ never gave such an explanation. He could not be guilty of such a blunder as is perpetrated in the above quotation, Will the reader look over that language of Mr. M? First, he says: Christ told the Apostles to go teach; but neither the Apostles or the nations knew the meaning of teach, and "he (Christ) explains what he means by "teach"—baptizing them in the name of the Father, &c. But for fear they are ignorant of what baptizing in the name of the Father means, he (Christ) explains it, to "teach." The case is identically this: Assuming the knowledge of the Apostles, one presents himself to a sinner and says, "I am sent to teach you." What do you mean by *teach*?" says the sinner. "To teach means to baptize in the name of the Father," &c., responds the Apostle. "Well," asks the sinner, "what does baptize in the name of the Father, &c., mean?" Why that," replies the Apostle, "means *to teach*." Again, Mr. M. says spiritual baptism is "to open the understanding," which, he says, is to preach or teach the Gospel. Observe, to teach means to baptize with the Spirit, and to baptize with the Spirit means "to open the understanding of the people." But this baptism had to be administered in (*eis*, into) the name of the Father, Son and Holy Spirit. This improved version of the commission now reads: *Go ye therefore, and open the understanding of the people, into the name of the Father, and of the Son*,

and of the Holy Spirit! What an accommodating word is this word "baptize?" It means "faith, belief, wisdom, knowledge, truth, love, grace, righteousness, life, salvation, heaven, and sometimes *belief and baptism.*" Now, here is a "brace of curiosities" worth looking at.

But I have another curiosity, in the shape of 'another evidence,' that the baptism of the commission is spiritual baptism. Mr. M. says: "In the parallel passage (Mark 16) Jesus says, these signs shall follow those who may believe and be baptized—they shall cast out devils, speak with new tongues, take up serpents, drink deadly poison without being hurt, and heal the sick." Mr. M. further says, "*Such power was imparted only to those who were baptized with the Holy Spirit,therefore, that is the baptism spoken of in the commission.* EVERY HOLY MAN AND WOMAN IS NOW BAPTIZED WITH THIS HEAVENLY BAPISM." I fully agree with my friend when he says, "Such power was imparted only to those who were baptized with the Holy Spirit;" but I deny that "every holy man and woman is *now* baptized with this heavenly baptism." If the power to cast out devils, drink deadly poison, speak with new tongues, heal the sick, etc., is imparted *only* to those who are baptized with the Holy Spirit, such power is imparted to *every one* thus baptized. I now put my friend to the test. He claims to be baptized with the Holy Spirit. I call upon him to cast out devils, speak with new tongues, drink poison, and not be hurt, heal the sick, &c. If he will, he can convert *me*; if he cannot, I beg leave to disbelieve in *his* spiritual baptism. But I have a second edition to present. Mr. M. says, "These signs *did* not follow all who are baptized with the spirit of truth." Now, I will put Manford *vs.* Manford. Manford No. 1. says, "Jesus says these signs SHALL FOLLOW those who may believe and be baptized—they SHALL cast out devils, take up serpents, drink deadly poison without being hurt, and heal the sick—every holy man and woman is now baptized with this baptism." Manford No. 2 says. "These signs *did not* follow all who were baptized." Which are we to believe? And yet, Mr. M. talks about a "head full of *materialism.* The man that

can see any force or consistency in his entire argument, (?) has a discernment to which I lay no claim. The above spiritual theory is such valuable contribution to our theological literature, that it is a pity it could not have a larger circulation and more permanent form than that afforded by *Manford's Monthly Magazine.*

I state a few facts relative to the baptism of the Holy Spirit, the development of which, for want of space, I leave for my next article.

1. No mention is made of the baptism of the Holy Spirit until recorded by Matt., 3d chap., and then it is spoken of prophetically.

2. There is a difference between the baptism of the Holy Spirit and the gift of the Holy Spirit.

3. The baptism of the Holy Spirit was a special promise to certain persons, for a special purpose.

4 The baptism of the Holy Spirit never was designed to convert to Christ a single subject of it.

5. The baptism of the Holy Spirit was a miraculous demonstration, to accomplish a certain end, that end being accomplished, this baptism ceased.

I now devote a few lines to my third argument, as stated in my last, namely: In every individual case of conversion mentioned in the Acts of Apostles, water baptism was administered. I regret that the types made me say, "In every individual case of *immersion*," &c. The reader will supply the word "converson," as it was in my manuscript, and there will be some sense in it,

1, "Repent and be baptized," Acts 2: 38. Mr. Manford admits in his "Salvation-not-by-water" Pamphlet that the baptism here spoken of is water baptism. I therefore pass it.

2. "See, here is water, what doth hinder me to be baptized?" Acts 8. There is water in this baptism—certian.

3. "And now why tarriest thou, arise and be baptized." Acts 22: 16. Mr. Manford in his pamphlet "Salvation not by Water Baptism," admits this to be water baptism.

4. "Can any man forbid water that these should not be

baptized." Acts 10. There is water in this baptism, and no mistake.

4. "And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway."

Acts 16. Mr. Manford in his, pamphlet "Salvation not by Water Baptism," admits this to be water baptism.

This must suffice for the present; promising a futher ventilation of that Salvation-not-by-water document.

St. Louis. B. H. SMITH.

REPLY TO MR. SMITH.

This gentleman's last communication is in this number of the *Magazine*, and I submit the following in reply:

I deem it a duty I owed to my readers to inform them that I do not from *choice* exclude all the testimony of our Lord from this discussion, except the few words we here record of his, uttered after his resurrection. It was Mr. Smith's proposition, and he would not discuss water baptism unless it was excluded. We were surprised at the proposition, for we supposed that Jesus was "the Way, the Truth and the Life," and that every word that droped from his lips was worthy of serious consideration. I infer from the gentleman's remarks that he attaches no more importance to Jesus before his resurrection than he does to Moses; no more importance to all Jesus said about the "Gospel of the kingdom," previous to his resurrection than he does to the Levitical priesthood. He forgets that before the death of Jesus, when Moses, Jesus and some others were present, a voice from heaven said "HEAR HIM" (Jesus.) In my humble opinion what He said before His resurrection is equally as important as what He said after.

My friend admits that he and the Catholics are *one* on the water question. Both believe in salvation by water baptism. He is rather in bad company according to

Mr. Campbell. In his debate with Bishop Purcell he maintains that the Roman Church "Is the Babylon of John, the Man of sin of Paul, and the Empire of the Youngest Horn of Daniel's Sea Monster." (p. 8.) But, then, Mr. Smith affirms that I am Catholic too in some matters as well as himself, in asmuch sa I believe with them that Jesus is the Son of God. I beg pardon; the Catholics do not believe that Jesus is the Son of God; they believe He is God himself, and they call Mary the "Mother of God." It is absurd to call the ETERNAL GOD the *Son* of God. But there should be no more opposition to the Catholics from your church, as you and it agree on the all-essential point—*salvation from sin by water baptism.* Your Church and that church are a unit on that question—so I have proved, and so you admit. It seem to me that you are sliding back to the "Mother Church," or as Mr. Campbell calls it, "the man of sin."

When Mr. Campbell speaks of "all families of the earth" being *concerned* in the Gospel Covenant, he evidently means they would be concerned by being *blessed*, for that is what is promised in the promise to Abraham. He can mean nothing else. Mr. Smith's citations from Gallatians only show that he does not fully understand the Abrahamic promise. That promise is the Gospel—so affirms St. Paul. The Gospel is *good news, glad tidings to all people.* Hence Jesus commissioned the Disciples to go into all the world and preach the Gospel to every creature. It promises mankind life and immortality beyond the grave. That is the Gospel, the promise. Well, if we believe the Gospel, if we are *baptized* into its divine spirit, we *now "live by faith," are "blessed with faithful Abraham,"* are "the children of Abraham," "are the children of God through faith," are saved, are members of the kingdom of God, and enjoy everlasting life. All these blessings flow from faith in the Gospel, and baptism into its heavenly spirit. The baptized believer "rejoices with joy unspeakable and full of glory." He does not have to wait till some body is kind enough to

dip him in water ere he can enjoy this blessedness. When his heart is right the spirit flows in and sanctifies his soul. But if we reject the Gospel and know not this spirit we are "dead," "condemned," and "the wrath of God abideth on us." But God's promise in the Gospel will stand whether we believe in it in this world or not. He has promised to bless *all nations, all families, all kindreds, with life and immortality beyond the grave.*" 1 Cor. 15, 22. Million of mankind annually go down to the grave without partaking of the life and blessedness of faith in this world. All children who die in childhood, all idiots, pagans, and multitudes of others, run their earthly career without the hopes and joys of faith and of christian love, and if salvation in eternity is restricted to those who believe in this world, all those countless millions will be lost forever. But it is not so restricted. All mankind will ultimately partake of the life and immortality promised in the Gospel. I repeat then that this promise proves Mr. Smith's proposition, that no one can be saved who shall not be immersed in water, is a *great error.*

My friend again brings up the words "In the name of Christ," and reaffirms they mean "by the authority of Christ," when he must be well aware that "*into* the name of Christ," is the rendering his brethren give these words, sactioned by Mr. Campbell. Now, that rendering takes away the whole of his argument. With that rendering all he has said might as well have been omitted.

"Foreign to the question." My friend pronounces my objections to his proposition, "foreign to the question at issue." Does he not know that the *negative* has a right to offer *objections* to the *affirmative*? Mr. S. affirms that "water baptism is a condition of salvation," I showed that millions of mankind die without being immersed, and I ask him to inform us what becomes of them, according to his theory? They cannot be saved, for they do not comply with the condition of salvation. They must be dis-

posed of in *one of two ways*. They must be *annihilated, soul and body*, or they must suffer *endless misery*. I assume the latter to be his views. If I am wrong, let him say so at once.

Mr. Smith gets excited because I press this question, and says he is disappointed, and is not afraid of me. I do not suppose he is afraid of me: but he is evidently awfully fearful of *something*. Mr. S. Says he "thinks he understands" me. I hope he does. I intend to uncap what is sometimes called "Campbell-ism," and show the "nakedness of the land." There are many beautiful truths in that system; but denying as it does salvation to all who are not immersed in water, deforms the whole system, and makes it terribly cruel and unjust. The logical consequences of this system have never, to my knowledge, been pressed on its defenders. I intend by the help of God to do that in this discussion, and my friend must either "face the music," or retreat.

In my last I offered several objections to his proposition not one of which has he attempted to answer. He laughs at one, and says nothing of the kind could ever happen. Just what I supposed may occur; and how common it is for men to commit murder and die, supposing they are pardoned? Have not ministers of Mr. S.'s order baptized *murderers* for the remission of their sins? He will not deny it. And may not those they murdered, though pious men, have died without baptism? He will not deny this. The murderers then had their sins pardoned and were saved; the murdered did not have their sins pardoned, and were *lost*. Will Mr. S. condescend to notice this sequence of his proposition?

I "understand" Mr. Smith. When he cannot meet an argument or proof fairly, he resorts to ridicule. Instead of honestly and candidly replying to my remarks on Matt. 38: 19, has adopted that method of getting along. "Go teach all nations, baptizing them," &c. I said baptizing explains what is meant by *teach*. He ought to know that this is according to the rule of explanation approved by

the best critics. Mr. Campbell says, "This rule has passed through a fiery trial. I have only been MORE FULLY *convinced* of its GENERALITY and VALUE. There is no rule in the English syntax more general in its application." Ch. System, p. 198. He then gives examples from the Bible of its application. "Cleansing the house," the next words explain how it is cleansed—"*sweeping it.*" "Cleansing the garment," and then the writer adds how it is cleansed—"*washing it.*" "Be an approved workman," and then Paul explains in what way—"*rightly dividing the word of truth.*" And then he actually quotes. "Teach all nations, baptizing them," as an EXAMPLE OF THIS RULE. He writes it THREE TIMES on one page for that purpose. Mr. Campbell then fully sustains my construction of that passage. "Teach all nations." The next words explain what is meant by "teach"—"baptizing them." Mr. Smith then not only ridicules Mr. Campbell and critics generally, but Jesus Christ. Here then is positive evidence that Jesus did not mean water baptism, but the baptism of the Spirit of Truth. The Apostles were to teach the nations, baptizing them with the Spirit of Truth. Now, sir, please meet this argument like a man, or acknowledge you are wrong.

The gentleman has pursued the same low course in his remarks concerning what I said on mark 16 : 17, 18. Jesus told his Disciples that certain signs would follow, in apostolic times, those who believed and were baptized, and the unavoidable inference is that baptism is that of the spirit of truth, as no other baptism is named which would be necessary ere they could perform those wonders. Instead of attempting to reply to this formidable objection to his theory, he tries to prove a contradiction, and wants me to perform a miracle. I said every holy man and woman is baptised with the Spirit of Truth, but that all could not perform miracles. Miracles were for the early age of the church, but the baptism of the Spirit of Truth is for all ages. Peter on the day of penticost cites the words of the Lord. "I will pour out my SPIRIT

upon ALL FLESH." Acts 2: 17. ALL MANKIND, THEN, ARE TO BE BAPTISED WITH THE HOLY SPIRIT—the Spirit of Truth—but then it does not mean that all will perform miracles. This is the same spoken of in Matt. 28—"Teach all nations, baptizing them." *All nations* means the same as *All flesh*; *baptizing them* is the same as "*pouring out my Spirit upon all.*" Here is another evidence that Gospel baptism is *Spiritual*, not water. I have called Mr. Smith's attention to this before, but he has not noticed it. In his number fifth about the baptism of the Holy Spirit, he says it was a miraculous demonstration to accomplish a certain end, that end being accomplished, this baptism ceased. Has *all flesh* been thus baptized? If not, it has *not ceased*. Has *all flesh* been *miraculously endowed*? Will Mr. Smith give the questions a little more attention. Mr. Smith concludes his article by citing four or five passages from the book of Acts, without offering one word of comment. When he attempts to show they sustain his proposition, I will cheerfully attend to his remarks.

MORE OBJECTIONS.

Although my worthy friend earnestly, and loudly, and frequently protests against my offering these objections to his proposition, I feel it my duty to present them for his serious consideration.

6. A serious objection to Mr. Smith's view of baptism is its *arbitrary character*. There is naturally no power in water, or immersion in water, to cleanse the soul, and making its salvation depend on the body being dipped in water, sets aside all natural and spiritual laws. All God's commands in the New Testament are based in sound philosophy, and are in perfect harmony with all nature. Nothing is arbitrary. All is natural and philosophical. But the doctrine of salvation by immersing the body in water, is at direct variance with God's method of government, and therefore it must be false.

7. If Mr. S. is right, a wonderful miracle is wrought whenever he or his brethren immerse a man or woman in

water. Mr. Campbell says, "I am bold to affirm that every one of them who, in the belief of which the Apostles spoke, was immersed, did, *in the very instant in which he was put under water, receive the forgiveness of his sins.*" Christian Baptist, p. 416, 417. The believer is cursed with all his sins, exposed to the wrath of God and the flames of hell, until the *very instant he is put under water.* When under water his sins are all forgiven, his soul is purified, his nature is changed, God becomes his friend, and the door of heaven is opened to him. All this takes place during the brief time he is under water. What a miracle! There is nothing in the catalogue of miracles equal to it. And then such wonderful miracles are taking place day and night in every stream and pond in the land. Why Mr. Smith, if there is any truth in this theory, has performed far more miracles than Jesus Christ ever did. His brethren often laugh at the Methodists, concerning their notions about the operations of the Spirit, and tell them they suppose a miracle is wrought whenever a soul is converted; but Mr. Smith and his friends believe in greater wonders than the Methodists do, and are not half as reasonable and philosophical.

8. This theory suspends slavation on the will and acts of another man. To illustrate: Mr. Smith convinces one of his hearers of the truth of the Gospel, and he makes application to be immersed that his sins may be pardoned. Mr. S. does not doubt his faith, but refuses to immerse him—has an old grudge against him—and the man dies the next day, dies unforgiven, and enters into the presence of his God with all his sins. Now, Mr. Smith, by not doing his duty, has sent that man to hell. It may be said that Mr. Smith will be sent there too, for this sin of omission; but that would not help the poor man who went there before him. If this doctrine is correct, thousands may be lost forever by others refusing to immerse them. Again: a son or a daughter may become a penitent believer, and may desire to de immersed, but the father may forbid it, and the youth dies unimmersed, and consequently goes to perdition. It may be replied that God

does not require impossibilities, and in those cases he will take the will for the deed. But Mr. S. affirms there is *no salvation without baptism.* If Mr. S. is right, all such unfortunate persons are lost.

9. This system enjoins an impossibility, and then damns a man for not performing it. On the desert a man becomes a penitent believer, but dies ere he can reach water in which to be immersed. A traveler in the arctic regions makes the good confession, but freezes to death before he can melt water enough to be dipped in. All such are lost, for Mr. Smith and Mr. Campbell tell us there is no salvation on the desert nor in the polar regions without immersion. And this is called the glorious Gospel of the blessed God.

A solitary traveler in an uninhabited region, from serious reflection, exclaims from the heart, "I believe that Jesus Christ is the Son of God," and wills to be immersed; but he is in a bad fix. There is no one within a hundred miles to immerse him, and he cannot immerse himself. He makes a desperate effort to find somebody to immerse him, as the salvation of his soul depends on his success. But his effort is fruitless, and his exertion brings on a fever, and he dies alone on the desert. According to Mr. Smith he goes into the other world a sinner, and as there is no water there to be immersed in, he must be immersed in hell-fire, not for a moment, but to all eternity.

10. It encourages superstition by attaching an extravagant importance to immersion. It elevates an ordinance far above every christian virtue, above faith, hope, charity, love. In fact, it makes almost a god of water baptism.

11. Mr. S.'s superstitious notions of baptism lead directly to infant baptism—are the father and the mother of infant baptism. Speaking of the origin of infant baptism, the learned historian and critic, Salmasius, says. "An opinion prevailed that no one could be saved without being baptized and for that reason the *custom arose of baptizing infants.*"

Prof. Hahn testifies to the same: "Infant baptism arose from false veiws of original sin, and of the *magical*

power of consecrated water." Prof. Hahn's Theology, p. 556

Another noted critic says; "The immediate occasion of infant baptism it cannot be denied was the *extravagant ideas of its necessity to salvation.*" Dressler's Doctrine of the Sacrament of baptism .

It is evident, then that Mr. Smith's ideas of water baptism are the legitimate parents of infant baptism, and it is a mystery to me why he and his brethren do not baptize infants, to save their souls. According to Mr. Campbell they need salvation. Hear him: "Our *nature* was *corrupted* by the fall of Adam before it was transmitted to us: and hence the hereditary inability to do good, and that proneness to do evil, so universally apparent in all human beings. All inherit a fallen, consequently *sinful* nature." Christian System, page 28, 29. Now, as there is no salvation without baptism, why not baptize infants? Will it not save *little* sinners as well as large ones? It would not astonish me to learn that Mr. Smith was immersing infants. I wander he has not been doing it these many years. E. MANFORD.

WHO WAS JAMES, THE LORD'S BROTHER? NO. 2

In our former article we arrived at the answer to our question, from a variety of considerations that he was neither more nor less than a younger son of Mary, by Joseph her lawful husband;—the eldest (it is presumed) of, at least six other children which Mary bore, after she had given birth to our Lord.

This conclusion, though to a Romanist, blasphmy against their cherished dogma of the perpetual virginity of the *Mother of God*, as they blasphemously style Mary—and perhaps rather startling to some Protestants—does not, in the slightest degree detract from the merit, or character for chastity or holiness, of Mary. On the contrary being a *wife*, if she had not lived

with her husband as such, and borne him children, she would have been regarded, by all her acquaintances as under the displeasure of God. See Luke 1: 25: "Thus hath the Lord dealt with me, in the days wherein he looked upon me to take away my reproach among men". Elizabeth's language when she had "conceived a son in her old age".

But the settlement of this question calls up some others that claim our attention: and first, was this James an apostle? I answer, Not one of the original 12; and it is doutful with me, whether he ever was endowed with the plenary inspiration, or miraculous power, of the original apostles, or that he ever traveled and preached as did the others. That he is called an apostle (by implication at least) Gal. 1: 19 is admitted, but Barnabas, Timothy, Silas, and various others are also so called, and were doubtless, ranked among the apostles, in some sense, as apostles. But that James, the Lord's brother, was *not* one of the twleve, is I think, clearly deducible from the concurrent testimony of the evangelists. For instance:

Matt. 10: 2, gives the names of the twelve apostles, among whom he has "James the son of Zebedee," and "James the son of Alpheus" [elsewhere variously written *Cleophas Cleopas*, and *Clopas*,)and then chapter 13, beginning at verse 54 we have the following:

"And when he was come into his own country he taught them in their synagogues,in so much that they were astonished, and said, whence hath this man this wisdom and these mighty works? Is not this the Carpenter's son, and is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas; and his sisters, are they not *all* with us?"

I italize the word *all* to call attention to the fact, that James the Lord's brother, was, with the rest of Mary's children, (and herself) at this time, still living among the people of "His own country"; while he had already attracted a multitude of disciples, and from this multitude selected his twelve apostles, including the two Jameses.

Again: Mark 3: 14 says, He ordained twelve, that they should be with him" &c. Among this list also, are the names of "James the son of Zededee" and "James the son

of Alpheus." And after this, in the same chapter, (verse 21) his friends are represented as going "out to lay hold on him for they said He is beside himself." These "friends" are defined further along (verse 31) to be "his brethren and mother". They evidently desired to get hold of him to take him home and take care of him, supposing him to be "beside himself." At this time, it seems that his own family did not believe in the divine character of his mission.

After this, Mark 6 : 1—2, we read of his coming into his own country—astonishing the people, and elicting the inquiry, substantially, as already quoted from Matthew, to prove that the Lord had brothers and sisters. It is here cited not only as corroborative of that, but to show that James, the Lord's brother was, at that time, not an apostle—not even a follower of Jesus, but believed him demented.

Luke says nothing, as I recollect, that would either strengthen or refute the argument. John however, observes the same order—recognizing the 12 apostles as chosen, and afterwards stating, that "*neither did his bretheren believe in him.*" See John 6 : 70, 7 : 3—5.

2nd. The second question that arises on the settlement of the original one, is ; If Mary had children of her own—four sons, and at last, two daughters—why should our Lord have committed her to John, as it seems he did, at his crucifixion? And why did she go to John's house to live, from that day forth ? Suppose we frankly admit that the scriptures give us no valid reason—save that the Lord so willed it—for this disposition of his mother by the suffering Lord, why should this question stand in the way of the present conclusion, any more than of the old tradition, that Mary Cleophas was her sister, and her children—called the Lord's brethren—Mary's nephews ? I say where is the difference—if we must have a reason (other than the Lord's will) in the one case, why not in the other ?

The fact is, it is more difficult to account for this disposition of his mother by the dying Saviour on the supposition that John was no akin to her and that the family of Cleophas were her own sister's children, than under the present solution, which

makes John to sustain that relation precisely—his mother, Salome, being the sister of Mary instead of Mary Cleophas. It is therefore, much easier to account for on this supposition than on the other for it gives her in charge to her next nearest kinsman outside of her own family: And it is well ascertained that the family of Jesus was extremely poor. His mother a widow (as we suppose) with her [six, or more,] younger children than Jesus to scratch for ; and Jesus, her eldest and main dependence, away preaching the most of his time; it requires no stretch of the imagination to suppose them *very* poor. While the children, of whom James was the eldest, may have been capable of taking care of themselves, it is not at all probable that they were in a situation to furnish as comfortable a home for their mother, as their cousin John.

Another reason might have operated with the Lord in selecting a guardian for his mother: The avowed *unbelief* of his brethren, (which, after his crucifixion,) may have alienated them, and left him no alternative, but to commit her to his bosom friend—his beloved cousin, and most confidential disciple. It is more than probable that this is the *James* alluded to by Paul in the 1 Cor., 15th chapter, as one of the individuals to whom Christ appeared after his Passion; and it is possible, that this interview may have been, as his appearance to Saul of Tarsus, first, to remove his unbelief, and secondly, to make him a " minister and a witness "

As a third reason for the Lord's choice of John, as guardian of his mother, not entirely unsupposable, I will mention that, even supposing his own brethren both able and willing (no unbelief to render her life uncomfortable with them,) to take care of her ; their being *his* brothers would render them more an object of hatred and suspicion to the authorities, than others, and thereby render her residence with them more precarious and insecure than with John ; who, it seems, was an acquaintance of the high priest, and, by virtue of that acquaintance, obtained admission into his palace on the night of the apprehension of Jesus. This shows also, that, though a fisherman by profession, John must have belonged rather to

the aristocracy ; and is consequently supposed to have possessed the means of giving Mary a comfortable, as well as a safe and quiet home. Here, in the frequent, if not the constant society of her sister, Salome, and as much of that of her own children, and the disciples of Jesus, as it might be safe, or even desireable to enjoy, she doubtless spent the evening of her life as comfortably as could have been expected,

3rd. A third question, called up by the foregoing, is, there then, two families—those of Joseph, and Cleophas or Alpheus —with names corresponding to the number of four brothers in each ? Such is the opinion of the author of the tract alluded to in No. 1. He defines the relationship of the two families to have been that of cousins through the male line—Joseph and Cleophas being brothers. For this he quotes Eusebius, who says, " Hegesippus relates that Cleophas was the brother of Joseph". That Mary Cleophas had two sons, James and Joses—whose names correspond with the names of two of the Lord's brother's, is clear ; and it is generally understood that " Lebbeus, surnamed Thaddeus"—*alias* the opostle Jude, or Judas—was also a son of Cleophas and brother of James. Eusebius, as quoted by Mr. Fitch, says, " Simon the son of Cleophas, as they say, was (*anepsios*) cousin to our Savior; for Hegesippus relates that Cleophas was brother to Joseph."

This makes out the four names, corresponding to the four names of our Lord's own brothers. For this disposition to perpetuate names in family connection, we are not required to resort to an apocraphal Hebrew custom, to make it possible. This custom is universal—that of naming relatives alike—and it is not unusal in our own times, to see the same routine of names in different families from the same parent stock.

But this paper is about full, and we will take a breathing spell. Another short article, summing up the points established in these two and giving some particular reflections, may or may not be given. I make no positive promise now.

B. K. S.

EXPEDIENCY.

CHAPTER I.

Bro. D. T. Wright. I wish to record some facts in your periodical: because you *bind* some numbers of it, and therefore, these facts will be preserved for the benefit of posterity, and for future reference. First, I have lived to see our people increase in numbers for beyond what I anticipated when I first *openly* espoused our cause in 1826. And secondly, I have lived to see corruptions among them, which I never anticipated in my day. I presume that the apostle John did the same thing of the seven Asiatic congregations in the first three chapters of the Revelation. It is well known to your readers, I presume, that the protestant parties had a large chapter in their book of "views and thinks," called the chapter of essentials and nonessentials, and that our people have made war on that chapter, until they have diminished its size, if they have not destroyed it, or driven its advocates from it. But now we have a large, broad, long, comprehensive chapter, called the chapter of Expediency, which begins where the New Testament ends, and takes in all the land outside of that survey, viz: dancing, liquor drinking, parties, State conventions general conventions, missionary or moneyed societies great and small, in short, whatever land the New Testament failed to cover with its survey, we have entered, and enclosed in our chapter or survey of Expediency. Why have not the owners of the chapter of nonessentials as good a right to all they claim, as the claimants of the chapter of *expediency*? What is the difference between these two chapters, except the difference between the words nonessential and expediency? They both claim the same land. If conventions are *unscriptural*, then all their acts are unscriptural, no matter how successful they may prove to be. Success does not *atone* for *rebellion* against God's authority: *Rebellion* is as iniquity and Idolatry. 1 Samuel 15 chapr. I hope the advocates of these conventions will not forget that they are Idolaters and iniquitous persons, and not attempt to cover their acts by success.

In October 1856, one of these conventions sat in Lexington, Mo. I was appealed to, to attend, as there was likely to be mischief done. In the prosecution of my agency for the Revision, I attended. A number of congregations did not attend for fear that the evils arising from the division of that Lexington church, would be introduced into that Meeting. The minority wished to involve the whole State in that matter. I was the chairman

of the meeting and kept it out, and was severely censured for acting for the Meeting and not for either party. The brethren will recollect this. I have been asked for my reasons for opposing these conventions. I will here give them for the sake of the present and future generations. First, they are unscriptural, and therefore *antichristian:* that is enough. As the court once told the man who was summoned to tell the reason why his neighbor would not attend court when summoned to do so: he said he had one dozen reasons why he would not attend. What are they, said the court? Why sir, said he, my neighbor is dead, and therefore, he cannot attend court. The court replied that *one* was enough, he need not give the other *eleven.* Let him that says, we have, either precept or example for these conventions or societies, prove it from the New Testament! My second reason against them, if it were needed, would be, that history is against them. History is philosophy teaching by example. My third reason would be,that the experience of great, wise and good men, is against them. My fourth reason would be,that clerical councils and creeds or resolutions,are twin brothers. My fifth reason is, that the C. Baptist has three of the strongest articles against them that I ever read. I mean the seven original volumes of the C. Baptist, and not Burnett's edition. My sixth reason is,that in 1849, brother A. Campbell did not attend the convention in Cincinnati; because he was at that time opposed to them. At that time the question was not settled whether "Baltimore or Cincinnati was to be the Jerusalem of the Reformation." My seventh reason is, that clerical councils are the *slaughter pens,* where all that have opposed Antichrist, in all ages, have been *slaughtered*: such as Wickliff, Huss of Bohemia, Jerome of Prague, Luther and others: A. Campbell by the Beaver or Mahoning Baptist Association, and our brethren in Eastern Va. My eighth reason is, my own experience. We used to tell our experience when we were Baptists, and I am going to tell a part of my Baptist experience. I have not forgotten my experience yet, and I like to keep up the good old fashion of telling our experiences. In Ky. the time for the annual meeting of the advisary council of the Baptists, called the Frankfort Association, was in September. In order to make out thirty-nine charges of heresy against my uncle J. Creath, sen., and brother John Smith and myself and our friends, they had an extra or called session in July 1830, in Frankfort, gotten up by Silas M. Noel and old John Taylor, to prepare and prefer charges against my uncle and myself to the Elkhorn Association which met annually in August, We appeared in Frankfort on the fourth of July,

before that august body of clergy, which was a large meeting house full, and when our names were called in connection with the Benson church in Anderson Co. and these 39 heresies, I arose and respectfully addressed the Moderator, and asked the privilege of answering to these charges. I was called to order and clapt down, and not allowed to reply to charges involving my character and standing. My uncle arose and politely requested the privilege of refuting charges against himself, when these thirty-nine heresies were publicly read out against him, stating that he was prepared with witnesses and documents to prove that he was not guilty of the charges alledged against him. It was attempted to clap him down, but he stood in the isle till the storm of clapping subsided, he then raised his right hand and put it on his white head, and said, "Brother Moderator, I am sixty years old, I have been in the service of God and my country, forty years, and this is the first time, in my life, that I ever knew a man arraigned in a civilized country, under charges, without the privilege of answering to them, either by himself or counsel." Order, brother Moderator, Order, and such another stampede of clapping I never heard, until they silenced him and made him take his seat. "We were arraigned and condemned unheard." This is a part of my Baptist experience in July 1830: in Franfort Ky. The charges were made out against us unheard, by this Association, and sent on to the Elkhorn Association in August, by this extra council, and she was told that if she did not expel us from her body, that the "Franklin Association would drop her correspondence." The Elkhorn Association did expel us in August 1830, at Silas Meeting house, Harrison Co. Ky.; which remaining part of our experience we may tell in another number. O that I had never seen a clerical council!

Yours truly, JACOB CREATH.

THGUGHTS ON FORGIVENESS OF SINS.

The concession that we are all sinners, is universal—the necessity of forgiveness. everywhere admitted. Every form of religion includes the idea of forgiveness; and to this end, the Hindoo throws himself beneath the wheels of Juggernaught —the Moslem performs his pilgrimage to Mecca, and the Papist seeks absolution at the hands of the priest.

And what do the Christains do? Alas! that in this "land of Bibles," pardon should be in so many different ways. Now the penalty incurred by an infraction of law, can only be

averted by an appeal to the same law which is broken. If a man is sick, the skillful physician will not prescribe a moral remedy but a *Physical* one, because a physical law is violated. "Sin is a transgression of the law" of God. No *moral* change can avert the penalities of a broken law. The desperate suicide, after he has swallowed the fatal drug, may "meet with a radical *moral change*; but it will not save his life; the offense not being wholly of the same character. Sin is an offense against law, and there is no salvation from sin except by law. The condemned murderer never hopes to find pardon *in himself*, though a thorough moral change may have taken place. The *law* has condemned him, and his appeal is to the law. A moral change, or peace of mind, is not forgiveness. Forgiveness is nothing wrought *within* man, *upon* man, or *by* man; it is the gift of God, and God's gifts possess LO moral character; they are divine.

Let us notice the introduction of sin into the world. It was not merely alienation of heart, or moral depravity, as many suppose. First there was disbelief, causing alienation of the heart, but man was not then condemned to die. God had not said "in the day the heart is estranged from me," but "in the day thou *eatest* thereof, thou shalt surely die." Man was not then condemned for infraction of *positive* law. Adam's moral depravity was not the result of the act, but of disbelief, before the law was broken. Adam was not morally depraved by the act, but legally condemned. He was morally no worse after his disobedience, than when he resolved to disobey, but legally condemned So the murderer is morally no worse after he has committed the crime than when he resolved to commit it, but legally his situation is quite different.

So one who has obeyed the gospel is *morally* no better than when he resolved to obey, but *legally* he is a citizen of the kingdom of heaven, and heir of all things. For what did Jesus leave his native Heaven? Was it to give us a system of morlals? No, God had already given a system of of morals, designed to be perpetual. He came to offer himself as a legal sacrifice. Adam's transgression brought a legal sentence; Christ's death a legal pardon through faith in his blood, which attested by obedience, renders us figuratively partakers of his death, and is equivalent to some legal instrument, valid to the believer, rendering him a partaker also in his resurrection, and eternal life.—Cornelius was a moral man, just, benevolent, prayerful, yet unsaved, *lacking legal deliverance from sin*. Peter was sent to speak to Cornelius "words whereby he and all his house should be saved. The Angel declared that he would tell him what he ought to *do*

to be saved, evidently. We are not informed that Peter told him to *do* but one thing; "be baptized in the name of the Lord." Paul experienced a moral change: deep was his repentance, fervent his prayers, firm his faith; but it was not forgiveness, else he could not have been commanded to arise and be baptized, and wash away his sins. Until he was baptized, Paul was a sinner, lacking legal pardon; notwithstanding his faith, repentance, and *prayers* The law of pardon began to be proclaimed after Christ had offered himself as a legal sacrifice, for many offences against law. How strange that many pass their whole lives, alternating between hope that their sins are forgiven, and fear that they are not!

R. C. BARROW.

For the Christian Pioneer.

DO YOU READ THEM?

How many papers do you take? Are they religious or political? Why do you take so many political papers? To keep yourself posted in the political world! Should you not also keep yourself posted regarding the religious kingdom? Can you tell me, my brother,—you who are taking two, three and four political, and *one*, or perhaps *not* one religious paper, who are in the gospel field? and what they are doing? Can you answer a sectarian or a worldling when he asks you, "how Is the cause prospering?" Will you stammer and blush and say, "I'm not posted; I don't know." How many poor editors are working and toiling for the Lord and for the spread of his truth, while you are sitting idly by, without an effort —a dollar—for them and their almost starving families. Do you say you love the Lord and his cause? I do not believe it. I want testimony, for without it I can have no faith. We pay for and read seven paper a year, and feel none the poorer. We will mention them for your benefit.

1. Lard's Quarterly. This magazine is edited by bro. Moses E. Lard, and is equal to any Quarterly published in Europe or America. In the first No. "The Reformation for which we are Pleading—What is It?" and "Allen Wright" is worth three times the price of the book. In the Second, we have "My first meeting" by the editor, held near Oakland. In the third, "Spiritual Influence," and "Have we become a Sect." Send for it, $2.00 *per year* in advance. Address Moses E. Lard, Georgetown, Ky.

2. The Christain Pioneer; a sterling monthly, soun n

the faith, uncompromising in its demands for the truth, and the first monthly, as regards its merit, in the Reformation. You read in it, essays from Creath, Milligan, Smith, McGarvy, Haley and others. It is edited by D. T. Wright and John R. Howard. $1,00 in advance. Address, D. T. Wright, Chillicothe, Mo.

3. The Evangelist; conducted by A. Chatterton, Davenport, Iowa; $1,00 in advance. Every month you can read several articles from the pen of the veteran, James Challen. This is well worth the money, and no one will regret sending for it.

4. The Christain Monitor. This is a real jewel for the family. It is the only periodical in the Reformation edited by a Sister. It contains the choicests productions of Baxter, Stacy, Taylor, Agnes Leonard (Mollie Myrtal), Americus and others. $1,00. Address Mrs. M. M. Bassett, Cincinnati, Ohio.

5. The Gospel Echo; a weekly paper edited by Bro. E. L. Craig at Carrollton, Ills. at $1,50 per year. It is the cheapest weekly we have. Send for it.

6. The American Christan Review. This paper needs no recommendation from me. It is a permanent thing, having over six thousand subscribers. $2,00 per year. Address, Benjamin Franklin, Cincinnati, Ohio.

7. The Weekly Christian Record. This paper presents the handsomest appearance of any weekly we have: It devotes a column and a half or two columns to the news of the day, and therefore serves as a political as well as a good sound religious journal. I have only to say Elijah Goodwin edits it. This is sufficient recommendation. 2.00 per year. Address E. Goodwin, Indianopolis, Indiana.

These amount to $10,50, and I feel myself no poorer by taking them. DISCIPLE.

BRO. LARD'S QUARTERLY.

BRO. WRIGHT:—I notice the above. You say: "As to bro. Howard, I do not know whether he has ever seen a copy of it [bro. Lard's Quarterly,] as he has at no time mentioned it, either in his private letters, or his communications prepared for our paper." Permit me to say, that I have never seen a single copy of bro. Lard's periodical as yet; and, as my editorial connection with the *Pioneer* has now ceased entirely, it is not now my place to notice it, in your periodical. Of course I am not qualified or prepared to write a notice of it

and excusable for not doing so. I heard some time ago, that bro. Lard had commenced the publication of his Quarterly, the prospectus of which I had seen some two or three years ago; and I supposed, according to that. he was publishing it at St. Joseph, Mo; but since learned, that it was at Georgetown, Ky. I have no doubt of its ability; and that it fully justifies all the commendation you have bestowed upon it

I heard his Debate with Caples, at Brunswick, Mo. and have long regretted that it was not published, as intended at the time; and hope that it may yet be; as I have always regarded it as one of the ablest discussions ever had by any of our brethren with the Paidobaptists. The publication of it would even now succeed well; and I have no doubt that more than a sufficency of copies could be sold to justify the expense of having it published in stereotype form; as then any number of copies could be supplied. It would be calculated to do great good; and that too for ages or generations to come.

JNO. R. HOWARD.

PADUCAH, Ky. June 5, 1864.

TO THE READERS OF THE CHRISTIAN PIONEER.

When the publication of the Pioneer commenced, I was living at Lindley, Grundy Co. Mo. and it was undertaken with the understanding that I would act as editor of the paper, to which I consented at the time; and, as my articles in the first and second volumes will show, labored most earnestly and zealously for it, in every way in which I could.

But since then circumstances have changed. Upwards of two years ago, I left the State of Missouri, and came to Paducah, Ky. at which place, and in the vicinity, I have resided ever since, my name all the while appearing on the Pioneer as one of its editors, and as the principal editor. Acting as such, and living away out of the State of Mo. has frequently caused me to feel embarrassed, and prevented me from putting my place of residence, as well as the date of my articles, on them.

Under all the circumstances, I, therefore, deem it best, both for the interest of the Pioneer, for myself, and all concerned, to *withdraw my name entirely* as one of the editors, and leave the paper to the sole management of bro. Wright,

as editor; particularly as I am only *nominally*, and not really, one of the editors. In thus parting with the paper—on which my name has so long appeared as editor, and for which I have written so much and so long—and given it all the character I could—I part with it as with an old friend, and with all the regrets I should feel in parting with such a one. And in doing so, I commend the paper to the patronage of the brethren generally, and those of Missouri in particular, hoping that they will exert themselves for it, and do every thing in their power to sustain it.

In conclusion, I will add, that I hope the readers of the *Pioneer* will do all in their power to extend its circulation, and aid bro. Wright in his efforts to serve the cause of Christ. To enable him to sustain it, will require a much larger list of subscribers than he has; and I do hope that the friends of the paper and the cause of Christ, not only in Missouri, but in Iowa, Illinois, Kentucky, etc. will use every effort in their power to aid bro. Wright, by donations and procuring additional subscribers to the *Pioneer*. Upon their efforts for it, this year, will depend its succeess for the future and whether it shall live on or not, I do hope that the brethren will not let it go down; for I can assure them that they may depend upon its being well conducted, and as interesting and useful as it has been in the past.

JOHN R. HOWARD.

Paducah, Ky. May 27, 1864.

Remarks in connection with the foregoing.

As has been mentioned before, and as also now stated by bro. Howard himself, he has been only nominally the editor of the Pioneer from the commencement, save during the publication of about six numbers of the first volume. He has been properly a faithful correspondent. He has done all that he could possibly do under the circumstances to give the paper character and circulation. If he could only have remained with me at the place of publication and been sustained, the Pioneer would no doubt have been made much more interes-

esting and acceptable to our readers. But so it was, that neither of us could expect anything from the paper! Our labors were each gratuitous, and have been so all the time. He sacrificing the cost of writing paper, postage, and his time; and I sacrificing the cost of publication, for it has at no time yet paid the cost of publication. But having done all the work myself, or within my own family, I did not feel the great sacrifice I was making, like I would have done, had I hired the work done. When the dark cloud of war arose, before ever it burst, I determined with my family to give our labors to the Lord, wholly to the advancement of his cause, and we have been faithful to our purpose thus far, and I must confess, that I have not a single regret for the step I took, nor for the sacrifices we have made. True, we have lived hard, deprived often of many of the comforts and actual necessaries of life, but our labors and sacrifices, we know, have not been in vain; we shall receive our reward, which will be far more valuable to us than all the emoluments of this life. The Lord has given me friends, and in the hour of misfortune they have not been slow to show themselves, but have generously stepped forward, and with noble hearts administered to my relief, and bid me be of good cheer. Surely this is the Lord's doings, and most devoutly and sincerely am I thankful for it.

I have great encouragement to persevere, assured that the Lord is not unmindful of my toils and sacrifices. And then I have from the commencement of our publication, constantly received the most flattering assurances of its acceptance among the brethren and the people generally as far as it has obtained a circulation; and its circulation has been gradually increasing all the time, being larger now than it has been at any previous time. But still, it is not yet sufficient to pay the cost of publication if I had to hire the work done, owing to the high price of everything connected with the printing business, and the very low price at which I am publishing it. I shall have to raise on the price of the next volume if the advance in the price of materials continues as it has been doing for some time past.

Bro. Howard's withdrawal as editor will not effect, as I humbly trust, the interest of the paper, as he will still write for it; and as will be seen in his address to our readers, his anxiety for its success is not in the least abated,

I now appeal to the brethren of Missouri, for greater assistance than I have yet received from them. I have been a citizen of your State, brethren, for upwards of eighteen years. I have been a minister of the gospel for twenty-three years. My feeble abilities and humble circumstances in life have confined me pretty much to one place, and that too in a section where the brethren were poor like myself, and I have scarcely ever received any pecuniary compensation for my labors in the Gospel. I am used to laboring for nothing, hence, I have an advantage, perhaps, over some others, in this reepect. As to the estimate in which I am held by those who know me best, those with whom I have lived during the eighteen years of my sojourn in the State, I refer to the liberal donations made to sustain me in the work.

As to the course the *Pioneer* will now pursue, I can only refer to the preceding volumes as an indication of that course. It is now in the seventh number of the 4th volume, and I ask you to judge the future by the past. If it has been successfully steered through the terrible breakers over which we have been passing for upwards of three years, may I not now indulge the fond hope, that by the grace of God and the kind assistance of brethren faithful and true, I shall be enabled to pursue as prudent a course in the future as I have in the past. Political issues, and all kindred subjects will be most scrupulously kept out of it; and all questions that tend to engender strife and ill-will among brethren, with no possible good to come out of their discussion, will also be excluded from its pages. But this is not intended to prohibit a a free and full discussion of all scriptural subjects or measures touching the advancement of the cause, and our own practice as a christians.

In conclusion, allow me to ask each friend of the Pioneer to make another effort to increase its circulation. I have

the back numbers of the present volume yet on hand, sufficient to supply some two hundred or upwards of new snbscribers, I should like to have the subscribers. These numbers will be a dead loss to me unless I can get them off. Will the brethren please to make another effort to help me send them out? I want all new subscribers to begin with the Jan. no. It may look to them a little hard to have to commence back with January, but at the high prices of every thing, the volume will be richly worth a dollar when it is completed. The matter is all valuable and interesting that we publish. If I can obtain additional subscribers sufficient to exhaust the edition of the present volume, the paper will, I think, then sustain itself. Let each one do what he can.

D. T. W

NOTICE

To the preaching brethren of the State of Mo., will you please forward to me at your earliest opportunity, your names and Post office address, together with the names of the congregations in your respective portions of the state; also the address of each congregations. Direct to Trenton. Grundy County, Mo. and oblige yours in the one hope.

BENJAMIN LOCKHEART.
Cor. Sec'y. Mo. Chris. M. S.

REPORT

OF THE CORRESPONDING SECRETARY OF THE CHRISTAIN MISSIONARY SOCIETY OF THE STATE OF MISSOURI.

TRENTON, Mo., June 24, 1864.

D. T. WRIGHT: Enclosed I send you a brief Report of my labors and the success attending the same in the Missionary work.

May 26, 1864, at Bethany, Harrison county, seven days. Seventeen addition; $863,00 subscribed, $175,00 of which was paid, and also a contribution of $10,20. Total amount $873,20.

June 2, 1864, at Huntsville, Randolph county, eight days. Three additions; $151,00 subscribed, $47,00 of which was paid. Total $151,00.

June 8, 1864, at Antioch Church in Randolph county, one day; $25,00 subscribed.

June 11, 1864, at Fayatte, Howard county, five days. $10,00 subscribed. $22,00 contribution. Also, $356 subscribed by the Glasgow congregation. Total from both congregations, $388,00.

June 16, 1864, at Pleasant Grove, Livingston county, nine days. Twelve additions; $138,00 subscribed, $22,00 of which was paid, and also, a contribution of $10,00.

RECAPITULATION: Total amount subscribed, $1543,00; $244,00 of which have been paid, and also $42,20 contributions; making a total of $287,20 received,

BENJAMIN LOCKHEART.
Cor. Sec. Mo. Chris. M. S.

THE TERRITORIAL MEETING OF NEBRASKA

Convened in Rock-Bluffs, Cass Co., May 28th, 1864, and was organized at 3 P. M., by calling W. A. Denton to the chair.

On motion, Brethren T. J. Todd, E. Woodrum and J. L. Philips were appointed a committee on preaching during the Meeting.

On motion, Brethren W. A. Denton. E. Woodrum and H. C. Pardee were appointed a Committee on Ways and Means, to present business for action, and report at this meeting.

On motion, the Meeting adjourned to 9 o'clock A. M., 30th.

Nine o,clock, A. M., 30th, met pursuant to adjournment. The Meeting being called to order, the Committee on Ways and Means made their report which was received, and in accordance with which the following resolutions were offered and adopted:

Resolved, That there be a Board of three persons appointed, to be known as the Christian Missionary Board of Nebraska, to consist of a President, Corresponding Secretary and Treasurer, whose duty it shall be to receive and apply to the work of evangelizing in the Territory all funds available to that purpose.

On motion, T. J. Todd was appointed President, D. R. Dungan, Secretary, and W. L. Hobbs, Treasurer.

Resolved, That two brethren be appointed to canvass the Territory, to solicit and collect funds to be expended in preaching the gospel in the Territory, who shall be paid for their time and labor out of the funds collected, the amount to be agreed upon by the Board.

On motion, W. A. Denton and D. R. Dungan were appointed the aforesaid fiscal agents.

Resolved, That the proceedings of this Meeting be published in the Christian Review, Christian Evangelist and Christian Pioneer.

On motion, the Meeting adjourned to meet in Plattsmouth, 2 P.M., Thursday before the second Lord's day in September next.

D. R. DUNGAN.
Cor. Secretary.

AN OLD CHARGE.

DEAR BRO. WRIGHT:—As a practical endorsement of a resolution passed by our State convention, I send three subscriptions, procured in Kansas, where I preached last Lord's day. After preaching, I was informed by a person present, that "the Reformers where he came from," (I did not ask where that was:) "preached that we were saved by baptism alone." And he then proceeded to tell of a preacher that had immersed a very wicked man, upon his "simple acknowledgement that Christ was the Son of God." I told him that this shocking affair had been published, and might be found in the eighth chapter of Acts. This reminds me of an incident related by Bro. David Palmer, of Alba, Bradford co. Pa.; who is still living. In the early days of the Reformation, it was his custom to go from house to house "preaching the things concerning the kingdom of God and the name of Jesus Christ." One evening, he visited a hitherto incorrigible sinner, and the conversation was prolonged until a late hour; but conviction came at last, and the neighbor demanded immediate baptism. They repaired to an adjacent stream, the silence of midnight was broken by the sound of prayer, and they went down into the water, and the believing penitent was buried with Christ in baptism. There were no spectators, save the sleepless throng that rejoice over every sinner that repents. Brother Palmer has often told me he never administered baptism under such solemn, and awe-inspiring circumstances.

But it has never been my fortune to meet with more zealous and devoted people than our brethren in Nothren Kansas. The cause is bound to prosper where it has such devoted and faithful friends. May the Lord encourage and bless these dear brethren and sisters, shield and protect them against all harm, and make them a blessing in all that section of Kansas. Your Brother,

R. C. BARROW.

OREGON, Mo., June 8, 1864.

DEAR BRO. WRIGHT: Enclosed find two dollars; for which you will please send the Pioneer to address given below The christian church in this place was re-organized yesterday, with 25 members of the old organization, and one addition. We stand pledged to each other, and to God, to be faithful in the discharge of our respective duties, as servants of the Prince of peace. May the Lord assist us, and give us the victory over all opposing elements.

Your brother in the Lord, R. C. BARROW.

OREGON, Mo. May 2, 1864.

To CORRESPONDENTS: We have several communications on hand that, indeed, ought to have appeared in the Pioneer before now, and still they are crowded out, some of these ought to have been published two months ago at least and they yet lie in the drawer; but they shall appear soon. I Hope that none will think hard of me for not publishing their commnnications sooner. I am doing the best I can. I have even crowded myself out this month; I intended to notice our venerable bro. Jacob Creath's articles on Conventions but I am crowded out, and shall have to defer my remarks till another number. Be patient brethren, all will come out right. D. T. W.

MESSAGE OF GOOD WILL.

PALMYRA, Mo. June 22, 1864.

BRO. D. T. WRIGHT: Permit me to introduce to the notice of our brethren, and the readers of the Christian Pioneer, the MESSAGE OF GOOD WILL, a purely religious periodical, published by brother D. Oliphant. in Picton, Canada West. I think your readers will be pleased with the ability with which it is edited, and with the tone and spirit of the work. The price is one dollar per year.

They can try it for one year and see how they like it. Let them send one dollar each to the above address and they will get it.

Yours truly, JACOB CREATH.

THE CHRISTIAN HERALD: This is a new paper just started at Wapella. Illinois by Dudley Downs and John W. Karr, the first number of which is upon our table. It is a monthtly periodical containing 32 pages of nearly the size of the Pioneer, and printed upon a good article of Book paper, with a colored printed cover, and "devoted to the advocacy of primitive Christianity, theoretical and practical; and mailed to subscribers at one dollar a year for a single copy; and eleven copies for ten dollars, invariably in advance.

We welcome the Herald to our Office, and bid these good brethren God's speed in the noble work they have undertaken.

D. T. W.

MANFORD'S MAGAZINE

We have been receiving this publication since Feb. or March, and it is from it that we are copying the discussion now being published in the Pioneer on Water Baptism, between our Bro. B. H. Smith of St Louis, and E. Manford, the Editor. The Magazine has commenced a new Volume with June, and being printed upon entirely new type, it presents a fine appearance. It consists of 24 large pages, double columns, with a colored, printed cover, neatly trimmed, and devoted to the advocacy of Universalism.

From the ability and zeal with which the Magazine is conducted it is to be lamented that it is not devoted to a better cause. It is published at one dollar a year ; remarkable cheap these times, when the price of everything is so high.

Persons living in Missouri, will address E. Manford, St. Louis. All others will address E. Manford, Chicago, Illinois

D. T. W.

HARRISON COUNTY ANNUAL MEETING.

Bro. Wright : Please say in the Pioneer, that the Aunnual Meeting for Harrison County, will be held at Eagleville, beginning at 2 o'clock P. M. on Friday before the 2nd Lord's day in October next.

J. S. ALLEN.

Bethany, Mo. June 13, 1854.

PHOTOGRAPHS.

We have received from Messrs. James Challen & Son, Philadelphia, Pa., Card Photographs of the following brethren viz : A. Campbell, Benjamin Franklin, T. M. Allen, D. P. Henderson, A. Raines D. S. Burnett, W. H. Dowling, John Smith, John Rogers, Dr. Sheppard, Isaac Erett, Prest. R. Milligan, Jno. A. Gano, W. T. Moore, M. Baxter, S. K. Hoshour, L. L. Pinkerton, Jas. Challen and wife.

These Photographs are published by James Challen & Son and kept by them for sale at 20 cents each, or $2,00 a dozen.

Address JAMES CHALLEN & SON.

Philadelphia, Pa.

Acknowledgement : We are being still placed under obligations of great thankfulness to him whose cause we are laboring to advance by continued donations from kind brethren and fr.ends viz :

James Winters of Lindley, Mo. $50 ; Miss Mattie Page, Chillichothe, Mo. $6 ; B. M. Ford of Grundy county, Mo, $2 ; J. W. Boyle of Springhill, Mo. $5 ; Thomas Hutchison, Springhill, Mo. $4 ; Col. L. J. Eastin, Chillicothe, Mo. $3,00 ; Gaines Evans, Grundy county, Mo. $2.

D. T. W.

OBITUARIES

The following obituary was intended to be published in the last number of the Pioneer, but as the name of bro, Wood, and also that of his little son, were published incorrectly, in most of the copies issued, we publish it again, as it is short, instead of making an errata. We sympathize with our beloved bro. and sister in this painful bereavment. May the Lord be gracious to them in their affliction.

We also sympathize with our very devoted and zealous bro. C. P. Evans, of the same place, Sidney, Iowa, and his Christian companion in the sad bereavements that have fallen upon them in the loss of two of their dear children, so soon, one after the other. May the Lord sustain and comfort them. D. T. W.

DIED, in Sidney, Iowa, May 7th, 1864, GEORGE GRAYSON, aged three years, son of W. H. and Hattie A. Wood.

"A new harp is strung, and a new song is given
To the breezes that float o'er the garden of Heaven."

S. F. E.

DIED, January 31st, 1864, in Sidney, Fremont Co., Iowa, HARVEY ISRAEL, eldest son of C. P. and R. W. Evans, aged 6 years, 2 months, and 25 days. While it is hard to part with our children, we sorrow not as those who have no hepe: for Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

C. P. EVANS.

SIDNEY, Iowa, May 10th, 1864.

DIED, in Sidney, Fremont Co., Iowa, June 13th, 1864, WILLIAM F. L., youngest son of Charles P. & Rachel W. Evans, aged 10 months & 25 days.

"Thus star by star declines,
Till all are passed away:
As morning high, and higher shines,
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

Yours in the one hope CHARLES P. EVANS.

Sidney, Iowa, June 14th.

CHRISTIAN PIONEER,

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

VOL. IV. CHILLICOTHE, MO., AUGUST. 1864. NO.8.

MIRACLES OF THE BIBLE.

Part III.

Having exposed the impositions of Spiritualism; and the false, impious, blasphemous character of that *trio* of pretended religious systems—Mohammedanism, Mormonism and Roman Catholicism—imposed upon the world as being from God—we will now proceed to show the *design* of the miracles of the Bible, and to demonstrate from the language of that Divine Volume, that they were to cease with the closing of the canon of inspiration; and, in doing this, we shall not go outside of the lids of the Bible.

The first case we shall cite, in demonstrating this design, is that of Moses. While attending the flocks of his father-in-law, Jethro, on the plains of Mamre, the Lord appeared unto him in a burning bush." The sight of a bush in flames, had nothing of a remarkable or extraordinary character in it; as it was all *natural* ; but when it continued to burn, perhaps for hours without being consumed, it assumed the *miracles* character; showed a suspension of the laws of nature by a Power above them; and as was intended by the Lord, it attracted the attention of Moses, who thus knew the phenomenon was from God; and began to approach it. The Lord spake to him out of the bush; and told him that the cries of his people Israel

in Egypt, on account of their oppressions, had come up into the ears of "the Lord of hosts;" and commanded Moses to go to them, and in His name, tell them that He was going to deliver them. Moses tells the Lord, that they would not believe him, and would say that the Lord had not sent him. God then commanded him to cast his shepherd's crook or rod upon the ground? when it was changed into a serpent; and Moses fled from before it. He then commanded Moses to take it by the tail; and it was suddenly transformed into a rod again. The Lord then commanded him to put his hand into his bosom; and when he drew it out, it was leprous, "as white as snow;" then to put it back within his bosom, and withdraw it; when it became whole, and as his other hand. The Lord then told Moses to go to his people with the message he had given him; and perform these two miracles before them; and if they would not believe him, to go to the river Nile, take up water out of it, and pour upon the ground, and it should "become blood in their sight." But the performance of the first two miracles convinced them that the Lord had sent Moses; they received him as the messenger of God; and rejoiced that the Lord was about to visit them, and deliver them from the grievous and cruel bondage and oppression, under which they had so long been groaning and suffering.

Now these were *miracles*—plain, undisputed miracles, then regarded and received by all as such—violations, suspensions or changes of the laws of nature; and not to be accounted for on the principles of any conceivable laws of the universe, material or immaterial. The *design* of these miracles is as plain as any thing can be: to make the Israelites credit the mission of Moses; and receive him as the messenger of God; which they never would have done on his mere assertion or affirmation. Let the Spiritualists muster up "faith" strong enough to perform such miracles as these; and we can then believe them, and receive their theory.

Passing over the series of the stupenduous miracles of the "ten plagues of Egypt," one of which was the changing of water—the water of the Nile—into blood; that of Elijah, when

he had the prophets of Baal slaughtered; and numerous oth ers; equally as palpable, recorded in the Bible; we come on down to the time of the Savior and his apostles. We shall, in a succeeding and the last part of this series, speak of the miracles performed by Him, while on earth; but will here advert to the *darkness* which prevailed at his crucifixion. That this was supernatural or preternatural and miraculous, is as palpable as that of any miracle recorded in the whole Bible. It was impossible for it to have been an eclipse of the sun as that takes place only at the *change* of the moon, and this was at the full of the moon—at a Jewish feast, the Passover which took place only at the "full" of the moon—and the obscuration of the sun began and went off on the opposite limb or side of the sun from that of an eclipse. Can the spiritualists account for this on any principles of law, natural or "spiritual," or any other of which they can conceive?

We shall now proceed to show, from the word of God itself, the *design* of miracles—the intentions for which they were given, and conclude this number or part of our series, by demonstrating from that word, that they were to cease, when they had subserved the purposes for which they were preformed, and with the apostolical age. The very *design* for which they were given, will show they were to cease. As the laws of nature—that govern the natural and material world—were instituted by the Lord, the interruption, reversion or suspension of these laws would manifest his presence, or that of a higher Power than these laws and one controling them—and also His approbation of that in reference to which they were interrupted, reversed or suspended, and show too that it could not be from man or the Devil. Miracles—real miracles—showed the fingure of God and His presence in any thing; and their performance His approbation of a doctrine, system of religion, or mission; and in no other way can we conceive of His immediate presence and interference, in any thing, aside from the usual course of nature, and his approbation of it, than by the suspension, interruption or reversion of the laws of nature. We are informed in the Bible

what the purpose or design of miracles was—that it was to *confirm* the word of God and the mission of his messengers to the human race.

We will first adduce what Mark says, at the conclusion of his testimony, quoting first the language of our Saviour, in reference to the performance of miracles, in order to show that the language of Mark here was in reference to what Jesus had said of them; as is evident from the context and connection in which it occurs. After giving the commission, Mark quotes our Savior as saying:

"And these signs [miracles] shall follow them that believe: In my name shall they cast out devils [demons]; they shall speak with new tongues [in languages they had never learned]; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi. 17, 18.)

The apostle then adds: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord *working with them,* and CONFIRMING the word with signs following. Amen." (Mark xvi. 19, 20.)

All this shows very plainly the *design* of miracles—that they were intended to *confirm* the word of God—to show His immediate presence in them, and His sanction of that for which they were performed; and that the messenger or message, in behalf of whom or which they were performed, was from God.

John, towards the conclusion of his testimony, is very pointed and explicit on this design of miracles. After narrating, in his testimony several of the most palpable and important miracles performed by the Lord Jesus Christ, in attestation of His mission as the Son of God and Redeemer and Saviour of the world, he say in reference to his miracles:

"And many other signs truly did Jesus in the presence of his disciple. which are not written in this book [of his testimony]: but these are written (recorded) that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." John xx,30,32.

They were recorded for the same purpose for which they were performed—in order to their *faith*, by confirming the word of God, and their spiritual life, through faith in Christ; as where there is no testimony there can be no faith; and where there is no faith, there can be no spiritual life.

Paul, in his first epistle to the Thessalonians, refers to this design of miracles. He says: "For our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. i. 5.) That is, we did not merely announce it to you, and call for your faith upon its bare proclamation to you; but it was confirmed by the power of the Holy Spirit, exerted in the perfomance of miracles; and thus you were assured that it was from God." And in reference to this, the apostle says, in the same epistle: "when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of GOD, which effectually worketh also in you that believe."

But Paul, in his letter to the Hebrews, is as pointed and explicit on the design of miracles as Mark or John. After affirming that God had spoken by his Son, showing the character of that Son as "the heir of all things, by whom He made the worlds, the brightness of His glory and express image of His person," and His superiority over all the heavenly messengers; he says: Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels [messengers] was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was CONFIRMED unto us by them that heard him"—how?—"God also *bear them witness*. both with signs and wonders, and with divers miracles and gifts of the Holy Ghost; according to his own will." (Heb. ii. 1—4.) This needs no comment. Nothing can be plainer, as to the *design* of miracles, or more confirmatory of our position.

Again: when our Savior opened the eyes of the man who had been born blind; so palpable was the miracle, the people exclaimed that since the world was made, never had the eyes of a person, born blind, been opened before. Here is a miracle, so palpably in oppositon to the laws of nature, that the Spiritualists are utterly unable to explain it away. or to account for it on the principle of any law, spiritual or otherwise.

We have seen the design and importance of miracles as confirming the word of God. Take them away, and the religion of the Bible—in fact the Bible itself—falls to the ground: and Spiritualists, in contending against them, or in endeavoring to explain them away, are as guilty of infidelity as the avowed infidel himself; and the system is far more insiduous, and under the guise of friends to, and advocates of, the Christian Religion, they would overthrow it, by thus undermining it. It is like taking away the props and foundation that support an edifice; which would cause it to tumble to the ground!

J. R. H.

(to be continued)

For the Christian Pioneer.

CHRISTIAN WHISKY MAKERS.

In the Review of April 19th, current volume, information is sought concerning what should be done with a brother who had commenced the manufacture and sale of whisky. Bro. Franklin gives the information sought, but gives it as an *opinion*; and freely admits that we have no "express authority" in the premises. Is this realy true? The writer of this thinks not. Suppose it is true, what follows? Clearley this; It is Bro. F's *opinion* that it is wrong to make and sell whisky: it is our whisky making brother's *opinion* that it is right. Now then, we are to receive each other without regard to differences of *opinion*, and the church dare not exclude because of difference. Why then does Bro. F. give us a series of

opinions, which result in the exclusion of the brother, when it is a fundamental principle with us that *faith*, not *opinion*, is the bond of Union? This is to my mind, a little tyrannical, and I cannot believe that Bro. F. intended it to be so. But have we "express authority" to exclude one who makes and sells whisky? I fully admit that it is not said in the N. T., that a certain brother in Rochport, Mo., shall not make whisky: neither is it said that a certain brother in Leavenworth shall not be a professional gambler; yet we exclude the gambler, and retain the whisky maker, who is worse, if any difference exist, than the gambler. But whisky making, and selling, is "regulated and licensed by law," so is gambling so are houses of ill fame, in some places, shall the christian therefore engage in them?!

How long before our brethren will learn that ours is a religion bassed on *principles*, and not *precepts* exclusively? How long before our brethren will learn that "All that is in the world, the lust of the flesh, lust of the eye and the pride of life, are not of the Father, but of the world" (Jno. 2. 16.) In view of this scripture where is the Christian that can with impunity make and sell whisky?

In the light of scripture all actions divide themselves into two, *and only two*, classes, viz; those that have for their ultimate object the gratification of the above lusts; and those that have for their object the glory of God. Now, to which class does whisky making belong? Who will undertake to show that it belongs to the latter? If any ever undertakes it, how will he do it? By showing that intemperance is "the egg from which all other sin is hatched"?!

Go with me, whisky making christian, and let us glance at your work for a few moments. See you that young man who has just started in the world? He is a noble specimen of God's workmanship: a Father's prayers, and a Mother's tears, have softend his heart, and bedewed his cheek, e're he left the paternal mansion. He enters

into business, he succeeds well; he is now in the society of the young and the gay: to be fashionable, he drinks his wine at times: gradually his appetite for it increases; his brain is fired up; his annimal nature is set all a blaze; and now from the saloon to the brothel he "wends his way." Soon he marries—for he is respected yet—a young lady of fine parentage, and all goes well for a time. At length he fails to return home at the usual hour; the young wife becomes uneasy, and when he comes the truth flashes instantly to her heart, *her husband is drunk.* Night after night he remains in the "club room," at the gambling table, or in the brothel. Business is neglected! Wife and children are negleted! Mortagages are executed and foreclosed!! The young and beautiful wife, with her sweet innocent babe, is driven from the comfortable dwelling, and compelled to take shelter in a miserable hovel. Now the "club room" friends desert him, now the gambler deserts him, for his money is gone: he can not patronize the fashionable saloon now, but he goes to the "Doggery," where "liquid damnation is sold by the gill;" his coat is pawned for whiskey, his wife's wedding ring is pawned for whisky, the last mouthfull is taken from his wife and children and pawned for whisky, and when the voice of that gentle and heart broken wife, remonstrates in behalf of the starving babe; that hand, that was pledged to protect, inflicts the cruel blow. When all the money is gone, when the wife's jewels are gone, when the wife's dress is gone, and when the last mouthful from the starving babe is gone, then whisky is refused the already infuriated man: he begs, he pleads, he entreats, for "one drink," and when his importunities become obnoxiuos, the hard hearted, cruel, merciless vender of whisky throws him out of doors. Next morning a "coroner's inquest" is held over a dead body, the jury brings in the verdict—"DIED FROM THE EFFECT OF INTOXICATION:" and the promising young man, of some years ago, is taken and laid in the drunkards grave. There, whisky making christian, is *part* of your work! How do you like it?

You may tell me "the picture is over drawn." Well I am willing to grant you, that all who drink whisky do not come to just such an end; but on the other hand, many come to a *worse* end than that. Now, if some who drink whisky do not come to just such an end as the above; I wish you distinctly to understand, that *you* deserve no credit for it! You manufacture and send into the world, *that something*, which in a given case produced the above effect: now if the same effect is not produced in every case, certainly it is not because *you* withhold the *cause*, but, because some circumstance, or combination of circumstances interpose, and thereby prevent the legitimate effect. Still *the cause* is in the world, *you* have placed it there, and *you* are responsible for its legitimate effect. But what is its legitimate effect? I will tell you: 'Tis notoriously true, that what is called "moderate drinking" creates an appetite for *immoderate drinking*, that this fires up all the animal passions, from whence come "Adultery Fornication, Uncleanliness. &c &c." Now, if you put the *cause* of "moderate drinking" into the world, and some circumstance, or circumstances interpose, and prevent its legitimate effects: *you* deserve no credit for this, because you do not control the circumstances: but *you* do control the *cause*, therefore, for its legitimate result *you* are responsible! You may tell me, that some one will make whisky, and men *will get it* whether *you* make it or not. To this I reply, 'Tis a poor flimsy excuse at best, and is just equivalant to saying, *some one* will go to hell, therefore, *I* will go too!

But to the question: has the church "express authority" to exclude a whisky maker? It is a principle of interpretation, well understood by our brethren, that what is necesarily implied in any passage, is just as binding as what is really expressed in the same passage. With this in view, let us look at the apostolic injunction; "Abstain from all appearance of evil." Now, it is not said here that making whisky has in it the appearance of evil; but *we know* that it has not only the appearance of evil, but

it is evil itself. Whisky makes adulterers,and murderers, to say nothing of the thieves, and robbers it sends into the world. The man who makes and sells whisky, is violating the above injunction, and if he persists in it, should by all means, be excluded. But again, whisky making belongs to that class of acts which are of the world, for no one will contend that it belongs to the class which has for its object the glory of God ; and if it belong not to this, it *must* belong to that ; for there is not a third class. The Savior said, " You are my friends, *if you do whatsoever I command you* " From this scripture, it is clear, we are considered the friends of God when we do his commandments, or in other words, when we do that class of acts, which have for their ultimate object the glory of God. We are *not* the friends of God, when we do that class of acts which are of the world, and have for their object, the gratification of " the lust of the flesh, the lust of the eye, and the pride of life." Now, we are prepared to hear an inspired apostle define the position of our *Rochport* whisky maker, and all other *Christian* (?) whisky makers. " Know you not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the *enemy* of God." (Jas. 4. 4.) Now, with me, this amounts to " express authority " for if a man is an *enemy to God*,then should he,in all conscience, be with the other enemies of God, *outside the church*. The whisky maker is, *prima facie*, an enemy to God and man, an enemy to the community at large ; and in no case should be tolerated in the church of Christ, unless, indeed, it can be shown that the enemies of God have a right there; and sure am I that there is not one principle in the N. T, that "squints" in that direction. Thus would I exclude the whisky maker, not on my *opinion*, but on an article of my *faith*: having for its basis every principle in the N. T., and being as firmly fixed in my heart, as the faith that Jesus is theMessiah of God. Thus would I make *faith*, not *opinion, the* bond of union still. How long before the church of Christ shall proudly take

her position, as a city set upon, a hill; when whisky makers and whisky drinkers, will no more be found within her walls; when her people shall be a peculiar people zealous of *good* works?! R. PATTERSON.

LEAVENWORTH, CO. KAN. MAY, 1864.

WHO WAS JAMES, THE LORD'S BROTHER? NO. 3

In pursuance of my conditional promise at the close of number 2, I am seated for the purpose of writing a closing article under the above caption.

We will, first, by a brief recapitulation, notice the points which we think have been established in the foregoing papers

1. In answer to our main inquiry we have ascertained, that the Lord had not only a literal br other *James*, but that he had three other literal brothers, whose names are given; also. a plurality of sisters, whose names, nor their exact number, are not given.

2. That these brothers and sisters, must needs be the "children of his mother"—not step children, as Romish tradition, would have it.

3. That this "James the Lord's brother" was not one of the 12 chosen apostles of Jesus; the twelve (including the two apostles of that name) having been chosen and their names registered as such, while yet, the Lord's brother James, remained at home, with his brothers and sisters, and mother; an unbeliever in his divine character —ever joining in the general supposition of his Galilean acquaintances, "that he was beside himself."

4. We have also ascertained, that Mary, the mother of Jesus, instead of being a perpetual virgin—heading a long list of superstitious and ignorant *Nuns*.—led the more useful and appropriate life of a wife and mother. This dispels the last *seeming* vestige of *scripture* authority or example, for those vows of chastity and immaculate purity, (so often most shame-fully broken, both by monks

and nuns,) upon which the whole monastic system is based; and leaves it dependent, entirely, as it regards authority and origin, upon the pagan order of vestal virgins which obtained in Rome before the inauguration of Christianity; and is one of the many relics of Paganism which were ingrafted upon the corrupt Christianity of Rome.

5. A fifth point, established as we think, by the preceding papers, is the fact, that SALOME, the wife of Zebedee, and mother of James and John, and *not Mary Cleophas*, was the sister of the Lord's mother, who stood by the cross of Jesus at his crucifixion. This shows that the assumed brotherhood to Jesus, of the sons of Cleophas, (or Alpheus,) is entirely without foundation—the sons of Zebedee being nearer akin than they (admitting them to have been cousins-in-law through Joseph and Alpheus being brothers,) and no intimation that *they* were ever called his brothers. This near relation between Salome and Mary and by consequence, between her sons and Jesus, may account for, and, in some degree excuse Salome's ambition to have her sons occupy the two most prominent positions in the new kingdom they supposed him about to sit up. As nearest of kin to him of any of his disciples (his own brothers not having yet declared for him) it was but reasonable for Salome to think her sons best entitled to that honor. The event showed, as our Lord told them, that they knew not what they asked; but, on the supposition, that a temporal kingdom had been in view, their request was both natural and reasonable. Its bearing upon the question, why did the Lord commit his mother to John? has already been noticed in number 2, I believe. It may be alluded to here, that John, Salome and Mary, being all present, and none other either of his disciples or family (except the two Marys—(Cleophus and Magdalene) it would scarcely be possible, or even probable, that he should have done otherwise than he did.

6. With these ascertained facts before us, let us as-

certain, if we can, the exact position occupied by this third James in the primitive church. That he occupied a prominent position among the apostles and elders at Jerusalem, is too plain from New Testament authority to be doubted, or, for a moment called in question. That he presided in the deliberations of the apostles, elders, and brethren, and then pronounced the decision, on at least, two important occasions recorded in Acts,(chapters 15 and 21,) is I believe, generally agreed to by all parties, both Romish and Protestant.

And yet he was not of the original college of apostles! What then gave him this prominence and authority in the primitive church? Universal church history, I believe, ascribes to him the title of first Bishop of the church of Jerusalem.

The circumstances, nor the time of his conversoin, are not recorded in scripture; neither of his death, and yet the religious world generally agree, that he is the James mentioned by Paul, 1 Cor. 15 : 7, as having had a special interview with the resurrected Redeemer. May it not have been by this interview that he was finally and fully convinced of the divine character of his brother, I leave this question for the reflecting to think upon, without assuming dogmatically any position in the premises. What may have been the cause of the unbelief of his own brethren during his public ministry in his life time, we may never know ; or why it was made a matter of record by the inspired historian, unless there was a special reason for it, we cannot comprehend. Nevertheless, the *facts* are patent; and we are bound to conclude that a wise, and benevolent object was accomplished by them. Whether it was to disarm jealousy among his followers, or to deprive skepticism of a potent argument, based upon the alledged collusion of Jesus, as a cunning impostor, with instruments tutored and drilled by himself for the purpose, that he gave the oversight of the Jerusalem church to James; and the planting, training, and final organizaion and "care of all the(Gentile) churches" to Paul;

—both born, as it were, out of due time and not meet to be called apostles—having formerly opposed the pretentions of Jesus of Nazareth; the one desiring to arrest him on a writ of lunacy, and the other actually persecuting even unto death, all who called upon his name! —I say, whether one, or the other, or both these objects or some thing else, entirely beyond our kin—were the *reasons*, it is the Lord's doing, and marvellous, in our eyes.

Of the death of this James, the New Testament is silent; as indeed of all its prominent characters, except Stephen, and James, the brother of John; but Clement, as quoted by Eusebius (B.11. 1 and 23), says, "He was martyred by the Jews, being thrown from a battlement of the temple; and that not killing him, he was beaten to death by a 'fuller's club."

Bacon, in his "LIVES OF THE APOSTLES, (if my memory is not at fault) gives this, as the death of James the less, son of Alpheus—and such, I believe, is the current opinion; but these opinions are all based upon the assumption that the Lord had no *brother* James, and that this is the James who is *called* the Lord's brother.

That question has, we think, been fully settled in the foregoing articles; and, as *all* parties agree that the James who was thus martyred by the Jews, was the one *called* the Lord's brother, we take it for granted that it was *not* James the less. The earliest uninspired testimony, known to me, is that of Hegesippus, said by Eusebius to have been one of the "first succession after the apostles." He says, in the fifth book of his Commentaries, that, "James the brother of our Lord, together with *the apostles*, undertook the goverment of the Church. "I emphasize *the apostles* to show that James is mentioned distinct from the apostles and not as one of them. He also further states, that this James was surnamed "the Just" by all, "even from the times of our Lord; for many were called by the name of James."

Eusebius relates, that after the death of James, and the

destruction of Jerusalem, which followed shortly afterwards, the surviving apostles, disciples and kinsmen of our Lord, had a meeting (the place not named), at which they all "with one consent, approved of Simon the son of Cleophas * * * to be worthy of the Episcapal seat there; which Simon, as they say, was cousin (not borther) to our Saviour, for Hegesippus relates that Cleophas was the brother of Joseph." Now if James the Just, and Simon were both sons of Cleophas and Mary, why should one be called *brother*, and the other only *cousin* to the Lord? And this distinction is as plain in the Greek as it is in the English. The above quotation contains both words—*anepsios* cousin, and *adelphas*, brother.

Perhaps it may not be out of place in this connection to refer to a scrap of history furnished by Eusebius, that in the days of Domitian Cesar, a couple of grand sons of "Judas the brother of our Savior," were actually arrested and brought before the emperor, as dangerous rivals, being heirs at law of Jesus who was called "king of the Jews." Now if they had only been descendants of a *cousin* of Jesus, as the sons of Cleophas were, there could have been no fears of their ever claiming the throne of Judah as heirs of Jesus of Nazareth. But as descendants of the Lord's own brother, there was nothing strange or uncommon in the restless jealousy of the tyrant Domitian taking the alarm at hearing that there were still living legal heirs of a person who had been executed as a pretender to the throne of Judea.

A few words now, as to the Practical effect of the establishment of the foregoing facts and conclusion and I will dismiss the subject—at least for the present.

As Bishop McIlvane says, in his endorsement of Mr. Fitch's tract, "It upsets the whole Mariolitry of Rome, and all her pretentions to supremacy through Peter." This is undoubtedly true, but unfortunately for Protestant Episcopacy, it equally "upsets" all *her* claims to Apostolic succession. It shows that such a thing as Dio-

cesan Episcopacy, based upon Apostolic Succession is without the shadow of foundation from apostolic example, either at Rome or Jerusalem; and confirms an idea I have long entertained; that the bishop's office was never held by any inspired, or supernaturally endowed teacher but was inaugurated by the apostles, towards the close of their ministry, for the permanent oversight and goverment of the churches, after the withdrawal of Spiritual gifts. The qualifications for the office, as described by Paul in his letters to Timothy and Titus, involve no supernatural endowment, but rather maturity and proficiency as a student in the school of Christ—the Church.

James the Lord's brother, was evidently not one of the inspired apostles—that he possessed *any* supernatural gift whatever, is not stated—and if he was formally installed bishop of the cengregation at Jerusalem. it forms no exception to my position above stated, and neither example nor authority for Diocesan Episcopacy.

But my limits are exhausted,an I take my leave for the present. B. K. S.

Near INDIANOPOLIS, Indiana, May 5, 1864.

For the Christian Pioneer.

PREACH THE WORD.

While glancing over the Review of March 22, current series, my eye fell upon an exposition, of a "mourning bench trick," from the pen of our highly esteemed Bro. McGarvey. The reading of it suggested the following thoughts to my mind.

What are church members worth," that are made in that way? The answer leaped involuntarily from my heart, and was this, *absolutely nothing*. If it was criminal in "Trimmer" to act as set forth by Bro. McGarvey: is it not equally criminal in any of *us* to do it? Every one answers *yes*: but, do any of *us* practice it? With shame, for those who practice it, I am compelled to answer in the affirmative. Well then, who is it? That, I shall not tell you, gentle reader, but they who

do practice it, will know when they see this that it means them. The writer of this is conversant with a case similar to the one to which Bro. McGarvey calls attention. An Evangelist was holding a meeting "out on the prairie," in the intervals between meetings his time was spent in private labors; (a most praiseworthy practice when kept within proper limits) on more than one occassion he approached a young lady, whom we shall call Mary, and told her that if she would join, another certain young lady would join also: again, he would go to this young lady and tell her, that if she would join, Mary would. Neither one joined, however, and when the meeting closed the young ladies, being together, related the circumstance which caused mutnal astonishment. The writer has this from the lips of the young ladies themselves; they are both members of the church now.

There are but few young boys and girls who are proof against the direct personal appeal of the preacher. The impression has gone out that the preacher is something more than flesh and blood: and when he takes a boy or girl off by him, or herself, and asks, "can you, in the presence of God, lay your hand upon your heart and say I am not good enough to become a christain"? the boy or girl is dumb; taking advantage of this the preacher continues, "Now will you not come forward at the next meeting"? Some answer must be given, they can not say *no* to the preacher; the fatal *yes* drops from their lips, and at the next meeting they come forward. Day after day the meeting goes on; day after day the same promises are exacted and complied with; finally, the meeting closes; reports of large accessions goes to the printer; the meeting is pronounced a fine thing,—a complete success—and the preacher goes to other fields to re-enact the same scenes.

Six months have elapsed since the meeting closed. Go with me, gentle reader, and let us visit that church. We find several of the new converts have been dancing; several already excluded, and others being labored with in order to determine what shall be done with them. We find in the church a mere mass of flesh and blood; the heart has never been sof-

tened up by the melting influences of the dying love of Jesus: the judgment has never been convinced that the church of Christ is just the place—the only safe place—for them. They came in without a tear, they go out without a sigh. We conclude that this is but the legitimate result of their *apparent* conversion. They came in to accommodate the preacher, now he is gone and they consider themselves no longer under obligations because of their promise. Save the church, dear Savior, from the influence or such "conscripts."

Far be it from me to object to any scriptural effort that is being made to christianize the world, whether it be made in public or in private. But I do most solemnly protest against any and all efforts, the legitimate result of which is to carnalize the church. The petty ambition which has for its object reports of large accessions, is most unpraiseworthy and unholy, and should be discountenanced by every good man who has the welfare and purity of the church at heart. The following are some of the reasons why I object to the above course.

1 The majority of those who come in, as above, are a curse to the church. Their head is not convinced, their heart is not changed, the spirituality of the religion of Jesus they know nothing of, and hence nothing but the "works of the flesh" are manifested in their lives; and thus do they bring disgrace upn the church.

2 It is dealing unjustly with the parties themselves, and this to their injury; for, when they are once in the church, and then excluded, they are, in nine cases out of every ten, placed beyond the reach of the gospel; their plea is, "I was in the church once: I obeyed the Savior, and I did not experience any of that joy that you preachers say is the result of obedience: your faith, repentance, and baptism, is all a fudge."

But I shall be told that no matter who preaches, nor how sound the doctrine, still some will apostatize. This is readily granted; but what does it prove, that I shall not guard against this sin in my preaching? Surely not, but if it proves any thing, it is this, *that I must guard the more carefully against it.*

It makes my heart sick to hear, as I do, of young boys and girls going into the church : remaining a few weeks, and then being excluded; and thus having their hearts steeled against the melting influences of the gospel of Jesus ; and I beseech and entreat those who are my fellow-laborers in the Master's vineyard, to guard against it in every possible way that is sanctioned by the word of God. Patiently have I watched the workings of the above course; and as it begins to develop itself, parctically, in the exclusion of some from the church ; and the ungodly walk and conversation of others in the church ; I feel constrained to raise a warning voice against it.

It makes my heart rejoice to hear of sinners turning to God ; and if I shall, every week, see accounts of large accessions to church, in our young and flourishing State, no matter who is the instrument in the hand of God that accomplished it ; I give them my hand, and from the very depths of my heart I say : "*God speed you my brother.*" But, brethren, I want to know that the work is done by preaching the gospel, which is the power of God for salvation. Here I close by repeating my caption, with emphasis: PREACH THE WORD.

R. PATTERSON.

P. S. I have just returned from a village, where one year ago they had a little church of about twenty members : last August the Evangelist alluded to above went there, and held a meeting, 25 or 30 were added, and so corrupt did they make the church that its own weight broke it down : He would go to "Kate" and say " now Kate, you'l join if Fannie does, Won't you ?" Then he would go to "Fannie" and say "now Fannie, you'l join if Kate will, won't you ? " By this and kindred means, he succeeded in getting several young men and women into the church : those who were good, moral people before they joined, continued so: those who were wild, giddy, and profane before they joined, continued so after they joined. This is the universal testimony of the church and world in said village. The sects are jubilant over the downfall of the church : it is a hiss and a by word in the mouths of all. Never was I so embarassed in my life as I was there. When the sects assail us, I can defend our teaching ; but when

they point to the above named wreck, as they do, and say "there is the effects of opening the doors of the church so wide, this is Campbellism for you:" I have not one word to say; I can not defend any such course as that, and I never will. Campbellism it may be, but Jesusism it is not. R.P.

CHRISTIAN UNION—A DIALOGUE.

An evening Conversation on Christian Union, between a Methodist, Presbyterian, Quaker, Baptist and Titus.

M. Friends, I have a few things on my mind I wish to state, and that is this. Friend T's arguments, and reasons, in all our previous conferences, appear to me to savor of Campbellism, and I never can argree to this water salvation.

T. Brother M. You must be laboring under a false impression; I have been particular, in all I have said, to follow the teaching of inspired men. They are my only guide in religion, and as to a water salvation, I neither believe in a water nor a bench salvation, nor any other that has been instituted since the days of the apostles. All other systems are too young for me.

M. Well, I believe in a man's having Holy Ghost religion, I don't care where he gets it. He can get it as well at the mourner's bench as any where. That is where I found the Lord precious to my soul, thank God.

T. If the Lord ordained the bench, as a means of blessing man, then all right. Where in the teaching of inspired men will we find it, brother M,

M. I did not say the apostles appointed the mourner's bench. But the Lord has blessed it, and our branch of the church practices in that way, and none have been more signally blessed of the Lord.

T. Then suppose a man practices just what the apostles authorized, may he not be blessed and received of the Lord? And as to a man's having holy spirit religion, that is all right. Then, if a man follow the direction of the spirit given through the apostles, will he not have holy spirit religion?

M. Well—Yes—

Q. Friend M. This is the first time I ever heard that the Lord blessed a bench.

M. I did not mean the bench abstractly.

T. There is one other point I wish to advert to, and then I shall be ready to consider the proper, and only *basis* of christian Union, and that is, this idea of a branch church of Christ, alluded to by brother M.

B. I am glad you mentioned that, brother T. For I think Christ never had but one church, and it had no branch churches.

T. This idea prevails to a considerable extent, in the sectarian world. That all are branch churches of Jesus Christ, a greater inconsisistency does not prevail in the so-called christian world. The bible is as silent as death on that subject. The only good reason that can be given for it is, that the different religious denominations, in their organizations and practice, differ with each other and from the primitive church of Jesus Christ so widely. That they know they cannot claim to be *The* church of Christ, They have therefore fixed it up in the mind that they are at least, branch churches of Christ.

M. Do you intend to unchristianize all the othordox denominations?

T. No, I only intend to show the great delusion into which they have been engulfed, and try if possible to extricate them by holding up the teaching of Christ and his inspired apostles, and thus raise a warning voice, in the language of the apostle John, in his apocalypse. "Come out of Babylon my people that you be not partakers of her sins, and that ye receive not of her plagues." But to the point, John 15: 5 Christ said to his disciples, "I am the vine, ye are the branches," as individuals they were branches. But no one will suppose that our Lord meant that they were branch churches. For Christ himself is not the church, but the head of the church, and Paul "said there is one body." and "Christ is the head of the body, the church," &c. Col 1: 18. Paul never wrote a letter to a branch church. But always wrote to *The*

church of God. It is to that church we invite your attention founded upon apostles and prophets, Jesus Christ being the chief corner stone, and the creed of that church is the one we present as the basis of Union.

M. What is that creed?

T. It is the Bible, the whole bible, and none other but the bible. The only platform upon which the people of God can, or ever will be united. It is upon that platform alone, that a man can be the Lord's freeman. For no man that does not stand on that platform alone, can preach the gospel as did the inspired apostles; he is too much entrammeled, by the creed he has subscribed to.

M. Our Book of Discipline does not prevent us from preaching the gospel.

T. I reaffirm that you, brother M., dare not teach and direct people as did the apostles; you may do as your brethren often do, preach at what the apostles preached, but not in full as they did, as for instance, when the commission, by Mark 16—16 is refered to, you only say, he that believeth &c., shall be saved, you cannot go, and urge the people to do what inspired men required of them, without being called to account, you would soon incur the displeasure of your conference, and be hurled from your present position.

M. I think you are mistaken, our people believe the Bible and hold it right to obey it.

T. Then all I ask of you now, is to try it, and my word for it, you will not have gone around the circuit before you will be charged with heresy. Their human creeds are hard task masters, will you try it? brother M?

M. I will, the grace of God being my support.

T. As Dr. Adam Clark said, the people have greatly erred, in their adoption, for said he, "The people greatly err, they first form the creed, and then come to the apostles, writings to get evidence, to sustain it."

P. There is more truth than poetry in that declaration, of Dr. Adam Clark, for I find many things in our own confession of faith that I never could reconcile with the teaching of the Bible.

T. Human creeds never had, a tendency to unite the children of the Lord, they always have been a source of discord, and disunion. I never could reconcile it to my conscience to be governed, and guided by human laws in religion. The law that governs me in that matter must be divine and unerring. I have often thought that the man who advocates and enforces a human creed, lacks confidence in the Lord Jesus Christ.

P. I admit the inability of creeds to unite the Lord's people. I have been convinced of that for some time, and I only presented in our first conference, our confession of faith as the basis of Union, in order to see what arguments could be produced on the subject of creeds.

T. I find it but little trouble to induce people who truly love the Lord and properly reverence his word, to unite with the disciples of Jesus, upon the Bible as their only creed-book. But men who are trying to build up parties, and have so little regard for the Teaching of Jesus Christ, and his apostles as to thank God that there are divisions, I have no hope for, I therefore call upon you, brethren, to consider this matter well in the light of that prayer of our Lord's, found John 17th. He prayed that his disciples might all be one, even as he and his father were one, that the world might believe on him What an over whelming argugument in favor of christianity, to present to the infidel world, would the union of all the people of God, be; all the disunion, and animosity, and division, that exist among those who claim to be the children of our blessed Lord, will avail us nothing in the next world; I therefore invoke you, my brethren, to think of the blessings, and of the good that would accrue to the cause of Christ, were we all one as the Lord intended, all co-operating, and presenting in one solid phalanx, an undivided front to the enemy of human redemption, working in that grandest scheme of man's salvation, with the banner of the cross unfurled. The glorious gospel of the son of the everlasting God, would truly run and be glorified. The ineffable joy and consolation that fills the heart of him who is striving to accomplish that for which the ever blessed

Lord prayed, when he uttered that they may be one, will be our reward. Then let us each hold up to our people the importance of the union of the children of the Lord, for good to our race. The demoralization and iniquity that abounds in the land, demands it of us all. Thousands are blindly rushing through this, into the eternal world, unprepared. The Lord intended his church to be the light of the world, and the instrument in his hand in converting the world, and to accomplish this grand end, they must be one, for this the apostles labored. [Adjourned.] A.

"HERE WE HAVE NO CONTINUING CITY."

How true! We toil and labor to have, and yet we have not. Such is the changing and ever varying condition of our sinful world, that we are not permitted to enjoy our hard earned gains. Many are the means by which we are prevented from this enjoyment. A change in our nature, a change in the market, a financial crisis, or a wreck and revolution in society, may blast our prospects, and detsroy all our joys in things earthly, so that we may say truly, "we have no continuing city here."

Here there is nothing permanent and lasting; all is evanescent and changing. What we have to-day, we may not have to-morrow; that for which we have toiled and sweated through many long days, and in the possession of which we fancied enjoyment and happiness, will soon be in the possession of others, and we shall have no part nor lot in it forever afterwards. And it is all right. This sinful world is not our home, and why should our hearts be fixed upon its perishing objects, its delusive joys and blighted hopes? Though poor and houseless here, yet we are rich; though counted as the offscouring and refuse of this life, yet we shall be the glory and honor of the next; though humbled here, we shall be exalted there though despised here, we shall be honored there; though cast down here, we shall be lifted up there. Our treasures our honors, and our joys are there. All things indeed are ours, and we are Christ's and Christ

is God's. And if God be for us, who can be against us? Why then fret and repine over the loss of earthly toys, all of which, but deceive our hearts for a while, and then elude our grasp and pass beyond our reach forever! Having food and raiment, let us therewith be content, for godliness with contentment is great gain. The Lord has said that he will never leave thee nor for sake thee, and no good thing will he withhold from them that walk uprightly. He will be a sun and a shield to all who put their trust in him. He is our high tower, our strength and portion, our Lord and Redeemer, and what need we care, if we have no continuing city here?

We have a building of God, not made with hands, eternal in the heavens. We have a city with sure foundations, where there is no need of the light of the sun, the moon or the stars, for the glory of the Lord is the light thereof. There we shall dwell, and nothing shall enter therein to harm or make us afraid; cares and anxieties will there be at an end, our toils will cease and our reward will be sweet; sorrow and crying shall flee away, for the Lord will wipe all tears from our eyes, and joy and gladness will fill our hearts. We then shall forget the former days, even the days of our bondage, sufferings and trials in this life. Happy are they who put their trust in God, and devote themselves together will all their earthly goods, to the advancement of his cause.

D. T. W.

For the Christian Pioneer

THE FIRST AND SECOND LIFE

It would be very strange indeed, if God would fix the penalty of transgressing his law with one death, and after man had transgressed, punish him with three deaths; first with what some call spiritual death, second with temporal death, and third, eternal death. It would not only look strange, but would be very unjust; therefore, I do not believe it to be true, for whatever God does is just and true,

The penalty for transgressing God's first law to man, was death: *One death* only, and nothing was said of a plurality of

deaths or a partial or spiritual death: but it said that man shall *surely die*; thefore I concluded, that the penalty included all that composed man; nothing more, nothing less; all that composed or constituted the first life. Now what is that which constituted the first life: here it is, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man become a living soul" Here we have what constituted the first life: It was a soul and body: that then is emphatically what the sentence of death was passed upon; and if that sentence of death as given by Moses is correct, which no one douhts, the correct reading of the law must be thus: In the day thou eatest thereof, *dying* thou shalt surely die. Then the law and the sentence will agree precisely, for they must of necessity agree or God would be unjust,and man dying surely dies, soul & body. It takes the soul and body to constitute the first life and of necessity takes both to constitute the first death. This sentence God has never reversed and man dies soul and body on account of Adam's transgression. (I use the word soul to mean simply the life of the body and nothing else, and shall in this article so continue to use it). The idea that man had a spiritual life before his fall, is not found in the bible; therefore I do not belive he had any such life.

But that God through his Son, gave to man a second life, which is a spiritual life, and is not liable to the first death, but is liable to a second death, which is eternal: this life the whole world inherits of God through his Son; and holds it on conditions. 1 Cor. xv. 45. 46, And so it is written, the first man Adam was made a living soul; the last Adam was made a *quickening spirit*. Howbeit that was not FIRST which is *spiritual*, but that which is *natural* and AFTERWARDS, that which is *spiritual*. In this text we have the positive proof from the Apostle Paul of the proposition that man had no spiritual life until God through his Son gave it to him, and that was after the fall. While in the garden of Eden, he could eat of the tree of life and live forever with his first

life, but when he was turned away from that tree, then there became a necessity for a spiritual life. Christ came to give that life; and he gave it to the whole world. He says: I am the way, the truth, and the life. John says. He is the true light, (or life) that lighteth (or gives life) to every one that cometh into the world, Paul, says Rom. v. 18. Therefore as by the offence of *one*; judgment came upon *all men* to condemnation: even so by the righteousness of one, *the free gift* (of this spiritual life)came upon *all men* to justification of life. (Spiritual.)

I have only to deny that man had this spiritual life before the fall; for this negative stands true until the affirmative is proven. We have therefore, two federal or represenative heads or fathers. The first Adam, who is the father of the first life (the soul and body); Carist, the last or second Adam, who is the father ot the second life, which is spiritual.

The next question is, do all men keep it after they get it? I answer emphatically no, they do not. John says All that that are in their graves shall hear his voice and come forth, they that have *done good*, to the resurrection of life; and they that have *done evil* to the resurrection of damnation, (or death.) So that the saving or loosing of this life, depends upon what man does in this life, good or evil. If his works are *evil* then he brings upon himself the second death if *good*, everlasting life.

So I find that the first life, and first death, are one of God's unalterable decrees, and man inherits them, from the first Adam and, therefore, all he inherits from him is corrupt and must of necessity go to the grave.

The second life, which is spiritual, man inherits of the second Adam, Christ, and this life, like its father, is pure: and another one of God's decrees is, that man saves it, or looses it, by his deeds done in the body; or in other words by what he does, *good or evil*: and man learns what is good, and what is evil, by the word of God, in all ages, Patriarchal, Jewish and Christian, therefore the Saviour could with propriety upbraid Nichodemus for not understanding the new birth, or principle upon which God proposed to save man

from the second death, when he said to him, thus. The spirit speaks to whom he will; and you can hear him speak (but as he has no materiality,) you can not tell from whence he comes or whither he goes: so is every one that is born of the Spirit. Nichodemus asks: How can these things be!

The Savior upbraids him, and says. Are you a master (or a teacher) in Israel and know not these things? Are you not aware, (for you have the law & the prophets,) that God speaks by his spirit to whom he willed; by Moses and the prophets, and told the Jews what they must do to save their life, and what would cause them to lose it, for they would lose their life annually, if they did not annually restore it through the high Priest. I affirm that God, in all ages taught man by his word what he shall do to save his second life; and what deeds will condemn him to the second death. Paul says: "I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not *covet.*" In the case of the rich man and Lazarus, The rich man while in hell, says to Abraham, send Lazarus from the dead to my father's house; for I have five brethren: that he may testify unto them lest they also come into this place of torment, Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, nay, father Abraham; but if one went unto them from the dead they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be *persuaded though one rose from the dead,* In this case Abraham would have the rich man's five brethren to hear the word of God as given by Moses and the prophets, to convert them and save them from the second death, therefore the Jew must hold to the shadow or type, which is the law in the Jewish dispensation, and he was sure of the substance or anti-type, which is spiritual life: therefore the rewards and punishments in that dispensation were not confined to temporal things. But if God rewarded them with temporal blessings until their temporal or first death, which was the shadow, they received the substance which is eternal life.

If God punished them with the first death for their sins, which was the shadow; they received the substance which is eternal death. The proof: Paul says, Our fathers were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat: and did all drink the same Spiritual drink; for they drank of that Spiritual rock that followed them, and that Rock was Christ (*who is the life*). In the patriarchal age, Christ by his Spirit went and preached through Noah, a preacher of righteousness, the word of God to the people, they all refused to hear it but Noah's family, and were drowned by the flood for their sins; and their reward, eternal death.

In prooof of the main proposition, I will here introduce the parable of the Prodigal son. A man had to sons, the younger said to his father, give me my inheritance, and he gave it to him, and he spent it in riotous living. Then he gave him an inheritance again, or reinstated him in a living. Now the the applicatition. The infant inherits spiritual life of his heavenly Father, he spends or looses it in sinful living. Then he returns to his heavenly Father, and he gives him an inheritance again,or reinstates him in a spiritual life or living. The reinstating, or giving again the inheritance, is called in the christain dispensati n the new birth, because they have to be reinstated through the word of God, as a means of begetting, and come out of the watery grave, as they come out of the mother; at which time they are said to be born again, of both spirit and water, which constitutes one birth; of him the spirit that begat through the word, and of that which conceived which is the water. Therefore, as a man is born of father and mother into the natural kingdom, so he is born into the spiritual kingdom, of spirit and water, without which he cannot enter into the kingdom of heaven. This change is called regeneration and religion. If these are propper terms to indicate this change, then man must have been generated spiritually, or he could not be regenerated, and he must have been once bound to God spiritually, or he could not be rebound spiritually. There is something new to me in the foregoing, which I have had under considera-

tion now for about one year, and can not pick any flaw in it; neither can I find a brother in Israel who can. If any teacher in Isreal who need not be upbraided as Nicodemus was for his ignorance of the word of God, will correct the errors in this if any, I will feel under lasting obligations to him. JOHN B. VIVION.

REMARKS: I publish the forgoing without comment at the present, and shall wait for some bro. to correct the errors for bro. Vivion. D. T. W.

QUERIES AND ANSWERS.

BRO. D. T. WRIGHT: We have some Ex-Catholic brethren (Noble souls) who love the Pioneer, and they ask you through me, to explain in the Pioneer, the 15th verse of the 3rd chapt. of 1Corinthians. They fear it teaches the Popish idea of purgatory. Does it or not?

D.

ANSWER. No. The passage referred to reads thus. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved. yet so as by fire."

The preceding verses show that the apostle has reference here to the labors of ministers of the gospel—to the works of preachers who by preaching the gospel of Christ persuade men and women to obey it. These labors are called building, and the men and women persuaded to obey, are the materials builded in this building upon that foundation which Paul says that he as a wise master builder had laid, and another buildeth thereon. That is, all true ministers build upon this foundation which is Jesus Christ as presented by apostles and prophets, therefore, let every man, says the apostle, take heed how he builds upon this foundation, for every man's work shall be tried of what sort it is; and if he build wood, hay, stubble; that is, if he shall, in his labors in preaching the gospel and building up congregations on this foundation, persuade into such churches persons who are as unfit for such a place as wood, hay and stubble would be for a building to be composed of precious stones, he shall suffer loss; not only the loss of these as sheaves in his harvestings, or as stars in his crown of righteousness, but also all honor and reward for such labor; yet he, that is the minister himself, shall be saved, but it will be as by fire. For these unfit materials will give him trouble, such as will be like fire to him as long as they remain in the church. In the 11th chapter of Paul's second letter to these Corinthians, after

speaking of very many sore and grievous trials that had befallen him and others that still awaited him, he said, and "besides those things that are without, that which comes upon me daily, the care of all he churches. Who is weak, and I am not weak? who is offended, and I burn not?" Where is the minister that has not burned—suffered—in the fire of the over sensitive and jealous mutterings of such improper and unfit materials, to say nothing of their other acts bringing disgrace and reproach upon the cause, ever and non taking offense where none was intended, and by their continual restlessness, keep the whole congregation in a ferment.

But I have made my answer too long already, perhaps. The practical bearing of the subject, is my apology for the length of this, as well as for that of another one or two in this number.

D. T. W.

Bro. Wright:—Will you or some other brother explain through the Pioneer what is taught in Paul's language from the first to the eighth verse of the sixth chapter of 1 Cor.

JAMES C. WATSON.

Bethany, Mo. July 6. 1864,

Answer. The language referred to reads as follows, viz: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be Judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church! I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren."

I cannot make this language plainer than Paul himself has done. We are to be, and must be, content with the decision of our brethren in all matters of debt, or any other litigated points. If we do not get justice, we are to suffer the wrong or injustice whatever it may be, and we must not dare to go to law before those out of the church.

D. T. W.

BRO. WRIGHT: Will you please to give an explanation of Matt 26: 28, 45. In the 38th verse the Savior says, "Tarry ye here and watch with me." What were they to watch for? And in the 45th verse why did he say, "Sleep on now and take your rest."?

Yours in the hope of eternal life. R. F. STROUD.

ANSWER: As to what they were to watch for, the 41st verse explains, viz: "Watch and pray that you enter not into temptations." This was the great hour of trial. Their faith was now to be put to a severer test than it had ever been before. He had warned them while in the Mount of Olives, before they entered the garden, of the great and sore trial that should befall them that night; how that they would all forsake him and flee. Upon entering the garden of Gethsemane, the ground upon which he was to be siezed by wicked hands, the ground upon which his disciples were to forsake him and leave him in the hands of his enemies, his soul became exceeding sorrowful even unto death, and having seated his disciples, he said to them, "sit you here while I go yonder and pray." He then took Peter and the two sons of Zebedee, James and John, and went a little further, but such was the sorrow and agony of his soul, for the sins of us all were upon him, that he longed to be alone with his Father, to be separated even from these three disciples, and he said, "tarry you here and watch with me." He went a little further, and so great was his suffering, so deep and powerful the agony of his soul, that he fell upon his face and prayed, saying, "O My Father, if it be possible let this cup pass from me, nevertheless, not as I will, but as thou wilt." O what a bitter cup he had to drink! and how he prayed his Father, if it were possible to save poor fallen man, such as you and I, dear reader, without his drinking it that it might be done. O what a trying hour this was to him! My brother, look at the blessed Savior in the hour of his sore trial. In the greatest distress and mental agony, he returned to his disciples, Peter, James and John, but alas there was no sympathy for him there, they had not watched with him as he had told them to do, but had fallen asleep! he awok them up and said, "oh could you not watch with me one hour. Watch and pray that you enter not into temptation" It was by this means the Savior himself received strength from his Father to bear up under the awful trial of that hour. See how he agonized, watched and prayed until even his sweat became as great drops of blood. Had the disciples done so, their faith would have held out longer. What a lesson we have here, and what a prescription against temptations. The watchful and prayerful christian's faith never fails; with every temptation there is always for him a way of escape, and grace given sufficient for the trial; while it is the careless and thoughtless christian, who seldom watches the emotions

of his flesh, or the sinfulness of his own nature, and who seldom or never prays, that falls into temptations and is easily overcome by them, and in many instances, apostatizes and makes shipwreck of his faith.

"Sleep on now and take your rest." "This was said by way of sorrrowful reproach!" D. T. W.

EDITORS PIONEER: Please to explain a private offense, and a public offense, and also the manner of treating each.

Yours in hope. SARAH LACEHAND.

LITCHFIELD, Ill.

ANSWER: For a private offense, see Matthew 18th. The directions there given by the Savior himself are plain. Read them.

A public offense is one that is known to the community, or at least to a portion of the community, where it is committed, and as such has to be dealt with publicly. Though the transgressor repent immediately after committing the offense, it must still come before the church that she may stand acquitted before the community as not conniving at sin. D. T. W.

For the Christian Pioneer.

"WHAT MUST IT BE TO BE THERE?

Ah! what is it? We read of the heavenly city, but what is it to dwell amid its golden glories? We read of its jasper walls, gates of sapphire, deep foundations and God-built stories; but what is it to look upon them? We read of that river, the streams whereof make glad the city of God," and the crystal fount in the "Eden above," but what is it to sit beside the bright stream that beautifies the "extended plains" We read of that clime where theives do not break through and steal, and where moth does not corrupt; where sin and unrightousness does not mar the "image and likeness of God;" where there is no night, dark and lonely, nor sickness, with scorching fever and worn-out frame; where there is no death, sundering friends, casting dark shadows over loved households; no orphans, friendless and homeless, wandering to and fro. seeking a warm heart, a smiling face; no lone and deserted

widow. That clime, "where the wicked cease from troubling and the weary are at rest," where love, the golden chain that binds "faithful souls together on earth, is perfected, complete; where there is "One eternal day, and God the Son forever reigns, and scatters night away;" where sickness and sorrow are strangers, and into which we are born to enjoy everlasting life, being clothed with immortality and eternal blessedness where God shall wipe away all tears from our eyes, and be unto us a God and we his people; *but what must it be to be there?*

We speak of the martyred hosts of the Lord's Annointed, of the original heralds of the blessed gospel, slain for their testimony to the resurrection of the crucified, their ascension through great tribulation," their robes of spotless white; we speak of the meeting of the Lord's redeemed in the everlasting city and the consequent shouts of joy and triumph, "but what must it be to be there?"

We read that we must put off this earthly tabernacle, that it will be sown in weakness, but raised in power, honor and life; that this corruptible must put on incorruption, this mortal immortality; we have a building of God, a house not made with hands eternal in the heavens;" but what must it be *to be there?*

"*We know not what we shall be.*" To night the moon in her queenly robes, and with her attendant host of bright messengers; the second heaven with all of its diamonds and rubies and sparkling jewels, are but the *outskirts* and *suburbs*, the *index* to the rich splendors and unfading glories of the "heaven of heavens." To conceive of the transcendent green dew of the blue depths above us, and the magnificent handiwork of God's creation around us, we can not; to know what we shall be is equally impossible. We know we shall all be changed, but changed to what? To immortality? But can you tell what immortality is, as we will enjoy it? 'Tis akin to impossible to look upon the rough clod to-day, and to-morrow the blushing rose, the smilling face of the innocent infant, and then the mind of a Bacon, a Newton, a Locke, and conceive the change. Even so, from mortality to immor-

tality. "But," come home to my heart precious thought, "we know when he shall appear we shall be like him." Hasten O, blessed Lord? thy glorious appearing. Come quickly," with "all the holy angels" and cloth those who are waiting for thee in robes of righteousness and garments of exquisit beauty, and bear them "home to heaven above," to the full enjoyment of thy presence forever; and then we will "*Know*. And *feel* what it is to be there."

JOHN B. CORWIN.

FAYETTE, Ills.

For the Christian Pioneer.

EXPEDIENCY.

CHAPTER II.

BRO. D. T. WRIGHT—*Dear Sir:* The June number of the Pioneer is on hand. I wish to say a few things on the late Chillicothe Convention. It is always best to *nip evils in the bud*. If not nipt they may grow to be trees. It is best to try and *crush* the serpent's head when he first puts it through the hole lest he draw his whole body through the hole.

First, I did not see one scripture offered in support of this convention, nor one scripture precedent or example for it. This is an admission that there is no authority for conventions. The authority by which a thing is done, and the supposed good that may arise from doing it are very different matters. There is not a religious party in christendom that can not tell of the good they have done, and the great blessings of sects. The amount of money *obtained* and subscribed is no authority for a convention. Money has been obtained for every *evil* purpose. Harmony and good feeling is no authority for any nor security against future evils. The good feelings of young married people is no evidence that they will never disagree afterwards. The good feelings of certain religionists is no evidence that God has pardoned their sins in their disobedience to his Son.

The harmony of papist and counterfeitors is no evidence that

God has authorized them to act. If any person or society is unauthorized to act all their *doings* are unlawful. When God says to these men who got up this convention, who required this at your hands? what will they answer? Will they say you required it. He will say *where*? The same *principle* which moved these brethren to institute this convention to do good, is the same principle which has prompted all sects to do good in contempt of God's plan. The principle is the same.

You have the law of Christ for missions in Math. 10th and Luke 10, and you, have the example of three New Testament congregations for sending out men to preach the Gospel to wit: Jerusalem, Antioch, Acts 13, and Thessolonica, Acts 17, 1Thess. And now for you to dispise his authority and set up a plan of your own, is as great an instance of contempt thrown upon the word of God as was ever shown by either Jews, Catholics, or sects. You have congregations, let them send men to preach the gospel as did those named above. I am in favor of missions, but I am in favor of God's plan of doing it, rather than our own plan. By the course you are pursuing you *compel* those who prefer God's plan to yours, to do one of two things: first, to go with you against the sscriptures and the law of Christ, and their own knowledge, and convictions of duty; or else you *compel* us to oppose your plan, and opposition is division, is schism. This is inevitable, brethren. And I ask you in the name of my master to pause before you produce so great an evil and sin as schism. You have laid the foundation for a separation if we choose to build upon it. You have laid the egg and hatched the chicken,—if you feed him he will grow to be a large chicken. Your meeting being unscriptural, all your acts and good feelings are antichristian. Remember what the Holy Spirit has said of those who do evil, that good may come. Their condemnation is just. We must not only do good, but we must do good *Scripturally*, we must prefer God's plan of doing good to our own. One congregation must send missions rather than one convention, we must go without money, rather than to have $1000 promised before

we start. Our people seem to have as great a *hankering* after these human conventions as the Jews had for *the idols*, the leaks and fleshpots of Egypt. The goodness of the persons engaged in a thing is no authority for acting. I may be a better man than the sheriff of this county, but that does not authorize me to act as sheriff. Number is no authority for an act. The Book says Thou shall not follow a multitude to do evil. One of the pretended objects of this Convention is the rescue of Christian University from ruin.—Do you not know, brethren, that I know, that, part of you rode the founder of this Institution, while he was getting it up, and straining every nerve, you said and done every thing in your power to prevent his success, you threw every obstacle in his way that you could, to hinder him from building it. Why have you now become so warmly enlisted in its favor? Why offer your zeal for the redemption of the college as a reason for your unscriptural convention? When the founder was *staggering* under the load of that building, why did you not come to his relief, before it was turned into a broker's shop and a stable? why did you say that its unfortunate location would forever debar its usefulness? that it was located in one corner of a State, not in its center, that the brethren had never been consulted about its origin or location, and consequently they never would patronize it. Brethren, what has produced this great change in you? Why did you not take hold of it when you mihgt have saved it from sinking?

As we have heard so much about the good of these conventions let me tell you of some of their evils. You have employed one man at $1000—per annum, who either is not a citizen of the State, or else recently so. This is a larger sum, than the men who have borne the burden and heat of the day, in this State and others States, have received in the last four years. What are those men to do who are so unfortunate as not to be in the "right place" when they go out to preach, and labor all

the year, without one cent promised before they start with staff in hand, and no purse nor scrip nor two coats, going according to the law of their Master? When they go and preach, the brethren will say to them, we subscribed $25 or $50 to the conventions, we are unable to pay you any thing, we shall be glad to see you, if you can make us another visit, we will try by that time to raise you something. Again, ask some of our useful, honest, laborious preachers what are you doing now, nothing,—why, I am not able to preach all the time for nothing, and I am not employed by the convention, and the brethren say they have subscribed all they are able to pay,—therefore I am not preaching much at the present. Another evil growing out of these convention, is the exercise of power of churches and individuals whenever they think they are strong enough to do it. I instance the case of brother Wm. M. Brown of Springfield Ills. The Ills. convention crippled his usefulness so that he never recovered from it. I do not pretend to know whether he was guilty of the thing charged against him or not, the convention was not the court to try him, but his own congregation. Old brother John Sweeney of Scottsville, told me last summer, that they found little or nothing against him. One of the men most forward in crippling him has been crippled himself since that time. The Elkhorn Association of Ky—in August, 1830, cut off my uncle Jacob Creath Sen. and myself, for the heresy of Campbellism, and some three or four large congregations, contrary to her professions, her constitution and every other rule, and without one charge of immorality against us,—simply because they had the numbers to do it—might gave right as it has done in a thousand cases since. I expect to oppose them while I live. Our Lord has said, men will deliver you to conucils. Yours truly,

JACOB CREATH.

CHRISTIAN MISSIONS AND FINANCES.

Christian Missions and Finances, and General remarks concerning Bro. Jacob Creath's articles relative to the Missionary operations of the Brethren of Missouri.

In reference to the article on clerical organizations, I have but little to say; it is of old date and mostly in reply to arguments used by brethren at that time. It is not my intention to apologize for clerical organizations—an organization of the clergy to the exclusion of the laity; or, in other words, an organization of preachers to the exclusion of those who are not: for such is the literal meaning of the term clerical organization. For this, I make no apology.

But this is not the meaning under which Bro. C. has treated the subject. He has viewed it in the light of a promiscuous organization of both clergymen and laymen. Well, such an assembly may be right or it may not be right. That will depend entirely upon the object in assembling, and what they may afterwards do. The mere circumstance of brethren meeting together, is not of itself criminal. It is what they do that either criminates or justifies the meeting. There is nothing improper in brethren meeting together socially. Such meetings may be mutually profitable, or they may be of mischievous tendency. That there has been much evil done through such meetings and organizations cannot be denied, and it is equally true also, that much good has been effected by them. Evil and designing men have abused, not only every good institution that God has given us, but also every blessing. We should distinguish between the abuse of a thing and the thing itself; else we might oppose the church, for it has not escaped the corruptions of wicked men. I deeply sympathize with bro. C. and thousands of other good men, who have suffered by these abuses. But while I sympathize and deeply deplore these irregularities, I cannot cast off the good works of the brethren, through fear of them being perverted to an evil purpose.

The fact that money has been obtained for every evil purpose, is no reason that the brethren should have nothing to do with it. It is one of the great essentials in every department of business in this world, both religious and secular. As much as it is abused, and to as many evil purposes as it has been and is yet applied, all men seek after it, the holy and the pure not excepted, because they cannot live without it.

That harmony and good feelings have obtained among deluded

people, is no reason that the brethren should ignore them in their published reports. But I presume it never entered the mind of one of them to offer these as authority for their proceedings.

Bro C. says he is in favor of missions. There is no difference then between him and the brethren on this point. He says that he is in favor of God's plan of doing it, rather than our own. I presume that he and the brethren are agreed in this also. If I believed the brethren were opposed to God's plan of missions, I would certainly oppose them. The question now is, what is the Lord's plan of missions? Bro. C. says the law of Christ for missions is given in Matt. 10th and Luke 10th. But he will hardly say that is the law for sending out missionaries now, for the 22nd of Luke repeals a part of it.

The next reference is to the example of three New Testament congregations, Jerusalem, Antioch, and Thessalonica. Let us then briefly look at each of these three examples, beginning with Jerusalem. The first missionaries we have any account of ever going abroad and preaching the gospel, were from this congregation. Whatever arrangement was made by the church, if any, to send them out, is not at all material to us now, as there is not a syllable of it on record. Indeed, instead of the church sending them out, the record rather shows that their enemies drove them out. And the gospel which they had received being purely of a missionary character, they acted according to its promptings; and the record says, "they that were scattered abroad, went every where preaching the word" They fled from Jerusalem suddenly and hastily to save their lives; but having the gospel in their hearts, they were filled with a missionary spirit. Their labors were governed wholly by the circumstances and opportunities that opened up before them for doing good.

The mission of Paul from Thessalonica to Berea, Acts 17, was brought about under similar circumstances. Opposition arose against him there, and the brethren sent him away to Berea to save his life.

The case at Antioch is different from both of these. The mission of Paul and Barnabas from that congregation, was by a direct call of the Holy Spirit upon certain prophets and teachers abiding, for the time then being, in that church. These are the examples of three New Testament congregations. And what have we in them, I now ask, in reference to any special law for the action of congregations in sending out missionaries? Nothing at all that is applicable at this day, unless our brethren, where their meetings are broken up by the troubles of the country, will do as the disciples did who were scattered abroad from Jerusalem, go everywhere preaching the word.

I now propose to show scriptural authority, by precedent or ex-

ample, for the associated action of churches in missions. And if I do this, and show that the brethren are acting similarly to the way these New Testament congregations did under the immediate administration of the apostle, surely they cannot be very far astray.

In the 8th chapter of Second Corinthians, we have this reading, "And we have sent with him (Titus) the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind." Now the point in this to which I invite special attention, is, the fact that this brother was chosen of or by the churches. This is a clear case of associated action of churches in sending out missions. In the 23rd verse of the same chapter, we read of the messengers of the churches.

I now turn to Phil. 4: 8. Where we find general instructions given the brethren. The apostle says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Now there is but one single point in this language, and nothing else can be made out of it, and that is, whatever is true, honest, pure, lovely and of good report, we are to do.

Now if it be true, that we can more certainly and effectually, send the gospel among the people of our own State, by a meeting of the brethren from different localities for this purpose, then here is an apostolic command to do so. The only question that can arise at this point, is the lawfulness of this co-operation of brethren from different localities, or, in other words, from different churches. If these brethren be the messengers of their churches for this purpose, there can then be no question as to the lawfulness of the assembly. Churches in the days of the apostles, as I have already shown, chose a certain brother to travel with Paul and his companions, (2 Cor. 8: 18.) How often this was done, we do not know, but as there is nothing in the context to show that this was a special case, we have no right to construe it otherwise than as the general practice of the churches then, pertaining to missions, and we may be sure, that whenever churches could more effecually send out missionaries by their associated action, as in this case, they did so. Then, such an assembly, convention, or meeting, for their is no difference in the meaning of these words, is neither unlawful, nor unscriptural. And if it be true, that by such associated action of churches of Missouri, they can send out missionaries, that is, faithful brethren, to proclaim the gospel of the son of God, to dying men and women that they may be turned from the service of Satan to the service of God, and receive remission of sins and an inheritance among

the saints, here is a plain apostolic command to do so. The proceedings of such meetings should be just, lovely and of good report: not unjust and tyrannical, as many meetings have been. It is not the meeting, convention or assembly that is wrong, but, as I have said, it is what they do. We have a divine warrant for the co-operation of churches—for their associated action in missions, and while evil designing men have perverted and abused the object of these meetings, and done an immense amount of mischief to good men, it is nevertheless the Lord's arrangement, and we should not despise it on account of its abuse by evil men. The church itself has been most shamefully abused in the same way.

As to the finances of missions, the Lord has ordained in all the churches, that they who preach the gospel shall live of the gospel; that is, the churches shall sustain them while they are preaching, for the laborer is worthy of his hire; and it is also said, that those who minister to us in spiritual things shall be partakers of our temporal or earthly goods. Such is substantially the law of the Lord concerning us as his people. But there is no express law as to the precise amount the preacher shall have. This is left with the brethren to determine according to circumstances. He is to have his support, that is he is to have his living from the brethren while he is preaching. This may require a larger amount some times than at others. For instance, it will require from three to four times as much to support a family now, as it would to have supported the same family eight or ten years ago. A thousand dollars now, is but little better than two hundred and fifty then, so far as purchasing the actual necessaries for a family to live upon is concerned.

As to the raising of means in the church, there is nothing wrong in brethren promising in advance what they will do. The church at Achaia, and at Corinth, and I don't know how many other places, made a promise one year in advance, of what they would do. 2 Cor. 8: 10; 9: 2. The apostle exhorting the brethren of Macedonia to liberality, referred to what these brethren would do. And such was his boasting in this respect, that he sent a beloved brother before him to stimulate them to have the amount ready which they had promised a year before, lest when he arrived he might be put to shame before the brethren accompanying him by their not paying in what they had promised. This is asside from the weekly collection which should never be neglected. But while brethren contribute weekly, as the Lord has prospered them, there is nothing improper in their promising to pay a certain amount some time in the future; at least the brethren at Achia and at Corinth did so, and I have no doubt that others whose names are not mentioned, did the same thing; from all of which I get authority for the brethen to do so now.

The congregations planted by the apostles, co-operated together in missions under their immediate presence and approbation, and not only so, but the finances of these missions, were, in part at least, provided for by pledges and promises of certain sums of money full one year in advance of the payment. But it may be said this money was for the poor saints and not for the preachers. That the preachers received none of this, is extremely doubtful, to say the least of it. But be that as it may, we have in this arrangement and the weekly contribution, the only specific plan of finance laid down in the christian scriptures. Money was needed then, it is needed now, and it will be needed as long as the gospel is needed to be preached, and this is the way the New Testament congregations raised it. Paul himself solicited it of the brethren in this way, with all his eloquence, and that too, from the stand, I have no doubt. Read the 8th and 9th chapters of 2 Corinthians. This cannot be successfully contradicted. Whether any of this went to the preachers support or not, is immaterial, for it is a truth which bro. C. nor any other man who respects the authority of the christian scriptures cannot nor will not attempt to call in question, that the preachers are to be paid for their labors, God has so ordained it in all the churches, and let no man oppose it, lest he be found fighting against God.

While I may not undertake to defend every part and parcel of the machinery of the Missionary Society, I yet give the Society my hearty support, because I believe that in the main it is correct.

I am not sufficiently acquainted with the history of Christian University to say much about that at present. But still I can say, in all good conscience, the brethren ought "to rescue" the Institution; they ought to take hold of it and give it a liberal support. What if some of them did differ with bro. Henderson as to its location, etc. If they are now willing to take hold of it, why let them do it. If there was no harm in founding it, surely there can be none in supporting it. The unpleasant things of the past, ought to be forgotten, unless the good of the cause demand their agitation. We ought to seek peace, and to love each other with a pure heart fervently.

I conclude my remarks for the present with an extract from an article published in the Western Evangelist, Sacramento, California, from the pen of bro. Thomas Thompson, who was formerly a citizen of this state, but now a citizen of California. He is advocating the Missionary cause, and having given several instances where brethren have done great good, he says: "I might cite a thousand other examples where Christian men have accomplished much for the glory of God and the benefit of man, without any special Bible warrant, other than the great precept which reads—"As you have opportunity, do good unto all men."

All labor done in teaching Christ's will, and in advancing his cause

is missionary labor, whether it be done by individual Christians, by a church, or by two or more churches. One Disciple who has the means, the talents, and the character necessary, may become a successful missionary, by going out and proclaiming the good news of salvation to the world. Another with his heart full of the love of God, and his pocket full of money, may employ a missionary preacher. Any number of individuals or any churches, may send out missionary preachers, without any intrusion on church rights, or on the law of liberty. I have been a missionary preacher for forty odd years, sometimes going on my own charges—sometimes having my charges paid by the brethren, always trying to occupy the little talent the Lord had given me; yet I never belonged to a regular society by that name.

I will here give a short history of our missionary opperations under the name—co-operation. On my solicitatiou, several churches met by their messengers in Paris, Mo., and held a protracted meeting. I acted as chairman. At this meeting we appointed Father McBride and Henry Thomas as our missionaries, though not by that name. These men depended on the brethren for support, without any stipulated sum of money.

The next co-operation meeting was held at Dover meeting house, in Randolph county, Mo. This meeting was gotten up in the following way. Bros. Haden, Turner and myself, agreed to notify the churches of the time, place and object of our meeting, requesting them if they approved of the plan, to send messengers with a pledge of whatever amount they were willing to give for the support of the preachers that might be chosen and sent out by the meeting. The amount pledged was one hundred and twenty-five dollars, and Father McBride and another preacher were chosen as our missionaries. The meeting was held in June, and they were to labor till September. About this time the cholera visited that portion of Missouri, and the preachers were detered from visiting and laboring with some of the churches included in the co-operation. Those churches failed to redeem their pledges, and the preachers did not receive more than half the amount promised them. No further missionary move was made for some two years.

Soon after this I moved to the Grand River country, still acting the missionary on my own charges. I succeded in organizing several churches. A year or two after my removal to Grand river, Brother John S. Allen and G. Flint came and settled in the same region of country. They acted as I was doing, in preaching and founding churches. We became acquainted and agreed to form a co-operation. This we did by influencing the churches to raise a subscription to be paid in trade, such as each individual might himself designate; the amount to be paid to whatever preacher should be chos-

en by the messengers composing the co-operation meeting. The subscription amounted to five or six hundred dollars. Bro. John S. Allen and myself were chosen to labor for one year. This we did in the counties of Grundy, Davis, Harrison, Linn, Livingston and Mercer At the close of the year there were over five hundred members in the aforesaid counties—one hundred and fifty having been immersed during the year, mostly by ourselves.

I will now pass to California, where I arrived in 1849, having preached on my way at every practicable place. I still continued to do so, and organized several of the first churches without the assistance of any other preacher. In '52 or '53 Brother McCorkle settled in Napa valley, and Doctor Stervenson in Stockton. We co-operated in preaching and organizing churches. In '55, I proposed to the church at Santa Clara, a plan of co-operation through a State meeting This was sanctioned by the Church, and the Elders were appointed to write out a plan to be presented to the several churches. The plan being made out and adopted by the Santa Clara church, they made it my duty to visit the other churches, and submit the matter to them. This I did, and all the churches agreed to meet and co-operate. This plan strictly guarded church rights, and distinctly stated that the co-operation or State meeting could not interfere with church discipline, or in any way control the action of any congregation; the only object being for consultation and conference for the more successful spread of the gospel.

Our first State meeting assembled at Stockton—divided the State into Districts, and recommended to the churches to choose one or more Evangelists in each district. This was done in some if not all the districts. The State meeting subsequently agreed to establish and sustain a religious paper—The Western Evangelist; and year bofore last chose and sent out a State Missionary, styled State Evangelist.

I have thus sketched these items connected with what individuals, and churches, and State meetings have done; and whenever it can be shown that a well regulated Missonary society is unscriptural and wrong, I stand pledged to show by the same arguments, that all these measures are equally so. I will engage to show that every Sunday School, Bible Class, Religious Paper, and every Christian School or College is unscriptural and wrong, whenever it is proven that a Missionary Society is unscrptural and wrong.

This well regulated Missionary Society is the strongest fort connected with Christianity. It is so completely iron-clad that all the artillery of the enemy might open upon it without any effect, more than to frighten the timid, and prevent them from entering it. It is so situated that no man can fire a gun at it, without endangering his religious life. I have been in this fort, forty odd years, under other

names, such as co-operation, State meeting, evangelizing, etc. I am now in favor of her resuming her proper name, with all the necesessary appendages. Her magazine is full to overflowing, and a few well directed shots will silence all the batteries fired at her."

Such is the way in which our aged and venerable bro. Thompson writes on this Missionary question, in the June No. of the Western Evangelist.

I have not attempted in the foregoing, a formal reply to all bro. C. has said. I have left this for other brethren, who are better posted in the facts alluded to than I am. I know nothing of the action or the Illinois Convention, concerning bro. W. M. Brown, further than what bro. C. here says of it. If there were charges against bro. Brown, they should have been investigated by the chruch to which he belonged, and not by the Missionary Society. It was certainly an oversight in the brethren composing the meeting, and to say the most of it, was an abuse of the Missionary Society, but can be no valid objection to it, no more than the unauthorized proceedings of a church, can be an objection to a church. But I close. The pages of the Pioneer are open for a full and free discussion, in the Christian spirit, of this and all other subjects tending to advance the cause. May we each be guided into all truth, and see eye to eye, and all speak the same things.

D. T. W.

REPORTS FROM THE BRETHREN.

CLINTON, Kansas, July 20, 1864.

BROTHER WRIGHT: I am happy to inform you that the cause of the Redeemer is still progressing in this part of the country. Bro. Short, Bowlin, and myself, held a meeting in Jefferson county, commencing on Friday before the third Lord's day in this month, which was protracted three days. Six noble souls confessed their faith in Christ, and were immersed; and six others who had been immersed, were received; and the brethren and sisters were much strengthened in the faith of the gospel. Yours in hope and love,

R. MILNE.

SILVERTON, Oregon, June 20, 1864.

BRO. WRIGHT: We have just closed a meeting here of eleven days continuance, which resulted in thirteen confessions, and six by letter and commendation to the congregation at this place. Much good seems to have been done to the cause in this community. To the Lord be all the praise. Yours in christian love,

K. BAILES,

Harrison County, Mo., July 5th, 1864.

BRO. D. T. WRIGHT:—The good cause for which we are contending is moving on here. Although we are surrounded and overwhelmed with National troubles, yet the gospel proves to be the power of God unto salvation to many men and women. Since May, last, I have immersed some ten persons, besides some twelve others have united, some by letter, and some by relation, making in all twenty two persons added to the faithful. May God bless the efforts that are made, and prepare the mind of the alien yet to receive the truth, and be led into Christ. May the Lord bless those new converts, and enable them to continue steadfast in the Apostles' doctrine and in breaking bread. May the Lord bless and strengthen the weak, confirm the strong, and thus build up his church while in this low ground of sin and sorrow, until all may come to know and obey the truth as it is in Jesus. To the Lord be all the praise.

Yours in the one hope. JAMES C. WATSON.

Sidney, Iowa, July 15th 1864.

DEAR BRO. WRIGHT: In the last two months I have had 16 additions in the bounds of my labors, 5 by confession and baptism, and the rest by letter and relation, Yours in the one hope

C. P. EVANS,

OREGON, Mo. June 16, 1864.

BRO. D. T. WRIGHT: I have just returned from North Point, where I delivered six discourses. Result—one confession and baptism—many reclaimed—fraternal relations re-established, and a deep religious interest apparent throughout the neighborhood. Praise the Lord for it, R. C. HARROW.

SECOND ANNUAL MEETING OF THE MISSOURI STATE CHRISTIAN MISSIONARY SOCIETY.

TRENTON, Mo. August 1, 1864.

The Annual Meeting of the Missouri State Christian Missionary Society, Will commence in Chilicothe, Mo. on Thursday before the second Lord's day in Sept. next, at 2 o'clock P. M. It is hoped that a full attendance of the brethren from all parts of the State will be present, and that all of the congregations will be well represented in said meeting. We earnestly solicit the attendance of all of the preaching brethren of this and adjoining States. Brethren, take up a collection in every congregation in the State over which you have the oversight, or for which you may preach, before our Annual Meeting, for the sustaining of the Missionary cause in this

State, and bring the amount to our meeting at Chillicothe, or send the same to me at Trenton, Mo.

BENJAMIN LOCKHEART, Cor. Sec.

ANNUAL MEETING OF GRUNDY CO.

TRENTON, Mo. August 1, 1864.

The Annual Meeting of the brethren of Grundy co, Mo. will commence at Trenton on Friday before the 4th Lord's day in August, at 2 o'clock P. M. and continue over Lord's day. All of the brethren of Grundy and adjoining counties are solicted to attend the meeting. Come, brethren, let us have a good and happy meeting that we may rejoice and the name of the Lord be honored.

BENJAMIN LOCKHEART, Cor .Sec.

"THE MONTHNLY COMMENTATOR Devoted to the Interpretation of Prophecy; also, the Miscellany of the month. By Elder Alfred Padon, at one dollar per volume of twelve numbers; single copies, fifteen cents each. Published at Clayton, Adams County, Illinois."

Such is the title of a new monthly Periodical of 32 double column large octavo pages, with a neatly printed cover, and stitched, the first no. of which is upon our table for the inspection of all who may wish to see it. We have not had the time to give it a reading, but from a superficial view of it, together with its fine mechanical appearance, we commend it to the brethren. Bro. Padon is a good writer, and launches out into prophecy with wonderful ease, beginning with the prophecy of Daniel. We bid him success, and trust that he may do good. We welcome The Commentator to the Pioneer Office.

D. T. W.

OBITUARIES

DIED of Flux, in this place, on the 27th of July, 1864, JULIA, daughter of D. T. and C. E. Wright, aged 9 years, 8 months and 16 days.

This is the second time death has visited our family, each time taking away a lovely daughter. But he can effect them no more! They are beyond his reach now. Angels, who always behold the face of their father in heaven, bore them away; and while their bodies deposited here in mother earth, are precious in the sight of the Lord, their innocent spirits are with God who gave them. It is painful to give them up, but we bow in humble submission, assured they cannot return to us, but that we can go to them. By the grace of God, I hope we shall be all united again, to part no more. May the Lord be gracious to us.

D. T. W.

CHRISTIAN PIONEER,

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

VOL. IV. CHILLICOTHE, MO., SEPTEMBER. 1864. No.8

BACCALAUREATE ADDRESS,

Baccalaureate Address to the Graduating Class of Kentucky University, June 22nd 1864, by R. Milligan.

YOUNG GENTLEMEN:—This is an important epoch in your life and history. You have, to-day, attained to the First Degree of literary honors and distinctions. You are now Bachelors of the Arts and the Sciences.

This, in your case, is no empty name: no vain and ostentatious title. Coming as it does from Kentucky University, it has a significance and an importance of which you may well boast, and in which you may very justly glory. It is no small matter, as you well know, to go through our prescribed course of study:—to understand perfectly, for example, even the first principles of your own rich, full, and beautiful vernacular; to hold converse, for four or five years, with the Blairs, the Campbells, the Whatelys, the Johnsons, the Walkers, the Websters, the Shakespears, and the Miltons of the great Anglo-Saxon race. It is not a trifling matter to acquire a knowledge of the language and the dialects of a Homer; to comprehend the Logic of an Aristotle; and to understand even an outline of all the varied learning of a Plato and a Cicero. It is no easy task to solve the profound problems of a Euclid; and to explore with a Copernicus, a Newton, and a Herschel, the grandeur, the beauties and the mysteries of the physical universe. Nor is it an easy matter to unfold the mysteries of the Spiritual universe:—to follow a Locke, and Reid, a Kant, a

Cousin, a Hamilton, and a Whewell in their varied attempts to solve great intellectual and moral broblems of human nature; to seperate from the wreck of fallen humanity, all the primeval elements of the True, the Beautiful, and the Good. To do this successfully in all cases, with even the Lamp of Truth to guide us, requires no ordinary degree of patience and perseverance on the part of the youthful student. But nevertheless, you have accomplished all this, in a manner, and to an extent, that is alike honorable to yourselves and to your Alma Mater. And hence, it gives me pleasure to say, that in your case, the honors bestowed are well deserved.

Do not however suppose, that you have yet finished your education. Nay verily:—you have but just fairly commenced it. To develope fully, and to discipline perfectly, all those powers of head and heart with which your Creator has so benevolently endowed you, and to acquire at the same time all the knowledge that is desirable, is a work that you will certainly not accomplish in time:—perhaps not even in eternity. This is a process to which there is no known limit. As the universe forever moves on in the same eternal cycle, so also it seems to be God's will and purpose that man shall forever progress in the work of his own education: forever approaching, but never reaching the Infinite

While then you linger for a moment, on the threshhold of your Alma Mater, let me say to you, as God once said through Moses to the Children of Israel: "Go forward." Yes, go forward, young gentlemen; go forward. Let no obstacle, however great, interrupt your progress. Never look back on the flesh-pots of Egypt: but in the name of Israel's God, go forward in the pursuit of knowledge and of virtue. Commit your ways to him; and he will conduct you safely and pleasantly through seas and deserts, to a land flowing with milk and honey, where you shall hunger no more, neither shall you thirst any more. There, under the instruction and discipline of the Great Teacher, you will feed on knowledge as on manna; and wisdom will be pleasant to your souls.

But wearied as you no doubt are, with your past toils and labors, you may perhaps be disposed to pause just here, and to propose the Utilitarian query:—"Cui bono?"—for what good?—for what end and purpose is all this labor to be endured? Why this incessant and eternal striving after wisdom, and knowledge, and discipline? Why, you may be inclined to ask, should we not be satisfied with our present attainments, and enjoy our Baccalaureate honors, as many others have done, in ease and in luxury?

In the present imperfectly educated state of society, this, I know, is a very natural question: and I know moreover, that it is also a very common one. Indeed, as you are aware, many have not even the perseverance that is necessary to reach their Baccalaureate hon-

rts. A little knowledge of their own vernacular and of the most easy and popular of the Arts and Sciences; together with a little smattering of French and German, and just enough of Latin and Greek to excite the gaze and admiration of the multitude, is all that is deemed necessary by a very large proportion of the young men who now enter our American Colleges and Universities. Having made these attainments, they not unfrequently lay aside their books and become gentlemen of leisure and of pleasure.

I will then attempt, young gentlemen, to answer very briefly, the proposed query. If the few remarks that I make on this subject, do not contribute in any measure to your present stock of knowledge, they may at least serve to remind you of some things, that you would do well ever to remember.

The first reason then that I would assign for urging you to go on to perfection is this:—that a little learning, and especially a little University learning is a very dangerous thing. And hence as you will remember, Pope advises the student to drink deep; or otherwise, not to taste of the Pierian spring. For says that greatest of rhyming reasoners,

> "The shallow draughts intoxicate the brain,
> But drinking largely sobers us again."

This testimony is true. Indeed an experience of some thirty years, as an educator of youth, has fully convinced me, that it is extremely hazardous for some persons ever to enter a College or a University. The very atmosphere of such Institutions, seems, in their case, to be infectious:—to have a sort of intoxicating influence on all their faculties of both head and heart; so that it, in fact, immediately disqualifies some of the more feeble-minded of them, for all the sober realities and practical duties of life. Others endure for a while: but no sooner do they learn to conjugate (BAPTIZO,) or to repeat the ten Categories of Aristotle; or the Loci Communes of the Sophists; or the Livium and the Quadrivium of the Schoolmen, than they are seized with a religious, or political, or philosophical mania, to abandon their studies, and to become Instructors of the people. But.

> "Light vanity, insatiate cormorant,
> Consuming means, soon preys upon itself."

The bauble bursts, and naught remains but the unjust reflection of some honest but ill-informed persons, that Colleges and Universities are a nuisance to society; and a sort of burlesque on the common sense of humanity. If then, young gentlemen, you would honor your Alma Mater, and at the same time avoid every appearance of evil, drink deep not only of the classic springs of Arcadia and Helicon, but also of the still deeper and purer streams that ever issue from the Christian fountain.

Another reason why your education should ever be continued is this:—that every increase of it, if properly directed, will greatly serve to promote your own personal happiness. This it will do in many ways. The mere process of a source of very great pleasure and satisfaction. True indeed, man has been defined as "a lazy animal." And of many, in this their preternatural state, this is no doubt true. But nevertheless, he that made man at the beginning, made him for a life of energy and activity. And hence, he has most wisely and benevolently associated a very considerable amount of pleasure and happiness, with the legitimate exercise of all our faculties:—that is, with such an amount of exercise as is really essential to their proper cultivation and development. So that even "Weariness"

> Can snore upon the flint, when rusty sloth
> Finds the downy pillow hard."

And hence you see that God has himself, very plainly and indelibly, inscribed on every faculty of your truine nature, that your education should ever be continued, as a means of your own physical, intellectual, moral, social and religious enjoyment.

Nor is it the mere exercise of which I now speak, that will serve to make You happy. Your superior education will at the same time, give you a power and an influence over others, which if properly exercised, will contribute very greatly to the sum of your own rational enjoyments. "Knowledge is power," says Lord Bacon. And the same may be said of every other element of education. The development and cultivation of every faculty of your physical, intellectual, and moral nature, increases your power and influence, either for good or for evil. And hence if you have any holy ambition to make the world feel that you are in it, you will best accomplish your object by continuing to perfect your education. Rest assured, that while time endures, educated mind will rule the world. It ever has done it; and of necessity, it must do it.

But let me not be misunderstood just here. I do not, of course, advise you to seek to gain power and influence over others, in order to gratify any vain desire; any selfish or unhallowed ambition. Certainly not. Such a motive would of course be utterly unworthy of yourselves and of your Alma Mater; as well as wholly inconsistent with all that you have been taught in this University. The power of which I now speak is simply the power to do good. It is such a power as Paul, and Luther, and Washington, and other philanthropists have used for the enlightenment, and the emancipation, and the salvation of their race. It is such a power, as will make you like God himself, who imparts good to all, and receives from none. This young gentlemen, is happiness:—the purest and sweetest bliss that was ever felt this side of Eden. O yes, to be a philanthropist, is better than to be a conqueror:—the reputation of a How-

ard is far more to be desired than all the fame of an Alexander, or of a Ceasar, or of a Napoleon: Another way in which a liberal Education serves to promote our happiness consists in its power to appreciate and to apporpriate the rich legacy that our kind heavenly Father has so bountifuly bestowed on us. The scholar has a property in every thing that is above him, and that is beneath him, and that is around him. To him, all nature is but a treasury from which he may draw, at pleasure, whatever is needful or desirable.

True indeed, this is in some measure the privilege of all. The unlearned, as well as the learned, have their natural birthright. The most untutored savage beneath the heavens, basks in the sunshine; breaths the vital air; drinks of the chrystal fountain; and satisfies his hunger on the bountiful provisions of a kind and gracious Providence. But his enjoyments are chiefly animal; his pleasurs are mostly gross and sensual. And even these, such as they are, are often greatly restricted on account of his ignorance and his inability to appropriate the rich treasures of nature that lie patent all round him. How little, for example, did the aborigines of this continent, enjoy of its vast vegetable and mineral resources!—Of what use to them, was all the gold of California?—and the silver of Peru?—and the ten-thousand other natural sources of American wealth, that educated mind is now rapidly developing and appropriating for the glory of God, as well as for the good and happiness of mankind?—

Ah, young gentlemen, the schoolmaster has gone abroad. And as a consequence, the American forests have been converted into comfortable dwellings, and schoolhouses, and churches, and useful instruments of husbandry:—as a consequence, the soil now yields all manner of grain and precious fruits: abundance of coal and oil now cheers and illuminates our firesides, mountains of iron have been changed into steam-boilers, rail-cars, and telegraphs; and all that is now wanting to make this whole continent rejoice and blossom as the rose, is simply one of the sanctifying and beatifying influences of christianity.

O yes, it is true, I have said, that the schoolmaster has gone abroad: but the misfortune is that he has not always taken with him the proper apparatus and means of discipline. In the discharge of his high and holy functions, he has depended too much on his own wisdom, and too little on the wisdom of God. He has not unfrequently ignored the Bible as a means of education; and moulded the tender and susceptible minds and hearts of the dear youth of our country, in vain and speculative philanthropies of erring men. And hence it is, that pride, and idleness, and profligacy, and luxury, and drunkenness, and licentiousness, and debauchery, and insubordination, and war, and bloodshed, and devastation, and desolation have often followed in his foot steps:—all of

which are the legitimate effects and the natural and necessary consequences of a false education.

And this brings me finally to the most important part of my subject:—to the main thought, which I wish above every thing else, to impress on your hearts and memories. It is simply and briefly this:—that the perfecting of your education, as you have begun it, will consummate your happiness, by enabling you more and more fully to glorify God, and to enjoy him forever as the chief good. This, young gentlemen, is the chief end of your being. In gaining this you gain every thing: and in losing this, you lose every thing. For without God, the whole created universe cannot make you happy:—cannot fill and satisfy the desire of your immortal nature. Were you possessors of the whole Earth, and could you even call the stars your own; still without God Himself, you would indeed be miserable and poor, and blind, and naked. But possessing God, you possess all things, just so far as you have the capacity to appreciate and to enjoy them. And this, I need hardly say, depends in a great measure on the character and extent of your education.

Let this then, young gentlemen, be the chief aim and object of all your pursuits. Like Enoch, study to walk with God, as seeing him who is invisible. Cherish him in your hearts and honor him in your lives. Do this, and all will be well. He will then lead you through the green pastures and beside the still waters. And he will finally conduct you safely through the dark valley, and give you a joyful and triumphant entrance into his own everlasting kingdom.—That this may be your glorious and happy destiny, is, I am sure, the sincere desire of every member of this Faculty.

May God bless you, my dear young friends, and make you a blessing.

For the Christian Pioneer

THE TWO WITNESSES.
NO. III.

BRO. D. T. WRIGHT—*Dear Sir*: The 9,10 verses of the 11 chap. of Revelation, Reads thus: *And they of the people, kiudreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies put in graves; and they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.* We have already seen that the state of

Christ's people, the members of his congregation, in the days of the prophesying of these witnesses, resembled that of Israel in Egypt, and the 7, 000 that did not bow the knee to the image of Baal in the time of Jezebel; also, that of the Captive Jews, while their temple and the walls of their city were in ruins: it was moreover like the state of things in the days of our Lord's ministery among the Jews: nay, it is even compared to the condition of Lot in Sodom: for the city wherein the witnesses lay dead is spiritually, that is, mystically, called Sodom and Egypt, as well as Jerusalem where our Lord was crucified: it is in fact, the *antitype* of all these places. And hence we see, that among the members of the true congregation in that state, there was little of visible order instituted for them by Christ. The outer court of the Lord's house was then trodden under foot of the nations. Nothing remained to them but the holy scriptures, which in this sad state of things were preserved to them by the wonderful Providence of God, and these were all the while receiving a circumstantial fulfillment. During this dismal period, however, a continued opposition was kept up by means of Scriptural light, to various parts of the Anti-christian corruption, until at length the Scriptural Testimony against the whole of it, was brought forth by the congregations of the Waldenses and Albigenses: by the Wickliffites in England, and brethren of Bohemia, Huss and Jerome, with their friends; and then the beast made war upon the witnesses. The testimony which these latter, who had been endowed with power from on high, were able to bear against Anti-christ, had been a source of incessant torment to him and his adherents; and it at last became intolerable to that degree, that they could endure it no longer, and so they "over came them and put them to death."

But here an inquiry naturally presents itself. By what means did the worshippers of the Beast succeed in obtaining this victory, and putting these witnesses to death? You will perhaps reply, in answer to this, that it was done

by persecuting the friends of truth, and ridding the world of them by the power of the sword. That they did so, is a melancholy fact: but I doubt if that be the thing here intended. I rather think it was done by means of their traditions, their general conventions and state conventions, and above all, by their exalting the authority of the clergy above that of the scriptures of the Old and New Testament. It is certain they were long in bringing matters to this pass; but it is the point at which they ultimately arrived; and until it was attained, the testimony of the scriptures was a continual source of torment to them. The language of the Anti-christian world to these witness, we may suppose to be like that of the wicked King Ahab to Elijah, *Art thou he that troubles Israel?* But when they had once brought the authority of these two witnesses into subjection to the state and general conventions, (as our people are now doing) the representative of sectarian churches, and extirpated all profession of subjection to the authority of these witnesses: then, and not till then, was their victory over them complete. And this seems to be the killing of the witnesses whose dead bodies were cast out in an ignominious manner in the streets of the great city. And now the people of the nations rejoiced in the victory which they had obtained over the witnesses that had tormented them. Yet the bodies of these witnesses, we find, were not buried out of sight, altogether—in other words, the scriptures of the Old and New Testament were still acknowledged in words (as they are now by all sects) though they are placed in a state of subjection to the clergy of all parties. Their enemies will not suffer them to be buried, but they lay dead in the streets of the great city, or anti-christian Kingdom, in a contemptible condition, trodden under foot, exposed to view, but without spirit and life: deprived of their sense of meaning, and without power to operate upon the minds of the people of the nations. And they are represented as lying in this state three days and a half. They are lying there yet unburied, verses 11

and 12. "And after three days and a half, *the spirit of life from God entered into them and they stood upon their feet: and great fear fell upon them which saw them; and theg heard a great voice from heaven saying to them, Come up hither; and they ascended up to heaven in a cloud. And their enemies beheld them.*" Here there is a further reference to the time of our Lord's ministry on earth, in the congregation of the Jews. For the death of the witnesses, and their resurrection, and the bodies of the witnesses are said to lie dead in the streets of the great city, where our Lord was crucified. During the reign of Anti-christ the scriptures were exposed to the nations in an unknown tongue; and with regard to the few who understood that language (the Latin) the words of God or the bodies of the witnesses, were held in subjection to the authority of the clergy as they now are. Thus they lay dead a short space till the spirit of life entered into them which was the case when their authority and testimony began to be acknowledged, and insisted on in opposition to the authority of the Clergy. Such was the case, when Wickliff, Luther, Zuinglius, and A. Campbell brought them into view, and plead their authority above that of all human testimony; and even against the pretended authority of Rome, and her Sectarian daughters. And by the labors of these men, the scriptures began to be laid open in their true import and meaning and were no more as a dead bodies without life; but they began to operate again, and that powerfully upon the minds of the people of the nations, and then they were exalted to their due rank in the Divine economy, in consequence of the Spirit of life entering into them by being translated into the languages of the nations. I would further add on this subject, that in the exaltation of the witnesses, mentioned in verse 12, where they are described as ascending up to heaven in a cloud, there is an allusion to our Lord's ascension into heaven, Acts 1. 9; the import of which I understand to be that these witnesses were now

placed above the reach of the anti-christian power, so that they could not be overcome and killed again.

Before we dismiss this part of our subject, however, I have an additional remark or two to offer; and I think they will not be found irrelevant to the subject before us; the first respects the prohibition of the Romish clergy to allow the reading of the scriptures to the common people, and the other respects the invention of the art of printing, which took place about this time; the former I consider contributed to the killing of the witnesses; and the latter, to their resurrection from the dead, and their ascension into heaven as here expressed figuratively. At the end of the twelvth century, and the beginning of the thirteenth, the Papal chair was filled by Innocent 3, one of the most renowned pontiffs on record. Young, noble, intrepid, says Hallam in his middle age, he united, with the accustomed spirit of the church usurpation which no one ever carried to so high a point, the mere worldy ambition of consolidating a seperate principality for the Holy See in the center of Italy. From one of the letters of this Pope, which are still extant, we learn that his holiness had been informed by the bishop of Mently, as he states to the clergy of his diocese, that no small multitude of the laymen and women, having procured a translation of the Gospels, the Epistles of Paul, the Psalms, Job, and other books of scripture to be made for them into French, were in the habit of meeting in secret councils to hear them read, and to preach to each other, avoiding the company of those who do not join in their devotions: and having been reprimanded for this by some of their parish priests they withstood them, alledging reasons from the scriptures, why they should not be forbidden, some of them, too, went so far as to deried the ignorance of them (legally authorized priests), maintaining that their own books taught them more than they could learn from the pulpit, and to express it better. Now observe, I beseech you, what his holiness is pleased to enjoin and direct, on

this contumacious line of conduct: "Althogh the desire of reading the scriptures says he, is rather praise worthy than reprehensible, (a wonderful consession surely) yet they are to be blamed for frequenting secret assemblies, for usurping the office of preaching, deriding their own ministers, and scorning the company of such as do not convene in their novelties." He presses the bishop and chapter therefore to discover the author of this translation, which could not have been made without a knowledge of letters (a rare thing in those days) and what were his intentions, and what degree of orthodoxy, and *respect for the Holy See*, those who used it possessed. I lay before my readers this little abstract of church history, in order that you may appreciate the state of matters in regard to the reading of the Scriptures, at the period referred to under the sixth trumpet, or while the second woe was pouring out,and from what has been said, you will see that though these two witnesses might not be said to be then actually killed, their lives were hunted after by their enimies, and it was not long before they accomplished their desire; the diffusion of heretical opinions in consequence of the spirit of free inquiry that had gone abroad, rendered it expedient to serve the orthordox faith (as the clergy of those times learned it) from lawless interpretation. And accordingly the convention of Thoulouse, in 1229, prohibited the laity from having the scriptures, and this precaution was frequently reported on subsequent allusions. Thus the witnesses were effectually silenced to the expressible joy of those who dwell upon the earth, who got rid of their tormenting testimony: and now they rejoiced over them and made merry, sending gifts, or congratulating one another upon the happy event. Such was the deplorable state of affairs for at least two centuries, when an event took place in the inscrutable providence of God, which spread consternation and dismay throughout the great city, or anti-christian, and which is intimated in verse 11. when it is said that *great fear fell upon all of them which*

saw them. The witnesses standing on their feet again. This was the invention of the art of printing, the most important discovery, probably that ever took place among mandkind. By multiplying copies of the Bible, it rendered it acceptable to all classes of the cemmunity, this treasure of sacred knowledge was read and explored, information was circulated with a rapidity of which in ancient times there is no example, and the darkness which for ages had enveloped Europe, began to disperse gradually as the light of the truth shed its cheering beams upon the nations. And the Jesuites of that period said we must put down printing, or printing will put us down. Yours truly, JACOB CREATH.

RESPECT RELIGION.

"The heart of man is desperately wicked." This was spoken hundreds of years ago, and how true! Few know the strength of sin that is in them, till all restraints are removed. We have, indeed, but a faint conception of the wickedness of our nature, by reason sin, until the restraining influences are taken away. What a lesson we have in the deplorable condition of our country! Who would have thought, five years ago, that civilized and christianized brothers, as the American people are, would under any circumstances act, as they have acted. Men have done things without an apparent check of conscience, which they would then have shuddered at. The bear mention of which, would have been an insult. This is true, not of the reckless and dissipated of society only, but of the, at least apparently, pious and devoted. We are indebted for our peace and security, in person and property, to the restraining influences of religion, the religion of Jesus. While that is respected, quiet and order maintains, when that is neglected, anarchy and lawlessness become the terror of the land. Human nature is weak, sin is strong. We should look with great leniency upon the frailty of our fellows, we know not what we might do ourselves, should the Lord leave

us, and all the restraining influences of religion be removed.

In view of these things, how humble and fearful we should be; and how closely we should live to the Savior. What interest we should feel in his service and in having others to respect it. With that we stand; without that we fall. The Savior says, "I love them that love me." "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words ... he that loveth me not, keepeth not my sayings." The commandments of Jesus, the sayings of Jesus, and the words of Jesus, are nothing more nor less than his instituted and regular service in the church. He that respects that, respects Jesus; he that neglects that, neglects Jesus. It matters not how many other apparently good thing men and women may do, so long as they neglect the church and its service, which contain the sayings of Jesus, they do not love the Savior, the Lord himself has said it. By this, every one may know to a certainty how he stands, whether he loves the Lord or not. And he may know with equal certainty, whether the Lord loves him.

All should feel an interest in the sayings of Jesus, all should take an interest in having his services respected. He that does not, does to the extent of his influence, make against the security of his own person and property, as well as that of his neighbors. He that respects the religion of the Savior, respects himself and his own interest, his country and the home of his children.

D. T. W.

HARRODSBURG, Ky, July, 25th, 1864.

DEAR BROTHER WRIGHT:—Your letter of the 19th inst. calling my attention to certain strictures made in the January No. of the Pioneer, in reference to my Address on the Second Great Commisson, by our beloved brother B. K. Smith, is received. I noticed these strictures when they first appeard in the Pioner; and I then thought of responding to them

briefly. But other more pressing and important duties caused me to forget the claims of our venerable brother, until I was reminded of them by the receipt your letter.

It is then perhaps due to Bro. Smith, that I now say a few words in reply to his strictures, so very kindly and courteously expressed. But I am sorry that in urging his objections to my Address, he has not stated his points more clearly. His language is confused and indefinite: so much so indeed, that I am not entirely sure either that I understand him or that he understand me. I can therefore only draw a bow at a ventnre.

He says, on page 23, "The first error, as I conceive, is, that the specific work of an evangelist is, to set the churches in order by ordaining officers in them." This, Bro. Smith does dot believe. Neither do I. I never so taught by either tongue or pen. The *specific* work of an Evangelist, as the name clearly implies, is to preach the Gospel: it is to convert the world by proclaiming to all men that God has loved us and provided all things necessary for the present and eternal well-being of those that love, serve, and obey him.

But what is to be done with the converts?—Evidently, they must be cared for. They must be brought up and educated like babes in Christ, in the nurture and admonition of the Lord. And to do this, for a time, is therefore, not indeed the *specific* but nevertheless often the necessary work of an Evangelist. This he must do till he has raised up and qualified others to take the oversight of the congregation. And for this purpose, Timothy was left in Ephesus, and Titus was left in Crete. Their primary and more specific work was to accompany Paul and to assist him in the proclamation of the Gospel. But Paul had too much good sense to leave a flock of sheep unprotetced among wolves. And he therefore committed, for a time, the pastoral care of the Ephesians to his son Timothy, and that of the Cretans, to his son Titus, after the common faith.

That a part of their duty was to ordain Elders, Deacons, and Evangelists:—that is, as I understand it, to direct and assist in their ordination, to instruct the people with respect to

their proper qualifications and their election; to lay hands on them with prayer and fasting; and to see in a word that all things were done decently and in order:—this, I presume to say, is sufficiently evident from the general scope and tenor of Paul's Letter to these two Evangelists.

But our venerable and beloved brother tells us that Timothy and Titus are no where called Evangelists by divine authority. Well, what are they called by Divine Authority?—Will Bro. Smith please to give us their proper Scriptural appellative? When he does this, we will all, no doubt so far, adapt his improved style and sacred nomenclature. But still then, I see no impropriety in calling any one an Evangelist who does the work of an Evangelist; just as we call any one of our fellow-citizens a magistrate, who does the work of a magistrate.

But Bro Smith alleges, that the seven, appointed to a specifiic work as recorded in Acts vi. 1—6, were Evangelists. And as their work was essentially different from that which Paul committed to Timothy and Titus, he infers that the latter could not therefore be Evangelists.

But by what authority, does our good brother call the seven first appointed almoners of the Church in Jerusalem, Evangelists?!—Why simply because, some twenty five or six years afterwards, this very honorable title is given to Philip one of the seven, as we learn from Acts xxi, 8. On this ground alone, brother Smith infers that the seven were all Evangelists; and that they were so, by virtue of their first election and ordination as officers of the church at Jerusalem!

But is this reasoning conclusive? Is there no progress in Christianity? Can a Deacon never become an Elder or an Evangelist? Is it not indeed evident from all the circumstances of the case, that Philip had been transferred from Diaconate to the Evangelical office? Let us consider this matter for a moment.

To what duties then were seven men originally appointed? —Was it to instruct the converted and to proclaim the Gospel to the unconverted? Nay verily: this important work, the Apostles then claimed as a part of their own sacred functions.

"It is not meet," said they, that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Spirit, and of wisdom, whom we may appoint *over this* business. But we will give ourselves continually to prayer and to the ministry of the word."

It was not then to preach the word, but to attend tables, that these seven men were first chosen by the congregation, and then solemnly ordained by the apostles. It was in order that they might administer to the wants of the poor, and relieve the Apostles from any and all concern respecting the *secular* wants of the congregation, that these seven men received their first appointment as officers in the Church at Jerusalem. But this, Phillip could not do while going from city to city, as an Evangelist. And hence it follows of necessity, either that he neglected the duties of his office in the Jerusalem church and went out as a self-constiuted Evangelist; or otherwise, that he was duly and scripturally relieved of the duties of his first appointment, and transferred to the more important work of converting and instructing the pepole. The first of these suppositions is wholly inconssitent with the approved character and known fidelity of Philip. And hence it seems to me to follow concusively, that having faithfully served the church for a time as a Deacon in secular matters, he was afterwards promoted to the higher and more responsible office of an Evange ist.

If I understand Bro. Smith, these few general hints may be sufficient. If not, it will give we pleasure to hear whatever more he may have to say on the whole matter. Whether I shall reply or not will depend on circumstances. I have no desire to protract controvery or to have the last word in debate with any one: and especially with one whom I love and venerate as I do our most excellent and estimable brother B. K. Smith. May God bless him and abundantly reward him for all his works of faith and labors of love.

As ever yours in Christian love,

R. MILLIGAN.

For the Christian Pioneer.

CHRISTIAN SYMPATHY

Rejoice with them that do rejoice, and weep with them that weep."—PAUL

It is the distinguishing excellency of the Christian Religion, that its pervading spirit is LOVE. Love is the spring of all the kind affections, benevolence, humanity, and sympathy, with the prosperous or the distressed. By the way we observe that sympathy is feeling with, or fellow feeling, and has respect to both Joy and Sorrow. Were the Divine principle of that love which christianity inculcates in full operation, did we yeild ourselves to its guidance, it would remove many of the evils of life, and greatly alleviate the remaining. It would double the happiness of prosperity, and take away the pressure of adversity.

The precept at the head of our article is, one of pecular and most excellent adaptation to the Christian. But it has its limits The Christian is exhorted to rejoice with those of his brethren who do rejoice, and to weep with them that weep. Certainly the Christian could not sympathize with the wicked in their sinful joys or selfish sorrows, how much soever he might pity them. But the saint rejoices not as the sinner rejoices, nor sorrows as the world sorrows. Resignation to the will of Heaven is his ruling principle. And what ever that will may be,—afflictive or otherwise—he rejoices. Thus it is his privilege to be joyful, his duty to rejoice. "Rejoice in the Lord always, and again, I say rejoice." But the Christian cannot rejoice in what the mere worlding rejoices, nor can he sorrow for what the sinner sorrows. What gives the latter joy, oft grieves the former; and that which is a source of grief to the wicked is frequently the cause of joy to the righteous. The saint rejoices not in iniquity, but greatly in truth. The ungodly often grieves at his neighbor's prosperity, and is glad at his calamity.

But how noble and godlike is the principle that induces us

to rejoice with our neighbor when he has cause to be joyful, and to sympathize with him in the hour of affliction. Nothing more clearly evinces the Heavenly nature of the Christian morality than this. It is destructive of selfishness. It is a transcript of the temper and conduct of the inhabitants of that world to which we aspire. It teaches us to live, not for ourselves, but for our fellow creatures. Under its influence and guidance, we look not upon our own, but on another's welfare. We esteem other better than ourselves, in honor prefering one another, and are pitiful and corteous. Such ethics are surely not of earthly origin, but have emanated from Deity, and bear the impress of his character. The purity, excellency and sublimity of the Christian morality, is the most convincing evidence of the Heavenly origin of the Religion of Jesus. Prophecy may be doubted, miracles disputed, history discredited ; but this is an argument which admits of neither doubt, cavil, or objection.

By rejoicing with those who rejoice, we make their joys our own, and are thus made happy by what makes another happy. As our neighbor's merit becomes our own when we praise it, so his prosperity becomes ours when we rejoice with him in it ; and we lessen his grief when we sympathize with him. We make ourselves happy, when we impart to another a cause of gladness. We strew roses to adorn our own way through life, when we take the thorns from another's path. Would we be happy, we must seek to make other's so, for such is our constitution that if we pursue our own happiness, we fail of success. We chase a phantom through the mire. We follow an *ignis fautus* which leads us through brambles and thickets to destruction.

It is then a dictate of reason as well as the teaching of revelation that to be happy we must be useful. "Happiness is a roadside flower, growing in the highway of usefulness." To be useful in such a world as this we must labor for the benefit of other's; and by alleviating the affliction of the suffering and distressed, leave the world the better for our sojourn in it.

L. T. MORRIS.

Harrison Co. Mo. April 10, 1964.

TO THE SPIRIT OF MY DEPARTED SON.

(Parodied from Montgomery,)
(A last tribute to his memory.)

I long, my son, have mourned for Thee,
And yet shall longer mourn,
Long as thy name on earth shall be
In sweet remembrance borne
By me who loved Thee here, and love
Thy Sprit still in realms above.

For while thine absence I deplore
'Tis for myself I weep;
Though I behold thy face no more,
In peace thine ashes sleep,
And o're the tomb I lift mine eye,
—Thou art not dead, thou could'st not die.

In silent anguish, O my Son!
When I recall thy worth,
Thy lovely life, thine early end,
I feel estranged from earth;
My soul with thine desires to rest,
Supremely and forever blest.

In loftier mood I fain would raise
With my victorious breath
Some fair memorials of thy praise,
Beyond the reach of Death;
Proud wish, and vain!—I connot give
The word, that makes the dead to live.

Thou art not dead,—Thou could'st not die;
To nobler life new born,
Thou look'st in pity from the sky
Upon a world forlorn,
Where glory is but dying flame,
And immortality a name.

Alone in sickness, care and woe,
Since that bereaving day,
With heartless patience, faint and low,
I wend along my way,
Deprived of thy all constant love,
Hoping to meet thy soul above.

Full well I know if thou wert here,
A pilgrim still with me,—
Dear as my theme was once, and dear
As I was once to thee;
Thou still would be my soul's delight,
As thou art now in endless light.

My task is O'er and I have wrought
With self rewarding toil,
To raise the scattered seed of thought
Upon a desert soil:
O for soft wind and clement showers!
I seek not fruit I planted flowers.

Farewell, but not a long farewell;
In heaven may I appear,
The trials of my faith to tell
In thy transported ear,
And sing with Thee the eternal strain,
"Worthy the lamb that once was slain."

J. R. HOWARD.

PADUCAH, Ky. July 4th, 1864.

THE DEAH OF MY SON.

The following exquisite and touching lines were written by the late DANIEL WEBSTER, on the death of a favorite son. Leaving of the difference in age, they remind me so much of the death of my own son, WM. B. HOWARD, and represent my own feelings on the occasion and since so forcibly, that I am induced to transcribe them for the Pioneer.

J. R. H.

"My son, thou wast my heart's delight,
Thy morn of life was gay and cheery;
That morn has rushed to sudden night,
Thy father's house is sad and dreary.

"I held the on my knee, my son!
And kissed thee laughing, kissed the weeping:
But ah! thy little day is done,
Thou'rt with thy angel sister sleeping.

"The staff on which my years should lean
Is broken, ere these years come o'er me;

My funeral rites thou should'st have seen,
But thou art in thy tomb before me.

"Thou rearst to me no filial stone,
No parent's grave with tears beholdest;
Thou art my ancestor, my son!
And stsnd'st in Heaven's account the oldest.

On earth my lot was soonest cast,
Thy generation after mine—
Thou hast thy predecessor passed;
Earler eternity is thine.

I should have set before thine eyes
The road to Heaven, and showed it clear;
But thou, untaught, spring'st to the skies,
And leav,st thy teacher lingering here.

"Sweet seraph, I would learn of thee,
And hasten to partake thy bliss!
And oh! to thy world welcome me,
As first I welcomed thee to this.

"Dear angel, thou art saved in heaven;
No pray for thee need more be made;
h! let thy prayer for those be given
Who oft have blesst thy infant head.

"My father! I beheld thee born,
And led thy tottering steps with care;
Before me risen to heaven's bright morn,
My son! my father! guide me there."

"A COUNCIL OF WAR."

BRO. D. T. WRIGHT—*Dear Sir*: I was requested by a venerable and worthy brother to notice a piece in the A. C. Review of May 31.1864, headed "Kentucky Brethren, Read This. To the preaching brethren, and all others interested, in the counties of Kenton, Boone, Campbell and Pendleton, Kentucky."

My first objection to this heading is, that it is *unscriptural* I do not remember to have read of any such addresses in the New Testament scriptures. The Apostles and Elders and the congregation in Jerusalem wrote to converted Gentiles to abstain from certain things, in Acts 15th chap. But this was done by the Holy Spirit. I do not know whether Eld. Walk, the author of this address to the Kentucky Brethren, professes to be guided by the Holy Spirit in making his address or not; if he does, the two addresses are different from each other. This address savors more of the Methodistic Babylon, than of the New Testament.—It would have been more like the New Testament epistles if he had addressed each congregation separately and individually in each one of those counties, rather than the preachers in those counties.—The exaltation of the clergy above the congregations is one of the first steps in the popery. It is a fatal blow at the independency, sovereignity, and individuality of the congregations of Jesus Christ. I would ask, if it is not thought to be presumptuous in me, who gave Elder Walk authourity or power to call this "council war?" or did he do it without authority? If he did it unscripturally, or without authority, then all the acts and doings of this council of war will be *antichristian*. If a thing is not done scripturally it is not done at all. So we say to the Paidoes respecting their baptism. Samuel said to Saul, that rebel lion was iniquity and idolatory. To obey is better than sacrifice.

These meetings called without authority and for a council of war, are nonessential, wicked and selfish. These novitiates, who call councils of war, may suppose, that if the 15th of Acts does not afford a model for preachers to meet and pass Resolutions, yet that it sanctions such meetings for councils for War. But it is not possible to explain the 15th of Acts or any other passage in the New Testament in such a way as to establish the divine right for "clerical assemblies for war." This meeting did not give advice for war or peace, but gave decrees: did not meet "for the purpose of taking into consideration the condition of the cause of Christ in these counties: but doctrines to be believed and precepts to be obeyed: it

was a meeting of one congregation in one local, stated, permanent place, immovable place, with inspired men to settle one question infallably:—This meeting in Ky. will be without authority of inspired preachers to pass resolutions to hold a "council of war." This 15th of Acts does no more sanction such representative clerical meetings for a council of war, than it does all the sects in christendom, or all their councils of war. These councils for war can no more exist, without passing resolutions and making constitutions and by-laws, than sects can exist with the New Testament without creeds. Constitutions, resolutions, by-laws and money are as necessary to these "councils of war" or clerical representaions from four counties in Ky. as creeds are to sects. If it is at all a model for any foreign meeting, besides the meeting of one congregation in one place for stated worship, then it establishes absolute authority on the one hand and passive and unlimited obedience on the other hand. I cannot see anything that could tempt the christians in these four counties in Ky. to adopt the theory of this coucil of war, except that they have not been thoroughly purged from Babylonish prejudices, or a desire not to appear all at once to go so great a distance from sectarian congregations of this world. Perhaps a mixture of these motives have operated upon Eld. Walk. He may be a little shocked himself, and perhaps is afraid that others wll be more so, with the idea of being so unlike to other congregations who have no councils of War." We as christians ought rather to be solicitous to show sectarians that in every distinguishing feature, the Kingdom of Christ differs from the Kingdom of this world. We ought not to keep the worshippers of the Beast in countenance by making an image of the Beast. There is no reason to fear alarming the prejudices of the world, or of christians. If the cause is the Lord's we may safely rest it on his shoulders. It is our duty to hold forth the word of life in every part of it; it is in the Lord's hand who shall revive it. He has no need of our wisdom to help forward his plans.

But if such meetings as this "council of war" contemplates are not instituted from this passage, just divine, they

cannot plead it to sanction their innocency. If they are not the offspring of the wisdom of God, they must be the offsprings of the wisdom of man: and the Lord will no more countenance one religious institution than he will another. To say that such assemblies are useful, yet not instituted by God, is to arraign the wisdom of Jesus as a legislator, and to deny the competency of his institutions. If they are not divinely appointed they cannot be useful, they cannot be *innocent*. I am bold to predict that whenever they are tried, either an increasing acquaintance with the word of God, or a deeper knowledge of the nature of Christ's kingdom, will lay them aside, or they will degenerate into an engin of Satan. In the very first instance they must dampen enquiry in the church and gradually habituate them to allow others to have the trouble of thinking for them. What God left separate, distinct and independent of each other as he did the christian congregations in the closing of the volume of revelation, man should not attempt to join together as this "council of war" proposes to do. Each one of the seven congregations was a distinct republic or common-wealth, and were addressed as such by the Head of them all, separately, and not conjointly as this council of war addresses the preachers of four counties. The New Testament was the code of laws of each congregation, and not resolutions nor constitutions. This is the normal condition or law of each christian congregation in the New Testament. Why not let them remain as God left them? The purest and best christians of the two first centuries of christianity did not use these councils of war. The liberty and independencey of the congregations are gradually and certainly merged into these councils of war, unless all church history *lies*. These clerical assemblies as naturally swallow up the independency of the congregations as small streams empty themselves into the larger rivers. It is easy to withstand one small stream, but who can wtihstand a confluence of many streams? They have been used as battering rams to break down truth and the most eminent servants of God such as Wickliffe, Luther, Huss, Jerome and others. Their authority is merely human and was not institu-

ted by Christ or his apostles. I should feel myself obliged to the advocates of these councils of war if instead of telling us so much about the harmony and the money they would tell a little more about their authority, give us chapter and verse for them, or else abandon them *forthwith*. Bro. A. Campbell says an individual congregation of Christ's disciples is the only ecclesiastical body recognized in the New Testament. Such a society is the highest court on earth. Furious cantroversies have been carried on, and bloody wars have been waged on the subject of church government, These in their origin, progress and termination, have resembled the vigorous efforts made to obtain the Savior's tomb from the Turks, or like the fruitless endeavors of the Jews to find the body of Moses. These clerical assemblies for war are like avalanches,—they increase and gather power and never can be dispossed except by reformation. All history and observation are against their utility. They are mischievous in their tendency, With the law of Christ to govern missions in Matth. 10 chap. and Luke 10, and the example of these apostolic congregations in Jerusalem, Antioch and Thessalonica, for us to call these coucils of war is rebellion against the authority of Jesus Christ, and is worse than iniquity, witchcraft and idolatry all combined 1Samuel 15. They are a just cause for separation. I have always been struck with the simple and majestic law of Christ on the subject of missions ever since I read the New Testament. I have always connected the idea of missionaries and heathens in my mind. I never was a missionary because I never had faith enough to start to a heathen land without purse or script,or shoes or two coats, and abandon my own country to go among the heathens. I read not long since of a Baptist preacher,whom I knew, who said he loved to preach so well, that rather than not preach he would work and earn money and pay for the privilege of preaching. If our missionaries were actuated by such love,they would not wait to have one thousand subscribed and promised before they start on their missions. I hope the Review and other papers will copy this piece,that our brethren may see it. In hope that we may all follow the example of the apostolic congregation. I subscribe myself yours.

JOHN MILTON.

For the Christian Pioneer.

THE CRADLE AND THE COFFIN.

We often read and hear of "the cradle and the grave," but the most appropriate emblems would be "the cradle and the coffin." Both may be made of the same material, as they often are; but how different are the mental associations connected with them! The *cradle* suggests birth, infancy, childhood, the opening dawn, the budding of human life: the *coffin* suggests its close, decay, mortality, the end life, death! The one is connected with birth—the other with death! And frequently how short the interval between! the coffin is of the same size of, or but little larger than, the cradle! And, at the longest period of human life, how short the interval between, compared with the age of the world; and, compared with eternity, it is a mere point, a speck, *nothing*! And yet this little, this brief and insignificant interval, is all the period we have to make preparation for that vast, that unfathomable, that illimitable eternity! Hence the poet, taking the proper view of "life, death and immortality," says that man is a

"Poor pensioner on the bounties of an hour."

In an hour he comes into the world—in an hour he goes out—and the space he lives in, is compared to "an hour"—so short and brief is it! But this "little hour," as another poet calls it, is the time allotted to man to make preparation for a vast, a boundless eternity, on which he must enter after death—or rather after the resurrection from the grave. Hence the lowly grave itself, the place of rotteness and corruption, becomes the highway to deathless vigor and immortal life—the vestibule, the antechamber, to a house not made with hands, eternal in the heavens! Reader, how have you employed this little hour of life? Long since perhaps you have left your cradle, where a tender, loving and affectionate mother rocked you, and watched over you, when you were helpless and could not take care of yourself: and, it may be, sang religious songs as a lullaby for you, and instilled

into your infant, tender mind, the sentiments and principles of religion! Have these all been wasted upon you? Remember, at the furthest, the longest life—though you might live to be as old as Methusaleh—must end at last; and if you have not made that preparation for death and eternity, when your career on earth is over, and the coffin ready to receive you, better for you that you had never been born! Let me then conjure you, beseech you, by all that is dear and sacred to you, if an alien to the kingdom and government of Christ, to obey the gospel, by believing on him, repenting of your sins and reforming from them, confessing before men that Jesus Christ is the Son of God, and by being buried with him in baptism, thus put him on; and then live as a good, faithful, obedient disciple of Christ, persevering until death, seeking for glory, honor and immortality, that you may receive the rich enduring reward of eternal life. Then when death comes to you, you need have no fears for the future that lies beyond that

"Undiscovered bourne;
From whence no traveler returns!"

You cannot meet the "grim monster" without dread—without any fears as to that eternal future, on which you have to enter. If you cannot meet him without fears as to the pain of dying—and death is said to be really not painful at last, as the nervous sensibilites become blunted and deadened as it progresses—you can meet him without any fears as to that being into which he will introduce you.

"Death is the gate to endles joy.
And yet we dread to enter there."

Jesus has conquered death, and promised the victory over him to all his faithful, obedient disciples.

"He led the monster death in chains."

Truly may we exclaim: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

PHILOTHEOS.

THE TWO WITNESSES.

By J. R. Howard.

As to "The Two Witnesses," concerning which, it seems bro. James C. Watson has proposed a query to myself, "or some other brother," I will merely say that my mind has long been made up about them. I regard them as the Old and New Testaments, or the testimony of Prophets and Apostles. The prediction that they should be slain, and their dead bodies lie three days and a half, "in the street of the great city, which spiritually is called Sodom or Egypt." etc. was fulfilled during the old French Revolution; when the Bible, after being in a state of depression or suppression for 1260 years, from the ascendancy of Romanism, in the year 536 until the year 1796, when it was put down by an edict of the famous atheistic and infidel National Assembly of France, and the greatest indignities offered to it, death declared to be "an eternal sleep," etc. Now just *three years and a half* after it was thus put down, it was *restored* by public authority—"the spirit of life from God entered into them," etc.—and the "great voice from heaven saying unto them, Come up hither, was fulfilled, in the Bible's being raised to a pre-eminence and exalted position, far above all its enemies, and which it is destined to occupy for all future time, or until it shall have accomplished the purposes for which it was given to the world. We do not understand the expression, "their dead bodies," as having reference to the suppression of the Bible every where, but only to its extaordinay suppression in France at the period referred to. JNO. R. HOWARD.

Paducah, Ky, June 5th, 1864.

For the Christian Pioneer.

AN INQUIRY PROPOSED TO THE BROTHERHOOD.

Suppose there is a congregation, that has no Elders nor regular preacher, no one who will officiate for them, and suppose that there are some drunkards, some adulterers, and some

dancers, and a majority of the members favor dancing, and this has been the case for years, if any measure is proposed by any brother to get clear of these transgressors, the others will oppose it, and thus retain all the above named characters in the congregation: and suppose further that a brother proposes that they reorganize the church, and as they have had no church book for years, he gets one, and states in the preface of the Record, that the scriptures of the Old and New Testaments are the Inspired word of God. The old Testament contains the Jews' Religion. The New Testament contains the Religion of Jesus Christ. Our congregation is governed by the New Testament Scriptures. They will not or have not expelled the above named characters, nor will they allow it to be done. In order to get clear of the delinquents, and to cut off the plea, that they did not know that the above things were wrong, and that we have no rules nor creed,—a brother proposes this remedy for the existing evils,—we whose names are on this Record, promise and pledge ourselves to do the following things: To pray for each other, to assist each other, to admonish and support each other, to tell each other of their faults in a christian spirit, to love each other, to attend the weekly or regular meetings of the brethren, (which they habitually neglect) unless we have a good reason for absence such as sickness in our persons or families, absence from home, or some unavoidable circumstance, and to contribute to the support of the congregation in proportion to our ability: And we promise not to do the following things, not to rob or steal not to commit adultery or for fornication; not to lie or break a promise, not to swear profanely or drink intoxicating liquors as a common beverage or drink: not to dance, nor attend places of dancing, nor allow dancing in our houses, nor attend balls, parties, or vain amusements, theaters, or circuses, not to play at any game such as cards, dice, checkers, billards, ten-pin-allies, or any other game either for fun or profit: and to remember that evil communications corrupt good manners. Now what is the duty of those persons who always have opposed these sins? under the circumstances; they cannot convince the dancers that dancing is wrong; They cannot stop it; They

cannot turn them out for it. The minority are compelled to participate with those who practice these things, or to separate, or to do without the ordinances—for the above things were cried down; they said they would never subscribe their names to any such a church book,—they are governed by the New Testament: which nowhere forbids dancing, that they will drink liquor when they chose, and play games when they feel like it, no harm in any of these things, other religionists indulge in them, they will have no rules nor creed. The word believe does not occur in the things named above, it is not intended for any other people or church, it is intended to get clear of the above persons in the easiest way. One good brother said he had no objections to it himself, but there were others that would object, he said he feared the principles. Something of this sort will have to be done as we are becoming a numerous and a worldy people. This is not an imaginary nor a solitary case. Elijah *was alone.* A prophet is without honor at home. AN INQUIRER.

CHRISTAN UNON—A DALOGU E. NO. VII.

An evening Conversation on Christian Union, between a Methodist, Presbyterian, Quaker, Baptist and Titus.

T. Brethren, through the mercies of a kind Providence we all have been spared to meet a again, and at our last adjournment, I was showing that the Lord intended his disciples to be one in him, and for this his apostles ardently labored. Paul in Ephesians 4: 4, presents the church as a unit, "There is one body, and one spirit even as ye are called in one hope of your calling." Not many bodies, nor branch bodies of Christ, but one body. But hear the apostle again, 1st Cor 3: 3, "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" In view of this declaration, what becomes of the man who thanks God that there are so many divisions and ways among those who claim to be the the people of the everlasting God?

Q. If thee undertakes to follow the teaching of the word, thee must do away with all thy divisions. But I would now like to hear how friend M. made it, preaching as the apostles did, on his last round on the circuit. I fear he did not succeed well with his brethren, as he looks rather dejected. Will thee please tell us, friend M, how thee got along?

M. Well, brethren, I must confess I was disappointed. I started on my last round under a solemn pledge to preach just what the apostles did, as recorded by Luke, and to practice nothing without a plain warrant from an apostle. But I do not now wish to consume time, in our conclusion, I will give you a full history of my last round. I hope brother T. will proceed and show, if he can, how all the people of God may come together.

P. I agree with bro. M. I wish to hear brother T. a little further at this time as I feel great interest in this matter.

T. I now propose to lay down a sort of common ground on which all the sincere disciples of Christ can meet and fraternize as brethren.

1st. Then all agree that the Bible contains all things necessary to be believed and obeyed, and is or should be the only creed of protestants. The truth is human creeds were never adopted by any set of men because of their identity with the Bible, but because they contain some things not to be found in the Bible. There would be no reason in adopting a creed in all points just like the Bible. The fact is human creeds were adopted to effect unity in opinion among christians while inspired men contemplated no such thing, a unity of faith is only required. Human creeds have failed in all their efforts to unite the people of God. We all must agree with the great apostle Paul. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect*, thoroughly furnished unto all good works." This is the creed then, that will furnish us to perfection. Christ is its author, it is his rule to govern his people, and to it we must all submit, if we would be his disciples. To this we all subscribe, and upon it we can unite. The Bible was the

primitive christians' only creed for the first three hundred and twenty five years of the christian era. It is true when men began to leave and heed not the teaching of inspired men, they commenced the adoption of human opinions (creeds) as in the case at the council of Nice, in the year 325 when and where the first human creed was adopted that was to any extent endorsed. But a return to the ancient faith and practice, and a union on the foundation of "apostles and prophets, Jesus Christ being the chief foundation stone,"—on this rock, we must stand united.

. I give thee my hand, friend T . on that, and trust all these friends will do likewise.

T. All of all parties agree, that all who believe with all the heart in the Lord Jesus, and obey him with full purpose of an honest heart, will be saved from sin in this life, and will enjoy everlasting life in the world to come.

Here then. *is common ground*, *safe ground*, and hence the Lord said in the first sermon he ever preached, "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father who is in heaven." The man then who lives a righteous life, obeys all the orders of our Lord, is admitted by us all to be on infallibly safe ground. This is what we all desire to see, and for which we should labor, to accomplish the salvation of our fallen humanity. In this grand, high, and holy work let us all be united. But here comes up a difficulty, one man says, you believe that Baptism is essential to salvation, and I connot believe that. This is a question easily settled by all who love to obey the Lord. The only question touching baptism with us should be, does the Lord require us to obey that institution? Is it a command of his? This should be the only question. The dispute on the question whether you can be saved without baptism, is no question to occupy the heart of a good man. The question with him is about the commandments of God, and doing right; all he wants to know, is, what the Lord requires at his hand, knowing "that they that do his commandments shall enter into the heavenly city, and have a right to the tree of life,"

P. Brother *T.* you position is clearly legitimate ; but do you not believe that many will be saved who have not been baptized ?

T. Of course, all the old saints who lived before the Lord ordained the institution of baptism, will be saved without it, but as Paul said, " the priesthood being changed, there is of necessity also a change of the law," Heb. 7 : 12. We ought not to predicate the salvation of any one, on our speculative opinions. What allowance the good Lord may make for the misguided judgment of those who fail to understand and obey all the truth, I presume not to say. One thing we can affirm and that is he who learns the commands of the Lord and obeys them, has the promise, and can claim under law, what no one can claim who has not obeyed. Now it is my opinion that many pious persons who have not been baptized will be saved, but what has my opinion to do with any man's salvation ? it would not save one single man. Still we throw the mantle of charity over the misunderstandings of our fathers, and hope they are saved. But what excuse can any one offer now, who hears the gospel in all its fullness and wilfully refuses to obey a plain command. It will render the man obnoxious to the the law.

P. I agree with you that the man who obeys the Lord in all his commandments is on safe ground.

T. This then is common ground, upon which I am willing to meet all God's people. But we must be willing to do all the Lord requires us to do. Brethren, are you all prepared to take this stand and urge it among your respective churches.

P. I am ready and willing, and will lay this matter before our church. I will urge them to lay down the Confession of Faith,and take the Bible alone as their guide in religion.

M. So will I, brethren, I see the common ground of brother *T.* Brother P. and I will have no sacrifice to make that is of any use to any body, we both agree in common with others, that immersion is valid baptism, and for the sake of union among the children of the same parent, we will practice nothing else for baptism in the future.

B. I am gratified at the prospect before us, brethren. I do hope we may get rid of all our nonessentials in religion. I have been anxious, and have been urging our people to follow the noble example of the Fifth avenue Baptist church in "New York city, over which Dr. Cone so long presided," in throwing away their creed, and in substituting the Bible alone as their only rule of faith and practice.

Q. I see since we have been canvassing this subject in the kind spirit of the gospel, that other friends are somewhat disposed to change as well as I. Well, all right; it manifests one of the noblest principles of man, to change for the better.

T. Brethren, let us pray: Almighty and Everlasting God, smile on our efforts to unite thy children, may we all be one in Christ, as he and his father are one, that the world may believe the Father sent his son. Amen.

T. Now Brother M. will proceed.

M. Well, brethren, I now propose giving you a short history of my last round. It will be remembered that I started on my circuit under a solemn pledge to preach just what I learned the apostles preached as recorded by Luke the historian. My first appointment was at old brother Blanks, (a Quarterly Meeting.) On Lord's day I addressed the audience, taking as a motto the commission given to the apostles as recorded by Mark 16: 15, 16. This subject I never had attempted to present to the people before, in the way of following the apostles acting under that commission. I presented the gospel as preached by the apostles, in all its facts, requirements and promises. The sentiments advanced were strange to my brethren, as in fact they were to myself, for I had never before followed out the same train of teaching. This discourse gave rise to much disputing. After I had advanced in the discourse, I quoted Acts 2: 38, one old brother, the class-leader, shook his head at me. After services were over, he approached me and said, Brother M. you preached live Campbellism to day: I replied that I had preached just what I find in this old Book, holding up

my Testament; call it what you please, but be careful what you call Campbellism: I repeat it, said he, that is right down Campbellism, to urge a man to be baptized for remission of sins. I then quoted Acts 2: 38. He then said with some warmth, he wished to God that that passage was not in the book, some people were always harping on it. Said he, I am a Methodist, warp and filling. I said to him, brother J. you have manifested a degree of skepticism that I was not looking for. At this point he dropped the subject, and there was no more said. In the evening I preached again, following out in detail the teaching of the apostles, and urged the claims of the Gospel upon the people. Some were persuaded to obey the Savior; I told the people that I should direct them to act upon the suggestions of inspired men, and that I had cut loose from the guidance of uninspired men in religion. I then said to these mourning souls, "why tarry? arise, and be baptized, and wash away your sins, calling upon the name of the Lord." Upon this invitation, a number came forward and were baptized. Again old brother J. charged me with departing from the Discipline and turning campbellite, and, said he, I will report you to conference. I saw he was in an ill humor and I said nothing. I then remembered the declaration made by bro. T. that no man who was bound down by a human creed, could preach as did the apostles without being called to an account, and I felt the force of that declaration, and realized its truth. I asked myself this question, is it possible that the Methodist church will not allow its ministers to teach and practice as did the inspired apostles! That evening was spent as the most solemn and eventful one of my life. I now felt more like pressing God's word nearer my heart than I ever had before.

I should have stated that in the forenoon, a lady presented her infant for baptism, I told her I could not baptize it as we have no example of the like by an apostle. At this she and others appeared surprised, and some confusion ensued. The members were divided, some said I was right, as many Meth-

odists believe baptism to be of no avail any how, and think they should postpone it until they grow up and can choose for themselves. But that night, the Elder, who was to attend the meeting but had been detained on account of high water, arrived. Next morning he preached a plain practical discourse, and a man came forward to join the church, who had been sprinkled in infancy, but now requested to be immersed. The Elder, told him he could not baptize him as he had been baptized. The man said, if you will not immerse me, I will have to go to some church that will; so in our Quarterly Conference this matter came up, and the Elder said he could not do it under the rules of the Discipline, but as the man was of some prominence in the community, he did not wish to lose him; turning to me, he said "you can immerse him, but say nothing about it," which I did. It was not long however before the Elder was informed of what had happened the day before. Old brother J. the classleader, had informed him of my preaching and baptizing those persons, etc. In the evening the Elder came to me and said, brother M. there are some grave charges preferred against your course on yesterday, by some of the brethren, they say you preached Campbellism, and acted just as Campbellites do, and refused to baptize sister E's infant. I told him I preached just what the apostles did, and that I was not willing to practice any thing without a plain warrant from an apostle. But, said I, say nothing about it, so the matter was at that time droped, I then went on to my next appiontment. At this meeting I took up the case of Saul's conversion, and referred to other cases as recorded in the Acts of apostles. My brethren looked astonished as I urged this ancient practice upon the minds of the people. Those who had been in the habit of sanctioning what the Preacher said by loud amens, muttered low groans, all of which I noticed. After services were over, I was approached by an old brother who said, "brother M. have you turned Campbellite?" I replied no. "Well,' said he, "you preached just like them to day; you had a little too much water in your discourse, I cannot go that." I replied that I had no more than Paul had when he repeated what Annanias said to him, Acts 22. 16·

The old brother replied, " I don't care what Paul said, I know —that—the fact—is—this—water salvation is wrong. I then said to him, my good brother, it is no use for me to talk with any one who repudiates the inspired men of the Bible, so we parted. But not to be further tedious, shortly after my arrival at home, I received a notice to appear at the next conference to answer to certain charges, and in the interval to suspend my ministerial services. So the matter stands. But by the grace of God, I am determined to be the Lord's free man.

[adjourned.] A.

POSSESSING THE SPIRIT OF CHRIST.

Now if any have not the spirit of Christ he is none of his Rome,—PAUL

The first thing that each and every professed Christian should do, is to inquire of himself whether he is in possession of so rich a treasure according to the above declaration. It is one thing to make a profession of a thing, and another thing to possess it. We would know but little of the spirit of Christ, only by Divine revelation or by the spirit that Christ manifested to the children of men while on earth. If we walk as he walked and manifest the same spirit that he manifested, we then may say that we have the spirit of Christ, but if we disobey a known command of the Lord knowingly, or even a known duty willfully, we cannot say that we have the spirit of Christ; therefore we are none of his. We have frequently witnessed the out pourings of the spirit, (so called by the parties) when by the singing of a few songs of zion, the the party would be thrown into a state of mind that they would shout and apparently rejoice with joy unspeakable and full of glory, professing to be filled with the holy spirit, and at the same time refusing to comply with a positive command of God, and that command was to be buried with their Lord in baptism, professing to believe it to be nonessential. Do you think, reader, that they had the spirit of Christ, if not they must have been in

possession of some other spirit. But say they: "The spirit itself bears witness with our spirit that we are the children of God." Well, if it does it is all right, but let us look for a moment and see if it does, we understand the spirit itself to be the spirit of Christ, and your spirit is another spirit, now these two spirits must bear witness with each other to a certain fact, now when two men or persons bear witness with each other, in giving testimony in any case, it proves the thing testified to to be a fact, but, if they do not bear witness with each other, we may rest assured that one or the other is wrong. Now we understand that the Spirit itself has said that you should be buried with the Lord by baptism into his death, and like as Christ was raised up from the dead you should walk in newness of life. What says your spirit, does it say the same thing? If so, will you bow in obedience to the command of high heaven? If not, your spirit cannot bear witness with the spirit itself, therefore, you have not the spirit of Christ and you are none of his. We will further remark, that if we should even admit that they were filled with the Holy Spirit in disobedience (which we do not,) what advantage is there in it, unless that Spirit brings forth fruit? "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5: 22. And again, "if we live in the spirit let us also walk in th spirit." Gal. 5: 25. "For the fruit of the spirit is in all goodness and righteousness and truth." Eph. 5: 9.

A. D. PARISH.

TERRE HAUTE, Putnam Co. Mo.

For the Christian Pioneer

DESULTORY REFLECTIONS.

On the Way-Side of Life.

Moore, the Jewish poet, says, in one of his religious songs—for amatory, secular, and lascivious poet, as he

was, like Burns, the Scottish poet, he could sometimes write *religious* songs or poetry—

> "This world is all a fleeting show,
> For man's illusion given,"

Now while I can fully agree with him, that the world is "a fleeting show," and with the last line of the stanza:

> "There's nothing true but heaven."

I cannot agree with him, that it is "for man's illusion given."

The Creator in creating the globe and man, had a wise and exalted purpose in view—the present well-being and eternal happiness of man—and it is only frustrated and made illusive by man himslf—by his own conduct and wickedness. But he whom the heaven of heavens cannot contain—who holds the earth and solar universe in the palm of his hand—who can bring good out of evil, make the wrath of man to praise Him, and who can work all things according to the counsel of his own will—will yet succeed in the design he had in creating the world and man; and change desolation, and barreness, and misery into fruitfulness, and love, and joy!

It is Lord's-Day morning—"Sunday" morning, as we generally say—and though mid summer, and in the midst of an unprecedented drouth, yet the air is cool, pleasent and bracing, and the torrid heat we have been having is tempered by cool, mild, gentle breezes from the north. How still and calm is every thing! Connected with the associations of the day, what a holy, quiet, calm air prevails! Our reflections naturally recur back, through the long, long lapse of centuries, ages and generations, to that great and memorable event—the greatest by far of all that have occurred on the face of our globe, and the most momentous on account of the results to follow—the birth of our Lord Jesus Christ from the grave, when He brought life and immortality to light through the gospel. What a day for meditation and reflection! Not only do our minds recur back to the resurrection of Christ; but prophecy points us forward, down to the long

vista of time, to the glorious Millennial age of the world, and beyond that to the general resurrection when all will have to stand before the "great white throne," and receive the final award; and still beyond that, when the earth and the heavens shall have fled away, to the new heavens and the new earth—to the New Jerusalem, with gold-paved streets, the river of the water of life with its "twelve manner of fruit," and the leaves for the healing of the nations"—to that company "which no man can number," "with palms in their hands," and singing "the song of Moses and the Lamb."

PHILOTHEOS.

July 24th, 1864.

For the Pioneer.

RANDOM THOUGHTS.

It is Saturday evening and the morn on to-morrow will usher in the Lord's Day. I am away out of the crowded, busy, hot and dusty city, where the sun over head shines like fire upon the streets long parched with drouth, the heavens above are like brass, and the earth beneath like a glowing furnace; while, in the day, the flies in the house are intensely annoying, and at night the musquito with his singing "coz." I am in a secluded place, alone, and with the cool breeze to fan me. What a situation for contemplation, and serious, solemn thought Where am I, in the journey of life, while I linger here by its wayside? I left the starting place in it long, long since, and am now approaching the end. My increasing gray hairs and furrowed brow and cheek, admonish me of this—that the goal is not far off, at the furthest, and that I am rapidly approaching it. When the summons comes to call me away hence, may I be prepared to join "the general assembly of the first born"—"the spirits of the just made perfect in heaven." Let me then—let every Christian—devote all the time he can, apart from that required by the calls of life, necessary to our support, to the service of God, while we remain on earth.—living as free as possible from sin, and

every thing that has the appearance of evil, ever looking forward to our final dissolution. Then indeed we may be prepared to go. PHILOTHEOS.

SUGGESTIONS RESPECTING YOUNG DISCIPLES.

Dear Brethren and Sisters: It is well known to you that the future prosperity of the church, depends upon the complete working in of the young and rising generation. And to do this successfully much depends upon you, for in proportion to the interest you manifest for the advancement of the Lord's cause, will the young disciples' interest be manifested. If then you show a deep and abiding affection for the cause of truth and the advancement of the same, the young disciples will do so too. A double advantage is gained here, for by making young disciples very devoted and deeply interested while young, they become doubly useful when they grow older, and we all know how much good the old fathers and mothers in Israel are capable of doing when they have lived above suspicion. But if on the other hand, you are cold and careless about going to meeting, your sons and daughters will be careless also about doing their duty, and when exhorted to faithfulness will point to you as their example and say I do as well as father and mother and I am sure that is as much as you could expect of me. O fathers and mothers, do stop and reflect upon the responsibility that rests upon you here. Think of the worth of the soul. Think of the love you bear to your children and how anxious you are for them to be honorable and good members of society at large, and then think how much more you ought to strive to make them useful members of Christian society. How careful you are for them in infancy, and why? Because they are too weak to help themselves, they are just born and have not natural strength. Now just think, you see them obey the gospel, they are born into the family of God, they are not strong—just born—"new-born babes"—"need the sincere milk of the word" that they may grow thereby," and will you not give it to them,—nourish and cherish them—strengthen them—teach and instruct them that they may become full grown men and women in Christ. By doing this you imitate Christ himself and become a blessing to your children, to yourselves, to the church and to the world. Besides you will greatly aid your ministering brethren who labor day and night for the advancement of the Redeemers cause, and make their labors more effectual than they could otherwise be. The worth of the soul, O how great. It cost very much indeed to purchase redemption—even the yielding up n the part of God of his own and only son—the sacrifice on the part of that Son

of his own life—the shedding of his precious blood—and the manifestation of the mighty power of God in the resurrection of his son by which a mighty victory was achieved over death, hades, and the grave and life and immortality brought to light through the gospel. O such a glorious work as this is enough to thrill all our hearts and fill them with love to God and love to man. Fathers and Mothers in Israel, I appeal to you in behalf of your sons and daughters and all the dear lambs of the fold, O give them the advantage of your experience, lead them gently by the hand until they are strong enough to stand against the wiles of the devil. And if you have not been as careful as you ought to have been in the discharge of your Christian obligations, buckle on the royal armor more closely and fight more faithfully in the army of the Lord than you have ever done before, even to the display of skill that will inspire courage and heroism in the young to make them noble soldiers of the cross, and ever true to the trust reposed in them by the brethren, and faithful in the discharge of all their duties and obligations as Christians. In conclusion, dear brethren and sisters, suffer the word of exhortation, let us all be more faithful to our trust—all eyes are turned toward us—the world is watching us—let us live so that they will be compelled to yield to the mild and gentle entreaties of the gospel of Christ. I pray God that we may thus live so that at last we may meet around his throne to praise him forever and ever.

CHARLES P. EVANS

SIDNEY, Iowa, August 22nd 1864.

KENTUCKY UNIVERSITY.

HARRODSBURG, Ky. July 25th, 1864.

DEAR BROTHER WRIGHT:—Permit me through the Pioneer to say a few words especially to our brethen in the West. It is duobtless known to most of them, that the main building of Ky. University was destroyed by fire on the 16th day of last February: and hence the impression has in some way gone abroad, that we have suspended or, at least, that we will very soon be under the necessity of suspending until a larger and more suitable edifice can be erected.

To all them who are in doubt, on this matter, I wish to say very emphatically, that KENTUCKY UNIVERSITY NEVFR SUSPENDS. And hence the public may rest as-

sured, that Providence permitting, *our next annual session will commence regularly in Harrodsburg, on Monday the 19th day of September next; and that every thing will be done that a Faculty can do for the comfort and improvement of our students.* Ample accomodations have been provided for as many as may wish to enter the University.

Very truly, R. MILLIGAN.

For the Christian Pioneer

CHRISTIAN BAPTISM BY METHODISTS.

OREGON, Holt Co. Mo., July 20th, 1864.

DEAR BRO. WRIGHT:—The Rev. Mr. T.——of the "Methodist persuasion" having announced that "christian baptism would be administered to certain members of the church," last Lord's Day, I have made myself acquainted with the particulars of the affair; and have learned that "christian baptism" as practiced by them, differs essentially from the baptism practiced by the apostles.

In "christian baptism" the candidate does not go "down into the water," as did Philip and the Eunuch, but kneels upon some straw, near the water. The operater then dips his hand in the water, and drizzles a little upon the kneeling candidate, who bends forward in such a manner as to make the nasal organ conduct the element to the straw, at a proper distance from all wearing apparel.—An aged sister who witnessed this ceremony, supposed that a scriptural baptism was intended, and indignantly asked the Rev. Mr. T.——for his authority for this strange proceedure; but it did not happen to be convienent for him to furnish it at that particular time.

I have immersed two penitent believers since my last writing.

Your brother in Christ, R. C. BARROW.

For the Christian Pioneer.

THE SEVEN AGES.

I am fond of the number seven, because it is a sacred number, and one that often accords with the natural fitness of things, sacred and divine. We have seven missions in the New Testament:

1. Mission of John the baptizer;
2. Personal mission of Jesus;
3. First mission of the 12 apostles;
4. Mission of the 70 disciples;
5. Second mission of the 12 apostles;
6. Mission of the Holy Spirit;
7. Mission of the Fvangelists.

So we have *seven age's*, connected with the world:

1. The Pre-Adamite Age;
2. The Antediluvian Age
3. The Partriarchal Age;
4. The Jewish Age
5. The Christian Age;
6. The Millennial Age;
7. The New Jerusalem, or eternal Age.

It is our intention, if we live long enough, and the Lord will, to write a work on these Ages at some future day; when we get leisure sufficient; in which we design treating them fully and at length. We make these remarks for the benefit of our readers, and for their reflection—on the seven ages.

JNO. R. HOWARD.

Near Paduch, Ky. July 24th, 1864.

A LETER OF CONDOLENCE.

Sidney, Iowa, August 22, 1864.

Bear Bro Wright: I seat myself this evening to drop you a few lines, from which you will learn that my health is only tolerable at this time, my family's health is much the same as my own. When this reaches you, I hope it may find you and yours enjoying good health, the richest earthly blessing kind heaven bestows upon us. You have my heart felt sympathies in your late bereavement. O! how hard it is for us to part with our little ones, but still I feel that we ought to be resigned to our lot, remembering that the Lord gave and the Lord hath taken away, and blessed be his name." And may we, my dear Bro. be more devoted to the Master's cause, for we have fewer ties on earth and more in heaven. When our children are taken away from us so young, we know they are safe, and when I hear the profanity and see the vice of boys running through the streets,

O how I rejoice to think that my two darling boys can never be brought under the bondage of such corruption. Dear Bro. W, let us rejoice over the kindness of the Lord in taking our little children to himself before their characters were tainted with sin. May Heaven bless you and your chrsirtian family.

Very truly yours in hope of a better life.

C. P. EVANS.

TAKE THE REVIEW, PIONEER AND LARD'S QUATERLY.

LEXINGTON, Mo., July 30th, 1864.

BRO. D. T. WRIGHT: Enclosed find one dollar for which you will please continue to send the Pioneer to my address.

The brethren in the State should make a vigorous effort to sustain the Pioneer, since it is the only paper we have in the State. Every religious family wants at least three religious papers, a Weekly, a Monthly, and a Quarterly; and for the small sum of five dollars($5,00) a year, the A. C. Review, the Pioneer and Lard's Quarterly may all be obtained. Let the brethren send for these papers and spread them amongst their neighbors as so many Evangelists, doing battle for the Lord Jesus. Your brother, H. H. HALEY.

REPORTS FROM THE BRETHREN.

READING, Iowa, June the 21st, 1864.

BROTHER. WRIGHT: We had a very interesting meeting at Brown's Mill, Worth Co. Mo. commencing Saturday before the 2nd Lord,s day in this month, and continuing until Monday evening following which resulted in organizing a congregation of 22 disciples, if I mistake not, and 4 additions by confession and immersion, and a good impression generally, I think.

On the 3rd Lord's day and Monday following, we held an interesting meeting at a place called Mormon Town in Taylor Co. Iowa, which resulted in 3 additions, 2 by confession and immersion, and one reclaimed. We had truly a rejoicing season together, and I think we removed considerable prejudice from the minds of the people generally. Prospects for good are better in this country at present than they have been for some time.

The harvast truly is great but the laborers are few. We thank God though, and take courage. Your brother in Christ,

W. W. QUILLEN.

CLINTON, Douglass Co. Kansas, July 6, 1864.

BROTHER WRIGHT: Bro. Anderson and myself, have just closed a meeting in Lynn Co. The immediate results of this meeting were, 4 confessed and were baptized, 3 by commendation. To the Lord be all the praise and thanksgiving for his love to the children of men.

Yours in the gospel. R. MILNE.

GENTRYVILLE, Mo. Aug. 19th, 1864.

BROTHER WRIGHT:—I can inform you that Bro's. Wilson, Coffey, Osborne, and my self have just closed a meeting near Greenwell Ford on Grand River, of six days continuance which resulted in 21 additions, 7 by baptism, 1 from the Universalists who had been immersed, and 2 from the Baptists, and 13 restored and by letter. We had indeed a good meeting, the brethren and sisters were made to rejoice and sinners to tremble at the word of the Lord. May his name forever be praised by the children of men. As ever your brother.

E. DUNAGAN.

GENTRY, Co. Mo. Aug. 8th, 1864.

BRO. WRIGHT :—Our Beloved, Bro. G. R. Hand, of Plattsburg, closed a meeting yesterday of 9 days continuance, held on Grand River, in the South East corner of Gentry Co. which resulted in 16 additions, 14 confessions and baptisms, and 2 from the Baptists. Bro. Ellis was with him 2 days in the beginning and Bro. Coffey 2 towards the close of the meeting. Bro. Wilson and myself were in attendance all the time, but Bro. Hand did the principle labor speaking twice a day, except one discourse by Bro. Coffey, the others only assisting by their prayers and exhortations.

All things considered, we had a glorious and most triumphant meeting, saints were made to rejoice and sinners to tremble and weep, and bow to the obligations of a holy life. Bro. Hand is truly a workman that needeth not to be ashamed, rightly dividing the word of truth. The hearing was large all the time, and better order during the whole meeting never was seen any where ; not a jar from the beginning to the end. To the Lord be all the praise. Your Bro.

E. DUNAGAN.

JACKSONVILLE, Mo., July 30, 1064.

BRO. WRIGHT—DEAR SIR: I have been out of the Gospel field for 4 or 5 months, and hence have been still, having nothing to say. I have preached but 4 discourses only in 5 months until last week. I preached one dircourse at Boonsborough in Howard Co. the 3rd Sunday in May, 3 were added ; the 3rd Sunday in this month, I visited the same place and 2 more coufessed. I came to this place last week

and have been conducting a meeting six miles from here, at Union, —preached 8 days and had six addtions. Bro James Berry was with me all the time. He is the preacher for the congregation at this place. Bro. E. J. Lampton of Huntsville was with us a part of the time and participated in the meeting.

The brethren are doing well there ; they are liberal and true. I intend to take he field again, and will do all I can for the Pioneer,

Very truly yours J. D. WILMOTT.

SIDNEY, Iowa, August 22, 1864.

BRO. WRIGHT: One week ago last night, at a grove near this place, we closed the best meeting that I have ever witnessed in Western Iowa. It commenced on Saturday, August 6th, and continued till Lord's day night of the 14th. I was alone excepting one discourse until Friday night (Aug. 12th,) and up to that time we had 34 additions. BRO. J. H. Parker of Atchison Co, Mo, then came to our assistance and done the most of the preaching to the close, and seven more additions were obtained, making 41 in all, and stands as follows : By relation, twenty ; one of that number was from the Methodists and one from the old Christian Church ; by confession and baptism, twenty, and one yet to to be baptized. The most of those by confession and baptism were young men and women, and if we can only succeed in feeding them on the "sincere milk of the word" until they gain strength enough to walk alone, they will make bright and shining ornaments in the kingdom and patience of Jesus. This leads me to make some suggestions upon the duties that devolve upon older brethren respecting young disciples, which you may publish if you see proper. Your brother in Christ, C. P. EVANS.

Monroe County, Mo., August 22, 1864.

BRO. D. T. WRIGHT.—DEAR SIR: We have been made to rejoice in seeing many confess the Savior in the last few weeks. I send you the result of several meetings held in this immediate vicinity : on the first Lord's day in July, Bro. Mason and A. Wilson held a meeting at Union with four added. Bro. Wm. M. Fetherston held a meeting at what is known as Mason's School-house, preaching of evenings and holding over the first Lord's day in July, with six added. Then commencing the 1st Lord's day in Aug., Bros. Mason, Wilson, Proctor, Fetherston, and continuing eight days with fourteen added, one a Methodist. Eighteen took membership at Union, the remainder took membership at other places. Notwithstanding war is in our midst, the good cause still prospers. To the good Lord be all the praise

I remain your brother in Christ,

W. H. FORMAN.

OBITUARIES

LITCHFIELD, Ills. Aug. 16, 1864.

BRO. WRIGHT: With an aching heart and weeping eyes, I hasten to reccord the Death of sweet little CALLIE whose death was on the 11 inst. at 7 o'clock P. M. aged one year, eleven months and eleven Days.

How sweet that little bud
That bloomed—but for to die
How sweet that little seraph
Away beyond the sky,

He was our only joy, our love—but mingled grief came on—He was taken from us, but yet, our hopes are not gone, for he is happy—his little spirit is with God, a sweet convoy of Angels bore away his spirit to realms of bliss, where his sufferings are o'er.

"For of such is the Kingdom of Heaven"

J. N. HENDERSON.

DIED, In the city of Chillicothe, Mo. on Tuesday, August 23d, 1864. JAMES DUDLEY WILLIAMS, son of James M. and Joice Williams, and aged 11 months and 16 days.

DIED, on the 13th inst at her home in Audrain Co. Mo. Sister NANCY ANN PEARSON, wife of Bro. Joseph Pearson, in the 25th year of her life. She was born in Trigg Co. Ky. and became a christian at an early age. Her subsequent conduct till the period of her death affords satisfactory evidence that she now rests in Abraham's bosom, freed from the many heavy troubles unavoidable in this world of trouble. She leaves a kind,christian husband,one child & numerous relatives & friends to mourn her loss. May they all by a holy life, prepare to meet her in heaven. W. J. MASON.

LOGOMACHIES.

More than half the discussions and controversies of every age are mere logomachies, verbose wranglings about the terminology of the respective combatants; and more than half the remainder might be compressed into a very diminutive size, if, in the beginning, the parties could agree on the real issue, on the proper terms to express and define them.

—A. CAMPBELL.

CHRISTIAN PIONEER.

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

VOL. IV. CHILLICOTHE, Mo., OCTOBER, 1864. NO. 9.

For the Christian Pioneer.

EXPOSITION OF THE NINTH CHAPTER OF ROMANS.

DEAR BRO. HOWARD:—Will you be so kind as to give us an exposition of the ninth chapter of Rom. or at least that portion of it favoring (as is supposed) the dogma of Election and Reprobation, calvinistically considered? We want it through the "Pioneer," of course. Please be *as early as possible*, and spare no pains, (allow us to suggest,) nor space, to make it plain. We mail this direct to you to insure a speedy answer.

Truly yours, INQUIRERS.

BRETHREN INQUIRERS:—I now proceed to give the exposition which you request; and which I shall do with that pleasure with which I always attend to such requests. Our great object, in all such expositions, should be, to get at the true meaning of the apostle; and in doing this, we must take into consideration the persons whom he was addressing, and the design he had in view in addressing them, as well as the circumstances by which those addressed were surrounded, the influences under which they were placed, and the general scope of the epistle.

We will remark here, that this chapter (9th of Romans) has always been one of the "strong holds" of Calvinism, ever since the days of the old Reformer of Geneva; but, when correctly interpreted and properly understood, it favors the doctrine of eternal election and reprobation as little as any part of the word of God.—On examing this epistle, then, we find that it was written by Paul, the great apostle to the Gentiles, and addressed to the disciples of Christ at Rome—"to all that be in Rome, beloved of God, called to be saints"—consisting of a mixture of Jewish and Gentile converts; as were most of the first congregations of Christ in the Roman empire, outside of Judea; as the Jews had become scattered throughout the whole of the then civilized world.

For ages the Jews had been the elect, chosen and peculiar people of God; and in consequence of this, were disposed to arrogate to themselves peculiar privileges, and a position above that of the Gentiles. The apostle sets out to disprove this idea and correct those mistaken conceptions. He shows that the Jews, notwithstanding the position they had occupied as the chosen people, the elect of God, and the high privileges they had enjoyed, were no better than the Gentiles: and that, in reference to the kingdom of Christ, God had "concluded all under sin, that he might have mercy upon all."

The apostle, then proceeds, in this chapter to speak of the great heaviness and continual sorrow of heart which he had for his countrymen, his "kinsmen according to the flesh;" and says that he could wish himself accursed from Christ for their sakes. Now we do not understand Paul here as meaning that he could wish himself separated from Christ, condemned to eternal punishment in hell, and thus accursed. By no means. The death of the cross, being of the most ignominious character, a punishment inflicted by the Romans on the meanest criminals, was regarded as a curse. The following passage by Paul (Gal. iii. 13,) will explain this: Christ hath redeemed us from the curse of the law, being made a *curse for us*: for it is writen. *cursed* is every one that hangeth on a tree; and He was hung or suspended on the wood of a tree. It

was in this sense that we understand Paul as willing to be accursed from Christ. He was willing, if it would procure the salvation of his countrymen, to be thus made a curse, as was his Divine Master—to be *crucified* for them. The apostle then, after saying of his Jewish brethren: "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom concerning the flesh Christ came, who is over all God blessed forever. Amen;" continues: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called."

We will remark here, that the Jews being the chosen, elect people of God, were *typical* of Christians, in reference to whom we will find the same appellations used, and who are therefore called the *elect* people of God. Hence Peter speaks of those whom he addressed as elect sojourners: "Peter, an apostle of Jesus Christ, to the strangers [sojourners] scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit. unto obedience and the sprinkling of the blood of Jesus Christ." The proper rendering of the original for "foreknowledge," is "predetermination." God had *predetermined*, that both Jews and Gentiles should equally become his people, in the kingdom of Christ, enter it with the same qualifications, on the same conditions and in the same manner, be placed upon the same footing and enjoy the same privileges.

The apostle, after the quotation from him we have made above, that the Israelites are not the children of God by Jesus Christ, because of their descent from Abraham; "but, In Isaac shall thy seed be called," then explains it by saying, "that is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." As we have shown, the Jews, on account of their descent from Abra-

ham, expected still to remain the elect and chosen people of God, under the Christian despensation, which they looked upon as to be nothing more than a political or fleshly institution like that of Moses, under which they were to enjoy peculiar privileges and prerogatives. But Paul here lets them know better, and corrects their false misapprehensions. Abraham had *two* promises made to him by the Lord: one of a *fleshly seed* or progeny, that in number should exceed the stars of heaven or the sands on the sea-shore; and another, of a *spiritual seed* in the kingdom of Christ. Isaac, having been born after his mother and father had long passed the natural period of life for the inception and birth of children, is called the child of promise, because, as quoted by the apostle, God had promised a male heir to Abraham and Sarah: "For this is the word of promise. At this time will I come, and Sarah shall have a Son." Paul has told us,in his epistle to the Galatians how persons become the *spiritual* seed of Abraham. He is on the same subject with this; and, after saying, "But the scripture hath included all [Jews and Gentiles] under sin, that the promise by faith of Jesus Christ might be given to them that believe;" then goes on to say: "But before faith came, [before the Christian Institution, here represented by the figurative and comprehensive term of "faith," because faith in Christ, and not fleshly descent from Abraham,is the great principle of adoption as children and heirs of God through Christ,]we [Jews] were kept under the law [of Moses,] shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster [teacher] to bring us [Jews]unto Christ, that we might be *justified by faith* "—as God had declared that "by the deeds of the law shall no flesh be justified "—"But," continues the apostle, "after that *faith* is *come* "—the law of Moses abrogated, and the Christian institution set up—"we are no longer under a schoolmaster." And now comes the *principle* and act of adoption as chrildren of God and heirs of Abraham by Christ: "For ye are *all* the children of God by faith in Jesus Christ "—not by "faith alone" however, as the apostle continues: "For as many of you as have been baptized into Christ have put on Christ."

And what then? "There is neither Jew nor Greek[Gentile,] there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." There are none of these distinctions recognized in the law, in the religion of Christ. And now notice what follows: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—of which we have spoken—of a spiritual seed to Abraham, through faith in Christ and adoption by baptism. We say, "adoption," as Paul says, in the next chapter, (of Galatians,) "But when the fullness of the time [for the fulfilment of the promise of the coming of Christ and a spiritual seed] was come, God sent forth his son, made of a women, made under the law, [born under the Jewish law,]to redeem them that were under the law, that we [Jews] might receive the adoption of sons."

The, apostle after the quotation we have made from him, (Rom. ix. 9,): "And not only this; but when Rebecca also had conceived by one, even by our father Isaac: (for the children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, [of the law] but of him that calleth: it was said unto her, The elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated." We will remark here, in reference to election, that this prediction "the elder shall serve the younger, has no reference whatever to the personal election of individuals to be Christians, and affords not the slightest argument for calvinism; but merely to these two individuals, Jacob and Esau,

And right here, before we proceed any further with this discussion or exposition, in order that we may be clearly understood we will remark, that there are three kinds of election spoken of and referred to, in the Bible. God has given three great dispensations of religion to the world: the Patriarchal, the Jewish, and the Christian; and there is an election pertaining to each one: personal election, under the Patriarchal; national election, under the Jewish; and the election of character, under the Christian dispensation. Under the Patriarchal dispensation, God chose certain persons,

as Abraham, Isaac, Jacob, Moses, Aaron, Joshua, etc.; under the Jewish, he chose a particular nation, the Jews, to be the repository of his laws, ordinances, etc. until the coming of Christ, the promised seed, and in order to have a people and the world prepared for him; but under the Christian, the election is neither personal nor national, but that of character; as "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, will be accepted of him."

In accordance with what we have quoted in Rom. Paul says, in Gal. iv. 28: "Now we, brethren, as Issac was, are the children of promise"—of a spiritual seed to Abraham. Again in Gal. iii. 16, the apostle says: "Now to Abraham and his seed were the promises [not "promise," in the singular] made. He saith not, and to seeds, as of many, [in this case;] but as of one, and unto thy seed, which is Christ." And we have already quoted the expression: "Neither because they are the [fleshly] seed of Abraham, [as were the Jews,] are they children; but, In Isaac shall thy seed be called." And as to God's choosing Jacob in preference to Esau, even before the children were born, or had done any good or evil, we will remark that He had a perfect right to to do so, as their Creator, and in anticipation of the characters of the two, as Esau by selling his birth-right for a mess of pottage, proved himself utterly unworthy of the favor of God, of being the progenitor of the Jewish nation, and of being a type, either he or his descendants, of christians. And we will also remark here, that all the personal elections of God, under the Patriarchal dispensation, were made, not with a view to the particular benefit of the individuals themselves or their descendants, but for the benefit of the whole world—of all mankind. It was through the election or selection of Noah that the whole human race was preserved; and by that of Abraham, Isaac, and Jacob, the Jewish nation, etc. that all mankind were to be blessed through the Lord Jesus Christ, who descended, according to the flesh, from Abraham, Isaac, etc. in that nation. This right of the Lord to elect or select Jacob as the progenitor of the Jewish nation and of Christ, involved

no violation of the rights of primogeniture, as He (God) who had established that right, had the authority at any time to annul, change, or alter it, as in this case, and Esau, as we have seen, forfeited his claim to it, by selling his birth-right to his brother, and that for the paltry consideration of a mess of pottage!

We have quoted (Rom. ix. 12, 13.); where, before the children were born: "It was said unto her.[Rebecca,] The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." The great error here, and that which has caused the perversion of the scripture and given Calvinism one of its strongest (false) arguments, is the confounding of these two passages together; whereas the last one was merely quoted by the apostle as an illustration of the first, as we sometimes find to be the case with the writers of the New Testament. Let us notice the first, where it occurs, in Gen. xxv. 21—23, quoting the whole context: "And Isaac intreated the Lord for his wife, because she was barren and the Lord was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Now no one who knows any thing of the nature of figurative language, and particularly the language of the Bible which is higly figurative, will pretend to say that the Lord meant that there were really two nations of people in Rebekah's womb; but only the progenitors or ancestors of two nations, Esau and Jacob But not a word have we of the last expression here: "Jacob have I loved, but Esau have I hated. Where then do we find it? We find it used by the prophet Malachi, in reference to the two nations, some fifteen hundred years or upwards afterwards! "The burden of the word of the Lord to Israel by Malachi. I have Loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I love Jacob, and I hated Esau, and

laid his mountains and his heritage waste for the dragons of the wilderness." (Mal. i. 1—3.) It will now be readily seen, that Paul quotes the expression in illustration of what the Lord had said to Rebekah, that "the elder shall serve the younger."

The whole chapter, (9th of Rom.) is in reference to the Jews, who, because the kingdom of Christ proved to be of a spiritual character, and not a splendid, secular monarchy, as from their misinterpretation of the predictions concerning it they were expecting, in which they should have the pre-eminence, as a nation, and the Gentiles, all the other nations of the earth, be rendered tributary and subservient to them, and because the Gentiles were to be received into it on an equal footing with the Jews, and equally enjoy all its privileges, blessings and immunities; rejected and crucified Christ, refused to become Christians, and were disposed to charge God with forfeiting his promises to them, and of charging injustice upon Him. This is plain, from what Paul says afterwards: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?"

The apostle shows, that in all these proceedings and doings of God, there was no injustice whatever—no forfeiting of his promises—no real ground of complaint with the Jews against God; since, in all these elections and arrangements, it was with God to do as he pleased, and as in his infinite wisdom he saw what was best for the human race at large. The arguments and reasonings of the apostle, so far from favoring the dogmas of Calvinism, are directly against them; since all the Jews, equally with all the Gentiles, could be received into the kingdom of Christ, on the principles of heart felt faith in Christ, reformation towards God, confession with the mouth that Jesus Christ is the Son of God, and baptism in the name of Chrst and into the name of the Father, and of the Son, and of the holy Spirit—the terms of citizenship in that kingdom. And, and as we have already remarked, all these elections and arrangements of God, were not intended to result in a personal election, under the Chris-

tian system, but were intended for the ultimate benefit and salvation of the whole human race—all who would comply with the terms—under the Christian dispensation.

The apostle, after the quotations we have made, (Rom. ix. 12, 13,) then proceeds: "What shall we say then? Is there unrighteousness with God?"—any injustice in these things with him?—"God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion"—that is, in these things, these personal or individual cases, and not as to the human race under the Christian system—"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"—these things take place not according to the will of man, but the will and wisdom of God.

And now we come to a passage that has been perverted, perhaps as much as any other in the Bible, in order to support and bolster up the false, dangerous, and soul-destroying system of Calvinism: "For the scripture saith unto Pharaoh, Even for this same purpose have I raised [roused] thee up"—here Calvinism stops short, and making it a case of fatality, adduces it as an argument for its dogmas—but let us notice the continuation of the apostle—"that I might shew my power in thee, and that my name might be declared throughout all the earth." Here we have a complete ignoring of the doctrine of fatalism; and a declaration by the Lord, that he had roused up Pharaoh, in order that his power might be shown and his name declared throughout the whole world. It is a particular, special, or personal case, for a general purpose—showing that there was no injustice with God in anything, and that He had the right to do as He saw best, in his infinite wisdom. The apostle then continues. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth"—not under the Christian dispensation, but in such cases as that of Pharaoh, an instrument for the purposes of God; and not intended as an illustration of the calling or election of men to be Chrstians. Pharaoh was hardened, as we find persons to be gospel hardened." Such was his wickedness and hardness,

of heart, that he resisted the plagues and judgments of God, as long as he could, and until the destroying angel smote the first—born of Egypt. He had been so long accustomed to having the Israelites as slaves to the Egyptians, and knew their value so well as such, that nothing but the severest judgments of God would cause him to part with them. But as generally in such cases, Israel was redeemed from bondage, and their enemies overthrown, annihilated and destroyed!

The apostle, after asking, who was man that he should reply against God, (as did the Jews in this case,)—and that shall the thing formed ask, why it was created as it was?—then asks the question: "Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" This too, like some other passages we have already quoted, is merely and illustration, having no reference whatever to the election of persons to be Christians, but is intended to show the power and authority of God in such cases and matters as we have mentioned, and in selecting instrumentalities and means to effect his purposes; the whole of which is designed by him for general results and purposes, in schemes and system in which men have the election and shaping of their own destiny.

The apostle then refers to the Jews, of whose rejection of Christ and his religion we have spoken; and shows what little ground they had—or in fact no ground at all—for this, and for complaint against God: "What if God, willing to show his wrath, to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory, even us, whom he hath called, not of the Jews only but also of the Gentiles?" What vessels of wrath? Why, the antediluvians, whom he respited one hundred and twenty years Pharaoh and the Egyptians, with whose bondage and cruel treatment of the Israelites he bore so long; with his own people, the Jews, with whose wickedness and hardness of heart he bore forty years; with the Jews again, after they had

crucified Christ and rejected his religion, with whom he bore forty years, until Jerusalem was destroyed, etc. And what was it for?—to "shew his wrath and make his power known," in the earth; and therefore has nothing to do with persons becoming Christians, and being saved from their sins here and punishment hereafter—with either their election or reprobation, since that, under the Christian dispensation is left to their own free will and choice. And how were these "vessels of wrath fitted to destruction?" Plainly not by any eternal decree, or foreordination, of God, but of their own choosing, and by their own conduct. This we find to be the case in reference to all of them; and the very expression that God "endured" them "with much long suffering," shows it, and that it was not by his decree or foreordination.

But what of "the vessels of mercy, which he hath afore prepared unto glory?" We have a complete antithesis, in reference to the two characters, which no more implies this foreordination or decree in reference to one class than the other. The Greek term here for "afore prepared," is *proetoimasen,* which Greenfield defines, "to form, fashion, prepare beforehand for any thing,destine, ordain." But what is the meaning of the apostle? Not that God from all eternity, or even before the time referred to, had decreed these vessels of mercy to eternal glory; but that they were *prepared* for that glory, before entering upon it. If asked, how prepared? —we reply, by obedience to the gospel of Christ, and persevering in the Christian course and ot well doing and life until death; as the New Testament every where shows. The same term is used in ph. ii. 10: "For we are his [God's] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here the ordination is in reference to the works of the Christian—those appointed for him to do—and not in reference to the personal election of the Christian himself. Hence Paul says, as we have seen, of the preparation of the vessels of mercy unto glory: "Even us, whom he [God] hath called, not of the Jews only, but also of the Gentiles;" showing plainly, that in all his arguments, reasoning and illustrations

he has reference particularly to the complaints and charges of the Jews against God, and their rejection of Christ and his gospel; and never meant the eternal personal election and foreordination of the Christian.

This is plainly shown by the balance of the chapter, and particularly the closing part of it: "What shall we say then? That the Gentiles, which followed not after righteousness have attained to righteousnes, even the righteousness which is of faith"—that is, who were once not the chosen people of God as were the Jews, have now become such, under the Christian dispensation, and have obtained the righteousness or justification of God, on the principle of faith in Christ, all of them who would accept it on the terms of the gospel. But the Jews, or "Israel, which followed after the law of righteousness hath not attained to the law of righteousness." Why? Let the apostle answer: "Wherefore? Because they sought it not by faith, but as it were by the works of the law." This fully explains it. The Jews expecting a temporal monarch in the Messiah and looking for a secular kingdom, rejected the real Messiah and the Christian terms of justification, and sought to be justified from sin by the works of the Mosaic law, which, from its design and nature, could not justify from sin; and particularly as the apostle has declared elsewhere, "by the deeds [works] of the law shall no flesh be justified."

This, with what we have previously advanced in this exposion, is evidently correct, from what follows here, in the next (x) chap. of Rom. The apostle, after saying that, "his heart's desire and prayer to God for Israel, [the Jews,] is that they might be saved," with the christian salvation, says: "For I bear them record that they have a zeal for God, but not according to knowledge"—that is, the knowledge of Christ—"for they being ignorant of God's righteousness"—his plan of justification under the Christian system—"and going about to establish their own righteousness"—justification by the works of the Mosaic law—"have not submitted themselves to the righteousness of God." Just as we now see the various sects of religionists, Calvinistic and Arminian

Methodists, Baptists, Presbyterians, etc- "going about," or using the most zealous efforts to establish their own (sectarian) plans of justification—"compassing land and sea to make one proselyte"—and in consequence reject the true gospel plan of salvation, and refuse to submit themselves to it! The apostle then says: "For Christ is the end of the law to every one that believeth." The Mosaic law, so far from furnishing a system of justification from sin before God, and acceptance into a state of favor with him, though from God, was a secular, political system; and, with its sacrifices, types, ordinances, etc. merely pointed forward to Christ and the Christian institution, as its end and object. The apostle further says: "For Moses describeth the righteousnes [justification] which is of the law, That the man which doeth those things shall live by them." That is, the Jew, who would do what was commanded in the law, and not violate it, should live by so doing, and be blessed temporally with the secular blessings promised in it. But it could not justify him from sin, or place him in a state of justification and favor with God; as Paul says elsewhere, that "the sacrifices which" the Jews offered year by year, could never take away sin," but merely pointed forward to the great and only real sin-offering, that of Christ himself, which alone could do so. "But the righteousness [or justification] which is of faith [in Christ]," continues the apostle, "speaketh on this wise, say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above)"—as though he had never come, but was to descend from heaven, as the Jews were expecting him to come—"Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead;") as though he had never risen. "But what saith it? The word is nigh thee, even in thy mouth and in thine heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus,"—that Jesus is Lord or the son of God —"and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness [justification]; and with the mouth confession is made unto salvation." That is, all who

believe on Christ, and confess him to be the Son of God before men, shall, on being baptized into Christ and thus putting him on, be saved; as, "He that believeth and is baptized, shall be saved."

The conclusion to which the apostle comes, from all these premises and this argumentation and reasoning, having the Jews particularly all the time before him, is this: "For there is no difference between the Jew and the Greek [the Gentile]: for the same Lord over all is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved." This term "whosoever," completely explodes the doctrine of calvinism; since it makes salvation possible for all the human race, without any distinction whatever. And it also shows, that in all the previous reasoning of the apostle, in the 9th chap. of Rom. he has no reference whatever to such a doctrine; but, on the contrary, is answering the arguments of the Jews, and refuting their charges against God, of violating his promises to them, in reference to the kingdom of the Lord Jesus Christ. The doctine of Calvinism is completely refuted by the invitation in the prophecy of Isaiah, spoken in reference to the reign of Christ: "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price;" and also at the close of the canon of the revelations—of the Bible—and with which we shall close this exposition: "The Spirit and the bride say come, And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." This completely upsets and nullifies the whole system and all the arguments of Calvinism. "Whosoever will." All are invited, and none excluded, According to this, as well as numerous other passages of Scripture of similar import, the whole human race has an interest in the salvation of the gospel.

> "None is excluded thence but he,
> Who does himself excludes."

All are placed upon the same footing; the terms of the gospel are the same for all; and all are invited to come and

partake. If any are lost, it is their own fault—because they refuse the offers of mercy. "Whosoever will let him take of the water of life freely."

JNO. R. HOWARD.

For the Pioneer.

MISSIONARY ORGANIZATIONS. NO. 1.

In recent numbers of the Pioneer we have noticed several articles opposing missionary societies as unscriptural and sinful. We believe that bro. J. Creath has distinguished himself as the principal opponent of such organizations; and our present remarks are designed chiefly to refute the objections urged by him. It is with some degree of hesitation that I dispute the position and assertions of one so worthy and venerable; but I must vindicate and exercise the right of studying the word of God for myself, and learning therefrom my own privileges, obligations, and duties. If I find that conventions of faithful brethren for missionary purposes are really opposed to the spirit and tenor of scripture, then I am bound to abandon and oppose them.

I am quite surprised that a man of bro. Creath's age, experience, and ability could make such unfounded and unscriptural assertions in regard to missionary operations. He says that in forming and sustaining such societies we throw contempt on the revelations of the Holy Spirit and despise the only *revealed plan* of spreading the gospel. This is a grave imputation on the sincerity wisdom, and piety of our noble brethren engaged in this work; and the man is very reckless and uncharitable who will make such charges, without first being sure that they are correct. I fear that but little pains has been taken to ascertain their correctness. Let us see.—In the *first* place it is alleged that there is a *specific plan for missionary operations revealed in the Scripture.* This plan is

for *individual churches, acting independantly to send out and sustain missionaries.* Any other plan is therefore unscriptural and sinful. Now, in opposition to this, we assert very broadly and confidently that *no such plan* is revealed to us; and not only so, but no *instance can be adduced in which a single christian church sent out missionaries,* If this be true, the controversy is at an end.

We shall now notice the scriptures adduced by bro. C. to sustain his plan. Matt. 10, and Luke 10, are cited to show that individual churches *only* must send. In these places we find that the Savior commissioned men to perform a certain work; but these examples are utterly inadequate for the purpose for which they were quoted. For,—1st They were *not sent out by any church,* whether Jewish or Christian, but were sent out by the Lord in person.

2nd. They were restricted to a very small field. Only to the lost sheep of the *house of Israel* were they to go.

3rd They were sent out long before the christian dispensation began; before christian churches were established. How then could *christian churches* follow *such* precedents.

4th. They were *restricted* in the message. They were not yet to tell men that *Jesus was the Christ.* Consequently they could not preach the *full gospel* and *could not* be examples for *christian* missionaries. Hence, as their ministry was restricted with repect to time, place, and the word preached; as they were sent before the christian dispensation began; as they were sent by Jesus himself, and *not* by any church, bro. Creath's theory finds no countenance whatever.

The next example adduced, is the case of Barnabas and Saul. But this is by no means pertinent to the case in hand. For, 1st the *church at Antioch had nothing to do in the sending of these men.* The Holy Spirit sent these missionaries through a *special* revelation made to certain *prophets,* and not to the church. The church was not

consulted. God made use of the *usual* methods of making supernatural communications, namely—inspired prophets.

2nd. They had a particular work assigned them. "Separate me Barnabas and Saul for the *work* whereunto I have called them." It was a special *work* and a special call. Moreover they were "sent forth by the *Holy Spirit*." Hence, no precedent is found here for general missions in this day, whether by the church or otherwise. For, the *church* was not a party to the sending here; and our churches can deduce no authority from this case; and, as we have no prophets to reveal special messages of the Spirit, we can deduce no authority at all. This case then is not applicable to any missionary work that we can perform.

Bro. C. is equally unfortunate with his third example, —that of Paul's being sent away by the brethren of Thessalonica to Berea. Did the church send out a missionary here? No, a few brethren sent him *for his own personal safety*. They did not act as a *church* by any means. Paul had already been sent out by the Holy Spirit from Antioch, and it is absurd to suppose that when he was rescued from death by the brethren of Thessalonica, he was sent out by a church as a missionary.

Another precedent is sought in the scattering of the disciples from Jerusalem in the time of the first persecution that arose about Stephen. It is quite unnecessary to say that the church sent out no missionaries here. They were merely scattered by persecution. It is passing strange that any one could see authority here for an individual church to send out missionaries! It seems like a wast of time—like beating the air to examine this case more minutely.

We have now gone over all the scripture adduced to show that individual churches only must commission and send men to preach the gospel. We have found that the position is utterly untenable. We do not deny that

churches may, in an individual capacity, send men to preach. This is one very good way of spreading a knowledge of the truth; but there are other methods equally good and scriptural. We propose a further discussion of this subject in the next number of the Pioneer.

CALVIN.

MO. STATE CHRISTIAN MISSIONARY MEETING.

The Second Annual Meeting of the Missouri State Christian Missionary Society convened in Chillicothe, on the 9th and closed its sessions on the 12th of Septr. 1864.

Preaching brethren in attendance, Ben. H. Smith of St. Louis; E. J. Lampton, Huntsville; D. M. Grandfield, Troy; George Berry, Palmyra; Benj. Lockheart and D. M. Turney, Trenton; G. R. Hand, Plattsburg; Calvin Reasoner, Leavenworth, Kansas; J. F. Davis and D. T. Wright, of Chillicothe.

In the absence of the President, bro. D. T. Wright, one of the Vice Presidents, opened the meeting by reading the scriptures and prayer by bro. Hand.

After the enrollment of delegates, and the appointment of committees, on motion of bro. Lampton, the following resolution, found in the Minutes of the last Session, was renewed, viz:

"Resolved that all resolutions of whatever character, be first submitted to a committee on resolutions: which resolutions are to be reported to the Society or not as the members of the committee in their judgment, may deem more advisable."

The Committee on resolutions offered the following, "Resolved that Article 2nd of the Constitution of the Society be so amended as to read as follows:

This Society shall be composed of delegates duly appointed by the congregations of the State of Missouri, Life Directors, Life Members, and Annual Members; pro-

vided *no one* shall be a member of this Society, unless he or she be a member of the Christian Church.

This Resolution will be acted upon at the next Annual Meeting of the Society, according to Article 8th of the Constitution.

On motion of Bro. Ben. H. Smith, the Society instructed the Board of Managers, to employ six Evangelists to labor in districts assigned them respectively by said Board, and that these Evangelists perform that portion of the work which by custom is now assigned the Corresponding Secretary, visiting congregations, and raising funds by contributions and otherwise.

On motion, through the Committee on Resolutions, the following was offered to be acted upon at the next Annual Meeting of the Society: Resolved, that Article the 8th of the Constitution be so ammended as to strike out all of said Article after the words *"thereof."*

The Committee on the nomination of officers reported the following for the ensuing year, which report was received and the officers therein nominated, duly elected by the Society:

For President, J. J. WYATT, of St. Joseph.

For Vice Presidents, DR. SAMUEL HATCH, Canton; G. W. LONGDON, Benton; ISAAC STURGEON, St. Louis; GEORGE BERRY, Palmyra; FRANK PALMER, Fulton; ALFRED WILSON, Paris; HIRAM BLEDSOE, Lafayette; JAMES O. CARSON, St. Louis.

For Cor. Sec'y. D. T. WRIGHT, Chillicothe.

For Rec. Sec'y. JAMES N. WRIGHT, Macon City;

For Treasurer, J. H. ABSHIRE, Chillicothe;

Board of Mangers, Ben. H. Smith, St. Louis; P.K. Dibble, Macon City; W. A. Lane, Dr. C. A. Williams, Benj Edrington, E. H. Bement, Dr. T. W. McArthur, Chillicothe; Benj. Lockheart, Trenton; Wm. Robertson, Brunswick; Dr. J. B. Vivion, College Mound; Henderson Davis, Canton; J. H. Shanklin, Trenton.

On Motion, bro. D. T. Wright was appointed to write a circular letter to the churches setting forth the design and claims of this Society.

On motion, it was resolved that the Semi-Annual Meeting of this Society be held in Palmyra, commencing on Thursday before the 4th Lord's day in May, next.

On motion, a vote of thanks was tendered by the Society to the President and Directors of the North Mo. Rail Road; and also to the President and Directors of the Platte County Rail Road for the liberal reduction in the fare on their Roads, of the Delegates attending this Meeting.

On motion, of bro. Lockheart, the Society tendered her thanks to the brethren and citizens of Chillicothe and vicinity for their kindness and hospitality manifested to those attending this Convention.

On motion, the Secretary of this meeting was ordered to furnish the *Christian Pioneer*, *Am. Christian Review*, and *The Christian Record*, a brief abstract of its proceedings for publication in said papers.

On motion, the Meeting adjourned.

D. T. WRIGHT. Pres't.

D. M. GRANDFIELD, Sec'y.

REMARKS: Additional to the above, I will remark, that the Meeting was not as largely attended as desired, owing no doubt to the unsettled and distracted condition of the country, but the zeal and devotion of those in attendance, were not in the least abated. The prospects of the society for success are encouraging. Every member in attendance, seemed more determined, if possible, than ever before, to work for the Lord. The uncertainty of all things earthly is now so apparent, that the masses of the people are ready to hear the word of the Lord, and seek for that which is imperishable and immoveable. Wherever the voice of the faithful preacher is heard, the people are yielding obedience to the requirements of the Savior. It is confiedntly hoped that ere the Semi-Annual Meeting, every county in Northern Missouri will be visited by a faithful evangelist, calling upon the people to obey the Lord. And also that one or

more evangelists will be employed on the south side of the River, by the society; and that ere long every county in the State, will be visited by faithful evangelists, preaching peace by Jesus Christ.

These evangelists sent out by the Society, have but one single object in view, and that is to do good by the proclamation of the gospel. They will, it is true, call upon the people for money, by voluntary contributions and by pledges in taking membership in the Society. But these contributions, it must be remembered, belong to the preaching of the gospel, and without them or their equivalent, the gospel cannot be preached. They are for the support and maintenance of the preacher and his family while he is doing the work of the Lord. It is not the will of the Heavenly Father that some men should be burdened and others eased, and he has, therefore, ordained in all the churches of the saints, that they who preach the gospel shall live of the gospel—that they shall have their support out of the temporal things of the brethren while they labor for them in spiritual things.

Whatever amount may be collected by these evangelists, over and beyond their support, will be immediately applied by the Board of Managers to the employment of other evangelists to go forth into other portions of the State, preaching the gospel of the Redeemer there also. This is the Lord's work, and the friends of the dear Savior every where throughout the State, are asked to join in and help.

For further particulars, the reader is referred to the Circular Address to the Brethren published in another part of this number.

D. T. WRIGHT.

ADDRESS TO THE BRETHREN.

OFFICE OF THE COR. SEC. MO. C. M. S.
CHILLICOTHE. Mo. Sept. 12th, 1864.

DEAR BRETHREN: In obedience to the instruction of the Missouri State Christian Missionary Society at its second Annual Meeting which convened in this city on the 9th inst and adjourned on the 12th, I address you this circular to call your attention to the importance, Magnitude, and pressing demands of the great Missionary work now calling upon us for vigorous action and co-operation.

In all parts of our beloved State we find the cause of our blessed Master languishing, and the Macedonian cry is "come over and help us," wafted upon almost every breeze. The harvest truly is great and the laborers are few. Where once the herald of the cross was heard in warm sympathetic appeals in behalf of the Redeemer's Kingdom, and sinners were seen by scores and hundreds returning to God and rallying around the blood-staind banner of King Emmanuel, and christians with hearts glowing with the love of God actively engaged in promoting the advancement of our common Christianity, we now find churches cold and lifeless if even they have a name to live, while the living voice is no longer heard proclaiming the unsearchable riches of Christ.

We are called upon, dear brethren, by the voice of our common humanity, to renew our energies, arouse from our lethargy, wake up our slumbering energies, employ the talents that God has given us, put on the whole armor of God and come up to the help of the Lord against the mighty. In order to this we need efficient evangelists in these uncultivated fields; and in order to keep them in the work, we need funds to support them and their families, while they give their time, their talents, and untiring energies in proclaiming the Gospel, restoring and building up the waste places in Zion and causing the desert once more to blossom as the rose. Brethren, we appeal to you for your co-operation in this great and glo-

rious cause. It is the cause of the Redeemer and that of man himself. The Lord will not look upon us as guiltles if we with-hold from the people the means of life and salvation which he has placed at our command.

A number of brethren met, last spring in this city, to consider the best means to adopt for the preaching of the Gospel throughout the state. They settled upon the organization known now as the Missouri State Christian Missionary Society, to effect that object. The proceedings of that meeting were published in the *Christian Pioneer,* and also in pamphlet form for general circulation among the brethren. The Corresponding Secretary, Benj. Lockheart, by the instruction of the Society, entered immediately upon the work usually performed by corresponding Secretaries, which is not so much the work of an evangelist as that of a traveling solicitor for the Society, obtaining pledges and donations to enable her to employ evangelists to go forth and sow the good seed of the kingdom throughout the State. He labored 89 days, during which time he traveled 1611 miles, obtained $4,912,80 in pledges, and $675,95 paid on these pledges, and $33,40 as voluntary donations to the Society; also 47 additions "by confession and immersion, and otherwise." This was remarkable success. But the urgent and pressing demand for a more efficient system of preaching the gospel, induced the brethren at the late meeting of the Society, to dispense with the traveling labors of the Corresponding Secretary, as usually assigned him by custom, and let him attend to the correspondence of the Society, and in lieu of his traveling, to employ at once a number of active,and efficient evangelists and assign to each a certain number of counties as the field of his operations till the next Semi-annual Meeting of the Society, which will be held in Palmyra, commencing on Thursday before the 4th Lord's day in May, next.

But these evangelists cannot live upon the wind, neither can their families subsist in their absence without the necessary means. We, therefore, in the name of the Redeemer and in behalf of his cause among us, which is the salvation of fallen man, appeal to the friends of truth throughout the State to lend a helping hand in this matter. These brethren are sent out to hold meetings and to preach to you,brethren, the unsearchable riches of Christ, and to turn sinners from the error of their way to the obedience of Christ. They are also instructed to present

the object and claims of the Missouri State Christian Missionary Society, solicit pledges of money and voluntary contributions for the same. The means thus raised are to be applied to their own support and to the sending out of other evangelists yet into destitute portions of the State to preach the gospel there also. The Lord has ordained in all the churches of the saints that they who preach the gospel shall live of the gospel. Confiding, therefore, in the integrity and faithfulness of the brethren, these evangelists go forth almost "without purse or script," depending upon the liberality of an enlightened and Christian brother-hood for their support. I have not made a net estimate of the available funds of the Society at present, but in the absence of other additional means, they cannot remain long in the work. But it is confidently believed that if they faithfully preach the word, the Lord will put it into the hearts of his people to sustain them.

It was determined that at least six Evangelists should be immediately employed who should spend their whole time in preaching the Gospel from this until the Semi-annual Meeting. The Board of Managers, however, have been able to employ only four as yet, the other two will be employed as early as they can find suitable brethren who will engage in the work.

Those employed and their fields of labor are as follows: Benjamin Lockheart of Trenton, for the counties of Livingston, Linn, Sullivan, Putnam, Mercer, Grundy, Harrison, Daviess, Gentry, Worth, Nodaway, and Atchison.

G. R. Hand of Plattsburg, for the counties of Holt, Andrew, Buchanan, Platte, DeKalb, Clinton, Clay, Caldwell, Ray and Carroll.

D. M. Grandfield of Troy, for the counties of St. Charles, Lincoln, Montgomery, Pike, Audrain, Ralls, Warren, and Calloway.

E. J. Lampton of Huntsville, for the counties of Boone, Randolph, Howard, Chariton and Monroe.

These four brethren faithful and true to the Lord, have entrusted their lives to him, and depending upon the protecting care of him whose eyes never weary nor slumber, for the safety of their families in these perilous times while they go forth from their homes and loved ones to preach the gospel of Christ to poor sinners, appeal to you, dear brethren, for their support, and also for an interest in your prayers, your tears, and your

sympathies before the Lord. Remember them, and the Lord will remember you. Of all the men on earth, none are more dear and precious in his sight than the heralds of his cross. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Be strong, my dear brothers, in the power of the Lord and in the strength of his might, cry aloud and spare not, the Lord will be with you, and his strong arm will protect you; he will give you souls for your hire, and eternal honors and unending joys as your reward forever.

Another word, in conclusion, to the brethren: Our object is now fully before you,—the propagation of the gospel throughout the State. A nobler work was never conceived by mortal man, and we do ask your hearty co-operation with us in this great work; we all belong to the Lord, and all we have are his; the time appointed for us to hold it will soon expire; it will then pass into the hands of others, and be handled by them and appropriated to their own use, and we shall have no more interest in it forever. Strangers will cultivate our lands, dwell in our houses, rest upon our beds, set at our tables, and appropriate our money to their own use, and we shall enter the unseen world to appear before the judge of all the earth, and answer for the use we now make of these means. O think of the condescension of the blessed Savior, who was rich, yet for our sakes he became poor; but for this, we should have perished forever. He sacrificed even his own life for us, and he asks us now in return, to preach the gospel to the people that they may come to the fountain of life, recieve remission of sins, and an inheritance with the saints in light. How dear in our hearts are the brethren who sent us the gospel of the Son of God, and so will the dying men and women of our own State ever regard us if in this the hour of their peril, when gloom, sadness, and death are found in almost every dwelling, we shall give them the light of the gospel and the means of salvation. And then, the high esteem in which the Redeemer himself, and the heavenly Father, and the holy angels will ever regard us, will be of itself, a sufficient reward for all our labors of faith and works of love, and sacrifices in the conversion of sinners.

These Evangelists will make monthly Reports to the Corresponding Secretary which will be published in the *Pioneer*. May the Lord give them favor and success among the people, and may much good be done through their labors.

D. T. WRIGHT,
Cor. Sec. Mo. C. M. S.

REPORTS FROM THE M. C. M. EVANGELISTS.

GENTRYVILLE, Gentry Co. Mo. Oct. 4, 1864.

DEAR BRO. WRIGHT. I have just closed a meeting or series of meetings in Albany and vicinity continuing 17 days, during which I preached 38 discourses. The visible results of the meeting are 36 additions, 29 by confession and baptism, 1 from the Universalits who had previously been baptized, 2 restored and 4 by commendation.

The meeting commenced on Friday afternoon, Sept. 16th, at the Brick church 4 miles west of Albany, where I preached three discourses daily until Wednesday night. We then transferred the meeting to the Grove near the Greenwell ford 5 miles south of Albany, preaching 2 discourses daily in the grove and one at night in Albany for 4 days, till Sunday night, after which I preached in Albany at 11, o'clock and at night for one week. We had a fine hearing, and truly a joyful and refreshing meeting, with densely crowded houses listening with breathless silence to the claims of apostolic christianity and the power of the Gospel. Of the confessions 11 were at the Brick church, 3 at the Grove, and 15 in Albany. Brethren Osborn, Dungan, Coffee, Stewart and Wilson, were with me more or less throughout the meeting and rendered efficient aid with their exhortations and prayers. May the Lord bless them in their labors of love.

Yours fraternally, G. R. HAND.

TROY, Lincoln Co, Mo., September 29th, 1864,

BRO WRIGHT: Owing to disturbing elements within our horizon, I have been unable to do any thing more than commence the great work assigned me by the Mo. S. C. M. Society. The following is my brief report.

Four days labor at Hickory Grove in Warren Co. resulting in eight additions by confession and baptism.

Money paid me by contribution at that meeting, $15,45.

Next month, I will report the amount pledged to the Society.

Surrounding circumstances forbid immediate action in that quarter.

Fraternally, D. M. GRANDFIELD.

TRENTON, Mo., Oct. 5th, 1864.

D. T. WRIGHT—DEAR BROTHER: My health is not good, and has not been for some two weeks. I could not go to my appointment, I have preached but twice since I was at Chillicothe. I expect to start to Eagleville to-morrow to attend the Harrison county yearly meeting, if I am able. Please publish the following appointment in in the Pioneer: Yearly Connty Meeting at Albany Gentry County, Mo. commences Oct. 28th, at early candle lighting ; brethren of Gen try county and adjoining counties are invited to attend. The meeting will continue some days ; come one, come all.

B. LOCKHEART.

Near Milton, Mo. Sept. 22nd, 1864.

Bro. D. T. Wright: Yours of the 16th came to hand yesterday, and also two bundles of circulars. The certificate, you sent me, came several days ago: all of which were thankfully recieved

Bro. W. on my arrival at home from Chillcothe, I found my wife enjoying good health, but alas! diseas (Flux) had seized upon my darling little boy, and was fast hastening him to another world. He camly suffered until Saturday morning (the 17th) when his pure spirit could be no longer fettered by flesh or chained to earth, it took its flight to a higher and purer land than this: where with other congenial spirits, it will await the resurrection morn, when from its lofty habitation it will descend to reunite with an ascending body redeemed by the power of the resurrection of our blessed Redeemer. Oh! it is sad to say farewell to an only son, but it is joyous to look into the silent grave with the assurance that Christ will bring him up again, and when a few days or years at most have passed with all their sorrows, we shall meet again. Then let us ever be resigned to him who works after the counsel of his own will. For behold he doeth all things right. Let us put on the whole armor of God that we may be ready, when the sweet words "Come home" shall greet our ears, to rise on angels' wings to heaven's eternal home.

Bro. W. owing to the affliction of my family, I have not been able to make an effort in the labor appointed me yet, but I hope, by the help of God to commence on Saturday next, in Middle Grove, Monroe county. My field is a dark one at present. I cannot tell one day what direction I may have to take the next, there is so much excitement in the counties allotted me But I hope the dark cloud may soon be dispersed and prospects become more flattering than at present. Though the horizon is dark, yet ever trusting in the Great God of heaven and earth, I expect to go forth with the word of life to a perishing world, and endeavor to do all the good I can in my dear Redeemer's cause, knowing that if faithful, in heaven we all will receive a rich reward.

I will not be able to go to every congregation in the District, for there are near 40.—I must close. I shall do all I can for the Pioneer. Address me at Huntsville until advised to change.

Hoping to hear from you often, I and wife join in love to you and family. As ever yours in the one faith.

E. J. LAMPTON.

Remarks: The foregoing is an extract from a private letter from our dear bro. Lampton. There is not a heart among all our brethren, particularly those personally acquainted with him, but will be touched by this letter, and deeply sympathize with him and sister L. in the sad bereavement they have suffered. The tone of the letter is that

truly of a servant of the Lord. How dear and how precious in his sight, are such men. Remember them in your prayers, brethren, that they may be delivered from all harm, and be sustained in the good work. These are the days that try men's souls. Be faithful, brethren, the eyes of the Lord are upon you, and his ears are open to your prayers, he is not unmindful of your labors, he will amply reward you for all your toils and sacrifices in his cause.

D. T. W.

REPORTS FROM THE BRETHREN.

UNIONVILLE, Putnam Co., Mo., Sept. 13, 1864.

DEAR BRO. D. T. WRIGHT: I have had some success at points where I have held meetings. At Kiddsville, Sullivan Co., 3 young ladies made the good confession on the 2nd Lord's day in July. At Oxford, 15 miles north East of Unionville, on the 2rd Lord's day, 3 made the good confession, and one added that had been immersed. On the 4th Lord's day in August, in Appanoose Co., Iowa, there were 19 additions,—17 by confession and 2 reclaimed.

The prospects are good for success in this part of the country, if we only had faithful men to preach the word. Wishing you great success in all your labors of love, and especially in the publication of your excellent periodical, I remain Yours in the one hope.

JNO. D, HUMPHREYS.

SIDNEY Iowa, August 13, 1864.

Bro. WRIGHT: Since my last to you, I have had five additions under my labors,—two by confession and baptism, two reclaimed, and one yet to be baptized. To the Lord be all the praise.

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

OREGON, Holt Co. Mo. Sept. 24th, 1864.

BRO. WRIGHT: On the third Lord's day in last month, I began a meeting at Whitesville, Andrew Co., which continued five days; closing with fourteen additions, seven by immersion, one from the Methodists, and six others restored or taken membership. Two immersed at the last meeting, remain to be added to the number, making sixteen in all. It was a joyful meeting; and with congratulations, tears, and hearty hand-shakings, we "thanked God and took courage." The cause of our Heavenly Master seems to be steadily advancing, even in these perilous times. To God be the praise.

Yours in Christ, R. C. BARROW.

SIDNEY, Iowa, August 22, 1864.

BRO. WRIGHT: Since my last, I have had two additions—one by confession and baptism and one from the Associate Reformed Baptists. In the one hope. C. P. EVANS.

Warren Co., Mo., Sept. 27, 1864.

BRO. D. T. WRIGHT—DEAR SIR: We have been made to rejoice with joy unspeakable in seeing many confess the Savior recently. I send you the results of two meetings held at the Hickory grove in this immediate vicinity: On Saturday before the fourth Lord's day in Aug. a meeting commenced, held by bros. D. M. Grandfield and J. W. Mason, continuing seven days, and seven were added. Then on Saturday before the 4th Lord's day in this month, bro. D. M. Grandfield commenced preaching and continued till Tuesday following, and eight were added.

Bros. D. M. G. and J. W. M. are workmen that need not be ashamed rightly dividing the word of truth. The hearing was large most of the time, and better order is rarely ever seen, not a disturbance all the while. To the Lord be all the praise Your bro.

D. H. CHAMBERS.

LEXINGTON, Mo. Sept. 27th, 1864.

DEAR BRO. WRIGHT: On Friday before the second Lord's day in August last, the brethren in Dover, Lafayette Co, commenced their annual August meeting, which continued till Thursday evening of the following week. Although the meeting was conducted under very adverse circumstances, twenty two persons in the prime of life were induced to confess the Lord Jesus, and bow to him in the ordinance of immersion.

Thank God for this another triumph of the truth. Bro. T. Gaines, bro. McGarvey of Lexington Ky., bro. H. Bledsoe and myself did the preaching. Your brother,

H. H. HALEY.

KIRKSVILLE, Mo. Sept. 30th, 1864.

BRO. D. T. WRIGHT:—We concluded on the 27th inst., a cheering, soul-reviving meeting—one long to be remenbered by the writer, as well as the brethren and sisters, for its glorious evidence of the power of the word of God when presented in its primitive simplicity and purity.

The meeting was held in Macon county, in the neighborhood of bro. Fountain Daugherty's, about five miles east of LaPlata, and was conducted by the writer. Bros. Wright (of Macon city), Minter and Barnett were expected to be present, but were hindered except Bro. Barnett who was present on Lord's day but was not able to labor.

Six noble souls enlisted, and were buried with their Lord in baptism, and arose to walk in newness of life. It is encouraging in these trying times to meet with such a brotherhood as worship at

the above place, (this being our first visit). It reminded us of days gone by, before our country was distracted by political fanatics and divided by partizan leaders.

We were amply rewarded for our labors, and would say to any of the preaching brethren who can make it convenient to call on the "little flock" worshiping at the above place, to be sure and do so; you will find a welcome at the home of any of the brethren.

This congregation we are told, has remained faithful since its organization, notwithstanding the fiery trials that are now trying the children of God. May the Lord bless the faithful, and deliver them from the hour of temptation.

Yours in Christ.

D. M. KINTER.

THIRTY TWO PAGES

The difficulty in getting paper has induced us to publish only 32 pages this month instead of 48. We hope that our kind and indulgent readers will bear with us in this. Indeed I think, that, if all could see and understand the matter as it really is, every reader we have would justify us in this, and say we have done right in publishing only 32 pages. The net cost of the paper at present prices, is nearly 50 cents to the Volume.

We allow some of our agents who have obtained large lists of subscribers at our club rates, 20 cents on each subscription, which leaves us in that case only 80 cents. Now deduct from this, 50 cents, the cost of the paper at present prices, and we have only 30 cents left us for each subscriber. Then consider the amount we lose by mail, and the number of copies we mail without pecuniary consideration, such as our exchanges, and of those sent to our old preaching brethren, and the reader will see that we have, indeed, a small margin upon which to draw for the labor peformed in doing the work, and the support of a large family, to say nothing of house rents, fuel, etc. With this simple statement before our readers, I do not think they will reflect upon me for giving them only 32 pages.

I shall, the Lord willing, contiue to publish 48 pages in each number during the next volume, but I shall put a price to correspond with the price of labor and materials. This will be honorable, fair, and just; and I hope, that the friends of the Pioneer will stand by me, and redouble their exertions, if possible, for the paper, seeing the great sacrifices I have already made.

This number is issued nearer the middle of the month than the first. This is done in order to get in the reports of the evangelists under the employ of the M. S. C. M. S. The Pioneer will, by a special arrangement with these evangelists, hereafter be published between the 10th and 15th of the month instead of the 1st. By this arrange-

ment our readers will in each number receive the report of the labors of these evangelists for the preceding month.

D. T. W.

OBITUARIES

Died of Typhoid fever, in Trenton Grundy Co. Mo. September 10th 1864. Miss Euphemia D., daughter of Willaim C. and Elizabeth D. Benson, aged 15 years, 1 month and 4 days.

Euphemia was a promising and an interesting youth ; just emerging into womanhood, possesing a clear mind, affectionatonately fond of her parents, sisters and brothers, and kind to all with whom she associated ; but death marked her as his own, for

"Death enters and there's no defence,
His time there's none can tell."

During her sickness, the writer of this Obituary had several short conversations with her on religion, in which she evidenced solemn reflection and ere she passed beyond death's cold flood, she realized a hope in Jesus ; professing to believe in God through our Lord Jesus Christ, into whose hands she committed her soul. Our loss we trust is her eternal gain.

In Euphemia's death, her parents have lost an affectionate child, her sisters and brother, a dear sister, and her companions an aruent youthful friend. Death is no respecter of persons. The young and the old alike must die. And what is said to one is said to all. "Be ye also ready."

At the hour of two o'clock P. M. on Lord's day, a large congregation assembled in the Baptist church house, and a funeral sermon was delivered by Rev. P. McCollum, from Psalms 39 : 5. Subject,—The Brevity of Life.

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

Yet again we hope to meet thee
When the day of life is fled ;
Then in heaven with joy to greet thee,
Where no farwell tear is shed." M.

Died, July 25th, 1864, in Mercer Co. Mo., Bird Clay, infant son of W. F. & Luann Girdner, aged 5 months and 24 days.

This little child that inspired its parents with such lofty hopes has hushed its warbling here, and gone above to sing sweeter songs in its Maker's ear. Then dry your tears, bereaved parents, and repose in the joyful hope, that you shall soon see your dear little one again in fairer climes than this. J. F. D.

Died, In Sullivan Co, Mo. August 26[illegible]1864, William Francis Haley, son of Hampton W. and Nancy H. Haley, aged five years two months and thirteen days. H.

Died, In Sullivan Co. Mo. September 23d, 1864. William Henry, Moberly, son of John T. and Agness K. Moberly, aged one year, nine months and fourteen days. H.

On the 12th of Feb. last our little son, NATHANIEL SMITH, aged 12 months and 14 days, was forced from our fond embrace by the swift messenger of death. Little Smithie was a dear and lovely child. His sufferings were severe, yet he seemed to bear them with child-like fortitude. He seemed to recognize his mother and myself till almost the last breath was gone, and the expression of his little eyes were very significant, which seemed to say, WEEP not for me, I am but going home.

We now find great consolation in the words of our dear Savior with reference to little children, and feel assured that our little Smithie has gone to the world of unfading glory, where he will be forever at rest, free from trouble and pain. He loved us dearly but was too little to realize that he was leaving us in a cold, unfriendly world, without any dear little one to make glad our hearts.

Three lonely months passed away and another "Heavenly Jewel" made its appearance in our family to take the place of the departed one, but like the morning's gentle breeze, he soon passed away. We called him HENRY ZALMON"; he died June 7th, 1864, aged 19 days. Two little mounds in the "Old Church Yard" now indicate the norrow little beds where lie the mouldering bodies of these two little brothers. Often we resort there that our tears of weeping may moisten the clods that hide from our anxious gaze the bodies of our departed children.

But the grave will not hold them always, for we shall soon see their angelic forms, clothed in glittering robes of Heaven. We feel very sad and lonely, but we rejoice in the prospect of meeting our children where parting will be no more.

"Two mounds are in the graveyard,
Two short and narrow beds;
No grass is growing on them,
And no marble at their heads:
We may go and weep beside them,
We may kneel and kiss the sod,
But we'll find no balm for sorrow,
In the cold and silent clod."

JOSEPH F. DAVIS

WRITE SHORT ARTICLES.

We ask pardon for the length of the leading article in this number. We hope that we shall not publish so long a one again when we have so little space as we have this time. Will brethren please to write short articles. Bro. Creath's articles as a general thing are a model in this respect. He generally writes four pages of foolscap. This is long enough. Will those who write for the Pioneer try not to occupy more space than that for one article. D. T. W.

CROWDED OUT.

We have in type a reply to bro. Vivion's article on the "First and Second Life;" also a reply to bro. Creath against the Missionary operations of the brethren, by bro. T. P. Haley; and other articles, all of which have been crowed out of this number, but will appear in our next. D. T. W.

CHRISTIAN PIONEER,

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

VOL. IV. CHILLICOTHE, Mo., NOVEMBER, 1864. NO. 9.

A REVIEW OF ELD. D. T. WRIGHT'S DEFENCE OF CHRISTIAN MISSIONS AND FINANCES,—N O. I.

BY ELDER JACOB CREATH, OF PALMYRA, MO. OCT. 1864.

Bro. D. T. Wright—*Dear Sir:* On my return to this place, after an absence of three months, preaching day and night, I found the August No. of the C. Pioneer, containing your defense of Missionary operations of the brethren of Mo. I am glad that this subject is discussed in my day, that the present and future generations may see the arguments pro and con, for modern missionary operations and conventions. You have written seven and a half pages in their defense; I ask for as many or even a greater number of pages in my *review*. You have furnished a *specious*, and *popular* argument in the defense of modern monied schemes. I admire its *spirit* more than I do its *body*. Its body is weak and consumptive,

but its spirit is cheerful and hopeful, like consumptives generally are. I do not believe it is your style of writing, though it may be. I hope you will remember, that it is the *scriptural authority* for these conventions that we demand, and not the amount of money subscribed, nor the good or evil they have done, or may do hereafter, nor who is for or against them—but the thus says the Lord,—either apostolic precept or example for a set of men meeting together (not associated churches), and pretending to send out a man or men to preach. I read your seven and a half pages in vain for such authority. I saw nothing in your defense of the Chillicothe Meeting but sophistical, irrelevant, and farfetched reasoning.

You say on page 312, "I now propose to show scriptural authority by precept or example, for the associated action of churches in missions."—Again you say on page 314. "We have a divine warrant for the co-operation of churches, for their associated action in missions." On page 315 you say, "the congregations planted by the apostles, co-operated together in missions under their immediate presence and approbation," etc. This is the issue, this is the pivot on which the controversy turns. If you will redeem these assertions, I will retract all I have said against conventions of men, and will support them, provided you will agree to abandon them if you fail to sustain these assumptions.

Leaving out the 15th chap. of the Acts, which gives us the history of the council which met to decide the question of circumcission and blood,—You had as well look for Moses' grave in the New Testament as to look for such a meeting as the one you held in Chillicothe last May, and others which you propose to hold in Mo. to spread the gospel, and yet the old christians spread the gospel through the world before the close of the first century of the christian era, without anything like your Chillicothe meeting. Leaving out the above named chapter, if you will show that the early christians ever held any other meeting than that of *one* congregation meeting in *one* place, statedly, on the first day of the week to break bread, as it is laconically expressed in Acts; then I will *retract* all I

have said against them, provided you will abandon these Missionary conventions, if you fail to produce one instance of "associated churches for the purpose of Missions." This is fair. I will stake the whole controversy on this issue.—Here I am willing to rest the matter. Unless you do this, you may write till doomsday and it will amount to *nothing*. Churches cannot associate, unless they all move to one place. There was no association of churches in Chillicothe last May. There was *only one congregation there at that time*. It is an abuse of language to call your Chillicothe meeting, an association of churches; I can as easily prove from the New Testament, that county and state stock fairs are scriptural, as you can prove that more than *one congregation* ever met in one place, for more than one purpose, which was to break bread.

The passages of scripture which you adduced, to prove your meeting in Chillicothe scriptural. are as applicable to the Crystal Palace of London or New York, as to that meeting. There are just as many scriptures for stock fairs as for any religious meeting for any purpose whatever, besides the meetings of *one congregation*.

When speaking of 2 Cor. 8th and 9th chaps. you say "it may be said that this money was for the poor saints at Jerusalem, and not for the preachers, page 305. I am glad you thought of this. The money then collected was for the poor saints in Jerusalem only, and for no others, and Titus and the messengers were sent with Paul to see that it was faithfully applied to *that purpose* and no other purpose,—so say the learned episcopal writers, Conybeare and Howson, who devote a whole chapter to that subject. See vol. 2. page 120 to 135. Drs. Whitby, Lawmon and Bishop Lowthe, say the same, who are learned Episcopalians. Then it seems that according to the testimony of these learned episcopalian witnesses, and many others equally learned and competent, that the collection and messengers spoken of in 2 Cor. 8th 9th chaps. was for the poor in Jerusalem, and not an association of churches to send out missionaries as you state. They give the scriptures and the whole history of the case. If this collection of money at Corinth, was for the poor saints at Jerusalem, and

these messengers were chosen to carry it to them, and to see it faithfully applied to that purpose to shield Paul from the calumnies of his enemies, then for you to apply it to the association of churches to send out missions, is about as correctly applied as the Paidoes apply the passage, suffer little children to come unto me, to prove infant baptism. Your other proof for associated churches sending out missions from Phil.4.8. "whatsoever things are true" etc. has as much reference to stock fairs as to your Chillicothe meetings. Drs. Macknight, Whitby, Lowth, Lawmon and others say that it refers to the different foundations on which the Greek philosophers placed virtue, and not to missions.

My articles *old* and *new* are against all councils catholic and episcopal, ancient and modern, against all associations, conferences, presbyteries, conventions and monied meetings by whatsoever mame called,—except the meeting of one congregation meeting for the purposes specified in the New Testament. I contend for a principle, and principles never change with names, and never die. Your changing the name of these unscriptural meetings from clerical organizations to missionary conventions, reminds me of an anecdote, I heard of white men and Indians in the early settlement of Ky. These parties had a meeting to transact some important business. At the close of the meeting the white men gave the chiefs a dinner. The custom of the white men was, to have a change of plates, one set to eat the plain food in, and another to eat pastries and nicknacks in. The Indians in their turn gave a dinner to the white men, and in the place of plates, they used wooden bowls. They put down one set of bowls with corn dumplings in them, and when the white men had eaten of the dumplings, they put down a new set of bowls and poured the same dumplings in the fresh bowls, so as to be equal to the white men's change of plates. They had two sets of bowls, but the same dumplings. So you have two names for these meetings, but the same things and principles are in them both, or the same dumplings in two bowls.

REPLY TO ELD. J. CREATH'S REVIEW.

DEAR BRO. CREATH: Your review, nos. 1 and 2, of my defense of Christian Missions and Finances is to hand. I do not know whether I shall be able to give them both a place in the present number or not. I will do the best I can. I have concluded to make my reply to each number of your review as I publish it, letting the reply follow immeaditely after the review.

I concur with you in an expression of satisfaction that this subject is now being discussed. I hope it may be done in in the christian spirit, and that all who engage in its discussion, will avoid invectives and such personalities as would mar its beauty or in the least diminish its interest.

You speak of me having occupied seven pages and a half, and you ask for as many, or even a greater number for your review. You had already occupied more space than that, still I will cheerfully grant you all the space you may desire, to elaborate this subject. I hope you will bring your strongest arguments—scriptural arguments of course; as you are unwilling to take any others, I trust you will not offer any others.

You make quite a flourish over the phrase "associated churches," and "association of churches." From your argument one would infer that I have been guilty of confusion and gross impropriety of language in the use of the word "associate." But a little attention to my language, even in your quotations, will dissipate such an inference. I have not used the phrase "associated churches," nor "association of churches," as you represent me. I used the phrase "associated action," and the context clearly shows that I used it interchangeably with the word co-operation, which is its equivalent.

One would infer that you hold that the word *associate*, always means *to unite in company*; whereas, the most learned and accurate writers of the English language (see Webster), sometimes mean by it, *to unite in action or to co-operate*. This is the sense in which I used it.

You argue against the possibility of such an assosciation or co-operation, and affirm that "churches cannot associate, unless they all move to one place." Do you mean by this that it is impossible for churches to co-operate, unless all the members go to one place and meet in the same house? Let us then see what disability such a principle would inflict upon all organizations. To invoke syllogistic aid, we can see it thus:

No states can co-operate without the presence in one house of all the citizens;

Massachusetts, New York, and Pennsylvania are states;

Therefore, they cannot co-operate without the presence in one house of all the citizens.

This conclusion is a naked absurdity, evident to all. The major premise being false, the conclusion cannot be true. Now, if secular organizations can co-operate, unite in action, or express their common will by means of delegates, representatives, or messengers, cannot christian congregations, by means of delegates, or messengers, express their common will, unite in action, or co-operate for the advancement of the Redeemer's kingdom?

You quote my language where I said "we have a divine warrant for the co-operation of churches and their associated action in missions," and that "the churches planted by the apostles co-operated together in missions under their immediate presence." "This," you say "is the issue, this is the pivot on which the controversy turns." You then substantially say, if I will redeem these assertions, that is, give scriptural authority for what I have said,—show by the scriptures that churches did co-operate in missions in the time of the apostles, that you will retract all you have written against the missionary cause. I am glad to hear you speak thus, for there is hope in it. Our readers shall be the judges. The issue then may be stated thus:

Is there a divine warrant in the scriptures for the co-operation of churches in sending out missions.

If there is a misunderstanding between us respecting any word in the proposition constituting the issue, it is doubtless

the word *mission*. The etymological signification of this word is *a sending*; and this is the primary sense as given by Webster. When, therefore, I affirm that there is a divine warrant for the co-operation of churches in missions, I mean to affirm that there is a divine warrant for their co-operating in sending out some person or persons for some object. If therefore I can prove that they co-operated in the days of the apostles and with their approbation in sending out any person or persons for any object, my proposition will be sustained.

In the first place, then, I call your attention to the proof I adduced in my first article, and ask your careful reconsideration of it. Paul in his second letter to the Corinthians, in the 18th and 19th verses of the 8th chapter, writes thus: "And we have sent with him the brother whose praise in the gospel, is throughout all the churches; and not that only, but *who was also chosen of the churches* to travel with us with this grace." Will you say there is no mission here, and will you tell us how this brother was chosen by the churches without a uniting in action, without a co-operation? Can any one tell us how there could be *messengers* of the churches, unless there was a mission, and a co-operation of the churches in the selection and commission of the messengers? It matters not for what object; clearly, there was a mission, and a co-operation of the churches.

But you say the object of the mission spoken of in 2 Cor., is different from the object of our mission to preach the gospel.

If it should be granted that the objects are different, will it, therefore, follow that the one is not an authority for the other? Is it not the duty of the church to see that the gospel is preached? Is it not right that those who preach the gospel should live of the gospel? Clearly, we have a divine warrant for co-operation, and that, too, in financial matters. It is no less clear that the preaching of the gospel is an object perfectly legitimate and scriptural. If the object of the mission, then, be right, and we have a divine warrant for co-operation, who can say we have no divine warrant for the churches co-operating in a mission to proclaim the gospel?

Brother Creath, we think, is guilty of an excessive and dangerous literalism. With as much propriety he could insist on an identity of circumstances in every particular, in every command given by Christ or his apostles, and in every example recorded for our guidance. In the eighth chapter of Acts we have a history of the confession and baptism of the eunuch. This case we are in the habit of citing as authority. What would brother Creath think of the man, who should affirm that this is no authority for taking the confession of any one but a eunuch? Yet that rigid and uncompromising literalism which insists on a perfect identity in all incidents and circumstances would be compelled so to affirm.

The truth is the scripture, in many things, lays down general principles, and leaves us to our own discretion and views of expediency in their application. We have no precept or example prescribing what kind of meeting houses we shall build, of what material, shape, or size; or indeed whether we shall have any at all.

This is a matter left to our own discretion. It is the duty of Christians to meet on the first day of the week to commemorate the death of our Savior. But whether we shall meet in the morning or evening, together with many other things usually observed in connection with it, are matters left entirely to our discretion. Indeed any rule of interpretation which requires an absolute identity of incidents and circumstances in every respect, would hardly leave us a single precept to obey, or example to follow.

No enterprise, certainly, can be more laudable than the proclamation of the gospel. None can contribute more to the temporal welfare, and the eternal felicity of our fallen race. None can more deeply stir the soul, or interest the heart of the christian and the philanthropist. If, then, such a glorious enterprise can be more thoroughly and extensively accomplished by the co-operation of the churches, how can any one consent to obstruct it by a cold, rigid, uncompromising literalism, that would forever be attempting to manacle the hand stretched forth to succor our suffering and dying race?

D. T. W.

T. P. HALEY'S REPLY TO ELD. J. CREATH.

DEAR BRO. WRIGHT: You have published a number of articles bearing, directly or indirectly, on the Missionary enterprise, in which the brethren in Mo. have engaged. The writer of these lines was instrumental in setting on foot the the movement for a Missionary Society, and has been refered to, in some of the articles, in language so unmistakable that he feels called upon to write a few lines on the question.

The articles to which reference is made, are those published by bro. Creath. When the plan was first conceived, of organizing a Missionary Society for Mo. all the more prominent preachers were written to on the subject. Many responded, some were never heard from. With the exception of Bro. Creath, those who did respond were in favor of the enterprise. Bro. C. expressed himself very decidedly opposed, but his opposition (however much he was respected), was not considered of sufficient importance to render it necessary to abandon an enterprise in which so many are agreed. The call for a meeting was published in the "Review" It was incidentally mentioned, that all who had responded to my letters were agreed with one exception. To this remark bro. Creath takes exception and thinks "it was calculated to cast reproach upon the objector." Well, this is strange! if the organization is *antiscriptural* and *evil, and only evil, and that continually*, why should it be calculated to cast reproach upon any one to be considered opposed to it?

Again bro. C. asks the question: "wonder if he thought, because so many of the brethren favored, etc., that it was therefore scriptural?" To which it is replied that he certainly did not, *neither did he think bro. Creath's opposition was any evidence that it was not scriptural.*

Bro. C.'s opposition seemed to be based on the following facts, viz: 1st. That it was a "clerical assembly," and clerical assemblies have sometimes done wrong, therefore this assembly would do wrong.

2nd. That the society was a "monied society," therefore it was unscriptural.

3rd. That the brethren had employed as a Cor. Secretary a *comparative* stranger, therefore the Society is an unscriptural organization.

4th. That the Society had agreed to give *this Secretary one thousand dollars, more than some other preachers are getting; therefore the Society is an unscriptural organization.* Now in all candor, I do think that these things are unworthy the talented and eloquent bro. Creath. Men should be consistent. Now mark these items.

1. The first State Meeting I ever attended was what bro. Creath calls a clerical asembly, and *he was the President*, and for a number of years *bro. Creath was an aeceptable President of this "Clerical Assembly."*

2. Canton University is certainly a "monied institution;" *bro. Creath* traveled and labored for its endowment, for a stipulated salary, whether *a thousand dollars* or not, I cannot say. Again, The American Bible Union or Revision Association was a "monied Society" and composed largely of "Clergymen," and who does not know that *bro. Creath was agent and a champion for its defense and* that too for a fixed salary? Whether a "*thousand dollars*" *or not*, I am unable to say.

How very strange that he should so suddenly discover, that a voluntary association of brethren for the spread of the gospel, is so great an evil, with his own history before him. I should not have written this, if I did not believe that bro. Creath is injuring the cause for which he has given his great head and heart, that he is tearing down the fair fabric he has so largely contributed to build up, that he is cultivating selfishness and covetousness in the churches so far as his influence extends. Its allusion to me, however personal and however objectionable, shall not estrange me from him; I love him for his work's sake, and most sincerely hope that the brethren in Mo. may soon have his aid in the good work they have commenced. But if he continue to write in reference to benevolent enterprises among the brethren as he has for the last year or two, I predict that he will not be paid money enough to buy his bread, and he will have no one to blame for it but himself.

Fraternally yours, THOS. P. HALEY.

REMARKS: True, I have published bro. Creath's articles against the movements of the brethren of Missouri in their missionary operations. I believed they were not afraid to have their practice examined. Investigation is what we have sought all the while. I need not say that as a people we have attained to our present position by a close adherence to the scriptures, having our practice carefully examined not only by our opponents but also by our own brethren. This is right. We should practice nothing without a divine warrant. They who have the truth never shun the light. There is not a body of people known to me, more willing and ready to have their faith and practice examined than our brethren. If we be in error, let brother Creath, or any other brother who can, convince us of the error, and we shall be thankful to him for it.

I am glad that bro. Haley has undertaken the defense of the movement made by a number of the brethren last spring. It was beyond doubt expected of him. I waited myself sometime before I said a word, for him or some other brother to speak out in defense of the practice being instituted. Bro. Calvin has spoken very plainly on the subject, and promises to continue his investigations. Bro. G. W. Elley has also questioned brother Creath's positions; and I, too, shall be under the necessity of replying to some things our venerable brother has written, and to some things, perhaps, that he may yet write. But truth, and not victory, shall be our object. Let truth be the object, and our discussions will be profitable. Many good brethren are in doubt and hesitancy as to what their duty is in this matter. If we can only convince them that the missionary cause is right, they will immediately cooperate with us. This, I believe, can be done, and that it will be done during the next volume of the Pioneer. The brethren are now being roused up to an investigation of the subject; our readers are anxiously inquiring whether it is right or wrong; our writing brethren are beginning to speak out, and I hope that brethren Haley, Calvin, and Elley will continue their investigations until the subject shall be thoroughly discussed. And we ask brother Creath and such other brethren

as may differ from us, to come up with their strongest arguments. We invite a full and free discussion. Let us have short and well written articles, each possessing *multum in parvo,* much in little,—not exceeding four pages of common writing paper in length. D. T. W.

From the Message of Good Will.

ANNOTHER LOOK AT EXPEDIENCY.

BY G. W. ELLEY.

Expediency is only dangerous when we reject God's rule for ours; but when no rule has been prescribed, but only an injunction given, then human wisdom may and must say what is most expedient.

If ten churches cannot do what is the duty of all equally to do, then the *all* must take part in having it done, and if God,s word points out no special way for the doing, it is their duty to supply the omission, since our Lord has given such principles into their hands.

Your Missouri correspondent, J. Creath, has given to our Missionary Conventions, and their advocates, a terrible character, quite equal to the mother of harlots. Note what is written of them :—

1· "They are unscriptural, and therefore anti-christian." Nothing can be *anti*-scriptural, which is not opposed to the Scripture, and nothing can be charged as such which is not in violation of some of its principles, examples or precepts. Will Eld.Creath undertake,to point out the scripture to which Missionary Societies are opposed ?—If this he cannot do, then his assertions fall harmless.

2. "The history is against them." What history and by whom written ? I own my entire ignorance of such proof. I am sure that neither Gibbon, Mosheim, Waddington, Jones, nor Neander has ever once named such Conventions as *our State or General Missionary Societies.*

3. "That the experience of great, wise, and good men

are against them." It would have been better to have named some of them, and the proof. For myself, I have no such knowledge, since the great mass of such men with us are the advocates of such meetings.

4. "That clerical councils and creeds, or resolutions are twin brothers." We may readily grant the assumption, and yet wholly deny its application to our societies as we here affirm. It is totally without foundation.

5. "That the Christian Baptist has three of the strongest articles against them that I ever read." Perhaps those articles constitute the only articles or proofs appealed to. If A. Campbell wrote them it is evident that they were reversed by his convictions of their error, since his sixth reason is, "that in 1849 A. Campbell did not attend at Cincinnati, because at that time he was opposed to them."

If the opposition of A. C. was good proof that they were *anti-scriptural*, is not his present advocacy as good proof that in 1849 his opposition was untenable, and that J. Creath being wrong then in his opposition, that error has only increased by age?

7. "That Clerical Councils are the *Slaughter-pens* where all that have opposed *anti-Christ* in all ages have been *slaughtered*."

We are well aware that Cincinnati is famous for the slaughter of fat hogs, but I have yet to learn of the first slaughter of human beings or of those who opposed Mr. *Anti-Christ*. We well remember the great debate between A. Campbell and Bishop Purcell, the anti-Christ, yet I have no knowledge that any blood was drawn even in that conflict. They cannot be true to their father the devil, since their opposer (J.C.) is yet not only alive but even unsought for by them. But we have an eighth reason given for being opposed to all such efforts to spread the gospel—"my own experience." Since experience is based upon actual knowledge, it is difficult to see how he can thus test their works, seeing that he has not attended any of their meetings.

Lastly; The advocates of all such efforts to send the gospel to the destitute, and to heathen lands, are classed among

the idolatrous and iniquitous persons. What wholesale slaughtering does he commit!

It is scarcely possible, bro. Oliphant, that you and the brotherhood of Canada will advocate his unwarranted allegations. The gospel must be spread over the States, Canada, and the world. Shall we speed its onward march and conquests? or shall we stand in the way, and thus oppose the mandate of our Lord, "Go into all the world." Can any one show a better means of sending it forth by a united Church? If so, we shall feel obliged for the information; but I have said enough, and ask your indulgence, although the importance of the subject lies near my heart, and for forty years I have tried to aid in saving the lost.

LEXINGTON, Ky., Sept. 25th, 1864.

For the Christian Pioneer.

"FIRST AND SECOND LIFE"—A REVIEW.

Brother Vivion is laboring a strange proposition, as all who read the *Pioneer* must acknowledge. He invites criticism from those "who need not be upbraided, as Nicodemus was, for his ignorance of the word of God." Now, though we do not claim to have *very much* knowledge of the word of God, still we think we can throw a little light on the subject over which our excellent brother is exercised so much. I am aware of the necessity of writing short articles for the *Pioneer*; therefore, I shall transcribe but little of Bro. V.'s article, but must request the reader to refer back to the August No. and read it for himself.

There is considerable ambiguity in Bro. V.'s article, but we believe the following is a true statement of the case. *Our brother does not believe that man possessed a spirit till after the fall; that previous to that event he was simply a living animal.* And as the law and the prophets anciently hung on love to God and one's neighbor, so do all the vagaries of our brother hang on the above position.

I have a few questions to ask Bro. V., viz: when God said "let us make man in our image, after our likeness," what did he mean? Did he mean to make man after his likeness corporally? I hardly think our brother will say yes. Was it the soul of man that was made in the image of God? (I use the term *soul* in Bro. V.'s acceptation of it, i.e., to signify the life of the body.) If so, then is every animal made after the likeness of God; for they, too, have souls, or bodily life!! If man in his *body* was not made in God's image, and if man in his soul was not made in God's image, then how was man made in God's image? There can be but one answer to this question, viz: God is Spirit, and infused into man a spirit, a part of himself, and thus made man in his image and likeness.

Bro. V. says many things about God's justice and injustice Let us, for a moment, grant that Bro. V.'s hypothesis is true. What follows? not an unjust God simply, but an unwise God, too; for who but an unwise being would place an ape under such a law as Adam was under, and attach such a penalty for its violation? Brother V.'s hypothesis makes Adam no better than an ape, a being possessing a soul and body only, and yet God places him under a law, such as brother V. would not place an Orang-outang under!!!

Why is there such a marked difference in the account of the creation of man and all other animals, if man is simply an animal? Is it not from the fact that "God breathed into his nostrils the breath of life?" or "the breath of lives" as eniment Commentators affirm it should be. The Savior breathed on his disciples to impart the Holy Spirit; God breathed on Adam and imparted lives, animal and intellectual, or spiritual life.

But brother V. is considerably exercised over something he calls three deaths, where he thinks there should be but one death. How does he know there are three deaths? The Bible is not responsible for the speculations found in his first paragraph, no more than it is responsible for *his own* conclusions. I would here commend to Bro. V. a criticism in the first number of *Lard's Quarterly*. It is the most satisfactory solution of the difficulty alluded to, of anything I remember just now.

We now come to examine the Scripture from which our brother obtains his "*positive proof*," 1 Cor. 15. 45—46. In this chapter the Apostle is combating the Saducee idea of no resurrection. In the 35 verse the Saducee is represented as asking "How can the dead be raised up? and with what kind of body do they come?" The Apostle proceeds to answer the above questions, and his answers have no more bearing on brother V.'s proposition than has the phrase "Abraham begat Isaac." Paul is writing about the *body* of the Christian that Jesus will bring from the tomb, he is contrasting this body with that one that we inherit from Adam. Bro. V. is writing about a *spirit*, Paul about a *body*, therefore the scripture is not suitable to brother V.'s argument, and his positive proof" falls to the ground.

We will now sum up, and bring this brief article to a close.

1. It is evident from the account of the creation in Genesis that man is something higher and nobler than all other animals. The creation of other animals is representd as the effect of the *word* of God: but the creation of man as the *work* of God. The "breath of *lives*" was imparted to him, this is not affirmed of any other animal.

2. Man is placed, by his Creator, in a position to which a being possessing *soul* and *body* only, has never been assigned.

3. We are all conscious that we are superior to the animal which posesses a *soul* and *body* only. What makes us superior to them? Is it not because of this superiority that we are responsible for our acts? That something which makes us superior to the animal is a spirit, that something on account of which we are responsible is a spirit; and it was because of this spirit in Adam that he was responsible to God for his acts; for I repeat it here, with emphasis, *that so far as known to us, God never has held a being responsible that was posessed of soul and body only*!!

4. The "positive proof" of brother V. when correctly interpreted, has no bearing in the case, as shown above: and, therefore, all his arguments are incompetent to prove his fundamental position, and we are still left to believe the statements of the Bible, and the logical inferences from them.

Aug. 1864. R. P.

A REVIEW OF ELD. D. T. WRIGHT'S DEFENSE OF CHRISTIAN MISSIONS AND FINANCES. NO. II.

BY ELDER JACOB CREATH, OF PALMYRA, MO. OCT., 1864.

BRO. D. T. WRIGHT—*Dear Sir*: No man esteems you more highly than I do, as a conscientious, upright, and devoted christian, and as a gentlemen. But you have as great a facility in getting over scriptural difficulties presented to you, as a barefooted man with sore feet has in walking over stones—I have stated that three of the principal congregations in the New Testament, to wit: Jerusalem, Thessalonica, and Antioch sent out the gospel in a number of countries, *individually*, and not as "associated churches," and you have not denied it, or admitted it, which *fact is fatal* to your "associated churches." You have attempted to explain away this *fact* by showing *how* these cogregations spread the gospel through money. The *fact* is one thing, the *how* is a very different thing. You have represented the Thessalonian congregation as spreading the gospel by persecution as well as the Jerusalem congregation. Paul says to this congregation. "For from *you*, the gospel sounded out,—not from an "association of churches," but from this congregation individually and separately,—the gospel sounded out through many countries, Dr. Macknight says in his note on this verse, that it was done through her merchants and citizens trading with other countries, and not by Paul's being persecuted as you have stated.

As the gospel was spread by one congregation so it was spread by all the congregations, unless they had two ways of spreading the gospel, one by individual congregations, and the other by "associated churches." This you can never prove. The ancient gospel was propagated by individual persons,—and congregations, and not by proxy as the moderns do every thing—even to paying money, This principle of individuality lies deep at the foundation of old christianity. The principle of associated churches lies at the bottom of catholicism and sectarianism. The principle involved in this discussion is the grand and principle distinction between Roman-

ism and christianity. The question is,—is God's plan of spreading christianity by individual persons and congregations —the better plan, or is the plan of papists and sects the better one of doing it, by an unauthorized set of men meeting together and falsely calling themselves, an "association of churches," the better plan? What God left separate, distinct and independent of each other as he did the christian congregations in the closing of the volume of Revelation, men should not attempt to join together as you propose to do by an "association of churches." Each one of the seven congregations was a distinct republic or commonwealth, and were addressed as such by the Head of them all, separately, and not conjointly as "associated churches." See Revelation 1 and 3 chaps. The New Testament was the code of laws of each congregation and not constitutions nor resolutions. This is the normal condition or law of each christian congregation, in the New Testament,

The purest and best chrsitans of the two first centuries did not use these "associated churches" for any purpose. Unless all church history lies, the liberty and independency of the congregations are gradually and certainly merged into these "associated churches." Our people have already taken three or four degrees of sectarianism, such as creeds "associated churches, artistic music, &c. and unless there is a check put to it, we shall soon pass through all the degrees of sectarianism. These "associated churches" can no more exist without constitutions, political resolutions, than sects can without creeds This is the teaching of the C. Baptist and of all history. Religious and civil despotism go hand in hand. Religious and civil liberty go hand in had. Power both religious and civil is forever sliping from the hands of the many into the hnads of the few. This is the teaching of experience and history. Stand by the New Testament, brethren, the Magna Charta, or great charter of the Kingdom of Heaven, of civil and religious liberty. The Waldenses, Paulicians, and other ancient christians never used these "associated churches, or monied conventions to spread the gospel, and according to Benedict, and Orchard, they numbered 800,000—They maintained that

the Kingdom of Christ ought to be free from the suggestions of *human prudence.*

The passage quoted by you, from Acts 8 : 4. relative to the manner in which this mother congregation in Jerusalem spread the gospel individually through Judea, Samaria, Phœnicia, Cyprus and to other places, is a death blow to all your Missionary conventions for spreading the gospel. Who were they that spread the gospel through all these countries? They were first 120 men and women. Acts 1. Then they were 3,000, Acts 2. Then they were 5,000 men and women, Acts, 4: 4. There were 8,000. There is the death warrant of all popery, sectarianism, and modern "associated churches" to send out missions. It is the duty of every citizen of the Kingdom of heaven to preach the gospel. Who educated these 8,000 preachers? What special call did they receive? How many years did they study theology before they began to preach? What "associated churches" sent them out? What was their salary? What conclave of clergy ordained them to preach? What sect did they belong to? If persecution drove them out, then they were not sent by a monied convention. What ism did they preach? What were they called? This verse is full of good seeds. The contract is between this congregation and Rome and her daughters. All our surveys begin at this corner-tree.

In my next No. I will notice your repeal of a part of the Law of Christ. I request Bro. D. Oliphant to publish these Nos. also the Review and Harbinger. I hope you will publish these Nos, in your next issue, and give us your authority as clearly as I have three congregations individually.

Yours truly, J. CREATH.

REPLY TO ELDER J. CREATH'S REVIEW, NO. II.

DEAR BRO. CREATH: Number two of your *review* abounds with the phrase "associated churches" and "association of churches," marked in most instances as though it were my language. In my reply to No. 1 of your *review,* I demured at this, because I had not used such lan-

guage. But you may possibly mean, *co-operation of churches*, if so I do not object to the meaning but to the language, and would suggest that, hereafter, you use the phrase *co-operation of churches* instead of "association of churches" and "associated churches," as you have been doing.

In the August number of the Pioneer, among other references for individual congregations sending out men to preach the gospel, you gave Acts xvii. I examined that chapt. and found Paul and Silas on a mission from Antioch, from whence they had been recommended by the brethren, stopping at Thessalonica, and certain lewd fellows exciting a mob against Paul, and that the brethren sent him and Silas away by night to Berea, and I demured at this as being an example for churches to follow now, in sending out men to preach; except in cases of persecution against preaching brethren like that of Paul and Silas. And the same is true of the church at Jerusalem. In neither of these cases was the mission of these men to preach once entertained before the church. And to cite these examples, to claim for them authority as the only authorized examples for churches now to follow, in her efforts to spread the gospel, I looked upon as a misapplication of the scripture, and I still view it as such, my good bro C.'s opinion to the contrary notwithstanding.

You say that "the purest and best christians of the first two centuries did not use these 'associated churches' for any purpose." You mean to say by this, I presume, that the purest and best christian churches did not co-operate for any purpose. If so, I do not know how you can make this affirmation! The Lord has said most plainly in his word, that the *churches* (not *church* but *churches*) *did choose* a brother to travel with Paul and his companions. I presume that the members of those churches who thus united in their action, or co-operated in the selection of this brother, were among "the purest and best christians of the first two centuries."

But this is not the only instance of co-operation in the first

century. In the same connection, the scriptures speak of the messengers of the churches. Here we have a number of instances of the co-operation of churches. We are not told in detail how each of these was chosen, but it is said of one of them, that he was chosen by the churches; and in the absence of anything to the contrary, I may affirm, that, as this one was chosen, so all the others were. Hence "the purest and best christians of the first two centuries" did co-operate for some purpose.

All you say about the liberty and independency of the congregations merging into these "associated churches," and of our brethren having taken three or four degrees in sectarianism, and of religious and civil liberty, religious and civil despotism going hand in hand, and the power of the people constantly sliping into the hands of the few, does not effect the fact that churches co-operated in the days of the apostles. So long as the word of the Lord stands assuring us that "the purest and best christians of the first century" co-operated in missions, we should not be deterred from following their example merely because evil men have converted it into an engine of mischief. We may rest assured the arrangement is a good one, and that under certain circumstances more good can be accomplished by it than any other, else the Lord would never have instituted it, and then recorded it for the instruction of christians in all after time

The error is not in co-operation, for that we have seen is right, but in the utter disregard of the will of the Lord. He has emphatically commanded that they who preach the gospel shall be sustained, and not a single church of his is exempt from this command.—There was a different understanding about this matter among the primitive christians to what the churches generally have at this time. Every preacher then knew, that when he fell among brethren, his wants would be supplied. It was only among the unconverted they were likely to suffer, but whenever they reached the brethren they were provided for. Every disciple felt un-

der as much obligation to look after the preachers' welfare as he did his own; indeed, he knew this was as much a command from the Lord, in all the churches, as any command he had given, and he obeyed it as cheerfully as any duty he perfromed. Hence the rapid spread of the gospel in that day. But now it is different. There has been so much said about money, monied institutions, high salaries paid to preacners, and the like, that many know not that they are under a solemn command from the great head of the church to pay the preacher. This is the great hindrance to the spread of the gospel, and not the co-operation of bretbren. The commandment of the Lord is ignored. His will is treated with contempt, and churches not only fail to send out the gospel, but actually to enjoy its blessings themselves. In their contempt of the Lord's plan he permits their light to go out! Such brethren invariably oppose the missionary cause, the payment of preachers, and in short, every benevolent work where there is any thing to pay.

Correct this error, set the brethren right at this point, and I confess we shall have no need of home missionary societies or any other organization for the propagation of the Gospel at home, that is, in our own country, than the Christian Church. The brethren being brought up to the full understanding of their duty, every thing will work as in the days of the apostles.

May I not hope that the papers and periodicals publishing your review, will publish my reply also.

D. T. W.

THE BETHANY CHURCH, MO.

Bro. Wright: I concluded to give you a little history of this congregation. It was organized in August, 1842, by the writer and bro. Ephraim Stewart, at the house of old bro. John Paynter, near two miles south east of this place. The members who composed this congregation were from Illinois. J. W.

Brown and wife, John Paynter and wife, Thomas Tucker and wife, the lamented W. R. Allen and wife, C. L. Jennings and wife, A. W. Allen, Thomas brown and wife, who are gone to the spirit land, and perhaps some few others, formed the congregation. Some six of the old organization have done their work on earth, and are gone to the better land. This congregation has sustained itself through all the changes and trials up to the present writing, and commands an influence upon society for good to our fallen humanity. This congregation, has for long years, met on the first day of each week to attend to the duties of the Lord's house; and for the last four or five years, the order has been to meet at 11 o'clock for reading the word of God and teaching, breaking the Loaf, contribution, etc.; and at 4 o'clock for singing and improvement in that beautiful science. If you could only be present at some of these fine evening exercises, you would conclude we had no need of instruments in the church. At night we meet again for social worship, and also on every Wednesday night.

It is with regret we have to say, that there are, as in almost all congregations, some who do not fulfill their christian calling, and act as though they concluded as they had joined the church, all was safe. In meditating on this subject, I had arrived at this conclusion: that many persons, in place of joining Christ's church, only join the preacher, especially at these protracted meetings, and, consequently, when the preacher leaves them, they soon become cold and die out. The preacher therefore should be careful to warn the people not merely to join him, but to join the body of Christ, and seek strength from him. Still, as there are meteors in the natural heavens, so we may expect there will be in the spiritual heavens (the church) unstable souls, who will embrace the light, and meteor-like, fly off into the dark abyss of sin. Well did the savior say, "the last state of that man is worse than the first;" and also the apostle, "better never to have known the way of truth, than having learned it, to depart from it." Reader, did you join the preacher or did you join the church of the living God? Ponder well this question. Getting into the

church, is but just beginning to run the christian race. You must labor for the upbuilding of the church. The cause is yours, "and ye are Christ's." You must therefore labor to sustain his cause, as the man would labor to build up his farm. The church of Christ is of infinite greater value to the world than all the farms you can add together. But to return, the Bethany Church is in good health, and we pray the good Lord to make her better and more useful. Yours in the one hope,

J. S. ALLEN.

AN APPEAL TO THE BRETHREN.

DEAR BRETHREN:—I wish to make an appeal to you in behalf of brother D. T. Wright, editor of the *Christian Pioneer*.

Most of you doubtless are apprized of the fact, that, by the fire which occured in the town of Trenton last January, brother Wright lost his printing-press, type, fixtures, and all the apparatus usually belonging to a printing-office. When they heard of this, the brethren in many places nobly came forward to his relief, and contributed the means to replace his printing-press and apparatus. That fire, however, inflicted upon him another loss, a heavy and serious one, about which little or nothing has been said. *He lost his library which has not yet been replaced.*

I have been astonished, and so I think will every brother be, to know that bro. Wright is conducting a religious journal without a library. Having occasion to be in Chillicothe recently, I spent a few days with him, and ascertained that he has not a single Commentary on the Old or New Testament, no work on Church History or Biblical criticism, not even a Religious Encyclopedia or Horn's Introduction.

Brethren, I think it is our imperative duty to repair this loss, to supply this deficiency. Brother Wright has grown gray in the service of the Master. He is a vet.

ran in the army of the Faithful, and the blows of his vigorous battle-ax are still falling, thick and heavy, upon the fortifications of the enemy. We are proud of the *Christian Pioneer*, and we have confidence in the wisdom and ability with which it is conducted. It is already an engine of power for good, and a fountain of light in the land. Is it not our duty to increase its strength and to redouble its power, by placing in the hands of its editor arms and instruments of warfare, at least equal to those of the adversary?

Will not the preachers and elders, then, of the different congregations in Missouri, Illinois, Iowa, Kansas, and other states, present this matter to the brethren of their respective localities, and at once raise a sum that will handsomely repair brother Wright's serious loss? He ought to have a library worth at least four or five hundred dollars. The subscription list of the *Pioneer* scarcely enables him to keep it going, and support his large family. Before the fire, he had an extensive variety of good books; let us now give him a library that will enable him to lift up his head, and with confidence face all gainsayers and opposers of the truth.

J. C. HOWELL.

BETHANY, Mo., Oct., 1864.

For the Christian Pioneer.

GLAD TIDINGS. (Tune, Perez.)

BY G. R. HAND.

Shout, ye saints, in joy and wonder!
Christ, our rising, conquering king,
Burst the bars of death assunder.
O! what joy these tidings bring.
[Chorus] Hallelujah, Amen.

Vainly Roman guards attending,
Kept their watch by night and day.
Lo! a heavenly guard descending,
Rolled the massy stone away.

Powers of earth and hell defying,
Christ in majesty arose!
Shout! ye heralds swiftly flying;
Jesus triumphed o'er his foes.

See! he mounts a cloud of glory,
Bright pavilion from on high.
Angels, heralding the story,
Waft his chariot to the sky.

Wide the heavenly gates unfolding,
Welcome home the conquering king.
Angel bands, the sight beholding,
Make the realms of glory ring.

See! he wears a crown of glory,
Seated on his radiant throne.
Mortals, hear the thrilling story,
Jesus, Jesus, reigns alone!

Seraphs, tune your harps and voices!
Angels, swell the heavenly strains!
Saints, proclaim while heaven rejoices,
Jesus shall forever reign.

[chorus] Hallelujah, Amen.

Clinton Co, Mo. Jan. 1864

PRAYER BEFORE PREACHING, TEACHING, AND CHRISTIAN WORSHIP.

There are some of our brethren, who can see no authority in the word of God, for having *prayer* before preaching, teaching, and other acts of Christian worship, when performed in public, or in the congregation. They say, the apostles and first Christian preachers and teachers, according to the accounts we have in the New Testament, never prefaced their discourses or public exercises with prayer. Admitting this, we will remark that it is not so much what the apostles practiced themselves, (though their *precedents* are always to be followed,) as what they taught should be practised, which we are to follow.

Now our readers must not be surprised, if we present them with *positive* authority from Paul, for having prayer before preaching, teaching, and all Christian public worship. The apostle in writing to his "son Timothy in the Gospel;" and giving him instructions in reference to these matters. In his first epistle to him, after speaking of the mercy of the Lord Jesus Christ, in counting him worthy of being put into the ministry, who before had been a blasphemer, etc. he tells Timothy, that "this charge" he commits unto him, "according to the prophecies which went before on him, that he by them might war a good warfare," etc. What charge? Now, listen, and you will have it; and have in it authority for prayer before all public preaching, teaching and Christian worship.

"I exhort, therefore, that, *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men," etc. and the purpose: "that we may lead a quiet and peaceable life in all godliness and honesty," and that it "is good and acceptable in the sight of God our Savior," etc. And to show the meaning he intends to convey, he say; "Whereunto I am ordained a preacher and an apostle," &c. The expression, "first of all," shows sufficiently plain, that Paul meant that *prayer*, etc. was always to be used before preaching, teaching, and Christian worship of every kind and character. If this is not the meaning of the apostle, we know not what he means by the expression "first of all." This is a view of the meaning of this expression, we do not remember to have ever seen before any where. As our Saviour says, that "men should always pray," and Paul, that he would have men to pray every where," and "praying always with all supplication of the Spirit, prayer, when made or used before preaching, teaching, and Christian worship, can never be out of place

But when we have divine authority or precedent for any thing of a religious character, which we are in the habit of doing, we are satisfied; and only refer to collateral evidence in support of it.

In conclusion, we are fearful that those who are sticklers about having direct and divine authority for prayer and

every other act of Christian duty, and worship, bring up these objections we so often hear, because of the distastefulness of such things to them! A true Christian—one thoroughly imbued with the Spirit and devotion of his Divine Master and his inspired apostles is hardly ever heard alleging such objections, as an excuse for his nonperfomance of them. J. R. H.

THE A. C. MISSIONARY SOCIETY.

This Society held its Annual Meeting in Cincinnati, Ohio, on the 18th, 19th and 20th of Oct., 1864. This meeting was an unusally interesting meeting. A larger and more successful convention the Society has never enjoyed. A much larger amount of missionary funds was received by the Society than in any previous year since the breaking out of the rebellion, notwithstanding no corresponding secretary and general agent was in the field a portion of the year.

The meeting was very large and harmonious. The business was conducted in good order, and brotherly love characterized all the discussions. Bro. B. W. Johnson who had been acting under the appointment of the Board last year, was unanimously elected Corresponding Secretary, who we have no doubt, will carry the work forward with great energy an untiring perseverance. We commend him and the cause he advocates to all the friends of primitive christianity wherever duty may call him.—*Christian Record.*

REPORTS FROM THE BRETHREN.

At Home, Daviess Co. Mo. Oct. 11th, 1864.

Bro. D. T. Wright: I have just closed a two days' meeting in the neighborhood of Bro. Woolseys, north east of Breckinridge, some three miles, on the funeral occasion of bro. Thomas Woolsey deceased. He closed his earthly career in June last, in the 57th year of his age, leaving his bereaved wife, sons and daughters to mourn his loss. But we hope their loss is his eternal gain. He died the death of the righteous.

The result of the meeting was four noble additions to the congregation of the righteous, by confession and baptism. Truly it was a time of rejoicing to see an old mother whose daughters had long since put on Christ, come forward, confess Christ, and bow in humble submission to the holy commandment of the Lord of glory. To the Lord be all the praise. Your bro. JOHN H. BALLINGER.

OREGON, Holt Co. Mo. Sept. 24th, 1864.

BRO. WRIGHT: Brethren Evans, Parker, Buckham and myself, have been holding a meeting of some two weeks in Atchison Co, near Rockport. Bro. Evans done all the preaching during the first four days, when he was compelled to leave, and from that time, I delivered every discourse up to the close of the meeting, assisted by the earnest prayers and warm exhortations of Bros. Parker and Buckham. Ten confessed the Savior when we were compelled by incessant rains to discontinue the meeting. Since returning home, I have received a letter from the brethren there, requesting me to return and immerse four or five others who are ready to make the good confession. My present state of health will not permit me to acceed to their request. Bro. Parker came home with me, and has been preaching here some five days. I have been unable to attend the meeting, but bro. Parker informs me that he has but little hope of being able to accomplish anything in this stronghold of sectarianism.—At every point I have yet visited in the State, save this, I have found the people eager to hear, and willing to obey the glorious gospel of salvation..... I took one confession at my last regular appointment at Pleasant Ridge, Kansas. To God be the praise.

Yours in Christ, R. C. BARROW.

EAGLEVILLE, Harrison Co. Mo. Sept. 22. 1864.

BRO. WRIGHT: We have been made to rejoice in seeing many confess the Savior within the last few weeks. On last Lord's day, I organized a congregation with eight members at Mount Moriah.

Your bro. in Christ, W. C. MOORE.

DEAR BRO. WRIGHT: I wish to encourage the brethren by giving them the result of a meeting held near Chrisman's Mills in the south west of Daviess county, Iowa, by bro. S. Downing of said county, commencing on Saturday before the 4th Lord's day in August 1864. There were nine additions to the the church;—5 from the world and 4 by commendation. The brethren were much encouraged, and we had truly a time of refreshing from the presence of the Lord. Dear brethren, let us pray that they may not enter into temptations but that they may add to their faith all those heavenly graces the apostle Peter speaks of, and so have an abundant entrance administered, to them into the everlasting kingdom of God. May the Lord keep us all faithful. Your bro. J. F. LYNN.

THE CHRISTIAN PIONEER FOR 1865

We are now near the close of the Fourth Volume of the CHRISTIAN PIONEER, and it is necessary to commence making arrangements for the publication of a fifth volume.

I have thus far published the paper without regard to the increased price of everything pertaining not only to the publishing business, but also to the actual necessaries of life. Had I been publishing the paper ten years ago, when things upon an average, were nearly four hundred percent cheaper than they are now, I should not have asked less than one dollar a year; and the brethren would not have expected it for less. If one dollar a year was a fair price then, four dollars a year would not be more than a fair equivalent now. Still I have published it at the former price through the continual advance in the price of everything up to the present time; yet not without great sacrifice upon my part. But my circumstances now are very humble, and I am no longer able to make sacrifices.

I believe that the actual cost of materials, at present prices, together with other incidental and necessary expenses connected with the publication of the paper, and a fair consideration for the capital invested in my press and type, will over run the subscription price, without allowing me a single cent for the printing, folding, stiching, binding, and mailing; and if I had to hire this done, the entire cost to me for each subscription would be, at the present high price of labor, nearer two dollars than one.

The price of paper is still advancing, and more rapidly, too, than at any previous time. Where it will run to before the termination of the next volume none one can tell. We therefore have to venture in fixing a price to continue unchanged throughout the entire year, 1865. I have had this subject under consideration for sometime; and have finally, with the advice of intelligent and devoted brethren, settled upon the uniform price for the fifth volume, at two dollars per single subscription. To agents and others raising clubs, one extra copy will be sent, free of charge, for every club of five subscribers; or, in other words, one extra copy gratis, for every five subscribers, to be sent as the agent or persons getting up the club may direct.

Each number of the Pioneer throughout the entire volume, will contain not less than 48 pages of the present size; and will be published on good paper and in the best style I am capable of doing it.

Dear Brethren, will you stand by me through another volume? Do not drop me, on account of the advanced price. My circumstances now are too humble to advance anything more if the paper should fail to sustain itself; and with the experience of the past before me, together with the uncertainty as to what paper may cost me be-

fore the year is out, I am afraid to venture at lower figures. Money is plenty, and if the price should happen to be a little out of the way, higher than it ought to be, remember, that the the amount over will be a very small sacrifice to each one, when compared with what I have sacrificed in its publication during the last four years. May I not then, in view of all these things considered, hope that each of you, will renew your subscriptions as early as possible, that I may be enabled to make a purchase of paper in advance of a further rise in price. And not only that, but as we take no subscription for less than a volume, requiring all who send for the Pioneer for 1865 to commence with the January number, it is essential that I should know as early as possible, the probable number of subscribers; that I may issue the requisite number of copies; and this information I ought to have by the middle of December, as I shall commence the press work about that time.

Dear brethren, acting as agents, I look to you with great anxiety and solicitude. I acknowledge with sincere gratitude your kindness to me during the publication of the former volumes, and ask, will you be the same christian brethren to me through the publication of the fifth volume? I will try, Deo volente, to show an appreciation of your christian kindness in extending the circulation of my paper. I will do my utmost to make the paper useful and acceptable. Will our preaching brethren all speak a kind word to their audiences for the Pioneer? My local surroundings are more gloomy than that of any other publisher among us, and may I ask an humble remembrance in your prayers, dear brethren, that the Lord may be gracious to me and mine, that we may survive the storm, and be permitted to labor on, even in happier and brighter days than these!

D. T. WRIGHT.

THE MONTHLY COMMENTATOR.

This work which we noticed in the August number of the Pioneer, will, we learn from its worthy and estimable editor, bro. A. Padon, hereafter, be enlarged to 40 pages per month and printed on a much better quality of paper than heretofore; and will also be greatly improved in its typographical and mechanical excution. Bro. Padon assures us that no pains will be spared to make the Commentator both instructive and interesting. But owing to the high price of paper and everything connected with the publishing business, the price will be raised to two dollars per volume of twelve Nos. instead of one, as heretofore. This we think is a prudential step in bro. Padon, and one that his patrons will appreciate; no man can afford to publish such a work as the Commentator at one dollar, and no considerate brother will expect it. Two dollars is cheap

enough. The work is devoted mainly to the interpretation of prophecy. Indeed it is a commentary on the prophecies, pointing to the speedy comming of the Lord. Bro. Padon takes the position in the Sept. No. of the Commentator, that the Reformation is "the Ancient of days," in Daniel's prophecy. Address, Eld. A. Padon, Clayton, Adams county, Illinois D. T. W.

LARD'S QUARTERLY.

We see from a late number of the Review that this valuable publication will be issued from New York, so that no additional Postage will be addded; and that orders for it will be received at the Review office. We are glad of this arrangement as it will accommodate many who might not risk their orders through to Canada. They can now send to Franklin & Rice, Cincinnati, O., for the work.

We are also glad to leran that the charge that bro. Lard was banished to Canada, is without foundation, not a word of truth in it.

D. T. W.

ONLY THIRTY TWO PAGES AGAIN.

We ask pardon of our kind readers for giving them only thirty-two pages again this month. They may rely on this being the last time we shall do so. Hereafter each number will contain 48 pages at least. and if we have a liberal patronage for the next volume, we shall occassionally publish 64 pages. This will addd greatly to the interest of the paper, as it will enable us to publish more reading matter and a much greater variety. D. T. W.

Missionary Reports: We have no reports from our Missionary Evangelists this month. We fear they have been unable to do anything on account of the troubles of the country, and have no report to send us. D. T. W.

OBITUARY.

Died in Schuyler county, Mo., on the 12th of April, 1864, sister Sally Collins in the 81st year of her age. She joined the Predestinarian Baptists in 1811, in the State of Kentucky. She afterwards emigrated to Missouri where she remained till she was called away. She joined the Christian church about 9 years before she died. During that time I have been acquainted with her, and often visited her during her illness which lasted about two years. She bore her affliction with the greatest christian fortitude of any one I ever saw. She often spoke of the enjoyments of heaven and said she put all her trust in God, and hoped to meet all the brethren where parting will be no more. We feel to sorrow but not as those that have no hope. Our loss is her gain. J. F. LYNN.

CHRISTIAN PIONEER,

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

VOL. IV. CHILLICOTHE, Mo., DECEMBER, 1864. NO. 12.

For the Christian Pioneer.

MISSIONARY ORGANIZATIONS.
NO. II.

Our last brief article was designed to show that no specific plan for missionary operations was revealed to us in scripture; and especially that individual congregations were not empowered with the *sole right* to perform this work. It is a work of *expediency*; to be done in the best manner that circumstancies will permit. There seems to be in the minds of some a great misapprehension of the nature and powers of a missionary society; and there seems to be a disposition manifested on the part of others to fill the public mind with prejudices and errors on this subject. Some would identify them with the Ecclesiastical Councils and Clericle Conclaves of antiquity, and thus cast obloquy and reproach on the noblest enterprise of modern times. As well might we condemn the legislative bodies of modern times because there were corrupt law making assemblies in former days. As well might we ignore the religious teachings of these days because the religions of antiquity were spurious. The missionary organizations for which we

plead have not one feature in common with the councils of antiquity; for

1st. They are not composed exclusively of the *clergy* as those were. Indeed we acknowledge no clerical castes, or orders in our body, and we even ignore the term *clergy*. Our societies are composed of *christians*, whether they preach or not. Hence there can be no disposition to encroach on the churches, or exalt the ministry.

2nd. Our societies have no ecclesiastical jurisdiction, or disciplinary authority over churches or individuals. We make no defence for Synods, Presbyteries, Conferences, Conventicles, Convocations, Councils, or General Assemblies. Let those defend them that patronize them, if they can. Did any society of ours claim any ecclesiastical jurisdiction, we would be compelled to condemn it immediately.

3rd. Our societies neither claim nor exercise any authority in any matter of christian faith or practice. We make no creeds or disciplines; prescribe no law for any church, or any individual; bind no one's conscience, or control his life.

4th. We do not claim authority to *commission*, or *ordain* any person to preach the Gospel. We do not induct any one into the ministry, or prescribe any one from doing so. Neither depose, anathematize, or canonize. Issue no bulls, orders, or decretals. But, if these societies, composed of christians merely, have no eclesiastical jurisdiction; no legislative authority; no power to ordain, induct, depose, or commission ministers of the Gospel, it will be inquired, what are their duties and powers? It is because societies have usurped the authority enumerated in the foregoing specifications that they have become unscriptural and sinful. Now we claim none of these powers; and we deprecate the labors of a brother who would cast odium on us by identifying us with the iniquitous councils of antiquity, whose life was drawn from the usurpation of power.

We would say that a missionary society is an association of brethren for the propagation of the gospel. One of the principal features of such a society is the raising of means. This is done by voluntary contributions by churches and individual brethren. Is it wrong to pursue a certain system in order more effectually to cary on this work? We have apostolic precedent for a combined, united, and energetic effort to procure funds for benevolent purposes. They went from church to church with apostolic authority to secure the desired end. There can then be no sin in systematic plans to procure funds for spreading the gospel.

Another feature is the disbursement of money. It is given to those who preach. The society does not ordain the preacher; this is the work of the church. It merely supports him. It supports men that are adequate to this kind of labor. It selects *suitable* men. Again, it appoints the field of labor. It labors to send the gospel to the destitute; to destitute churches and fields. Where churches are able to support their own pastors, they do not come under the care of any society.

By means of a plan like this we attain *union and co-operation*, two very important items. In union there is strength, while division produces weakness. It is very seldom that we find a single church that is able of itself to support a Missionary abroad, and attend to their own affairs at home. Now such churches must either do nothing, or unite with other churches. If they unite, they form a co-operation. If they do not, then nothing is done. Surely there is but one course here.

Again, if Missionary Societies are wrong, then societies for translating the Scriptures, and propagating a *pure* Gospel must be wrong and sinful; and those agents who have labored quite extensively in traveling over the country, and setting forth the claims of such a society, and the glorious results that must follow the consummation of its work, such agents, I say, must be engaged in a very bad piece of business; though if such agents had

at various times, as opportunity afforded, presided over *missionary societies*, giving their aid and counsel, their subsequent virulent opposition would seem more strange still.

CALVIN.

For the Christian Pioneer

BRETHREN READ THIS.

"He also showed them, by a parable, that they ought to persist in prayer, without growing weary. In a certain city, said he, there was a judge, who neither feared God, nor regarded man. And there was a widow in that city, who came to him, saying, Do me justice on my adversary. For some time he refused: but afterwards, he argued thus with himself, although I neither fear God, nor regard man: yet, because this widow importunes me, I will judge her cause; lest she come perpetually, and plague me. Mark, said he, what the unjust judge determined. And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? I assure you he will suddenly avenge them. Nevertheless, when the Son of Man comes, will he find this belief upon the earth?" (Luke 18. 1-8)

There is no scripture in all the Bible that is worthy of a more careful consideration than this. I would that all our brethren would memorize it, and lay it very close to their hearts. What gloomy forebodings must have filled the mind of the Savior, as half mournfully, and in a prophetic spirit he asks "*Nevertheless, when the Son of man comes, will he find this belief upon the earth*"? What belief? Evidently, the belief of this proposition, "*I assure you he will suddenly avenge them.*" If the Son of man should come now, How many of us, brethren, would he find believing the above proposition? Let each of us examine ourselves right here, let us go down deep into our own hearts and honestly ask and answer the question. It is worse than useless to try to evade it, for he who has assured us that God who knows our hearts, will avenge his own elect. Let us not deceive ourselves then, nor attempt to equivocate in answering the

momentous question. My heart pains me, and my fingers tremble as I contemplate the fearful number of professing disciples who do not believe the above proposition. And why not believe it brethren? But you tell me you do believe it Why not conform your practice to it then? Do you cry to God day and night? No. Well then, you are not of the number that God will suddenly avenge. But it is not so much a lack of faith, as it is a matter of carelessness on your part. Then, why are you careless? Suppose a man owed you ten dollars, and you were compelled to sue him for it, how careful you would be to have all the papers made out just right: and when the day of trial came, how you would ride ten miles, through rain or snow, to the justice's office, that you might be there in time to establish your claim. Yes, you would be very careful in a matter where a few dollars are at stake. How is it then that you are so careless when your eternal happiness is in danger? Lord of heaven and earth, help us. O enable us to see our true position, and give us grace from on high to teach us more fully how to worship thee in spirit and in truth.

What special pleaders we are. How many excuses we form for the purpose of quieting our consciences, that are always accusing us of remissness in duty. One brother says, "I did erect an alter of prayer in my house, for a while I made it interesting, but soon it became a drag, my children would go to sleep during the hour of prayer, my wife would not always have her work done just in time, and I did not always feel just in the spirit to pray." Aye, this last reason is the true one. You did not *always* feel in the spirit to pray, and soon you *never* felt in the right spirit to pray, and now your heart is hard and cold, so much so, that it almost requires the thunders of Sinai to wake you up. Tell me, my brother, is God governed by your feelings? Will you dare to appear before him with such flimsy excuses as the above? These excuses will not do: You have grown "weary" in the Master's cause. The scripture at the head of this article was spoken for *you*, ponder it well, and if your heart condemns you, remember, "God is greater than your heart, and knoweth all things."

Another brother says, "I cannot pray, I have tried, my voice scares me when all but it is still; true, I can say a few words, but I can not see that I am benefited much if any, by it; and it is so tedious to kneel down night after night, and say the same things over and over again, I could see no good resulting from it, therefore I have abandoned the practice." Indeed! Your voice scares you!! What a pity? Why don't your voice scare you when you are advocating the claims of your favorite candidate for the presidency?! You can say a few words, but you see no use in uttering the same thing night after night. Tell me, my careless brother, tell me honestly, do you think that God regards your rhetoric? If so, let, me cite you to the case of the Pharisee and the publican; read it and learn that it is the short, earnest and heartfelt petition that is acceptable to God.

Brethren the Messiah will come again; how soon we know not, but we know he *will* come. Before he went home to heaven, he kindly informed us that the Almighty Father takes a deep pleasure in avenging his own elect, who cry unto him day and night. In the question, "Nevertheless, when the Son of Man comes, will he find this belief upon the earth?" the Savior clearly implies that this belief will not be general, even amongst his own Disciples. When we go down and examine our own cold hearts, we are forced to the conclusion that the Savior's forebodings are more than realized in us. Now, what is our duty in the premises? Clearly this, to fill the ears of the Lord of Host daily with our cries. As a people, professing to love God, and to reverence his holy word, we should unitedly pray to him: as individuals, dependent on him for all things, we should daily and hourly send up our heart-felt petitions to him, so shall he bless us, and avenge us in his own good time. If ever there was, or will be, a time calculated to wean the children of God, from all things earthly, it does seem to me that that time is upon us. Our own America, once united and happy, once the center of religious light and liberty; now alas! the abode of demons incarnate, its condition, methinks, should make

every child of God wish, from the very depths of his heart, that the time may not be far distant when Jesus shall come to take his weary children home. Almighty Father, hasten that day, and when it comes may the followers of Jesus be found ready, and waiting to greet with raptures songs the Prince of life, and counquering King. R. P.

For the Christian Pioneer

SAMUEL AND SAUL:

The result of disobedience to the positive command of God.

Samuel, the prophet, in the name of God solemnly requires Saul, the annointed king of Isreal, to be obedient to the command of God in destroying the Amalekites, their flocks, etc. He says to him : "The Lord sent me," etc. God gave thee thy power ; and therefore expects thee to use thy power for Him, is the substance of his language to Saul.—

Samuel had been employed by the Lord to annoint Saul ; and therefore was the most fitting of all others to be sent with this command to him. He tells him in general, that, in consideration of this, whatever God had commanded to do, he was in duty bound to do : "Him therefore," etc.

The reason of this wholesale destruction of the Amalikites, is given. It was in consequence of the injury done by Amalek to the Isrealites. (See Ex. xvii. 8. Deut. xxv. 17.) "Go and do unto Amalek," etc. Isreal is now strong and at rest ; and the measure of Amalek's iniquity is now full, and the time for retribution has come. Saul is expressly commanded to kill *all*—not to spare man, etc. out of pity, nor oxen, etc. out of coveiousness.

The Kennite was spared, because he had done good to Isreal. See Jethro, etc.

We have here illustrations of faith and obedience to God, which have been required under all dispensations of religion given by God to man. (See Num. xxiv. 9. Gen xii. 3, v, 10, 11.)

Repentance with God, is not as it is with men. a change of mind, and conduct or character; but a change of his method, purpose, dispensation. He does not alter his will, but wills

an alteration. The change is in Saul; "He is turned back from following me." This is the construction God puts upon the partiality of his obedience, and the prevalence of his covetousness. Saul seemed to have sought his own honor more than that of God; for we read, that he set him self upon a place. We see here his desire for pomp and parade; which is in keeping with his general character; and in oppsition to that humility and lowliness of mind God requires in his people. It was no doubt the fear of Samuel removing him, as well perhaps as the stinging of Saul's conscience, that caused him to speak ss he did of his disobedience. When he affirmed so positively that he had obeyed God, Samuel corrects him by a plain demonstration of his disobedience: "What mean," etc. Acceptable as were burnt-offerings to God, under the Jewish dispensation, when offered in true faith and by the right kind of character. We are taught in the Bible that he hates robbery for burnt offerings. He will be served only in his own way—the rule of his own prescribing. We are taught by the example of Saul, that a good intention will not justify a bad action. Saul seemed to have acted on the Jesuitical principle, that "the end justifies the means"—a most wicked and abominable one, but too much practised on at the present day. Samuel tells him, that *obedience* was better than sacrifice: and to hearken to the voice of God better than the fat of rams": and that because he had rejected the voice of God—in not carrying out his command to the letter—God had rejected him from being the king of Isreal; and that what he had done was of no avail to him; as his partial obedience was no obedience, and invalidated all he had done. (see Mich. vi. 4—8, and Hosea vi. 6.) Obedience we learn is the glory of angels.

Thus a most important lesson is taught by the case of Saul; and should not be lost upon us; as "these things are written for our examples." that we should not act as Saul; in obeying the commands of God, who rejects all will worship, and regards partial obedience to him as no obedience at all.

God must be obeyed as he commands. If he means "be

immersed " for "be baptized," we must be immersed. If we are commanded to be baptized in order to the remission of sins, we have no promise of pardon before or without it. If we are commanded to meet every Lord's day to eat the Lord's supper, etc. it is not optionary with us to meet when we please. If we are commanded to pray, praise and worship God, we cannot innocently neglect it. And so of every thing else commanded or prescribed for us in the word of God.

ARCHIPPUS.

For the Christian Pioneer.

MISSIONARY WORK.

With pleasure and pain we in Illinois look upon your struggles in Missouri to disseminate the gospel of the blessed Redeemer. With pleasure, because you are working like faithful men to build up and sustain the cause of truth in the midst of death and mourning, and in which, if faithful, you will succeed. We are pained when we contemplate your peril in the civil strife that now fills every heart in this great land of ours, where once a free people enjoyed a liberty the price of which they never had computed, or they would not have sacrificed it, for sorrows deep and woes dark beyond the description of pens or tongues; we mourn also at the thought that the old, faithful, long tried, gifted Creath, has turned his pen against your best efforts to spread abroad the knowledge of salvation. We are not of those who would rail against bro. Creath for his opposition, but of those who mourn over it, for his long, faithful, and useful career covers up all present errors, knowing that they are not intentionally wrong; but designed for good. A careful examination of the great commission given by our Lord will settle this whole matter and leave us clear to act in the premises. And one of the most formidable difficulties in the way of the scripture student in understanding the commission, grows out of the fact that we jumble up the testimony of Matthew, Mark, Luke and John as though all that was recorded by them was spoken at one and the same time, hence the trouble.

Our Lord met with the disciples not less than four times after he had arisen from the dead, and at each meeting he had something to say in regard to the great missionary work on which he was about to send them. We need not look to any thing said before the crucifixion, only that he made one appointment to meet them in Gallilee after his resurrection; but he met them four times instead of one. Beginning with the resurrection day. 1. Mary came to the sepulcher while it is yet dark, she found the Roman guard gone, the stone rolled away and the grave empty. 2. She hastened back, and informs Peter and John of the fact who both run, and as soon they see the facts as stated by Mary are true they return to the city. Mary returns again, and sees the vision of Angels and then the Lord himself. Both the angels, and the Lord himself refer Mary to the appointed meeting in Gallilee, and to no other. There is a great stir in Jerusalem. The Jews are bribing the soldiers, and pursuading the governor, and excitement is as great as one can possibly imagine. Late that evening two of the disciples are returning to the village of Emmaus, and the Lord sees fit to appear to them. As soon as the disguise was removed, and the Lord vanished, these disciples return to the city, and gathered together the disciples privately, on account of the tumult in the city among the Jews, and when they were in, and the door closed as a matter of prudence, and these brethren are narrating the fact that had occured on the road and at Emmaus, the Lord enters, saying "Peace be unto you," (see Mark & John). At this private meeting the Lord said "as my Father hath sent me, so have I sent you," John xx. 21. At this meeting the Lord said "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned; Mark xvi. 15, 16, this is the first meeting. On the next Lord's day at night they came together again, and Thomas was with them that night, and all we can learn of this meeting is the scathing rebuke of Thomas for not believing the testimony of his ten brethren who had been with him the week before. This meeting seems to be con-

fined to the conversion of Thomas. Soon after this the Eleven took up the line of march, and go into Gallilee; and how many there are besides gathered together on that sacred mountain we know not; but it is probable that this is the time to which Paul alludes when he says "He was seen of above five hundred at one time" but such is the fact be the conclave large or small, Jesus appears and says "All power in heaven and in earth is given into my hands, therefore, go and disciple the nations immersing them into the name of the Father, Son, and Holy Spirit" Matthew xxvii. The fourth and last meeting we notice is on the mount of Olives. Jesus opens their understanding that they may understand the scriptures, and expounds to them, in order, all things written in the Law, the Psalms and the Prophets concerning himself, and concluded by saying "thus it is written and thus it behooved the Christ to suffer these things, and arise from the dead that repentance and remission of sins should be preached in all the world beginning at Jerusalem," Luke xxiv, 40—44.

The Lord also ordained several facts worthy of notice.

1. That by the foolishness of preaching to save them that believe.

2. That they that preach the gospel shall live by the gospel.

3. That they that receive the spiritual benefit, should also give of their substance as their abilities will allow.

4. That it is to be done cheerfully and with free good will.

Now whilst this is true, the mode of doing it is not pointed out. The doing is commanded; but the how the thing is done, is left to the prudential consideration of the saints. Another fact is also apparent, it should be done upon the strictest principles of equality possible.

There are certain truths that are called axiomatical that might apply here.

1. A Divided house, community—cannot stand.

2. In union there is strength, in division there is weakness, united we stand, divided we fall.

3. What one cannot do may be done by two or more.

From the ordinations we learn what is to be done. The exact method of doing is left to the prudential consideration of the saints.

The axioms settle the fact that if one congregation can send out a preacher and sustain him, she should do it; if she cannot, she may invite others to co-operate with her in the good work, and for this purpose the messengers of the congregations should come up in the spirit of the master, select the best men, and send them out to preach the gospel to the world, according to the Lord's command. Brethren of Missouri, good and true men, have taken their lives in their hands, and have gone forth to preach Christ in the midst of gloom such as we never saw before; see to it that their wants are liberally supplied, whilst they feed you with the bread of life, do you feed them with such meat as they and their families need. Should time allow, we should be pleased to continue this subject. Brethren let us work, the Lord will soon come, and will not tarry, let us not be overtaken as by a thief in the night.

A. PADON,

A REVIEW OF ELDER D. T. WRIGHT'S REPEAL, BY LUKE 22, OF A PART OF LUKE 10, AND MATTHEW 10. NO. I.

BY ELDER JACOB CREATH, OF PALMYRA, MO. 1864.

Bro D. T. Wright.—*Dear Sir*: In the August No. of the C. Pioneer, you say on page 312: "Bro Creath says the law of Christ for missions is given in Matth. 10 and Luke 10, but he will hardly say that it is the law for sending out missionaries now, for the 22 of Luke repeals a part of it." I do say and will maintain against the whole world, that these two chapters contain the only law of Christ governing missions *then, now,* and to the end of *all time.* As you have excepted the tenth of Matth. from the Repeal and a part of Luke 10—I presume they are unrepealed. I should have felt myself obliged to you, if you had specified the particular of Luke 22, which repeals a part of Luke 10—and Matth 10. For I

must confess my total ignorance on this subject. This is the first time in my life that I ever read or heard that a part of the New Testament is *repealed* and you must either be in advance of all the writers that I have read, or else the boldest and most unscrupulous writer. I will leave it to your readers to say which of these two things are true.

There is nothing in the language of Jesus in Luke 22, which sanctions the conclusion that a part of his law in Matth 10 and Luke 10 is "repealed," nor is there anything said in any other part of the New Testament which would lead to such a conclusion. As you have not specified the part of Luke 22 which repeals a part of Matth 10 and Luke 10, I am left to guess at it. It is against all laws of sound interpretation thus to set aside the plain testimonies and precepts of the word of God because they do not seem well practicable, or suitable, in our estimation. On this principle no part of the word of God would have any authority if it did not harmonize with the prejudices of the reader, and the dictates of eternal truth and wisdom would depend for all their weight and authority on the depraved and changing tastes and opinions of men. The whole of Matth, 10, Luke 10 and 22 chapters stand on the same ground as the other parts of his teaching, and is as obligatory on those who love and obey him, as any other words which fell from his lips while he tabernacled among men. Once adopt this principle, and every part of the New Testament will be repealed; because there is scarcely any part of it, which does not stand as a thorn-hedge in the way of some sectary; and it is either an interpolation or a wrong translation, or it ought not to be there if it is there. And even when all these subterfuges do not answer, say at once, they do not believe it, if it does say so—or that there is a "Higher law than Gods law."

Here, then, is clearly given us, and at full length, the Law of the Kingdom of Heaven, on the important and interesting subject of missions; emanating from the King himself, early promulgated, and afterwards acted on by all those, whose labors are recorded in the word of God. It is therefore binding in every part, on all those who profess in this way to serve

the Lord Jesus, and to look up to him for direction, protection, support and success. As you have asserted without shawdow of proof that a "part of it is repealed," the burden of proof lies upon you. It is only in doing work which he has commanded and sanctioned, and in the way he has appointed, when as to this his will is given, that such blessings can be expected from him. It is a maxim of the law, that what ever is not done in the way the law directs it to be done is not done at all. Many things are done in the name of the Lord Jesus, which he never commanded, nor sanctioned, which he has discountenanced and forbidden, and thus dishonor is brought on his glorious name and cause. But he will not hold him guiltless who takes his name in vain. It seems inconsistent, in a very high degree, for those who profess to follow Jesus and his apostles—in their disinterested labors, to refuse to be guided by the rule which guided them, or to take parts of that rule which suits their views of interest or expediency, and reject others which they consider not so wise or agreeable to their plans. There is no instance in scripture, where the Lord allows with impunity his commandments to be so treated. Nor would any government among men, allow any of its professed servants thus to triffle with any of its enactments. *We see from this law of missions that their work was to be seen to be entirely* disinterested. Freely you have recieved, freely give. Their preaching as well as deeds of mercy is included in this clause. Disinterestedness was unquestionable the character of of all their labors, so unequivocally was this shown that the first preachers of the Gospel were never charged, even by their bitterest enemies, with selfish motives in what they did. No accusations brought against the apostles by Jews or Pagans were of this character. Their disinterestedness was so evident to all men that such a charge would have been ridiculous. No previous provision is to be made for the support of those who engage in this work. This is positively and pointedly forbidden by these words, "Provide neither gold, nor silver, nor brass in your purses; nor script for your journey, neither two coats, neither shoes, nor yet staves. This to the eye of human reason, appears the most unaccountable part

of the Ordinance. This clause creates the greatest difficulty in receiving it as binding now, or as ever having been intended to regulate the procedure of the people of God, in times subsequent to those of the Apostles. This clause is so strange and forbidding, that if it is to be held as obligatory, many will despair of the gospel ever being preached in the world. We say this clause puts all the statue in jeopardy: but admit it to be absolute (which we do not) and the others incur no risk. But the language is so definite and particular, that it is impossible for any criticism to touch it. It is as impregnable as the Book itself. To get rid of it, the *book itself must be overthrown*. Well did the Maker of this Law know the hearts of those for whom he was legislating, and hence the precision of his language. Gold, silver, brass, are all prohibited—money of every kind. Greenbacks and credits too, had these then existed, would all have been dealt with in the same way. We see the verdict of men on this part of our Saviour's Ordinance in what is assured us, under the name of "Efforts for evangelizing the world," a "New era in Mo. at a call of the brethren." "In obedience to the Missouri State, C. M. Society." &c. &c. If there is any clause in a statue, known to be particularly unpalatable to those for whose government it is framed, or liable to be misunderstood by them, there all the skill of the drawer of the bill is put forth, to prevent evasion or misconstruction. This clause of the Divine Ordinance seems to be of this character, for not only is every speics of money forbidden by name, but provision in every other shape—either in food, for that and any thing to contain it are plainly prohibited; or clothing for an extra supply is forbidden by naming particularly several articles of apparel generally provided for a journey. Tie our modern missionaries down to this one clause of the law of missions, and they will disappear as rapidly as Musketoes in cold weather. Dr. A. Clarke says, I must here confess that the matter about the swords appears to me very obscure. I am afraid I do not understand it, and I know of none who does." I presume he knew as much about it as brother Wright. He did not repeal it. Bro. Oliphant will please copy this. Yours truly. J. CREATH.

REPLY.

DEAR BRO. CREATH: You say "it is the first time in your life that you ever heard or read of a part of the New Testament being repealed. You confess your total ignorance of any part of the law of Christ given in Matt. 10 and Luke 10 being repealed. You say you will maintain against the whole world that these two chapters contain the only law of Christ governing mission *then, now*, and to the end of *all time*."

The law of Christ in Matt. 10 and Luke 10, reads as follows. I will quote from the Bible Union's Revision, a version that you will not object to I presume. Beginning then with Matthew, we read: "These twelve Jesus sent forth, and charged them, saying: Go not into the way to the Gentiles, and into a city of Samaritans enter not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils. Freely ye have received, freely give. Provide not gold, nor silver, nor brass in your girdles; nor bag for the journey, nor two coats, nor sandals, nor staff; for the laborer is worthy of his living."

Luke says. "After these things the Lord appointed also seventy others, and sent then two and two before his face, into every city and place, whither he himself was about to come. And he said to hem. Go your ways; behold I send you forth as lambs among wolves. Carry nither purse nor bag, nor sandals; and salute no one by the way.'

All this, gentle reader, our beloved bro. C says is still in force and binding upon us, and all others to the end of all time. He denies that any part of it is repealed, and thinks that I am, for intimating such a thing, in advance of all the writers that he has read, or else the boldest, or the most unscupulous writer, and he leaves you to decide which of these two things are true.

If bro. C.'s position be true, that no part of this was ever repealed and never will be to the end of all time,

what a mistake Philip made when he went down to Samaria! for this law says, "into a city of Samaritans enter not." And Peter and John following his example fell into the same error. And then there was the angel who committed a similar mistake by directing Peter to go to the house of Cornelius, when this law so pointedly forbid going to the Gentiles. And further yet, my dear bro. C. if your position be true, the whole corp of apostles, and all the early christians, together with all others who have lived since, even down to the present, have gone astray! and neither you nor I have any part or lot in the matter. Your position takes the foundation from under your own feet of all your hopes and prospects in Christianity! May *I* not leave it to the reader to say, which is 'the boldest and most unscrupulous writer," on this subject, you or I?

Let us now look at Luke 22nd. Beginning at the 35th verse, we have this reading: "And he said to them: When I sent you without purse, and bag, and sandals, lacked you anything? And they said nothing. Therefore said he to them: but now, he that has a purse let him take it, and likewise his bag; and he that has none," —none what? evidently either a purse or a bag—"let him sell his garment and buy "—again I ask buy what? why the things embraced in the word none, that which he was commanded to take, to wit. a purse and a bag. So essential were these two items for their mission, they were to provide them, even at the cost of a garment

But I did not finish the quotation; after "buy," we have the word "sword." Let us then take another look at this passage and determine, if we can, what the Lord ment by the word "sword" as here used. After stating how he had sent them, as recorded in Matt. 10 and Luke 10, without purse and without bag. our Lord says, "but *now*, he that has a purse let him take it, and likewise his bag." Why take them? For the same reason that preachers take them in our day. They were powerless, as we would be, without the means to travel. These gave

them the power to go every where preaching the word.

But why did he say buy a sword? I answer, that word is here used metonymically, expressive of power, as this necessary provision gave the power to travel, and without it they could not travel. Hence they were to have these things, a purse and bag, even at the sacrifice of a garmemt. The whole context is opposed to the idea of a literal sword being intended, for within an hour or so afterwards, he told Peter who had hastily drawn a sword, to put it up into its place were it belonged, for he that takes the sword shall perish by the sword. Surely he would not have said this, if he had intended them to take a literal sword, the murderous weapon of death, even if they had to sell a garment to buy it! And again: it was only such as had not a purse and bag that he commanded to make this purchase. He that had a purse and bag was not to buy a *sword* because he already had it, or had what the Lord ntended by it, viz., the power to travel. The word sword, is therefore used here metonymically, and not literally.

I would like to say more just at this point, but I am afraid the reader will become weary. But I deem the foregoing a full reply to your *review* No 1. of what I said as to the repeal of a part of Matt. 10 and Luke 10.

You say that "Dr. A. Clark knew as much about the swords as bro. Wright, and that he did not repeal this law." As to Dr. Clark's views about the swords, I have not a word to say; but if you intended to say that he agreed with you and differed from the possition I advanced, as to the repeal by Luke 22, of Matt. 10 and Luke 10, the following extract from his commentary on Luke 22, will dissipate such an inference at once:

"Bishop Pearce supposes that the word *machairan, sword,* has been inserted here, from what is said in verse 38, as it is evident our Lord never intended to make any resistance or to suffer a sword to be used on the occasion;

see Matt. xxvi. 52. The word stands rather oddly in the passage; the verse translated in the order in which it stands, is as follows, *And he who hath none, let him sell his garment and buy*—a sword. Now it is plain that the verb *poolasato, let him buy,* may be referred to *paran,* a *script,* in the former part of the verse; therefore, if according to the Bishop's opinion, the word *sword* be omitted, the passage may be understood thus: "When I sent you before, chap. x. 1. &c I intended you to continue itinerants only a *few days* and to preach the gospel only to your *countrymem;* therefore you had but little need of a staff, purse, or script, as your journey was neither *long* nor *expensive*; but *now* I am about to send you *into all the world to preach the gospel to every creature;* and as you shall generally be hated and persecuted for my sake, you will have need to make every prudent provision for your journey; and so necessary will it be for you to provide yourselves victuals, &c. for your passage through your inhospitable country, that if any of you have no script or *wallet,* he should sell even his upper garment and provide one."

Dear Bro. C., You must bear with me, it may be weakness in me, when I express my astonishment at you for holding that no part of that commission is repealed; and that "it is obligatory upon all who love and serve the Lord Jesus." I am not astonished at all that you oppose the missionary society, for I am sure they are not following this commission; no, not by any means. Convince me that you are correct as to this passage, and I too will oppose them. But nothing seems to me more clear than, that this commission was temporary and local in all its features. It was not a commission to preach the gospel as afterwards developed and as now to be preached. They were simply to announce the kingdom of God was at hand, and in attestation of the truth of that announcement, they were empowered to work miracles. Not a particle of either authority or power has any man living now, to fill that commission. It is indeed strange

that you are over eighteen hundred years behind the times. Further back than Apollos, whom Aquilla and Priscilla found teaching only the baptism of John. But I must stop. I hope you will bear with me in this little expression of—call it my weakness—yes, I know you will bear with me. And believe me most truly yours,

D. T. W.

MY "EXPERIENCE."

We use the word here in its popular acceptation among the sects, as denoting converson to God in becoming a christian; though in reference to the Christian, it is a misnomer; as "the experience of a christian" is really what he experiences, or passes through, after he becomes one. My "experience" do you wish to hear it, gentle reader? then I will give it to you. But I must let you know, that I am now becoming an old man, beginning to verge on towards sixty years of age: and I will have to go back to that period when I was a young man, as it was then that I became a Christian.

I was raised up by Baptist parents, but who were both really pious and religious, and whose daily walk and conversation would shame those of many a bosted Christian of the primitive order, nicknamed "Campbellite." My parents carried out their profession in their daily lives; and their *example*, as well as teaching, had its beneficial influence on their children; as they were all (nine in number) without exception, moral in all respects; and most of them ultimately became religious. My father kept up family worship, evening and morning, as long as he lived—reading a chapter in the Bible, singing a hymn, and then praying. To this day I remember all this well, and the effect it had on me, in imparting religious instruction to my young and tender mind, making the most indelible and lasting impressions upon me and influencing my after life and character. It is a practice sanctioned by the Bible, in type,* in precept and example; and I regret to say that it is one so little attended to by our brethren!

Let every one who has a family, enter at once upon it, and perseveringly keep it up. I hazard the affirmation, that no family can be raised up religiously without it. As often dropings of water will wear the rock; so these "droppings of the sactuary," of the family sanctuary, will have their effects on the mind.

Having been raised in the Baptist faith, I was of course never taught the real design of Christian baptism; but that forgiveness of sins on the sectarian theory, and conversion must come first, before a person could become a fit subject for that ordinance; though I was correctly taught that *immersion* was its proper action. Add to this, that there was a certain degree of Calvinism in the religious teaching of the Baptist preachers I was accustomed to hear; and you can see the obstacles in my way, in becoming a Christian. But my father was not a Calvinist; as he used to say that he believed saivation was possible for all.

When I was about eighteen years of age, I had a long and severe spell of sickness, which came near taking me off. In prospect of death, I was seriously affected in reference to my future state; but could get no comfort, no evidence of pardon, no satisfactory assurance of happiness after death! But I eventually recovered; and afterwards, in the years that followed, tried to "get religion," on the sectarian plan. I went up to be prayed for at meetings, and prayed myself; but could never see the sights, or hear the sounds, or have the extraordinary and miraculous impressions, and evidences of pardon, required. Owing to this, and seeing the jargon among the sects and their contradictory and inconceivable doctrines; I gave the whole thing up, and was rapidly becoming skeptical or infidel, and was disposed to look upon the Bible as a mere mass of contradictions and factions, invented by men! Sectarianism and sectarian teaching and divisions had done this. Well did our Savior, in that last, beautiful prayer he made to his Heavenly Father, pray, that all who believe on him, through the testimony of the apostles, may be *one*, that the world might

believe that God had sent him; since these sectarian divisions and inconsistent, absurd and contradictory doctriness, are among the most fruitful sources of infidelity of any others! About this time I happened to get hold of some of the most eloquent and best writings on the Christian religion, I have ever met with; and to hear some most eloquent and able discourses on Infidelity and Atheism, I have ever listened to; and these swept away the last vestige of my infidelity and skepticism; and made me a firm believer in the truths and divine authenticity of the Bible. They also had another beneficial effect on me, they made me *independent* in my thinking and reading; and taught me not to pin my faith to the sleeve, or *ipse dixit*, of any man; but to hear, read, think, judge and act for myself in matters of religion. I felt now that I was a changed man in my feelings and affections from what I had been—that I had "a change of heart"—and I knew that it had been the effect of *faith* in the word of God; but it had been a gradual work with me; and I was not able to point to any particular time or place, in the working of that change. Would any of the sects have received me on this "experience?"

But I still had not learned the real design of baptism—that it was in order to remission of sins—only that it was a "door into the church." In reference to this, avail had been over my mind—as it is to this day over the minds of almost all sectarians— as thick and impenetrable as that which Paul describes as being over the minds of the Jews, in reading the christian institution. But the time was rapidly approaching, when it was to be torn off, or rather to fall off; as it dropped off shred by shred, as I learned correctly the word of the Lord. I felt changed in heart and justified before God; but in my ignorance of the design of baptism, I thought I was "justified by faith alone," but I could not say with the Methodist Discipline, that it is "a good and wholesome doctrine," for frequently I had serious misgivings about my acceptance with God. It was too shadowy and unconsolatory!

While in this state of mind, I was called off from home (I was a single man and living with my mother at the time) on business. While riding along one day—as the Baptists say, I "remember the time and place" well—I got to reflecting on the Bible and my own unbaptized condition, when the passages: "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," etc. These passages came over my mind like a clap of thunder; and aroused me as I hardly ever had been roused before. I began to reflect, is it possible that I have not the remission of my sins, and am not in a state of salvation, or have no assurance that I will be saved?

I immediatly determined that, as soon as I got back home—knowing there would be regular monthly meeting of the Baptists near my mother's—to go over on Saturday, present myself, and demand baptism, Nor did I intend to tell an experience, as I saw no scriptural authority for the practice. How we would have made it I cannot tell, but I guess they would have managed to receive me, after some questioning. On my way home, I learned that one of our preachers was preaching at a little town not far from my mother's; and like Paul, at some place where he went, was turning the world upside down," on learning the character of his preaching, I determined to go and hear him and obey the gospel. I went; and when he gave the invitation, I stepped up, and gave him my hand, with two others. It was at night, the weather cold and the ground covered with snow.

Never shall I forget that night. It will be fresh in my memory as long as I live. I had confessed the Lord—that night I believed that Jesus Christ is the Son of God"—"before many witnesses" of the large congregation; and now I was to put him on in baptism. We adjourned to a beautiful little stream, not far off, where I was buried with Christ in baptism and arose from the watery grave to walk in newness of life. I was born of water and of the spirit—free born as I never belonged to a sect, but was baptized into the body

or church of Christ. Many years have rolled away since: and I have never regretted it, never seen cause to regret the choice I then made. My only regret has been, that I have not lived more worthy of the great cause, in which I then embarked. My sun of life is sinking towards the western horizon; and the shadow begins to grow long and dark. Ere long it must sink below it; and the places that know me now, will then know me no more forver! May I be prepared for the great change, when it comes! PHILOTHEOS.

For the Christian Pioneer.

ANNIVERSARY.

BY EDWIN R. MARTIN.

One year ago to-day
We Stood in silence by thy dying bed,
And brushed the swiftly-falling tears away
Till the last hope had fled.

We stilled the wild despair
Whose mournful cadence made our bosoms heave,
For thy imprisoned spirit struggled there
Its tenement to leave.

That dark November day,
Whose gloomy shadows hid the waving light,
Hath left a darkness on our afterway,
And tears have dimmed our sight.

But thou in heavenly climes
Hast laid aside the burden of thy woes;
Our dreams have vainly tried, a thousand times,
Thy pleasures to disclose.

The curtains which divide
The outer bound'ries of this world and thine,
To mortal eyes are never drawn aside
Yet thou hast crossed the line.

Though harbored and secured
From all the storms that fall about our lot,

Yet ye have struggled, suffered and endured
And who of us must not?

One happy year above!
Preluder of a thousand years to come,
With angel friends in fellowship and love,
You've reached the promised home.

A little longer yet
We tarry where thy feet have often trod,
Our path by trials and by snares beset
Then we shall seek our God.

MEMPHIS, Mo.

WEEKLY MEETINGS.

HAWK POINT, Mo., Oct. 24th 1864.

BRO. D. T. WRIGHT—*Dear Sir:* Amongst primitive christains nothing was thought to be of more importance in the whole catalogue of christian duties, than the all important necessity of assembling every first day of the week, or Lord's day, for the purpose of worshipping and showing forth the Lord's death—these were looked upon as imperative, indispensable duties; and were promptly discharged with all the enthusiasm, and devotion with which the followers of the meek and lowly Jesus were actuated.

Nothing could with ancient christians be more insignificant, or, considered more injurious to the cause than the mere act of once failing to assemble with the congregation on the Lord's day to commemorate the death and suffering of our dear Savior. We have ample evidence that, from the very infancy of christianity, from the earlist period that gave an existence to a christian church in Jerusalem, that the Apostles as specifically attended upon the breaking of the loaf as any other part of their worship. All admit that the Lord's table, is an institution of God's own appointment, that it was instituted for his people, for the disciples of Christ, and that the Apostles taught the

disciples to do whatever the Lord commanded. Therefore whatever the ancient churches did by the direction of the apostles, was done in obedience to the commandments of our Savior. Any mode of government by which one christian church was directed, was an established government for all christian congregations; and it is evident from Acts xx. 7. that the congregation at Troas met every first day of the week to participate in breaking the loaf—certainly this is a part of God's service, an important duty to be discharged by each and every one of his followers. And to know how the duties of this service must be performed, we have only to act as God in his wisdom has directed—to know how often these duties are obligatory, we have only to refer to the sacred Oracles of God. Jesus took bread, and blessed it, and break it, and gave it to his disciples, and said, take, eat; this is my body." Matt. 26 : 26. Luke 22 : 19, 20. Any of the ordinances, or instutions of our Lord, practiced amongst primitive christians, is in the present day of no less importance to us. Therefore, we as christians acting under the influence and direction of Christ and the Apostles—professing to be governed by no other creed than the Holy Scriptures, should meet every first day of the week, fully prepared with all of the elements necessary for the breaking of the loaf. Indeed, we have every thing to prompt us to action—the authority of our Savior, precept and example of the Apostles—no age of the world has given to the church, more ample reason for being lively members of the body of Christ; and on this account alone, if for no other reason, we ought to be actuated from no other, than motives of the purest nature—from a sense of justice to our Law-giver; and with a proper regard for his institutions we should make an unparaleled effort to support, and adhere to, every example & law by which Jesus Christ has proffered the life and support of his church—we claim for all our actions a "thus saith the Lord"—we claim all honors & and privileges of the kingdom of heaven; then if we refuse to fol.

low the direction, or example of Christ, we virtually subvert his authority by supporting a system or practice subsistited by mere drones of the church.

D. ARMSTRONG.

THE DYING WIFE.

To Mrs. B. H. Smith.

And must I die!
Must I pass away from the beautiful earth,
Where the roses bloom, and the birds have birth?
Must I turn from friends, warm, fond and true,
And bid them a last, long, sad adieu?

The sweet joys of life—must I put them by,
And lay me down on my bed to die?
My baby's breath is warm on my cheek—
His velvety arms cling round my neck.

Oh! who will give him the love I've given?
Who'll teach him to live for God and heaven?
My Husband's love—pure, strong and deep—
Must I give it up, for death's cold sleep?

It lays on my heart like a magical spell—
Must I bid him too—a long farewell?
The cold drops stand on his manly brow—
Oh! God! can I leave—can I leave him now?

Will the bosom on which my head has lain,
Ne'er be its resting place again?
Oh! I have known the sweetest rest,
E'er fond woman knew, on that loving breast.

Will he love me still?
Tell me, dear one, in life's closing hour,
When I am gone will this love have power?
O'er your heart on earth—and mine in heaven!
Can love ever die? in the eternal world it had its birth.
Love never dies—for 'tis not of earth.

I will come again.

When he sits in the twilight's gathering gloom,
And thinks of his loved one's early doom,
Thro' the ether blue, I'll wind my way,
And o'er his spirit bear gentle sway.

My olden home I will wander by—
When the moon's on the wane and the stars in the sky—
And thoughts of the past his bosom will thrill—
He will love me still—he will love me still.

M. F. P.

A REVIEW OF ELDER D. T. WRIGHT'S REPEAL, BY LUKE 22, OF A PRAT OF LUKE 10, AND MATTHEW 10. NO. II.

BY ELDER JACOB CREATH, OF PALMYRA, MO. 1864.

Bro. D. T. Wright.—*Dear Sir.* My mottoes are prove all things and hold fast to that which is good. See that you make all things according to the pattern shewn in the Mount. Mark, says that our Saviour commanded his apostles that they should take nothing for their journey, save a *staff only*: no scrip, no bread, no money in their purse. Mark 6 : 8, 9. In the mouth of three divine witnesses, Matt. Mark and Luke. I have proved my position.

In the account of your meeting in Chillicothe, in Sept. 1864, you have published the name of brother Berry in connection with this place, and it may be thought that this congregation sent him to that meeting. I state that I asked him, if this congregation sent him to that meeting, he said no. I state that he is a new member having moved here from Ills. last spring I presume, without knowing, that the other congregations in Mo. had as little agency in sending the other men to that meeting, as this congregation had in sending him.

I doubt whether one congregation in the State ever acted or voted on the subject of sending men to that meeting, yet it is dubed with the high sounding title, of the Missouri State, Christian Missionary Society. If this is so, then it is a self-

created body without any authority from our congregations.

Without solicitation or invitation you have appointed your next meeting in this place. When the congregation here wants such a meeting she will ask for it.

I wish to say once for all, that I will pay no attention to anonymous scriblers,—who are either afraid or ashamed to father their bags of wind.

You laid great stress on the objection that persecution spread the gospel in Jerusalem and Thess. If because, God permitted the wicked unconsciously to spread his cause by persecuting his people, deprives them of the glory of doing it, as you argue, then it equally deprives him of the glory of doing it, and of fulfilling his own prediction in Isa. 2: 1, 2. And not only so, but it deprives Him of the glory of our Salvation,—because he permitted wicked men to crucify the Lord of glory. I hope you will not urge this objection again.

If your Chillicothe meeting ever stood on the repeal of a part of the Law governing missions, and associated churches —you will see that these two legs are broken and that it is now resting on its *hounckers*.

Bro. Campbell proved in his debate with McCalla, that Acts 15 afforded no countenance for councils; so neither does 2 Cor. 8: 9 afford any for your associated churches. The Christian Baptist says, page 15, Burnet's addition: "The Bible then gives us no idea of a Missionary without the power of working miracles. Miracles and missionaries are inseparably connected together in the New Testament." What becomes of your Missionaries, according to this definition?

I know that it is urged that some of our brethren have changed their notions on the subject of missions but that is no reason why I should change. It was as impious in them forty years ago, to compare the missions of catholics and sect to the Croisades as it is in me now to oppose our so called missions. Our missionary projects are now as popular as the croisades were in the eleventh and twelvth centuries. We cannot now speak of scarcely any thing without the prefix of missionary—if we continue in this way much longer, our

clothes and food and air will all be missionary. No man will be permitted to buy or sell who is not a missionary,—like some other people who can never name an apostle, without an St. before it. I pity the weakness of such men.

I believe that nearly all the evils which have afflicted our race since the beginning of time may be traced in their origin to the abuse of words. Words are things, they are the signs of ideas. The abuse of the word church, is an instance. It is the cause of most of the evils that afflict christendom. It means the traces in which priests work ignorant and credulous persons. The word missionary is another instance of the abuse of words.

If the love of money and power, are not the objects of modern projects to spread the gospel, Why do they not spread it, without these associtaed churches? They have liberty to do so—Why is it that men think they must be clothed with power before they can do good? The love of power is more strongly written in church history than in political history. I would suggest that each congregation in the State send out one or more men to preach the gospel. The Catholics and the Metholists understand this matter better than we do. The former have a teacher to every 30 persons,—the latter a class-leader to a less number.

I am anxious to see the gospel spread. One of the questions of the age is what can be done to bring the gospel to all classes of society. We ought to have preaching weekly or daily somewhere,—in the meeting house or school-house, on the hill side, in season and out of season. The congregations ought to authorize all her young men to exercise their gifts in some way—in praying, exhorting or preaching. It was in this way that Whitefield and Wesley wrought such wonders in England. Their lay preachers, such as John Nelson and Howell Harris did more for England than did scores of their clergy by whom they were scorned and persecutd

We need young active good men, who will go among the poor in hovels, on cars, steamers, shops, fields, stores, families, schools, armies—in short, wherever men, women and children

are found, from house to house daily, from place to place,—let the different congregations send forth lawyers, physcians, merchants,—all who are christians and willing to go. Those who are educated and can shed light like the sun, let them do it; those who are uneducated, let them give light as a candle. The poor and uneducated and laboring who form the masses of the people, are more easily reached by persons of their own class, than by an educated ministry. The masses of the people are not cultivated. When I was a youth, I plowed all the week and preached on Lord's day. When at school, after I was a grown man, I studied all the week and preached on Sunday, and in both cases I did it without reward. I learned to write in my twenty-second year, and took the Latin and Greek Grammars in my hands in the same year.

If in the primitive congregations, there were besides apostles and prophets, pastors, teachers, evangelists, miracles, gifts of healing, helps, governmants, diversities of tongues, we do not see, why we should not in our day—employ and multiply the active agencies from the devoted and trustworthy members —so as to carry the gospel down to all classes of people. There are many private members in our conpregations who can tell the simple gospel story to sinners equally as well as many who have gone through a full course of training, and far better than many who have had hands laid on them.

As to the pay of these men, let the congregations individually who send them out assist them, and let them trust in God and in the people they preach to for their reward. An individual congregation is as good a judge of the services, the merits and the wants of a man. as a board of associated clergymen,—and then the former plan is scriptural, the other is unscriptural. The principle of reasoning which I have employed in these essays is the same that is employed against artificial music in churches, against creeds, and other things. I had intended to quote from the Review and show this but I have not space to do so.

I see that the Harbinger proposes as a remedy for the evils of these clerical conventions a little more prudence and cau-

tion for the future. They carried the joke a little too far in the Cincinnatti meeting for 1863.—I request brother Oliphant to transfer these pieces to his columns,—and would request our other periodicals to do it, if I thought they would do it. I have done my duty to our people,—unless there is something from the scriptures in the shape of argument for this association of individuals falsely called churchees,—I shall let the matter rest awhile. Yours truly,

JACOB CREATH.

REPLY.

Dear Bro. Creath: Your mottoes are good. They are scriptural. There is no defect in them. The error is in the foundation upon which you build your theory. You hold that the commission recorded in Matt. 10, Luke 10, and mark 6, is the commission under which we should act—that it contains the law governing missions, and as it prohibits those going out to preach, from making any preparation for their journey, so our preachers should make none. I hold that we are not under that law, that we are under a latter commission, recorded in Luke 22, and 24, Matt. 26, Mark 16, and John 20, and acted upon by all the apostles and early christians. This later commission differs very materially from the former in nearly every feature. The former was temporary and local, the latter is universal and extending to through all time. The former forbid taking any thing for the journey, the later forbids going without it, "he that has none let him sell his garment and buy." The practice of the apostles and the churches they planted was under the latter, while there is not the least countenance in the scripture for our practice under the former.

I am not tenacious about the word "repeal." The facts are all that I care for. It is clear to my mind that we are not under the former commission, but under the latter, and I used the word repeal in reference to the former. Our Chillicothe meeting acted under the latter, hence the provisions made for the support of the evangelists sent out to preach.

You ask why they do not go without these "associated churches"—co-operation meetings I presume you mean—"you say they have liberty to do so, and why is it they have first to be clothed with power." Power gives the liberty in one sense. Liberty is worth nothing where there is no power to use it. And in the absence of pecuniary means, preachers as well as business men are powerless. This is so self-evident that it needs no proof. There is not a preacher in all the land but knows it to be true. I know of one most estimable brother, zealous, talented and well qualified for a missionary to any country, but he says, "I never was a missionary, because I never had faith enough to start to a heathen land without purse, or script, or shoes, or two coats.' Now this good brother occupies precisely the position you do. He is looking at the wrong commission, and I take him as a fair sample of all who oppose the missionary cause, and he says, that *he never had faith enough*!—faith enough for what? to do what he believes the Lord requires,—to go without purse or script, shoes or two coats. No, he has not faith enough! Is not this a startling confession for a good man and a preacher, too, to make? I presume to say, that all who occupy your position are just like him, you have not faith enough to do yourselves, what you teach the Lord requires to be done!! How is the gospel to be preached, if the Lord forbids those who should preach it, to carry anything with them, and they have not faith enough to go without it? But the Lord has not told us to go now without purse and without script. He said to the disciples I sent you without it before, but *now* he that has a purse let him take it, and likewise his script. Can anything be plainer, than the difference between the two commissions?

How much more good could you have done in the gospel had you only been sustained! How many more sermons could you have preached, how many more exhortations could you have made, how many more kind words of counsel could you have given than you have, through your very useful and honorable life, if you could have had more time to devote to this matter. But you and your family could not live upon the wind,

however plausible your theory may seem, your own experience is against it, you had to return from the field often with a sad heart because you had not the power to remain and reap the harvest. The blame rests upon the brethren for not giving you the power, and not upon you, except so far as your influence has gone to dissuade them from doing their duty in that respect.

I admire much of your article; the remarks upon the spread of the gospel, and bringing it to all classes of society, are most excellent. I hope the brethren will read them with interest, and profit by the good counsel they contain. My only regret is, that your theory parallizes the energies of such brethren as might do good in the ploclamation of the word, by taking from them the power.

No man, old or young, has the power to devote himself wholly to the work in the absence of pecuniary aid. He must have it, if the brethren do not provide it for for him, he must provide it for himself. Every day facts demonstrate this to be the truth. How many brethren have we now, good and true, and well qualified for the proclamation of the word, doing literally nothing in the work because their humble circumstances in life will not allow them to spend their time for nothing,—they are not preaching the word because they have not the power. Paul perhaps, performed more gratuitous labor than any of the other apostles, yet he was not opposed to preachers being paid. He taught the brethren that the Lord had ordained that they should be sustasned. And when we provide for the sustenance of a few faithful brethren that they may devote themselves wholly to the ministry of the word, we are keeping the ordinance of the Lord, all your theory to the contrary notwithstanding. We are driven to the necessity of such meetings as our Chillicothe meeting to effect even this much, on account of the the spirit of covetousness being inculcated among the churches.

You say "let the congregations individually who send them out assist them." But this is contrary to your law, by it they are to go without anything, it is the latter commission that authorizes them to take anything; it says let him take

his purse; the former says go without purse. When you exhort congregations to sustain such preachers as they send out, you shift your ground, for Matt. 10, Luke 10, and Mark 6, not only forbid taking money in the purse, but actually forbid taking even the purse itself. It is our position, founded on the plain teaching of the word, for congregations to sustain those they send out. But while individual congregations may do this, we have, as in the labors of Paul, instances of the join-action of churches and individuals in supplying his wants, (see 2 Cor. xi. 7—9. Phil. ii. 30.) and consequetly authority for the co-operation of Churches and individual brethren now, for the sustenance of faithful brethren in the ministry.

D. T. W.

KANSAS CHRISTIAN MISSIONARY SOCIETY.

The regular State meeting of Kansas convened at Tecumseh, Shawnee Co., on the 29th of Sept., and was permanently organized by appointing L. R. Campbell, President; S. A. Marshall, Vice President; J. H. Bauserman, Rec. Sec.; Calvin Reasoner, Cor, Sec.; and J. T. Ward, Treasurer. The regular committees on Credentials, Religious Exercises, Publication, Finances, Education, and Business were appointed.

As the State Meeting of Kansas was originally designed for missionary purposes, and as some changes and additions in its constituton and organization were necessary in order to accomplish these ends, it was deemed expedient to modify and perfect the contstitution so as to adapt the society to the missionary work. The committee appointed for this purpose brought in their report, which was amply discussed, and then unanimously adopted as the Constitution of the Kansas Christian Missionary Society. The constitution provides that the patrons of the Society shall be annual donors for life. Life Directors, Life Members, and Annual Members, paying respectively twenty, ten, and five dollars per annum. Those who do not become perpetual donors are put down as contribut-

ers. Under this arrangement an *annually recurring* subscription of nearly five hundred dollars was taken up on Lord's day. This amount can be greatly augmented throughout the State. The Constitution provides for ten vice presidents, who with the other officers of the Society, constitue an Executive Board to transact all business devolving on the Society when not in session. It is intended, by this arrangement, that the Society, meeting semi-annually can transact the greater part of the business, *as a whole*, leaving unfinished business to the official members in the capacity of a Board, thus giving to our organization a feature decidedly more democratic than is common. Another advantage is that the officers of the Board are already elected by the Society, and retain their respective places, thus giving constant life and efficiency to the one organization,

The missionaries appointed are J. H. Bausermen, S. G. Brown, J. J. Scott, Pardee Butler, and J. Kenner. These brethren are well known and highly appreciated in our State. They have been tried, and are found to be worthy. They enter the field in a few days under the joint patronage and co-operation of our own with the A .C. M. Soc., the latter generously bearing one-third of the whole expense. We confidently look for the most encouraging results from the labors of these dear brethren; and we hope to be able at our annual meeting next June, to send more laborers into this great harvest field. The spirit of our meeting was excellent. Every feeling and action was subordinated to the good of the cause. The following resolution, offered by Pardee Butler, after a somewhat protracted discussion of popular issues, and adopted by the Society as an exposition of our sentiments, reads thus:

Resolved, That this Society does not seek to *vaunt* its loyalty or establish its orthodoxy, by defining its position on all the questions that interest or disturb society, but it does seek the favor of God, and the approbation of men, by seeing to it that those who labor under its auspices do preach the whole Gospel in all the compehensiveness of its divinity and humanity—in all its varied applications to the wants and conditions of men.

It may be that some of our earnest and worthy brethren liv-

ing east of us feel sufficiently interested in the great and important field of Kansas to send us material aid to be directly appropriated to the support of our excellent misionaries. Living as we do upon the frontier with all the hardships and privations incident to frontier life, all such assistance is thankfully received. Such contributitons may be sent to any of the officers of the Society, and the donation will be acknowledged in the Review and Pioneer, and the annual minutes of the Society. The following brethren living at Leavenworth may be most conveniently addressed: J. C. Stone, J. H, Bauserman, S, A. Marshall, C. Reasoner, Cor. Sec.

K. C. M. Soc.

Leavenwarth, Kansas.

MISSIONARY REPORTS.

I have the satisfaction to inform the brethren that an evangelist has been employed by the Society to labor in the State on the south side of the Missouri River. Bro. G. W. Longan of Benton County, has consented to labor for the Society in that portion of the State, till the Semi-annual meeting in May. Bro. Longan is one of the ablest and most successful evangelists in the State. He is a good workman and a worthy brother. May the Lord bless his labors.

I am sorry that the condition of society in the Districts assigned brothers Lampton and Grandfield, is such that they have had to give up the work. These young brethren would have done much good could they have remained in the field. But they bave acted for the best. I have had nothing from bro. Grandfield lately, but in his last to me he said he would have to give up the work in his district.

The following reporrts will be read with interest.

D. T. W.

SAVANNNAH, Nov. 7th, 1864.

DEAR BRO. WRIGHT: Last night I closed a meeting of 9 days at Oregon, Holt Co. and now proceed to make my monthly report.

Since my last report, besides preaching some scattering discourses at different points, I have held three protracted meetings, viz: At Long Branch, Andrew county, commencing Saturday, Oct. 15th, and lasting one week. Here I preached 13 discourses. Additions by confession & baptism 8. By commendation 5. Total 13. Contribution $8,50.

Pledges, Wesley P. Craig, Life Director $25—p'd. $5. Thomas Fox,

Life Director $25.—Paid $5. Jesse F. Wright, life member $10·—paid $2. Jourdan Wright, donation pledged $10. Joseph Reddick annual member paid $1. Total pledged $70. Paid on pledges & contributions $21.50.

Here I had the assistance of our beloved brother R. C. Barrow of Oregon, who labored with me during the first five days of the meeting.

I commenced a meeting at Savannah, Andrew Co. on Saturday night, Oct. 22nd, and continued one week, preaching every night and Lord's day morning. Additions by commendation 8 ; by confession 1. Total 9. These additions are substantial and valuble ones. The church at Savannah has been asleep for a long time, and by some considered dead, but we have many warm-hearted brethren and sisters there yet, and it gives me great pleasure to report that they have resolved to wake up and be a living church hereafter. We revised the list of members, and those who were determined to continue faithful, were warmed up and made to rejoice with joy unspeakable, in giving the hand of fellowship to these noble brethren and sisters, and mingling their hearts and voices in songs of praise. I had a fine hearing in Savannah, and the prospects there now are better than they have been for years. While at Savannah, on Monday, I rode out to Whitesville, about ten miles distant, preached two discourses, at 11, and 2, received two additions to the church by commendation and took one confession, and returned to Savannah in time to preach at night. I found Brethren Dungan and Wilson laboring at Whitesville. Contribution at Savannah, individual $5. I expect to hear from Savannah again on Life Directorship and Life Membership.

At Oregon, Holt Co. I commenced on Saturday night, Oct. 29th, and closed last night with a crowded house and almost breathless attention. Here I preached 15 discourses and received 3 noble additions by confession and baptism and 2 by commendation. One of those baptized is a school teacher.

Contribution $7,25. Pledges, James Curtis,Life Director $25,—Paid $5. Julia Ann Springer,Life Director $25.—Paid $5. Mary Springer, Annual Member, Paid $1. Martin T. Lewis, Annual Member, paid $1.

Bro. R. C. Barrow resides here and has the care of the church, preaching for them one Sunday in the month, and the rest if the time in Kansas and at other places. I also report the name of A. T. Jenkins of Maryville,Nodway Co. as a Life Director, but as he is in Bro. Lockheart's district I leave him to pay to him.

SUMMARY FOR THE MONTH.—No. of Discourses, 43; Confessions, 13. Other additions, 17. Total additions. 30. Pledges, $145. Paid on pledges, $22. Paid by Donations and Members, $23,75. Total Paid, $45,75.

FINANCIAL REPORT FOR SEPTMBER.

Fountain Ellis, DeKalb Co. Life Director $25—paid $5. Contribution at the meeting in Albany and vicinity $58,50. Pledged at Albany and left for Bro. Lockheart to collect, Mc. D. Osborn L. D. $25; J. W. Coffee, L. D. $25; O. Carlock, A. Member $1.

Yours fraternally, G. R. HAND.

Adams County, Illinois, Nov. 16th, 1864.

D. T. WRIGHT—Dear Sir: You no doubt will be surprised to receive a letter from me at the above point. But the State of affairs existing in the District assigned me is the reason why I am here. Could I have done any good laboring for the Society, never would I have left the field, for nothing gives me more joy than to tell the story of the cross to the people of Missouri. But alas, sad thought! I could no longer do good there! May God speed a brighter day for that land.

I labored three days for the Society, including the fourth Lord's day in August, at Middle Grove. I never saw a better prospect for a good meeting, but it was broken up by Bushwhackers before we had time to effect much. One lady obeyed, and the following pledges were obtained for the Society. Their Post Office is Middle Grove, Mo.

E. M. Settle, L. D. $25—paid $5,00; Elmira Settle, L. M. $10 paid $2,00; William W. Settle, L. M. $10,00; John Brooks, L. M. $10; Joseph C. Stephens, L. M. $10; Mary J. Wirt, L. M. $10; Harriet Donelson, L. M. $10; Sister Settle, Sen. A. M. $1—paid $1. Total amount Pledged, $87,00; total amount paid $8,00

There was but one more member of the Church present when I made the appeal to the above congregation. Had there been no disturbance in the county, the above list would have been three times as great. I preached every Lord's day while I remained in Missouri, but did not make another call for the Society. I would here say that sister Annie Wisdom of Huntsville, paid me $5, on her pledge taken by bro. Lockheart, you will please give her credit on the book.

I have taken a school at Lima in Adams Co. Illinois. I assisted W. Featherston and S. Johnson of Mo. in a meeting of 7 or 8 days at the above named place, which resulted in 15 additions—ten by obedience.

Send me the Pioneer to Lima. Write soon. May God bless all his children in this their time of distress. My wife joins me in love to you and your family. Remember me to all the faithful in Christ,

As ever your brother in hope of immortality,

E. J. LAMPTON.

TRENTON, Mo. Nov. 26th, 1864.

BRO. D. T. WRIGHT: I send you a report of my labors for the Missionary Society. I commenced a meeting at Eagleville on Friday before the second Lord's day in Oct. 1864, which continued 11 days, and the result was 23 immersed—2 from the Baptist, 1 from the United Brethren, and a congregation formed of 91 members I was aided by Elders Downey, Moore, Quinter, and Watson.

At Goshen Prairie, 3 days—8 immersed, one other made confession to be immersed, one other addition. At Kanesville 2 days. At Albany 10 days—7 immersed and a congregation formed of 37 members.

RECAPITULATION:—At Eagleville 11 days,23 immersed, 3 other additions, $40,25 contributed. At Goshen prairie, 3 days, 9 immersed, 1 confessed to be immersed, 1 other added; 3 Life members; 5 Annual members; $12,00 contribution. At Kanesville, 3 days, $2,00 contribution. At Albany, 10 days, 7 immersed, 3 Life directors; 2 Life members, 11 Annual members, $6,00 contribution.

This was during the time of the troubled state of society, when the male portion was mostly all taken from hom home.

Yours in the one hope,

BENJAMINE LOCKHEART.

REPORTS FROM THE BRETHREN.

SIDNEY, IOWA, Nov. 10th, 1864.

DEAR BRO. WRIGHT. I write to inform you of our success in this part of the Lord's vineyard. Including the first and second Lord's days in Oct., Bro. J. J. Wyatt of St. Joseph, Mo. was at this place and labored for us in his usual fervent, zealous manner, removing much prejudice and strengthening the brethren. The result was twelve by confession and baptism and two who had been baptized previously. Since that time there have been eight additions under my labors at defferent points, six by confession and baptism and two who had been baptized. To the Lord be all the praise. Yours in the one hope,

CHARLES P. EVANS.

GRANTSHILL, Worth Co., Mo. Nov. the 15th 1864.

DEAR BRO WRIGHT: We have been without preaching at this place for the last four years, till the first Lord's day in Sept. when Bro. Osborn held us a meeting lasting three days, and had 6 additions —four by confession and one from the Baptist. Also Bro. Quillen from Iowa, held us a meeting on the second Lord's day in Sept. had one addition by confession. Bro. Osborn commenced another

meeting for us on Saturday before the fifth Lord's day in Oct. continuing over two Lord's days, resulting in twenty two additions—eighteen by confession and immersion; and 3 from the Baptist and one by commendation. To the Lord be all the praise for the power of the gospel. Your brother in Christ.

PERRY MAUPIN.

HARTFORD, Warren Co. Iowa, Nov. 21st, 1864.

BRO. WRIGHT: We held a meeting at the Higbe School-house, including the second Lord's day in this month one young man confessed the Lord and was immersed.

A. WILLIAMS.

CONCLUSION OF VOLUME FOURTH.

The present number terminates the fourth volume of the Christian Pioneer. We have been graciously spared to conduct it to a close, for which we are deeply thankful to our kind heavenly Father for his protecting care and guidance over us and ours while publishing it. Adverse winds have blown upon us heavily since the close of the third volume, but then the sun has also shined upon us, and we have been made the recipient of much kindness at the hands of brethren and friends.

I have not written as much for the paper as intended when the determination to publish a fourth volume was announced, but the reverse of fortune, the ups and downs through which I have been carried during the year '64, is my appology. Under all the circumstances, I have done the best I could. But through the kindness and liberality of our writing brethren, I have been at no loss for original article to publish. Indeed I have had much more furnished me than I have been able to publish for want of room. I return my sincere thanks to these kind brethren for their excellent contributions to the Pioneer, and hope they will continue to write for it.

I have to regret that several issues did not contain the 48 pages as promised in our terms. This was owing mostly to the great advance in the price of printing paper, making it very difficult in my humble circumstances to get it. And I

must think that ninety-nine out of every hundred of our readers, circumstanced as I have been, would have done as I have done, still some may reflect on me, but I cannot help it now, I can only ask the exercise of that charity that beareth all things.

There has been perhaps rather too much prominence given to the missionary question, and other matters crowded out to give it room. I cannot now demur to this charge, but promise in the future to make amends for every such trespass, if such it be called by any, by publishing occasionally 64 pages instead of 48. That discussion will necessarily have to be brought to a close, and space in the next volume will be required to do it, but I will publish, during the volume, a sufficient number of extra pages to make up for all the pages it may occupy, and more too. But, I would not here wish to intimidate or debar any who oppose the cause, from a fair defence of their course. I have invited a full and free discussion of this subject, and I wish it to be done. I shall only require of those who write on it, to write short articles. The subject has been discussed elaborately I know, but I am not in possession of that discussion, and it may be that many of our readers are like myself, and would like to have it in form for preservation. The Pioneer makes a handsome and convenient book when bound, and the matter published in it can be thus easily preserved. As before said, I will publish extra pages during the next year to cover all the space it may occupy in the next volume.

I feel very greatful to the brethren who have so kindly exerted themselves to extend the circulation of the Pioneer during the current volume. They have increased it nearly one hundred percent to what it was before. I hope they will continue their exertions and give us a respectable circulation for the next volume.

The year has been one of great excitement in our State, and our local surroundings have been more exciting than at any previous time, and taking a retro-spective view of the past. I feel profoundly thankful, that we have been enabled to succeed as well as we have. True, I see many imperfec-

tions in the volume, but then when I think how many more there might have been, I do not despair, but thank God and take courage. Doubtless if I had the time to pass over again, with the experience of the past before me, I could make the volume much more interresting. But who is it that can look back over his life that is past and find nothing to correct?

We are gratified on being assured that the Pioneer has done good as far as it has circulated. This was the object that prompted us to publish it. We now bid our readers all good night, hoping to meet with them again in the morning or commencement of the next volume, and have their aid and their prayers throughout the same.

D. T. W.

CORRESPONDENCE

I publish the following letter from our young, talented and devoted brother Reasoner of Leavenworth, Kansas, and who is now the Corresponding Secretary of the Kansas Christian missionary Society. I have other similar letters on hand, advising me to raise on the price of the Pioneer, but I select from among them this one only, for publication. It breathes the right spirit, every considerate brother must know, if it was worth one dollar a year, six or ten years ago, to publish a periodical like the Pioneer of 48 pages per month, it is worth at least two dollars now. I hope that our readers will see this and that all will renew their subscriptions. Just as soon as prices come down, the Pioneer will come down in price also. Till then, brethren, will you sustain me? Renew early, that I may know how many copies to print for the January number.

D. T. W.

LEAVENWORTH, Kansas, Oct. 27th, 1864.

DEAR BRO. WRIGHT: Your favor of the 25th inst. is to hand this morning. I am fully of your opinion that you can not publish the Pioneer for one dollar per year. I know that you would lose money by doing so these hard times. If you find it necessary to put the subscription price at two dollars per year, I think the brethren will still sustain you, and still endeavor to procure subscribers. I feel, for my own part, that you ought to make this advance on your paper. No true disciple that knows your self-sacrificing devotion to the cause, the industry and hospitality of your excellent family, and the actua

necessities that you are under at the present time, will feel indisposed to pay the additional dollar for your very valuable monthly. I trust too, that many able and worthy brethren in Missouri and elsewhere will furnish contributions for the Pioneer; and thus, indirectly, aid you a great deal. We should like to hear from Brethren Haley, Smith, Proctor, Hand, and others occasionally. It would be very interesting and refreshing indeed, to read articles from them.

C. REASONER.

OBITUARY

DIED in Trenton, Mo., Nov. 9th, 1864, Mrs. DRUSILLA W. SMITH, wife of Eld. Ben. H. Smith, of St. Louis, aged 35 years and 23 days.

The deceased took cold a little over one year ago, by getting her feet wet, which, in despite of all the medical attention that could be given, resulted in consumption, and finally in her death. Early last Summer, Bro. Smith took her to Trenton where her father and relatives live, and remained there with her till she died. It was thought that possibly a change from the city to the country might be beneficial to her health, but there was no relief,—she had to die! She suffered a great deal, and when I say this, I feel that I convey but a faint idea of what she really did suffer. But strange to tell, she bore her affliction with such patience and resignation that she was never heard to murmur or complain during her entire illness. A more complete triumph of the christian faith I have never witnessed. Few persons leave behind them stronger evidence of a happy future than sister Smith has done. Through life she was a model worthy of imitation. It was my happy privilege to be acquainted with her for more than seventeen years before she died. I do not know that she ever had an enemy among any of her acquaintences. Indeed it is hard to conceive how she could have had one. So mild, so kind, and so even tempered, that to know her, was but to esteem and love her. In early life, she chose that good part which was never taken from her, and which she held most sacred and dear; and which she honored by an umblemished character and faithful service till death. She first united with the Baptist church, but afterwards became a member of the christian church and died in it. I never conversed with one more composed and settled in her conviction of the final blessedness of the righteous than she was. Her mind was clear and her hopes strong. Never shall I forget that calm and placid countenance, that full expression of hope, so firm and so clear, and so free from excitement, evinced by her as she talked with me and my wife about her departure, only a short time before her decease. She dwelt much in the future, and enjoyed fully the consolation and strength of the christian religion. It was this that enabled her to bear her

affliction so patiently. She retained full presence of mind to the last. On Lord's day evening before she died, she bid her husband, children, relatives and friends present, farewell; told them she was going home, and asked them to love the Savior, and they would soon meet her where parting will be no more. The scene was overwhelmingly affecting.

She was an intelligent lady, possesing a clear mind, good judgment and strong determination; but the crowing virtue of her life, was the christian graces with which she abounded, and which rendered her so dear to all who knew her. Our beloved bro. Smith, doubtless owes much to her christian influence and example, for his honorable and very useful position in the church. But she is gone leaving him with one little daughter and three sons to mourn her death. I deeply sympathize with them in this painful bereavement. Their loss is great and they feel it severely. I preached the funeral sermon, and when I left them on the morning of the 11th, they were still weeping. May the Lord be very gracious to him and his.

In connection with this notice, I must not omit mentioning the kindness of bro. Smith's son Platte, to his mother during her illness. Never did a son show more faithful and filial affection to his mother than he did. Though only 13 years old, he waited attentively on his mother and with the judgment and interest of mature years. Day and night throughout her long illness, he was the same attentive son, he seemed never to weary or forget his mother. So dearly did he love her, that it seemed if he could have shared her affliction he would have done it. She told me herself only a few weeks before she died, that through all her sufferings, Platte would stay in the room with her, and even in the dead hour of night, while others slept, the least whisper or moan she might make, he would hear it and instantly stand by her bed inquiring what he could do for her. While she told me of his kindness, I loved the child, I love him still, and shall ever love him, and thank God for giving him such a noble heart. And as I now write, tears attest my sympathy for him in the loss of his dear mother. I shall never see him, or hear his name mentioned, but the fond recollection of his kidness to his mother will come up in my mind. And I would say to him, my son, your mother is not dead, she only sleeps. The Lord will wake her up again. She will look upon you, and speak to you; and you shall see her and speak again to that dear mother you loved so much. The Lord bless you and make you a blessing. D. T. W.

DIED, in this city, Oct. 24th 1864, Charles A. Williams, son of James M. and Joice Williams, aged 12 years, 9 months 13 days.

We Sympathize with bro. and sister Williams in this painful bereavement they have suffered in the loss of their dear little son. May God comfort them by his promises and the consolation of his grace.

D. T. W.

Died, October 29th, 1864, at his residence in Gillespie, Macoupin county, Illinois, James Mitchell in the 81st year of his age, after an illness of twelve days of severe suffering.

The deceased was born in South Carolinia, in the year of our Lord 1784. He embraced the opportunity of obeying his Savior at the age of 27 or 28, and soon afterwards became a preacher of the gospel and spent the most of his time in preaching, having the care of 4 churches in the State of Kentucky about the time of the great break up of the Baptist Church. He was one of those persecuted for opinion's sake, but believing the Bible was the only true guied for man from earth to heaven, he openly denounced creeds and confessions of human origin. He soon found himself called upon to renew his fidelity to a creed of human wisdom, and feeling it his duty, he held up the Bible and declared that to be his guide, thence forth and forever. The consequence was off came his Baptist head. But he stood firm and called loud for justice, but, Io, and behold, none came in the shape of Baptist faith. From that time forward, he became one of those hated and despised christians, nicknamed Campellites. But he still preached Jesus and him crucified, and had the pleasure of seeing a majority of his brethren renouce the false faith and cling to the faith of the gospel.

In 1839, he moved to the State of Illinois, where he preached Jesus to the scattering people for a number of years. Finally, members of his family joined the United Baptists, and through their influence, he consented to become their Pastor, on condition that they would destroy their creed, this they readily did, and he became their Pastor and Elder and remained with them up to his death. But he preached Jesus and him crucified to the time of his death. He was a firm and a zealous workman and set a good example before his children and neighbors, always studying how to make some one happy. Upon his dying bed he pointed to the word of the Lord as the only guied to the happy land, and exhorting all around him to look to the word of the Lord for their faith, and obey his commands. He pointed to heaven as the place of his final rest. He bore his affliction as patiently as any one I ever witnessed, always saying it is well, I shall soon be with Jesus where affliction cannot come, but happiness will reign triumphantly there. Thus he lived a christian, and he died a christian.

H. H. M.

INDEX TO VOLUME FOURTH.

Preface..... 3
Appeal of Pres't. Milligan.... 6
Christmas Reflections..... 14
Baptists and Christians..... 16
Letter from Eld. B. K. Smith. 19
To the Brethren in Missouri.. 24
Skeleton of a Sermon..... 25
Gifted Hearer..... 29
Place and Importance of Prayer..... 31
Christian Union—Dialogue 33
Educated Ministry..... 35
Destructive Fire—Removal to Chillicothe..... 38
Missouri State Meeting.. 40
Bro. Milligan's Appeal..... 41
New Translation..... 43
Letter from Eld. R. Milne.... 43
Meeting in Bethany, Mo.... 44
Correspondence..... 45
Reports from the Brethren.. 46
Obituary..... 48
Pieces Saved..... 48
Eld. Ben. Lockhart..... 48
The Christian Soldier..... 49
Adversaries of the Bible.... 57
Mid-way Question Book.... 60
Exposition of Romans 8th, 65
Discussion on Baptism.... 67
A Dialogue..... 80
Godliness..... 82
Cause of Christ in Mo.... 84
Great Theme of the Bible. 85
Pioneer for Feb. and March 87
Three days and nights..... 90
A Preacher wanted..... 93
Poetry..... 94
Evidence of Pardon..... 95
The Unjust Steward..... 100
Query—The two witnesses 101
Poetry..... 102
Reports from the Brethren 104
"Four days ago."..... 107
Upper and Lower Classes. 107
Donations..... 108
Obituaries..... 110
Letter from Bro. Haley... 112
The Christian Soldier... 113
Christian Love..... 119
Dialogue No. 3..... 121
Family Worship..... 125
Pioneer Preaching..... 127
The Synopsis..... 130
Discussion on Baptism.. 137
Charity..... 150
The two Witnesses..... 151
Biblical Criticism..... 155
Letter from Eld. Peterson, 156
Adversaries of the Bible. 160
Popular Christianity.... 163
The Unjust Steward..... 165
Query..... 167
Lard's Quarterly..... 168
Law of Kindness..... 171
Reports from Brethren 173
Donations..... 176
Pieces Saved..... 174
Obituaries..... 175
Miracles of the Bible 177
Dialogue No. 4..... 182
Adversaries of the Bible. 186
The two Witnesses No 2. 189
Who was James,..... 193
Clerical organization..... 197
Missionary meeting in Mo. 203
Correspondence of the Pioneer..... 206
Minutes..... 208
Address,..... 216
The Meeting in Chillicothe 222
District Meeting..... 223
Obituary..... 224
Donations,..... 224
Miracles of the Bible..... 225
Christian Union..... 229
Discussion on Baptism..... 234

Who was James..... 252
Expediency..... 257
Do you read them..... 261
Forgiveness of Sins..... 259
La d's Quarterly..... 262
Editorial Resignation..... 263
To the readers of Pioneer 264
Notice..... 267
Report of the Cor. Sec.. 267
Nebraska Ter. Meeting.. 268
An Old Charge..... 268
Periodicals..... 270
Photographs..... 271
Acknowledgements..... 271
Obituaries..... 272
Miracles of the Bible..... 273
Christian Whisky Makers. 278
Who was James..... 283
Preach The Word..... 288
Christian Union..... 292
No Continuing City..... 286
First and Second Life..... 297
Queries and Answers..... 302
What must it be to be there 305
Expediency..... 307
Christian Missions..... 311
Reports from the Brethren 318
Meeting of the M.S.C.M.S. 319
Meeting of Grundy Co.... 320
Monthly Commentator... 320
Obituary..... 320
Baccalaureate Address.. 321
The two Witnesses NO. 3. 326
Respect Religion,..... 332
Prest. Milligans reply to Elder B. K. Smith..... 333
Christian Sympathy..... 337
Poetry..... 339
The Death of My Son..... 340
A Comcil of War..... 343
Cradle and the Coffin,..... 346
The two Witnesses..... 348
Inquiry to the brotherhood 349
A Dialogue..... 350
Possessing the Spirit..... 357
Desultory Reflections..... 358
Random Thoughts..... 361
Young Disciples..... 361
Kentucky University..... 362
Christian Baptism..... 363
The Seven Ages..... 363
A Letter of Condolence.. 364
Review, Pioneer, Quarterly 365
Reports from the Brethren 366
Obituaries..... 369
Logomachies..... 368
Exposition of Rom. 9th, 369
Missionary Organizations 383
Mo. Missionary Meeting. 386
Address to the Brethren, 390
Missionary Reports..... 394
Reports from the Brethren 396
Thirty two Pages..... 398
Obituaries..... 399
Write short Articles..... 400
Crowded out..... 300
J. Creath's Review, etc. 401
D. T. Wright's Reply..... 405
Haley's Reply to Creath 409
Another look at expediency 412
First and Second Life..... 414
J. Creath's Review, No. 2 417
D. T. Wright's Reply..... 419
The Bethany Church, Mo. 422
An appeal to the brethren, 424
Glad Tidings,..... 425
Prayer before Preaching.. 426
Am. Chris. M. Society..... 428
Reports from the Brethren 428
Christian Pioneer for 1865 430
Monthly Commentator.. 431
Lard's Quarterly..... 432
Thirty two pages again.. 432
Missionary Reports..... 432
Obituary..... 432
Missionary Organizations 433
Brethren Read This..... 436
Samuel And Saul..... 439
Missionary Work..... 441
J Creath's Review No. 3. 444
Reply..... 448
My Experience..... 452
Anniversary..... 456
Weekly Meet ng..... 457
The Dying Wife..... 459
J. Creath's Review No. 4. 460
Reply..... 464
Kansas Missionary Society 467
Missionary Reports..... 469
Reports From The Brethren 472
Conclusion of Vol..... 473
Obituary..... 476

11-489