1865

The Christian Pioneer, Volume 5, 1865

David T. Wright

THE

CHRISTIAN PIONEER,

A MONTHLY PERIODICAL,

DEVOTED TO

PRIMITIVE CHRISTIANITY

AND CONDUCTED BY

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 V.

CHILLICOTHE, MO.
PRINTED AND PUBLISHED BY D. T. WRIGHT.
1865.

INTRODUCTION TO VOLUME FIFTH.

Having been permitted by our kind, heavenly Father to publish four volumes of the Christian Pioneer which have been favorably received by the brethren, we now enter upon the publication of the fifth volume, trusting to the aid and protection of Him whose cause we are trying to advance, for our safety and the correctness of the course we shall pursue, and to the liberality of a generous and enligtened brotherhood for our support.

Having the same contribtuors that have written for the Pioneer heretofore, together with some additional ones, and also with the experience of nearly four years as publisher of a religious periodical, we feel safe in saying that the present volume will be equal in interest to either of its predecesors. It will be devoted exclusively to the propagation and maintenance of the christian religion as taught by the apostles and their co-laborers and recorded in the New Testament. "Nothing secular or political will be admitted to its pages, it shall be strictly a religious paper to the exclusion of every thing else." This much we can promise positively.

As to the subjects that may be discussed, and what we shall do, during the volume, we cannot speak definitely further than in general terms as above, as we cannot tell what a day may bring forth, but the advancement and interest of the cause of Christ shall be the great object of all our labors. We shall do the best we can under the circumstances and surroundings that may attend us. There is a large field before us, sad, solemn, and melancholy to contemplate! Death physical and spiritual all over the land! Who can be indifferent at such times? Every disciple should be at his post faithful and true to the Lord. He that will not work now, is unworthy to be classed among the faithful. The Lord being our helper, we shall do our part according to the ability we possess.

These are hard times on religious papers. Every thing is high, and strange indeed, many in curtailing their expenses, begin with their religious papers first, virtually excluding the Lord and his cause from their houses! What a sad mistake do such make! They close their eyes, their ears, and their hearts to all that pertain to the cause of the children of God This of itself indicates an alarming condition. Poor miserable, blind, and naked, having no interest in the cause of Christ as to how it is going, when the pallor of death hangs his mantle over the people! To exclude religious readings at such times, shows no interest in the subjects of which they treat, for where the treasure is there will the heart be also. Better curtail every thing else than that which connects, strengthens and encourages our feelings, sympathies, and interest with the Lord and his cause. But doubtless this is one of the devices of satan by which many a poor brother and sister make shipwreck of their faith. Such do not know indeed, how much they owe to their religious reading—to the papers of the brethren—for their spiritual strength.

As the Pioneer is the only religious paper now published by any of our brethren west of the Mississippi River, we hope that, in curtailing expenses, it will be the last thing they will dispense with. It ought to be handsomely sustained, and may we not trust that it will be.

In the present volume, we shall pay more attention to the religious movements of the brethren, and to the religious world in general, than we have done.—In short, we shall do our utmost to make the Pioneer interesting and worthy of the patronage of the brethren. D. T. WRIGHT.

CHRISTIAN PIONEER.

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

VOL. V.] CHILLICOTHE, Mo., JANUARY, 1865. [NO. 1.

For the Christian Pioneer.

CONSOLATION IN AFFLICTIONS, TROUBLES, DISTRESS, AND MISFORTUNES.

Let your conversation [behavior or conduct] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me—HEB. XIII. 5, 6.

These passages contain a quotation from the Old Testament, occurring first in Deut. xxx. 6, 8. It was on a most important and solemn occasion. Moses, who had led the children of Israel from Egypt to the borders of Canaan, the "promised land," is about to resign his great charge into the hands of Joshua the son of Nun, by the command of the Lord, who is now to lead them across the Jordan, and command them in their battles with the Idolatrous and wicked inhabitants, in driving them out in order that they may possess it as the "heritage of the Lord." Moses first addresses "all Israel," and encourages them by saying to them: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake the." Again he says to Joshua, who was now to take his place, and become their lead-

er: "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, nor forsake thee: fear not, neither be dismayed." After the death of Moses we hear the Lord himself saying to Joshua: "as I was with Moses so will I be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage." Again: "Have I not commanded thee? Be strong and of a good courage; be not afraid neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua i. 5, 6, 9.

In order to understand and appreciate these promises of the Lord, as quoted by the apostle, we must bear in mind that the children of Israel were a *typical* nation and people —typical of the christian church and the disciples of Christ. Hence Peter says "to the [Christian] strangers scattered throughout Pontus," etc. to whom he addressed his epistles: "ye are a chosen generation, a royal priesthood, an *holy nation*, a peculiar people," etc. quoted evidently in reference to this typical character of the Jews or Israelites. The reader will notice, that the apostle does not quote the expressions, in the same language in which they occur in the Old Testament. This was not necessary; as our Savior and the apostles quoted such expressions from the Old Testament, and sometimes even the prophecies, not always as intended for and applying to Christians; but somewhat in the manner that we, in writing, frequently quote poetry, or expressions from eminent and authoritative writers; as puculiarly applicable to the occasion and the persons addressed. And as Peter was inspired, his quotation was such as was suggested by the Holy Spirit; and therefore right.

But in quoting such expressions as promises of the Lord, and in taking consolation and encouragement from them, *we* must consider that all such are in their application, conditional as regards those for whom they are intended, or to whom they are addressed. We cannot expect the Lord never to leave or forsake us, and to be our Helper, let us act or do as we may; but only while we live a life of faith and obedience to God. Hence Paul says to Timothy: "It is a faithful

saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things *put them in remembrance.*" Again, John in Revelation: "Blessed are they that *do his commandments*, that they may have a right to the tree of life, and may enter in through the gates into the city." And in the same chapter and connection, in which we find the first quotations we made from the Old Testament, (Deut. xxxi. 16—18,) we find that the Lord told Moses, that after his death the children of Israel would "rise up, and go a whoring after gods of the strangers of the land," and "forsake me, and break my covenant which I have made with them;" and then God says to Moses: "Then my anger shall be kindled against them in that day, and I will forsake them, I will hide my face from them, and they shall be devoured, as many evils and troubles shall befall them," etc. And Moses told them what would be the consequence of their forsaking God; that among other curses upon them, a long catalogue of which is given, the Lord says to them: "And I will scatter you among heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste;" and: "Thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." All these curses and calamaties were predicted to come upon the Jews: "because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he cammanded thee." And these predictions have been most literally fulfilled; for the Jews are a scattered and distinct people among all nations unto this day; and have become literally a proverb and by-word; and their land and cities desolate and waste!

Now, as they were a typical people as we have shown; the apostle says to the Corinthians: Now these things were our examples, to the intent we should not lust after evil things, as they also lusted," and again, so particular is he to impress these things upon the minds of the Corinthian disciples: "Now all these things happened unto them for ensamples:

and they are written for our admonition, upon whom the ends of the world [conclusion of the Patriarchal and Jewish ages] are come."

We can now see to whom the promise of the Lord, that He will never leave nor forsake us, and all His other "exceeding great and precious psomises," apply; that it is to those who, by faith and obedience persevere unto the end—"to them who by patient continuance in well doing seek, for glory, honor and immortality," in order to receive the reward of eternal life. To all such, what consolation in afflictions, troubles, trials, misfortunes and distresses, does the promise of the Lord, that he will never leave nor forsake us, bring! To have a glorious promise from God himself—from Him in whom we live and move and have our being, and by whom we are constantly up held and sustained, and enabled to live from day unto day—should be enough to buoy up and sustain the christian among all the persecutions, difficulties and trials, with which he may meet; and to cause him to triumph over them all! This induced the apostle to continue: "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." The Christian can not only say this, but he can say it boldly and fearlessly. Man may persecute and oppress him, slander and vilify him and cause him to suffer, not only the loss of all things," but the most excrutiating pains, and even death itself; but what of it, if we are faithful to the Lord, and he is for us? If we suffer these things for the religion of Jesus, on account of that and for our well doing—what a glorious reward will await us beyond the grave! A "crown of righteousnes" infinitely more resplendent than all the crowns of earthly monarchs, though made of the purest gold, and studded over with diamonds and precious stones: and happiness, and bliss, and joy, and glory, ineffable and eternal! Why, then, with these bright and glorious and ever-during rewards before him, should the Christian fear any thing that man can do unto him? "If God be for us," says the apostle, "who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

And, again: "Who shall separate us from the love of Christ? shall tribulation, or disease, or distress, or persecution, or famine, or nakedness, or peril, or sword? * * * * Nay, in all these things we are more than conquerors through him that loved us. For I am pursuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." What consolation, what encouragement, to the Christian, have we in these glowing lines of the apostle!—that, while we are faithful to Christ, there is no power in the universe able to separate us from the love of God and our Savior! Truly may it be said, that He loves "with an everlasting love." Let us, then, never fear what man can do unto us. He may kill the body, but the soul, the immortal mind, is secure; and he cannot kill that. Hence said our Saviour: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell;" or, as in Luke: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." In loosing his life in this world, for the Savior or his religion, great will be the Christian's gain; for he will gain everlasting life—a glorious, blissful, immortal life, free from all the ills of this, infinitely, ineffably superior; and that will never end; but shall continue growing happier, brighter and more glorious, while the cycles of eternity shall roll their everlasting rounds; of which this brief life of man is but the vestibule, the antechamber, in which to prepare for that higher, nobler, more glorious existence. In connection with the subject of the foregoing quotations we have made, Jesus, after calling the people and his disciples to him, said to them: "Whosoever will come after me, let him deny [renounce] himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake sake

and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Or, as it is correctly rendered from the Greek, "his life," instead of soul, which really or strickly means the animal life, or life of the body. Ah, what would it profit him, to have obtained the world, and be able to call it his, after he is dead and gone, and having lost it in order to obtain that world? And when the soul is lost, what can be given in exchange for it? As for the mind, the intellectual part of man, that never dies; when lost, it is lost forever—there is nothing can redeem it; as there is no redemption beyond the grave!

> "There are no acts of pardon passed,
> In the cold grave to which we haste;
> But darkness, death and long despair,
> Reign in eternal silence there!"

In conclusion, Paul, after telling the colossians, that they had been buried with Christ in baptism, in which they were risen with him through the faith of the strong working of God, who had raised him from the dead; and had been quickened, or made spiritually alive, together with him; having all their sins forgiven them, and the hand writing of the Jewish ordinances that was against them and contrary to them, blotted out by our Saviour, who took it out of the way, nailing it to the cross—as the law of Moses was, figuratively speaking, nailed to the cross with him, and there expired with him—which Jewish ordinances, continues the apostles, "are a shadow of things to come; but the body is of Christ"—that is types of these things, but the substances, or reality, to which they pointed forward, is of Christ—after all this, he says to the Colossian Christians; and it is well worthy the attention of every disciple of Christ:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory."

That is, as Christ was crucified on account of sin or as a sin-offering, so they had "the old man crucified with the affections and lusts," by the "sword of the Spirit, the word of God," by faith in that word, and had thus died unto sins: as he had been buried and had risen again, by the "operative" or strong-working of the power of God, to live a new life in heaven; so they had been buried with him, in baptism, to rise with him through faith in this "operation" "that like as Christ was raised from the dead by the glory [glorious power] of the Father, that they might walk in newness of life:" and as Christ then ascended to heaven; so they must ascend in their affection with him; and place them on things above, where he is, on his throne on the right hand of God. Thus, in becoming Christians, we die, are buried, rise, and ascend to heaven, with him. Thus the apostle tells them, in these most striking and beautiful figures, that their life—this new spiritual life "is hid with Christ in God." How secure then is this life and their condition? But let us notice the glorious promise that follows: "When Christ who is our life shall appear"—when he shall come to those who look for him, without a sin-offering unto salvation—"then shall we also appear with him in glory." How full of consolation to the christian, in the midst of his afflictions, difficulties, trials and persecutions; in this world!—that we shall not only appear with him but in glory, clothed with glorious, spiritual bodies; in the white and shining habiliments of immortality; and flourishing in eternal youth, vigor and beauty.—and that this glorious existence will continue forever and ever! "Beloved, it does not appear yet what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." "As we have borne the image of the earthly so we shall also bear the image of the heavenly"—Adam.

These glorious promises are not only full of consolation to the faithful, pious, God fearing, persevering Christian; but should they not be sufficient to ever bouy him up, and stimulate him to make every exertion, to be willing to make every sacrifice required of him, in order to gain heaven? Compared with the rich and ever during rewards of heaven that are

offered to us, what are all the attractions and splendors of earth, but vain, trifling and empty toys!—unworthy our pursuit, and the placing of our affectious upon them! When the world and all it contains, shall have passed away, and are gone forever, these will remain, and increase in beauty, loveliness, and glory forever!

"Away, unworthy of my care,
Ye specious baits of sense;
A nobler prize attracts my view,
True pearls of price immense!"

J. R. H.

For the Christian Pioneer.

PARDON OF SIN—A DIALOUGE.

A Conversation between a Methodist and a Disciple on the Pardon of Sin No. 1.

D. Well, brother M., how did you like the Sermon on last Lord's day?

M. Brother D., to be candid I must say I could not find much objection to what the man said. The fact is, he stuck closely to what the Apostles taught. But I can not altogether agree with him on the subject of the pardon of sin.

D. What is the trouble on that subject? Did he not present the matter just as inspired men did? The law of pardon, I am sure, is very plain.

M. I admit that; but the trouble is, he discards all feeling in religion, and thereby repudiates the only true witness to pardon, as I understand the subject.

D. I think you misunderstood him on that point. He showed clearly that the man who understandingly obeys the law of pardon, will always have good feelings and enjoy the spirit of the Lord. As to feelings being the only true witness in religion,—it is a strange idea indeed! For if that be the case, all the different religions of earth can be proved to be right. The superstitions of the Obi, the

Ganges, and the Burrampooter rest on equally reliable and substantial foundations. The worshipers of the Grand Lama in Thibet and in Tartary and the votaries of superstition in the holy city of Umritsir, have good feelings when they comply with the miserable dogmas of their religion. Your premises prove too much, and hence cannot be true.

M. I did not so intend it. But the fact is, when a person feels a thing he knows it, and if one feels the love of God in his heart he knows it, whether he has—done—or—comp—he—feels—as—a—

D. Friend, be careful; a man must obey the law or he has no promise.

M. I have seen many persons profess faith in the Lord and they always had the witness within, and showed it through their feelings.

D. A man's feelings or his being excited is no evidence of pardon; it is nowhere so recorded in the holy scriptures. There is a law governing this thing, called by Paul "the law of the spirit of life in Christ Jesus," (Romans viii, 2), and that law must be complied with in order to claim the promise, let our feelings be what they may. It is true that people have been taught to believe, that their feelings are the evidence of pardon, and when they arrive at a certain point of excitement, they suppose their sins are forgiven, and stop short of obedience to the gospel of our Lord. There are fearful denunciations against those, who refuse to obey the gospel of our Lord Jesus Christ, and hence the danger in trusting a lone in our feelings.

M. I cannot fully explain myself. But there is one thing certain,—I know what I felt,—I felt happy and loved the Lord, and felt that I was accepted of him, and a hope sprang up in my heart. I felt like a new man, and a preacher said I was pardoned.

D. Now friend, how is all this, if a man is not yet pardoned? The less a man knows of the plan of salvation as revealed in the bible, the more he trusts in his feelings

in religion, and the more liable he is to be deceived. A man may be convicted of sin, as many are, and become concerned about his salvation, and seek pardon. But not knowing what the legal terms are, he takes the advice of others who are not informed, and hence has great agony of soul on account of sin. In this deplorable condition, there is a principle in the human heart, ever looking out for some accessible and appropriate means of relief. While in this condition, the mind lays hold of some promise of the Lord, and applies it to its own case. The consequence is, a joy springs up in the heart for the time being, and many have been told that this is pardon.

M. The Lord says "seek and ye shall find, knock and it shall be opened." Now this is what was to my mind, when in the condition you described. I applied the promise to myself, for I was a seeker, and I felt happy.

D. The misfortune is, you claimed a promise that was made to a different character. Christ said to his disciples in reference to his approaching kingdom, "Seek and you shall find." &c. The great question is, whether you were seeking pardon according to the Lord's plan, or according to man's plan or invention.

M. I was seeking in sincerity, I desired pardon.

D. I have no doubt of that. The Hindoo performs what he conceives to be his religious duties, with as much sincerity as any one ever did; but it is, nevertheless, idolatry; and still, he feels well and rejoices in it.

M. I trust you do not compare us to the heathen, or make us equal in a religious point of view.

D. Only in one particular, that is in trustings and feelings, as a proper criterion in religion. This whole mourning bench system, from beginning to end, is an imposition unauthorized by the Bible, and calculated to mislead the untaught. The Lord has no hand in it whatever,—it is an invention of man's own ingenuity,—an institution for the manufacture of sectarians.

M. You astonish me,—that is downright blasphemy. I have seen too many persons converted in that way, for such talk as that.

D. Converted to what? I suppose you mean to Methodism. That may be. But no man was ever converted to Jesus Christ, on any other plan than that laid down by inspired men.

M. When I see a man full of the Holy Ghost and rejoicing, I know he is a child of God,—call it what you please. If you had been at our last camp-meeting, and felt as I did, you would not talk as you do. We had a glorious meeting,—it was the work of the Lord.

D. I was there, and saw somethings occur that proved to my mind, that it was not the Lord's work. As to blasphemy, I hold it not wrong to raise my voice against all innovations in religion. To understand this subject properly, we must go back to the Apostles while acting under that solemn, great commission, under which they proclaimed the glad tidings of life and salvation to a dying world, and ask them if they ever authorized any one to base his pardon on feelings.

M. A man must feel in his heart that he is accepted of the Lord.

D. Truly so. But if he understands what the Lord requires of him, he never can feel as a disciple, until he complies with what the Lord requires at his hands.

M. I assent to that. The only question is, then, what the Lord does require in order to pardon. Now I believe He requires faith, and when any one believes on him, he is justified and he feels it. But I would like to know what you saw at comp-meeting, that caused you to think it was not the work of the Lord.

D. You have stated only one of the conditions of pardon; repentance and baptism also are presented by the Apostles as conditions, and we must not repudiate any one of the Lord's commands. You are compelled to admit, that to follow plain law, is the safest course to pursue. Our feelings may deceive us, but the law of the Lord will not lead us astray. At our next interview, I will tell you what I saw at the camp-meeting. A.

(Adjourned)

From the Herald of the Truth.

THE DEAD.

REV. xiv. 13' "I heard a voice from heaven saying unto me: Write, 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."

There is no time when a person is so sure to be spoken well of as when he is dead. If there ever is a time when we forget the wrongs of an enemy, it is when the grave is closed over him. It is then, if ever, we say, let his faults die with him, and let both be buried and forgotten together. But reluctant as men are to speak evil of the departed ones on earth, it must be confessed that it is not very common to hear them praise the dead. Such is expected from the parent and other family connections yet how few monuments would be erected, if left to be reared by the next generation.

We praise the living, while their services benefit us, but let them cease to bless us with their labors, and we soon forget the past. The preacher once said, "there was a little city and a few men within, and there came a great King against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man *remembered* that same poor man!" So it is in all countries as well as in all ages, "the poor man's wisdom is despised."

What a sad thought to dwell upon, that when we lie in death we are soon forgotten. The next generation will have no knowledge of us! But why feel so cast down? Will the Lord forget his people in the grave? *Never.* No! NEVER. He that is with his people on earth to guide them, will also be with them when they pass through the valley and shadow of death. "Precious in the sight of the Lord, is the death of his saints."

But just here I am reminded of what John said he heard

in that voice from heaven. Yes, thank the Lord, the voice was from heaven, and therfore can be relied upon But what was uttered? I heard a voice saying unto me, "write." Yes, write it in a book, and let it be read by the generations yet unborn. But what was he commanded to write? Why, write, "Blessed are the dead which die in the Lord from henceforth." But who are they that are blessed? They are those that have believed in Christ and have put him on so effectually that the *life of Christ* has been manifested in their mortal bodies. They have walked in his counsels and have finally died in his service. Like many a poor soldier who falls in battle, he may be forgotten by his fellow soldiers, but his Captain keeps the Muster Roll, his name and his deeds are there. So the Lamb has a book in which the names of the saints are written, besides, a book of remembrance is written before Him for them that thought upon His name, and he says that they shall be mine in the day that I come to make up my jewels, etc.

But say, pilgrim to the fair land, do you ever get weary and wish to sit down by the way? If you do, cheer up, for the voice said, "they shall rest from their labors." How pleasant the thought that there is rest for the weary O! is not this a blessed promise? But there is still another pleasing thought in the voice from heaven, "and their works do follow them." It is the case with wicked men that they sometimes run away, so as to get where their works are not known. It would trouble them to have an old neighbor to come and report their former works. But not so with the righteous, they are not afraid to have their works follow them.

But, says the troubled saint, my deeds are too small to be remembered there. That is one of the true characteristics of the saint of God. "When saw we thee hungry, thirsty," etc.? Yet he that gives a cup of cold water in the name of a disciple or because he belongs to Christ, verily he shall not lose his reward.

Reader, art thou a christian? Rejoice in your pospects

and be faithful. But if you have no interst in Christ, then fear and tremble.

A. B. GREEN.

THE CAT LET OUT OF THE WALLET, BY G. W. ELLEY OF LEXINGTON KY. ON ASSUMPSIONS, EXPEDIENCY, AND GOD'S OMISSIONS.

On the 412 page of the Nov. No. of the Pioneer, G. W. Elley speaks as follows: "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 expedient." This is a part of his reply to my argmunt against expediency; and although it is intended to cast *odium* on me, I regret to see such sentiments eminating from our people, for our own sakes, as well as for the sake of our enemies who will use it to our injury now and in the future. God gave Adam a rule, he rejected it for his own rule, expediency proved dangerous in that case. He gave the Jews a law or rule, they rejected that for their own; that proved their ruin. He was their King, they chose Saul 1 Sam. 8.—they rejected Him for Saul, that rejection was *ruinous*! God gave Jesus Christ, the Jews preferred false Christs, that was dangerous. God gave the New Testament; the Sects have preferred Traditions, expediency is dangerous in that case. Christ gave a law on missions, which is as plain as any law in the New Testament, and which *defies* criticism. Matt. 10. Luke 10. This law says no money—expediency says money. It is "dangerous to reject God's rule" says Elder Elly for ours." God has given three examples of individual apostolic churches spreading the gospel separately, our people have rejected these examples for State and General Missionary projects; This is dangerous. Christ left his churches—unconnected only by faith and love, we are clubing men together and calling them churches.

I now propound to him the interrogation that God propound-

ed to the Jews.—Isaiah 5: 4, "What could have been done more to my vineyard that I have not done in it?" I now call upon him before heaven and earth to make good his libel against God, or retract it as publicly as he has made it. First let him show all cases in the Bible, where God "gave an injunction and prescribed no rule for the doing of it. Let him say in what cases God's rule is rejected for ours." Let him say *when* and *how* and in *what case* human wisdom may speak where God failed to speak. Let him show when and where God gave an injunction, but pointed out no way for the doing of it. Let him show from the scripture, where God gave authority to men to supply his "omissions." Let him show where our Lord gave such principles into the hands of men. He must substantiate these charges, or stand convicted before the world of preferring false charges against God. This he must do. These charges exceed in atrocity any thing that has proceeded from our people. They contain the germ of all anti-christianity. It is popery in a nut shell. It is the egg—which produced the Mother of Harlots and all her daughters,

As the matter in contest between him and me is the missionary projects, I wish him as their advocate and defender to show scripture for them. The principles here claimed by him, carried out to their legitimate results has produced the papacy, and sectarianisms. The superstructure built upon these principles resemble Dogaris Temple; for it rests upon two grand pillows mainly, which, so long as they continue sound, will support its weight. The first, that the people of Christ, or his church, like all other societies, has power to make laws or to "supply the omissions of God" for its well-being: and secondly that where the sacred scriptures are silent, human authority may interpose, such a system would not be more stable than that of the Eastern philosopher, who rested the earth on the back of an elephat which stood upon a huge tortoise which stood upon nothing.

If he attempts to raise an edifice on these two pillows, I will put my shoulder against them and try to shake them to their very base, if I do not carry them off with the whole edifice,

with the lords of the Philistians in their seats, and the whole multitude with which it is crowded, will be involved in one common ruin. I call upon him to show what more God could have done which he has "omitted to do." The catholics say, that by the keys of the Kingdom of Heaven is meant, the highth of government, the power of making laws, (or "supply omissions") of calling councils (or missionary societies) of the principle voices in them, of making wholesome canons and decrees, of abrogating the contrary. etc. These are the principles contended for by Elder Elley.

As he has made himself merry over the slaughter of "fat hogs of Cincinnati, if he will undertake to defend these missionary conventions or councils from history and the New Testament, I will show that councils have slaughtered a greater number of poor saints, than the Cincinnatians have slaughtered fat hogs. If I did not think it would insult him, I would tell him the reason the historians he named did not speak against his Cincinnati councils, they wrote before his councils existed, I was in hopes he would add the New Testament to his list of historians and have told us he could not find it there. The scriptures are against his projects in the same that it is against all isms not named in the New Testament. Is it the duty of persons to disprove things not found in the scriptures, or is it the duty of those persons who believe in them to prove them. Would you not think it generous in the paidoes to call on you to disprove infant baptism before they proved it.

I am glad you had sense enough, when pushed to the wall, to take refuge in Catholicism rather to attempt a defence of your projects from the scriptures. You speak of a "United Church." Do you consider the Cincinnati meeting a Church? Is it a united or disunited church? Is it the center and foundation of union? was our reformation spread before that meeting existed, or since? All religious meetings by whatsoever name called, besides one congregation meeting in *one* place, on *one day* for stated worship is unscriptural. They are to sects what artillery and arms are to warriors. They are the mouth piece of the sects. The sects can no more exist without them than birds can fly without wings. One con-

gregation is the highest tribunal known in the New Testament, all persons not sent by such a power is not sent of God. A club of men unknown to the New Testament and *unauthorized* and unsent by God, has no right to send men on missions. Because God sent angels on special errands in the Old Testament, and they fulfilled them: and because he sent his son to save men, and his son sent twelve men to preach the gospel to all mankind and they did it, it does not follow, that a set of men ought to form societies to send the gospel to all places. Jesus Christ left his churches separate, and we have no more right to try to join them together in societies than we have to separate men and their wives, see the seven letters to the seven Asiatic Missionary conventions in Revelation first, second and third chapters for spreading the gospel. Synods originated with the Greeks in the second century, and councils with the Latins, and not with God. All such assemblies are of men and not of God, Please to specify the number of "omissions" the ancient churches supplied. I wish you to say whether this chapter of "omissions" is limited or unlimited. Say where it begins, and where it ends. An enumeration of my objections and a merry laugh at fat hogs will not be taken for proof, we want apostolic precept or example for your "State and general Missions" or you must abondon them as sectarian, and as unscriptural, as creeds or any thing else. Creeds are to supply God's omissions and so are all the machinery of papists and sects.

Yours truly,

JACOB CREATH.

Message of good will, please copy.

For the Christian Pioneer.

THE FIRST AND SECOND LIFE. NO. 2.

I deny that Adam had a spiritual life before the fall; who can prove he had? Bro. R. P. has tried to prove the affirmative and quotes one text of scripture only, as follows: "Abra-

ham begat Isaac." I suppose of course he could not find any Bible proof that Adam had a spiritual life at first, or he would have produced it, After reasoning on the subject, he finally concludes that it would be impossible for Adam to be made in the likeness and image of God, unless, God being spirit, "infused into man a spirit—a part of himself—and thus made man in his image and likeness."

Well, I have only to say, that is a ridiculous guess at least. God *infused a part* of himself into man, and that much of himself lost!!!

We will here introduce what the Lord God says constitutes likeness to himself, Gen. 3 : 22. "Behold man is become as one of us to know good and evil;"—committing a sin, therefore, produced one development of the mind and gave to man the likeness of God in that one particular development of man's mind : we conclude from this, that the image and likeness of man to God consisted in the reasoning faculties he gave to man, for all the reasoning faculties he gave to him, God represents himself to have, no more, no less, which would give the image and likeness in mind, which reasoning faculties he did not give to the lower order of animals, which makes man accountable and gives to him a higher order of being. Bro. R. P. says, "God has never held a being responsible that was possessed of soul and body only." Gen. 3: 1. "Now the serpent was the most subtile beast of the field which the Lord God had made." I suppose no one will say that the serpent here spoken of had any more than soul and body. God held him responsible for what he did, and pronounced 4 distinct curses upon him and classed him with other cattle, by saying that he would curse him above all cattle, proving that he differed from other beasts of the field only in his being more subtile.

I take Bro. Lard's Quarterly and have carefully, and I think profitably, read all he has written for it, and I do not now remember reading a single word or sentence against what I have written on this subject for the Review or Pioneer, but much that confirms and agrees with what I have said. Bro. R. Patterson wrote a short article in reply to the one I wrote

for the Review on this same subject which he did not understand at all, for the want perhaps of *thinking*, and I thought therefore his article not worth noticing.

In 1 Cor. 15: 46. Paul says in speaking of the first and last Adam "That was not first which is spiritual," We will here transpose this and bring out of it the same sense. That first Adam was not spiritual, i.e, (had no spiritual life). This text has in it my position. How did man come by a spiritual life, then, Paul? Rom. 5: 18. A. "By the righteousness of one the free gift came upon *all men* to justification of *life*." No one will, I presume, deny that the life here spoken of is spiritual, or that it failed to come upon *all men*, or that it came through the rightousness of Christ, the last Adam who is spiritual. Here stands my positive proof, and will stand I think for ever and ever.

Here we have also the positive proof that the doctrine of *Total hereditary depravity* is false. All men are born into the world with this pure spiritual life through the righteousness of the last Adam who is spiritual : which precludes and forever bars the idea of a man being born into the world totally depraved, and all that is quoted in the bible to prove that doctrine true, has reference to the totally depraved life or soul and body man inherits from the first Adam which is the first life, and stands condemned to the first death and returns to the ground from which it came, there to remain for ever. The poet and philosopher truly said.

> The moment we begin to live,
> We all begin to die.—WATTS.

Paul proves that we shall all be resurrected with another body, not this body of earth, but a *spiritual body*. After which we are judged according to the deeds done in the body (this earthly body). If good, we are rewarded everlasting life, if evil, we are punished with everlasting death (second death of the second life). We still invite criticism, but if Bro. R. P. replies again without *thinking*, and without proof, we shall handle him without gloves. I remember since writing the above, that Bro. Lard has published the belief that the first law given to man, required his death the day he transgresed,

and an animal was offered and died in his stead that day and thus his life was prolonged for about 800 years; this I do not believe is true. I think the law and sentence agree precisely. JNO. B. VIVION.

For the Christian Pioneer.

FORMALITY IN RELIGION.

Bro. Editor :— Permit an article from an old writer, or correspondent for the Pioneer, on a subject which I regard as one of great importance to our brethren and sisters, and that at all times, whether "in season," or "out of season." I will endeaver to be as brief as I can, as I see that you don't like long articles; and have given your old co-editor a plain and good hint on the subject, after his long exposition of the 8th of Romans. He, however, can, I expect, put in an apology for its length, because of the request he had to discuss the subject fully and at length. Another thing. As people become old they generally become garrulous; and he, you must remember, is—not "bending under the weight of threescore years and ten"—but I may say, nearly that; and it may be in writing as in talking. And then too he loves to write—or did love to do so. I will say in reference to my article, as the poet Burns did in reference to a pice of poetry he began;

"Perhaps it may turn out a song,
Perhaps it may turn out a sermon."

But to my subject. And, as Horace, the Roman poet says, I will plunge in media res, (the midst of things,) at once, and with out any more preliminaries. There has been a great deal said about formality in religion; but much of it, (by our sectarian opponents,) in condemnation of the plain and positive commands of God. Because we contend for unconditional obedience to these commands—to the positive institutions enjoined in the word of God—we are called mere "formalists" in religion, and charged with trying to get to heaven by our own works—as if to obey a command of God was our own

work, instead of doing God's work, which it realy is—endeavoring to deserve heaven by our own works, and all this. Such people know not whereof they speak ; and betray a shamful ignorace of the Bible. But I will remark here(I say "I" and not "we" as I am no editor,) and it is striking at the root of the whole matter, that there is danger, and great danger, of becoming, obnoxious to the charge of mere formality in obeying the commandments of God. God requires the heart. "Son give me thy heart," he says—and there must be,if I may be allowed the expression, and inward obedience, or one of the heart, as well as an external, outward, or physical obedience The two must go together ; and neither alone will do of itself. A prominent writer of the current Reformation, once said very justly and pertinently: "Head religion without the heart is too cold ; and heart religion, without the head, is too blind or fanatical"—at least, this is the substance of his remark. God must be obeyd, not only to the letter, or according to the form he has prescribed in his word, indeed and in truth, but in a true spirit, lively faith, and with the heart. We have the spirit of this obedience in the command which says: "Thou shalt love the Lord thy God, with all thy heart, soul mind, and strength." We have an example in point, in the case of the young man who proposed to follow our Saviour, and enquired what was necessary. Jesus named over some of the most important cammands of the Jewish code ; and the young man replied that he had kept them all from his youth up. Here was apparently a perfect obedience ; but it was not faultless, and at least merely formal, Jesus, who knew his heart and that there was an idol enthroned there that swallowed up ever thing else, told him if he would be perfect, to go and sell all he had, give to the poor, and come and follow him. But he "went away sorrowful, for he had great possessions."

I have been speaking thus far about obeying the commands of God, in becoming a christian ; and that, in doing so, it must be from the heart. In believing, in repenting, and being baptized, there must be a complete, thorough unreserved, unconditional surrender of the whole man,—"body, soul and spirit"—to the Lord.

But I now come to speak of the worship of the christian—of his thus obeyiug the commands of God. The Christian may individually obey all the commands,conform to the institutions, and comply with all the ordinances of his religion, as well as Christians in a congregational capacity may render a faultless, external obedience ; and yet it may all be mere formality, and the heart not right in the sight of God, nor the character and conduct what it ought to be. Here is one of our greatest dangers, and here is the rock on which I fear thousands of our brethren are spliting. They seem to think, that if they will "attend church," in the popular phrase,regulraly, attend on the ordinances of God's house every Lord's day, etc. —it is sufficient to take them to heaven ; and they may, otherwise, think and do pretty much as they please ! There is a great danger of religion's thus degenerating into a mere system of outward forms and cermonies, destitute of the spirit which should accompany these. We have an example,in the Jews of Isaiah's time. They were extremly religious; the blood of victims flowed freely, and the smoke of the sacrificies and incense ascended regularly. They were extremly zealous and punctilous, in attending upon all the forms, cermonies and ordinances of the law. What a religious people they were ?

And yet what does Isaiah say of this same people ? "Israel doth not know, my people do not consider. A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters : they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward . . . . . the whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it ; but wounds, and bruses and putrifying sores." This was their moral condition—now see their religion : "To what purpose is the multitude of your sacrifices unto me ? saith the Lord: I am full of burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he goats . . . . . Bring no more vain oblations : incense is an abomination to me: the new moons and sabbaths, the calling of as-

semblies. I cannot away with it: it is iniquity, even the solemn meeting," etc. Now had the hearts and character of the people been all right, and this worship offered in the right kind of spirit, it would have been acceptable to the Lord. Hence God further says to them by Isaiah: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." We have often thought that our brethren were too much wanting as to prayer; but we learn here that there may be "many prayers," and no religion. Unless the heart and conduct and character are all right, prayer will be in vain. The Lord then points out the remedy for this dreadful condition—this moral leprosy of the Jewish nation: "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

In the days of our Savior the Jewish nation seems to have degenerated into the same corrupt condition. We hear him saying of them: "This people worship me with their lips; but their hearts are far from me;" and he condems them on account of it. Even prayer, as we have said, may degenerate into a mere form—a vain repetition of a set form of words and phrases, while the heart is not in it, and the character and conduct inconsistent with the profession of the Christian!

To prevent his religion from degenerating into this formality of which we have been speaking, the Christian must exercise the most vigilent watch over himself, and ever see that his heart is right in the sight of the Lord, and that his whole conduct and character are in accordance with his high and holy profession. He must constantly study the word of God and imbue his mind and soul with its spirit. In short, he must constantly endeavor to stand perfect and complete in all the will of God, and to walk in all the commandments and ordinances of the Lord blamelessly.—But you may say to me, "wherein dost thou excel?" I claim no exemption or pre-

eminence over others; but acknowledge myself to be a poor old, feeble, fallible man.

ARCHIPPUS.

RECOGNITION OF THE SAINTS IN HEAVEN BY EACH OTHER.

This is a subject on which there has been a good deal of controversy; but which, we believe, like many other religious subjects, is as far from being settled as ever. Because our Saviour said, that in the resurrection the saints would neither marry nor be given in marriage but be like the angels of heaven, and probably from some other passages of scripture, it is, we believe, argued, that the saints will not recognize each other in heaven, But that they will not, we have found no evidence in the Bible, nor from human reason itself. If we can recognize each other in this world, not only personally but as Christians, and can sit together in heavenly places in Christ, and enjoy what is the greatest, most exquisite, and purest of all enjoyments on earth—a spiritual communion of mind and soul—it stands to reason that we shall recognize each other in heaven; particularly as in these sittings together in heavenly places in Christ" we have a foretaste of the enjoyments of heaven—"an earnest of the promised inheritance."

"The fellowship of kindred minds,
Is like to that above.,'

And if, as we know and learn from the Bible, our happiness in a future state, is to be the result of our actions, conduct and character here, in this world—there is a *connection,* in this respect, between the two worlds, this and the world to come—it appears still more reasonable. Strange, that in a future state of existence we shall retain a consciousness of our lives in this world—of actions and conduct, in which we have, for the most part, been connected with each other—and yet, when we get to

heaven, have no consciousness, recognition, of each other!

Did we believe there would be no recognition of each other there, and had we no assurance of it from the word of God; how would it diminish from our happiness on earth! We can form some idea of such a thing, in the prospect of meeting with old friends and near and dear relations on earth; if we thought that when we did so, we should not recognize each other!

Paul told the Thessalonians, who seemed to be inconsolable at the loss of their friends by death, as though they should never see them again; I would not have you to be ignorant, brethren, concerning them which are asleep, [dead,] that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent, anticipate, them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so we shall ever be with the Lord." Now, if there should be no recognition between them of each other; why, Paul, tell them to sorrow not as those who have no hope? No hope of what?—of *meeting again* with their deceased friends and relatives who had died in the Lord; for that is the meaning of the apostle. How could it take away their sorrow—or where would be the joy—if they should not be able to recognize each other, or distinguish them from others? But notice what the apostle adds: "Wherefore *comfort one another* with these words." If there would be no recogniton, where would there be any *comfort*? Nothing can be plainer, or more forcible, than these arguments.

Again: after the lapse of ages and generations, and when they had been long dead, Moses and Elias

appear with our Savior on the mount of transfiguration; and are recognized apparently by each other: and Samuel's spirit, when raised by the woman of Endor, seemed to possess all the peculiar characteristics, by which he could when alive, have been recognized. When Stephen was stoned to death by his persecutors, we hear him saying, that he saw heaven opened, and our Saviour at the right hand of God, whom he recognized in his departed state; and are we to suppose that to be the case, and departed saints not be able to recognize each other, in that state? Indeed, every where in the scriptures do we find the doctrine taught.

It is true, that we will not see those who have been so near and dear to us on earth, in heaven as they appeared to us on earth. And who would wish thus to see them—as when we took the last look at them—pale and emaciated in the cold and icy arm of death! No, we will see them with bright, glorious, spiritual bodies, arrayed in the white and brilliant habilliments of immortality, shining like the angels of heaven; glowing in immortal health youth and beauty; to be joined with them in the blessed society of heaven, forever and forever!

J. R. H.

THE REVIEWERS REVIEWED, OR THE ADVOCATES OF MODERN MISSIONARY PROJECTS WEIGHED AND FOUND WANTING

BY ELDER JACOB CREATH, OF PALMYRA, MO NOV., 1864.

Bro. D. T. Wright—*Dear Sir:* Erratta. On page 417, insert the word persecution, instead of the word money at the end of the line. On page 419, insert the word contrast instead of the word contract. On page 420, Nov. No. you represent me as referring to Acts 17 chap. I refered to 1 Thess 1: 8—showing that the gospel sounded

out from the Thessalonian church, and not from a persecuted Paul. It is Lowman, Lowth.

I have struck the nest, and the hornets are out upon me, you and your three Aids. I never gambled, but I have heard gamblers say, that the game two pluck one was an unfair game. But in this game it is four pluck one. I am to old to wrestle with four younger men than I am at once, if your aids will stand off, until I dispose of you, I will give them a turn one at a time. I have taken the wind out of the sails of your Lexington correspondent, in the Message of Good Will, Canada West, when it appears, I ask you to republish.

You and your aids have *signally failed* to produce one example from the New Testament of the co-operation of churches to spread the gospel, and until you do this all you have said or may say is nothing but smoke. I do not blame you for the failure, because there is not one example in the New Testament of such a co-operation, and you know it, and cannot deny it. You cannot find in a book what is not in it. What is not in it, is out of it. I challenge you to produce from the New Testament one example of such a meeting as you held in Chillicothe to spread the gospel among the heathen in Mo.

Moses, our Saviour and Paul says that everything must be proved by two or three witnesses. I have produced five learnd, competent and orthodox witnesses testifying that 2 Cor. 8th and 9th chaps. prove that Paul and the Christian churches—co-operated to send money to the poor saints in Jerusalem. I have as many more witnesses from the different denominations all testifying to the same fact. The Westminster Divines say, page 20, that the meaning of Scripture is One, and not manifold. Now, until you produce as many and as learned witnesses testifying that 2 Cor. 8th and 9th chaps. prove the co-operation of churches to spread the gospel, and that plain passages of scriptures prove many things, your case is gone up, it is played out. The case is settled or decided against you, and you must submit. There is no appeal

frem the decision. This is the true issue.

I blame you for doing and for pleading for the doing of things for which you have no scriptural authority, neither precept nor example, for the co-operation of a club of men to spread the gospel. When Paul and these messengers carried that money to Jerusalem and faithfully appropriated it, their mission ceased forever on that subject. All that you can make of this example is, that under similar circumstances men might accompany the receiver of money to see it faithfully applied. I deny that these men going with Paul to see that money properly applied is any authority for modern missionary projects. The 15 of Acts is better authority for all councils ancient and modern, than 2 Cor. 8th and 9th are for your co-operation of any club of men to spread the gospel. The gospel was spread in Mo.—before your Chillicothe meeting sat. I think you felt the authority from 2 Cor 8th and 9th quaking and trembling under your feet when you fled from this refuge to spiritualism."

"Literalism," I shall use the word spiritualism in opposition to "literalism. The command in both Testaments is, see that you make all things according to the pattern shown in the Mount. Hebrews 8th and 9th. Ex. 25th and 40th. I have nothing but the letter or word to guide me. I hold that God,s revelation to man closed when John said Amen. I hold that nearly all heresies, popery; Mahometanism, Jesuitism, sectarianism, Mormanism, Quakerism, Gnosticism, and, in short, all isms are "spiritualism," the higher law." I have never been initiated into these spiritualisms, you must therefore excuse my literalism." Having disposed of your proofs, I now bring forward the mother congregation, Jerusalem, to prove that she spread the gospel, individually by herself, before there was any other congregation in existence to co-operate with her. Deny this fact—if you can. She spread the gospel through Judea, Samaria, Phenicia, Cyprus, and to the uttermost parts of the earth herself. Acts 1: 8, 9. Acts 11: 19: 20. Acts 8: 4. The Thessalonian church spread the gospel separately or by herself, through Macedonia and Achia 1 Thess. 1. 4 From *you* sounded out the gospel. The Holy

Spirit said to the Antiochian church, separate to me Paul and Barnabas, she did so,and they or she through them, spread the gospel in Asia, Greece and Europe. See Acts xii, xiv, xvi, xvii, xviii, xix chaps. These are three as plain statements of facts as any in the New Testament. They defy criticism, you had as well assail the authority of the New Testament as to deny that these three congregations spread the gospel individually. The man who denies these facts is not to be reasoned with. These three churches spread the gospel separately not conjointly; nor by clubs of men called churches.—These three plain examples will satisfy all candid and sensible men,—no amount of testimony will satisfy bold asserters, and cavilers. There were 5,000 witness in Jerusalem, and history says there were 20.000 in Antioch. This case is then proved and decided against you that the apostolic churches spread the gospel separately, and not by co-operation of churches, nor clubs of men. Those were pure good christians of the first century before the death of the apostles. By proving that individual churches spread the gospel, we thereby prove, that it is unscriptural and antichristian to spread it by clubs of men or to do it in any other way.—Here are three commmands to all other churches to spread the gospel in the same way, forbidding them to do it in any other way. The fact that individual churches spread the gospel is settled so far as the New Testament settles any fact.

It appears from credible records that the apostles who were members of the Mother church, Jerusalem, that Jude preached the gospel in Idumea, Syria and Mesopotamia. That Mark, Simon and Jude preached it, in Marmarica, Mauritonia, Egypt and other parts of Africa, In Ethiopia, by Candice Eunuch and Matthias; in Pontus, Galatia and the neighboring parts of Asia, by Peter. In the territory of the seven Asiatic churches by John. In Parthia by Matthew. Scythia by Philip and Andrew. In Persia by Simon and Jude. In Media and Carmonia and several eastern parts by Thomas. In Italy, Gaul, Spain, Britain, and from Jerusalem to Illiricum through the space of 3000 miles,by the indefatigable, indomitable and great apostle Paul, before those engines and battering-

rams of satan, "voluntary societies," conventions, met to overthrow the Kingdom of Jesus Christ. A batteringram was a long beam with a head of brass, like the head and horns of a ram, whence its name. It was hung by chains or ropes, between two beams, or on three legs, so that it could admit of being drawn back and forward some yards. Several stout men by means of ropes, pulled it back as far as it could go; and then suddenly letting it loose, it struck with great force against the wall which it was intended to bring down. See Rollin's Ancient History. It was unknown in the time of Homer, as in the siege of Troy there is no mention of it. The kingdom of the clergy of all sects are batteriograms to destroy the liberty of churches and individuals—They have used them for such purposes since the middle of the second century. Quem Deus vult perdere prius dementat. Yours truly,

J. CREATH.

REPLY

DEAR BRO. CREATH: As to the Eratta, we followed copy in what has been published, as we understood it. You compare me and my brethren to hornets, and complain that the game is unfair, four against one. We view the discussion differ antly. I do not regard it as a game. Truth and not victory is the object before me. Had I engaged in the discussion as a game, with an eye to victory regardless of truth, I should certainly have admitted no one to the arena until we had decided the contest.

I said "the churches planted by the apostles co-operated in christian Missions." You said if I would redeem this assertion, that you would take back all you had said against the Missionary cause. I proceeded to the proof, and adduced 2 Cor. viii.18,19. I argued that there was a mission here,—clearly a sending—and that there was evidently a co-operation between the churches in it. I deemed no further proof necessary, as I regarded this as indisputable. From this co-operation then, I argued the lawfulness of co-operation between the churches to

spread the gospel. I am glad to know that my proofs from 2 Corinthians are, in your own judgment, apposite and pertinent. In the article before me, you say, that you have proved by learned, competent and orthodox witnesses, that these passages prove that Paul and the *Christian churches co-operated in sending* money to the poor saints in Jerusalem. I am more fortunate than I expected. I did not think you would come in so soon. But you are now fully on the side of co-operation in this mission. There is, therefore, now, no discussion between us on co-operation. The only proposition stated has been decided in the affirmative, and I am happy to find that we so cordially agree. But in reasoning from this settled and fixed fact, that the christian churches did co-operate in the days of the apostles, we unfortunately differ as to whether they ever co-operated to spread the gospel, and as to whether the scripture allow such a co-operation among the christian churches now, that is, a co-operation to spread the gospel. But may I not hope that on this question also we many ultimately come to the same conclusion

There is much for us to do, the precise manner and form of doing which, is not given us, as our bel oved bro. Elley of Lexington, Ky. has said. If such be not the case, dear bro. C., why advise and enjoin upon us, to think, to study out, and to do whatsoever things are true, honest, just, pure, lovely, and of good report, as the apostle does in his letter to the Phillipians iv. 8. Here is a broad and open field for us to enter, in which we are to "do good to all men, as we have opportunity." To be true, honest, just, pure, lovely, and of good report, is all that is necessary to warrant the lawfulness of any measure we may determine upon. But this general license and command to all christians, like every other blessing the Lord has given, has been perverted and mischief wrought under its pretended sanction. But to annul this injunction now on that account, is to impeach the wisdom of our Lord in giving it! I know that you have

attempted to explain away its force by telling us what somebody else says it means, but I cannot think you will endorse that interpretation, though you quote it as if you did; for it makes the apostle demand of us, with all his apostolic authority, to study the ancient Grecian Philosophy to find out the true foundation of virtue, as though it was not taught in the scriptures! The learned, talented, and venerable brother Creath will not endorse this interpretation, I think. "It is hard to kick against the goads." See your article in the No. Nov. of the *Pioneer*, page 404. Vol. 4.

You insist that the law, the *only* law, governing missions is in Matth. x. and Luke x. But when you would enforce that law, you select a part of it only, to the neglect of the balance. I said that a part of it was repealed, without specifying which part, and you took high exceptions, and affirmed that *no* part of it was repeald. Then if it ~~is~~ all still in force, I cannot see why you are partial to its provisions, requiring strict obedience to some, while you overlook others. Doubtless our readers notice this, and wonder why it is so. I have already called your attention to several provisions in it which you seem to have overlooked. Such as the prohibition to go into a city of the Samaritans, or into the way of the Gentiles, etc. I now call your attention to another provision. It says go without shoes and without two coats. Now if you take no money, but take shoes and coats, you are a transgressor; for the same law that says take no money, also says, take no shoes, neither two coats. Why object to money and not to shoes. A partial observance is no observance. Either plead for the whole law, or for none at all. I confess that I am like the good brother who said, he "never was a missionary, because he never had faith enough to start without shoes and without two coats." Could you do it? If you believe the law requires it, you ought to. "Thou that teachest another teach thyself." Thou who teachest that we should observe

this law, dost thou observe it? It would require a great deal of faith to travel in our Northern lalitude without shoes and without two coats, and preach the gospel,—a good deal more than to go without money.

You insist that the gospel must be spread by individual congregations, and not by the co-operation of congregations or of men. But does the law governing missions contain this prohibition in any of its provisions? I do not now remember of noticing it, if it does. But you leave the law and search for examples in the primitive churches. I understand you as admitting by this, that the law in Matt. x. and Luke x. does contain this prohibition,and if it is not found in the practice of the churches, it cannot be sustained. In other words, there is no express command for it, but only an example. But, I think, you will be eaqually hard pressed to find an example. The proof you have adduced, does not meet the case. The church at Jerusalem did not send out all those disciples to preach, that were scattered abroad by the persecution that arose after the death of Stephen. They fled for their own personal safety. Who were they that fled. A. The entire church, save the apostles. Men and women, old and young, all, fled save the apostles, who alone remained, of all that vast assembly. If dispersed for the purpose of spreading the Gospel, I ask, who sent them? Do you say the the apostles sent them? This church did not consist of the apostles alone, You are constrained to admit that *persecution* was the cause of their dispersal and the going every where preaching the word the incident which grew out of it. This being the case, each one was self appointed, so far as preaching was concerned, and they could not go by a joint action of the congregation, for these very preachers constituted the *entire congregation* save the apostles.

I invite your attention to the original word here rendered *scattered*. In one of its inflections it is thus defined: "To separate forcibly." Greek historians so understood it and employ it in expressing the "breaking of the ranks of the phalanx." Then these brethren were 'scattered," not willingly but forcibly; and, so far as the going every-

where was concerned, it was against their wills ; they, composing nearly the entire congregation, would not send themselves „ everywhere" against their own wills.— Though the going "everywhere" was their safety from persecution, yet they availed themselves of the opporunities presented of "everywhere preaching the word."

The xiii. of Acts falls equally short of sustaining you. The church there only liberated Paul and Barnabas to the will of the Holy spirit, and the record says they were sent forth by the Holy spirit. All the circumstances in that case, are very peculiar, and cannot be fairly interpreted as an entended example for the imitation of church es in after time

The history of the congregation at Thessalonic is wanting in at least, one very important statement, that she ever sent out a preacher. There is not a word of it in the whole epistle. There was a great number of men actively engaged in preaching the gospel then, and is it not remarkably singular, that we have not a syllable as to what particular congregation each or any one of them belonged, or what particular congregation sent them out to preach? But my space is full, and I must close.

D. T. W.

"STAND STILL AND SEE THE SALVATION OF THE LORD."

Such was the langnage uttered by Moses the Mediator between God and Isreal, who was a type of our Mediator Christ, the son of God. May we not learn a lesson then from it, for says an Apostle "Whatever was written aforetime was written for our admontion." But alas, sad thought ! how often are the most simple truths turned into falsehoods and the clearest commands made to darken rather than to enlighten the eys. With regret be it said, such has been too often the case with the above command, Hence it is no uncommon occurrence to hear the sinner told, while earnestly desiring the way of life to know, to "stand still and see the salvation of the Lord," as if the Great law Giver to Isreal had taught in that expression, the soul chilling doctrine that man, a being made in the image of God, can not do what the Lord

has required of him. Strange indeed, that he is so easily blinded and led away rather than to his God. Let us then turn and look at the afore named precept, in the light of surrounding circumstances, and perhaps we shall find something in it far different from that taught by the self styled,called,and sent embassadors of our blessed Redeemer. It is indeed one of the many commands given to that People, which shows most conclusively that whatever man can do, our God has ever required of him, and where man cannot act, God in his mercy ever acts for him. Thus leaving him without excuse. Remember then. kind reader, that the deliverance of the Iseralites was a type of our deliverance from sin by our Mediator, Christ Jesus. Let us then view this one command in the light of reason, for God has said, "come let us reason together." In the first place. That people had followed Moses by faith until they arrived upon the banks of the read sea. Here let it be remmebered, they were not yet saved or released from their enemies, notwithstanding they have faith in Moses as one sent from God, and it might be remarked, that at no former period in their history were they so sensible of the danger to which they were exposed as at this time. To cross, was to them impossible ; to retrace their steps, would have been immediade destruction to all their hopes, for the Egyptian hosts pressed hard behind them ; to turn to the right or to the left, was beyond their power for the rock-made mountains rose high on either side. Surrounded thus, there was but one thing they could do, and that was stand still Hence the Lord commands them to do only, what they could, until he opens the way, and then he commands them to go forward, which they do and are saved, and sing the song of deliverance, being baptized unto Moses in the cloud and in the sea.

Thus our blessed Redeemer opens up the way of life to us through faith and obedience, and if we will only walk forward as did that beloved people of God, we will not only be saved from our passed sins, but when done with earths sore trials, we shall be borne on angels pinions to the City of our God where love,joy, and peace forever reign ;

E. J. LAMPTON,

TO THE CHURCHES OF CHRIST IN THE STATE OF MISSOURI, SOUTH OF THE MO. RIVER:

DEAR BRETHREN: I take this method of announcing to you that I have been employed by the Board of our State Missionary Society to labor as an evangelist, on the south side of the Missouri river until its Semi-anual Meeting in May, next.

I have undertaken this work fully conscious of the difficulties that lie in the way. The winter season, in our climate, is always unfavorable to such a work; but this, at the present time, is the very least of the obstacles, with which, I shall have to contend.

Since our present troubles began, the public mind of this section, has not been at any time, so restless and uneasy as it is now. Men seem as if they could not bring their minds to think steadily upon any subject, save the ever present one of our social and civil strife, and the evils which attend it. Men of all parties and all shades of opinion, share in the same apprehensions, and are looking fearfully forward to greater evils than those which have hitherto befallen us.

Brethren, let us be faithful to God, and trust in his cause. We can never regret it. Earthly thrones, dominions and powers pass away, but the word of the Lord abides forever, I earnestly desire to be useful to the Lord's people and to contribute something to the maintenace of his cause in this day of our trial. I appeal to you, brethren, for your hearty co-operation in this good work. I sincerely desire your prayers and sympathies. Let us pray that the word of God may have free course and be glorified, as in happier days. Let us ask God to take care of us and his cause in these calamitous times. He never can forget us, brethren, if we remain true to him now.

I expect to spend the month of January, in Pettis county; the month of February in Cooper county; the month of March, in Moniteau county. My labors after that, will be directed according to circumstances. I hope however to visit Lexington and some of the surrounding churches. Any communication designed to reach me in January may be directed to Sedalia; in February, to Boonville in March, to California.

Grace, mercy and peace to all that call on the Lord out of a true heart!

G. W. LONGAN.

Cloverdale, Mo. Dec. 26th, 1864.

REPORTS FROM THE BRETHREN

SIDNEY, IOWA, Dec. 13th. 1864.

DEAR BRO. WRIGHT: Since my last to you, I have had four additions—two who had been baptized and two who made confession and are yet to be baptized.

CHARLES P. EVANS.

SIDNEY, Iowa, Dec. 19th, 1864.

BRO. D. T. WRIGHT: I have just returned from the neighborhood of the Corey P. O. where I have been holding a meeting since last Thursday evening. I had an excellent hearing, and the result of the meeting was eighteen additions, sixteen had been baptized, the other two made confession and were baptized. I am satisfied that a good impression was left in the community and that much more good may be done e'er long. As ever your brother,

CHARLES P. EVANS.

LEAVENWORTH, Kansas, Dec. 1st, 1864.

BRO. WRIGHT: I have lately returned from meetings held in Donphan, Jackson and Marshall Co's. In all, there were thirty five additions. Of these, I immersed fourteen, the others were from the denomination and added by commendation. Yours in Christ,

J. H. BAUSERMAN.

OREGON, Holt Co. Mo. December 22, 1864.

DEAR BRO. WRIGHT: I have just returned from Savannah and Whitesville. At the former place I found Bro. Hand attempting to preach but too ill with jaundice. I preached once for him, and passed on to Whitesville, where I preached five times and had three additions—2 from the world, and one from the Baptists. The Lord continually blesses my humble labors, and crowns them with almost uniform success. Your brother in Christ

R. C. BARROW.

OREGON, Holt Co. Mo. Jan. 1st. 1865.

BRO. WRIGHT: I am happy in being able to forward the names of six subscribers for the Pioneer." Please acknowledge reception of money by private note.—I feel deeply interested in the success of the " Pioneer." It is a strong bond of union between us, and we should greatly miss our monthly re-unions upon it pages. I am doing all I can to increase its circulation, and will forward other names soon.

I have just returned from Linden, Atchison Co. where I have been preaching some seven days. Six had obeyed the Lord up to last evening when I was compelled to return home, leaving Bro. Parker, who was with me most of the time, to continue the meeting. Others will no doubt be added under his labors. Bro. Parker is a faithful and energetic proclaimer of the ancient Gospel. I preached at Whitesville, Andrew Co. on the third Lord's day in Dec. adding three to the congregation, two by confession, and one from the Baptists,

Fraternally. R. C. BARROW.

MISSIONARY REPORRTS.

Troy, Lincoln County, Nov. 30th. 1864.

DEAR BRO. WRIGHT. Last month I did nothing for the M. Society owing to the great excitement in my field of labor. I was busy elsewhere, and the Lord blessed my humble labors. This month I worked 9 days in Warren County, and 8 days in Lincoln county. Cash paid me in Warren county, $20.00, Lincoln $12.00 Total, $32.00.

Owing to the war troubles in this part of Mo. I find Christianity is sadly neglected, yes, almost forgotten by many of its guardian friends. Although the present looks dark, I am not discouraged I hope for a brighter day. Fraternally. D. M. GRANFIELD.

BARRY, Clay Co. Mo. Jan. 2, 1865.

BRO. WRIGHT: I forward my report for Dec. by the first mail. I commenced a meeting here on Saturday night in company with Bro. G. B. Waller, the result of which will appear in next monthly report. We had one confession last night. I held a meeting at Platte City, five days, including the first Lord's day in Dec. resulting in three confessions. The weather was very cold, and Circuit Court in session day and night, which made against the meeting. Still there was a good attendance and fine attention.

Held a meeting at Savannah, Andrew co. including second Lord's day. The weather turned intensely cold and kept many who lived at a distance from attending. Here I was sick and a part of the time unable to preach, but Bro. Dr. Baker of Savannah, preached one one night. Bro. Dr. Wood of Nodaway co. came along and preached one night, and Bro. Barrow of Oregon, Holt Co. came along and preached on Friday night. Next morning I started for Plattsburg, where I expected to meet Bro, Proctor on Lord's-day, and to continue with him in a meeting of some days, but Bro. Proctor did not come, and stormy weather prevented the meeting from going on.

I held a meeting of a week at Rush Creek, Platte Co. including the fourth Lord's-day in Dec. preaching at 11 oclock and at night daily, to large and attentive audiences. Bro. Waller was with me two days. I also met with brethren Callerman, and McCormick, at this meeting on Lord's-day, two of our aged preaching brethren. Three were added to the church who had been previously baptized, and one by confession and baptism.

Financial—Contribution at Savannah $25, Contribution at Rush-creek, $25. Yours fraternally, G. R. HAND.

LIMA, Ill, Dec, 13th 1864,

D. T. WRIGHT—DEAR BRO: I have made one visit into Hancock Co. Ill, since I last wrote you,—preached four discourses—five were added to the congregation. This is a good field to labor in, but owing to my losses in Mo. I shall be compelled to teach school this winter. I expect to take the field in the spring, either in Mo. or here one, I dont feel right bound in a school-room when men are perishing for the bread of life. Your brother in Christ

E. J. LAMPTON.

TROY, Mo. Dec. 24, 1864.

BRO. WRIGHT: After two months honest trial, in various parts of my appointed field of labor, I find but little good can be realized, and no promise of a brighter future. People will come out on Lord's day but on no other day; and no one will risk horses, person or property after night. There are so many depredations being committed that the people will not leave their homes to come out at night, for fear they will be robbed during their stay at church. Under these circumstances, I find it impossible to win souls to Christ, or to raise any money for the society, either in pledges, or in hand. I thought it best to thoroughly test the matter, and, if I found that nothing could be accomplished, then turn my attention to something else for a living. I shall therefore, have to hunt another field of labor. If maters become better in the spring, I will cheerfully go to work for the society, but at present I cannot make my board and clothing. I deeply regret this state of things. May the Lord be very gracious to our State, and hasten a better day, when we can worship him in peace. Fraternally,

D. M. GRANDFIELD,

TRENTON, Mo. Dec. 28, 1864.

BRO. D. T. WRIGHT: I send you a report of my labors for the last month. I commenced a meeting at Allenville, Worth, Co. Mo. on the 27th day of Nov. 1864. Days Labor 5; Immersions 3; other additions 3; Life Directors 1; Life members 4; Annual members 2; Contribution $10,00.

At Fairview, Dec. 2nd. Days labor 7; Immersion 9; other additions 3; Life members 14; Life members 8; contribution $10,50

At Eagleville, Dec. 9th. Days labor 3.

At Bethany, Dec, 12th. Days labor 7; Immersed 1; other additions 3; Life members 3; contribution $7,53.

BENJAMIN LOCKHEART.

CLOVERDALE, Mo. Dec, 31st, 1864.

DEAR BRO. WRIGHT: "On this last day of the year, I make my first report. I have, thus far, scarcely got myself harnessed for the work. When I received your letter I had an appointment at Sedalia in Pettis county for the 3d Lord's day in this month. I thought it best to fill that appointment and continue to preach on the evenings through the week. Owing to others having engaged the only house in the place suitable for our purposes, I had to close after preaching on Lord's day, greatly to my regret and disappointment. I did not think it best, under the circumstances, to present the claims of the Society. I left an appointment for the 3d Lord's day in January when I hope to have a better opportunity of pleading the cause of Christ before the citizens of that place.

Meantime I had sent on appointment for the 4th Lord's day to Leesville in Henry county. Owing to bad weather, I did not reach there to preach on Sunday but commenced operations Monday night and continued till Thursday evening. We had truly a time of great rejoicing. Seven noble soldiers were added to the Lord's army, and the hearts of all the brethren and sisters filled with love and gratitude to God. This is the more gratifying as the community in which this occurred, is one that has suffered largely from the war. The contribution made by the brethren and friends, was seventeen dollars ($17,00) —a very liberal one for a people impoverished by four years of civil strife May the Good Lord bless the the dear brethren and sisters at Leesville and help them to be faithful to the end !!

Yesterday (Friday) I preached to the congregation here in my own neighborhood, and expect to do so again to-morrow. After that I expect to continue the work vigorously until my engagement with the Society shall terminate. Your bro. in Christ.

G. W. LONGAN.

PLATTSBURG, Mo. Dec. 2nd, 1864.

DEAR BRO. WRIGHT. I arrived at home this evening and expect to start for Platte City in the morning to commence a meeting there. Since my last monthly report. I have been laboring as follows, Preached at Savannah on my way home from Oregon.

Commenced at Plattsburg on Sunday, Nov. 13th, and continued till Friday night, though under very unfavorable circumstances. Nights dark, streets very muddy, people's minds distracted and not in condition to attend meeting profitably, and to add to the draw backs, a company of soldiers had been occupying our meeting house for some weeks. They however manifested much interest in the meeting, paid fine attention to the preaching, and in fact constituted a majority of the audience. No additions except three added by letter.

Commenced a meeting in Smithville Clay Co. Saturday night, Nov. 18th, had a fine hearing on Sunday and Sunday night, but surrounding circumstances being unfavorable to continue the meeting with much prospect of success, I closed on Tuesday night.

Wednesday 23d, went to Hickory Grove, Platt Co, where brethren G. B. Waller and Preston Aker, had commenced a meeting on Lord,s day, and up to the time of my arrival, had received three confessions and two or three additions by commendation. I continued here till Friday night preaching two discourses daily. Bro Waller having urgent business went home, but Bro. Aker continued with me, rendering efficient aid in the way of exhortations, prayers and singing. While I remained we had two more confessions, one reclaimed, and two added by commendation.

On Saturday I left Bro Aker to continue the meeting over Lord's day, and started to Camden Point, where I had sent an appointment some ten days before. On arrival at Camden I found that my appointment sent by mail had not been received. We however got up a meeting as best we could on the spur of the moment which continued to increase in interest and numbers until yesterdy, and resulted in the edifying and strengthening of the brethren, and two noble additions by confession and baptism.

Financial—Contribution at Smithville, Clay Co. $21: contribution at Hickory Grove near Platte City, $1,75; Annual member; Price Stark, Camden, $1: Life members,—Patrick Maupin, Eastin P.O. pledged $10, Pd. $2. Mary Ann Bailey, Smithville, pledged 10. Pd. $2. Julia A. Waller, Smithville, pledged, $10 Pd $2. E. O. Waller, pledged, $10 paid $2. James W. Bane, pledged $10 paid $2. Platte City. A. J. Perrin pledged $10 paid $2, Sarah J. Perrin pledged $10, paid $2. Camden P. O. Life Director, C. C. Bailey, pledged $25, paid $5. Smithville.

I have received nine subscribers to the Pioneer since my last monthly report, Yours fraternally G. R. HAND.

OBITUARIES.

Died of Pulmonary Consumption, Dec. 4th, 1864, at his residence in Davenport, Iowa, Eld. AARON CHATTERTON, in the 46th year of his age.

The deceased was born in Clermont Co., O. He early united with the Christian church, and commenced preaching the gospel at the age of 21, and continued his labors until disabled by the fatal disease which issued in his death. His constitution was naturally feeble, but his great vitality and energy of character prolonged his life among us. He was a man of great piety. He devoted himself to the cause of Christ with untiring zeal and heroic devotion. His affec-

tionate spirit; his gentle manners, and warm Christian sympathies, drew around him a large circle of friends, and acquaintances. His talents were of a high order, and greatly diversified. As a preacher, debator and counselor, he was pre-eminent. He wielded an able pen, and his editorial life with the Evangelist, published in this city, placed him among the ablest advocates of the pure gospel of Christ. His death was calm and peaceful; his faith and hope strong to the last. He now sleeps in Jesus until the resurrection of the just.

He died poor and has left behind him a widow, and three daughters. "I leave them," said he to the writer of this, "to God and his people." This is a precious trust—a sacred heritage! Shall we not take care of them?

J. C.

We mourn the loss of this able and devoted servant of the Lord. His place among the bretbren of Iowa, will be hard to fill, and his loss to the entire brotherhood will be felt. But he did his work, and has now gone home to his reward. What a glorious reward too, it is. "They who turn many to righteousness," it is said, "shall shine as the stars forever." Such was the great work of bro. Chatterton's life. O thrice happy brother, enjoy thy reward. We smpathize with the bereaved family. Their loss is great and like ours, cannot well be repaired. May the Lord comfort them, and all their wants be supplied

D. T. W.

GRANTSHILL, Worth county, Mo. Nov. the 15th, 1864.

BRO. WRIGHT: Please record the death of our little babe, ROSA M. MAUPIN, daughter of Perry and Emily Maupin, aged 18 months. She died of flux on the 13th of August. Oh how hard it is to give up our sweet babe, but we will not sorrow as those without Hope, for it is the voice that Jesus sends to call her to his arms.

EMILY. A. MAUPIN.

BRO. WRIGHT: For the information of friends permit me to announce the decease of sister Betsey A. Wise, consort of Cornelius Wise of Grundy Co. Mo. She died at her residence on the 19th day of Nov. 1864. She was born the 4th day of January 1821. She gave her self to the Lord in the 17th year of her age. She lived a Christian life, and died as she lived. She leaves a husband and family of children to mourn her loss. May the Lord bless them all, and prepare them to meet the deceased in heaven.

Yours in the hope of eternal life.

B. LOCKHEART.

DIED of Congestion of the lungs, on the 9th of December, 1864, in the house of her parents, in Green County, Illinois, after 24 hours of painful suffering, MISS MARY JANE CROUCH, aged 27 years 9 months and 21 days.

It was with a sad heart I received the news of the death of this intelligent and Christian young lady. Being a neice of my wife's I have known her nearly all her life. When a litttle girl she used to go to school to me. She and her brother Polk, both boarded with me and attended my school for some time, before I came to Missouri. She was an intelligent young lady, and when quite young, obeyed the wise man's advice to remember her Creator in the days of her youth She confessed the Savior and united with the Baptist church, and continued an acceptable and faithful member of that church till she died. It is a great consolation to her relatives and friends now in this painful separation, to know that she lived a pious and devoted life as a christian; and when the messenger of death called for her, that she was willing to go. She gave full satisfaction to all present at that solemn hour, of strong faith in the Lord, and entire resignation to his will. She showed the fullest confidence that he would conduct her safely through the Jordan of death. And in view of the happy and enchanting prospects beyond its turbid waters, she endured her sufferings with great patience. Her mind was calm, and her hope strong. She departed this life in peace and in full assurance of a happy future beyond the grave.

I and my family all deeply sympathize with bro, and sister Crouch and their dear family in this painful bereavement. But, dear bro. and sister, Mollie has entered before you and me into that haven of rest where all the faithful will land when they have finished their sufferings here in the flesh. Weep not, for she suffers not. No ills there, no sorrows nor crying, neither sickness nor death. Peaceful and sweet are the slumbers of dear Mollie. Let us all be faithful and true to the Master, for soon we too shall sleep that long sleep of death, resting on the bosom of the dear Savior, till he shall wake up our slumbering dust to the final consummation of all that is grand, glorious, and great. If we shall only be counted worthy of a place there, we shall forget all our sorrows here.

"Sister, thou wast mild and lovely,
Gentle as the summer's breeze,
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more will join our number,
Thou no more our songs shalt know.

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 farewell tear is shed.

D. T. W.

DEAR BROTHER WRIGHT: With an aching heart we are called upon to record the death of our excellent and esteemed brother Joseph R. Swope, who after patiently enduring the suffocating, and penetrating, and painful influences of Consumption for near one year, passed from this world of toil and sorrow, at his residence at Martinsville, Harrison County, Mo. on the morning of the 13th of December, 1864, in the 38th year of his age, leaving a wife and eight children besides many other friends to mourn their loss. Brother Swope was truly an excellent companion and parent, and as a neighbor and citizen, his place will be hard to fill. For the last 13 years of his life, he lived a zealous and a consistent christian. From an earthly stand-point, it is sorrowfully discouraging to see such men as him take their departure from us; but from a Heavenly stand-point, we are constrained to admit that, "'tis all for the best." His excellent companion, sister Swope, and children have the hearty sympathy and condolence of all the church and acquaintances, and the Father of mercies, we trust, will be to them a Husband and Father. I was with brother Swope during his last hours, and frequently talked with him of Heaven. He said his prospects were bright, and he anxiously desired to depart and be with the Lord. They who continue faithful to the end, shall be saved. May we imitate his example and meet him in the better land, is the prayer of

Review please copy. JOSEPH STEWART.

THE COMING MISSIONARY MEETING AT PALMYRA.

I have been requested in behalf of the brethren and sisters of the Church at Palmyra, Mo. to extend a cordial invitation to the brotherhood generally, and to the preaching brethren specially, both in the State and out of it, to attend the Semi-Annual Meeting of the Missouri Missionary Society, to be held there, commencing on Thursday before the Fourth Lord's day in May next. Ample arrangements will be made for the accomadation of all who will attend.

Brethren, come up to this meeting in the spirit of the Lord and the power of his might. D. T. W.

CHRISTIAN PIONEER.

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

VOL. V.] CHILLICOTHE, Mo., FEBRUARY, 1865. [NO. 2.

For the Christian Pioneer.

UNION.

What a vast amount of meaning, and of important meaning too, in that little word, *union*. It is like the term *world*—which embraces the great globe itself," on which "we live, an move, and have our being." So there is a "world" of meaning in that little word, *union*. We say, that it is an *important* as well as comprehensive term: In order to concert and effectiveness of action, there must be *union*—union in the means as well as in the result to be attained—union in church as well as in State—in short, union in every thing, religious, secular, temporal and eternal. If "order is heaven's first law," as "must be confessed," says a great poet; so we may say, that Union is heaven's second law; since it must come next; and without it there can be no order, as without order there can be no union. But why argue any further a point so obvious and plain to every one of common sense and discrimination; which cannot be successfully controverted; but must be admitted by all. We will, therefore, without any further preliminaries enter on the discussion of our subject, which is that of union in *religion*— the Chistian religion—which, gainsay it as men may, is infinitely the greatest and most important of all subjects that can engage the attention of man; since it (religion) has to do with the eternal interests and happiness of man, in that existence upon which he must enter after death, at his resurrec-

tion from the grave; as well as with his temporal interests and happiness in this world; since the truly religious, pious man—the real, practical Christian—in complying with the requisitions of his religion, has every incentive and every motive to make him good and happy in this world; and the *hope* of heaven—the greatest, grandest, most inspiring and ennobling of all hopes—to buoy him up, and bear him safely along over the waves and billows of the tempestuos sea of life, until he shall be safely landed in the haven of eternal life—that hope, which, as the apostle Paul says, is "an anchor to the soul, both sure and steadfast, entering within the vail," beyond the confines of time, "whither Jesus our Forerunner is gone."

We are told in this same connection in John's first epistle c "There are are *three* that bear witness on earth: the Spirit the water, and the blood: and these three agree in one." The Holy Spirit, in inspiring writers of the New Testament, bears witness, as "the Spirit speaks expressly;" the water of baptism, typified by that which, in union with the blood, flowed out of the Saviour's side, when peirced by the spear after he was crucified; and the blood, which flowed from his side,

As preliminary to the discussion of our subject, we will remark that there are certain numbers much used in the Bible, tormed "sacred numbers," as the numbers *three, seven, twelve*, etc. The first union to which we will call attention, is that of God himself, as revealed to us in His word. John says; "For there are *three* that bear reccord in heaven, the Father, the Word, and the Holy Spirit; and these three are one." God is eternal; He always had his Word, which "was made flesh and became incarnate, in the person of our Savior, "and dwelt among us;" and He always had his Spirit: and yet there is and always has been, but the one only wise and true God." Here then is union in God himself—the source and fountain of all life and being—the the Infinite, Omniscient, Omnipotent, All-wise Creator, Upholder and Sustainer of the universe ard all things—"in whom we live, and move, and have our being."

And we find too that there is a similar union in man,

who was created in the image of God. Paul says that he consists of "body' soul and spirit, these three; and yet we know that there is but the one man, as there is but the one God. Going on with existence, we find three great archangels; Gabriel, Michael and Eriel and a union of these in the archangelship or hierarchy of heaven, as to concord, unanimity, fraternity, the hearlds of God, and carrying out of his designs and purposes. We have three heavens spoken of, and referred to, in the word of God; but a union of three, in the one great and eternal heaven, to which all lead.

Descending to things terrestrial, we have the *three* great principles or agencies of light, heat and electricity: but all three acting as *one*, in carrying on God's great system of natural operations; and thus on throughout the natural world.

Recurring to religion again, we find the twelve Jewish patriarchs, the progenitors of the twelve tribes; which formed the one great Jewish nation. And we find their antiypes, the twelve apostles of the Savior, all perfectly agreeing and harmonizing in the one great object and design of their testimony. Our Savior, in that memorable prayer, recorded by John, on the night on which he was betraved, prayed that they "might all be one;" and referring to the example of that union of which we have spoken, between himself and his heavenly Father, or between Father, Son and Holy Spirit—one in their testimony concerning himself; and we find when that testimony is examined in the light of an intelligent, fair, clear, impartial, unprejudiced investigation, there is not a jar or discord among them, but perfect unity and harmony; and that the inconsistencies in their testimonies concerning him, are only apparent and not real. Jesus also, in that same prayer, prayed that all who believed on him through their word, might be *one*; and gave as the reason, the great work of the conversion of the world—"that the world may *believe* that thou hast sent me."

We find that there are *three* great conditions of pardon and acceptance with God through Christ—faith, repentance and baptism—but a oneness or unity in these means of man's salvation. Though the means are diverse, yet the end is one

and the same. We find that there are three great ordinances in the Church—the Lord's day, the Lord's supper and the teaching of the apostles' word—yet the object or design is one and the same—to promote unity among the disciples of Christ, and train men and women for heaven.

When we go into the details, and take the number seven, we find the same unity existing. We find seven conditions of man's pardon and acceptance with God—fact, testimony, faith, repentance, confession, baptism, and reception of the Holy Spirit; yet they are all one in object and design, that of making of persons Christians or disciples of Christ. And we find seven things that Christians are commanded to do—"add to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godlines, brotherty-kindness; and to brotherly-kindness, charity or love; and one great object or design—that of preparing them for heaven.

We find the duties of the Christian to be threefold—his duties to God, to his brethren, and to the world; yet the object one and the same—that he may, in the performance of them live the Christian life as he ought. And going into the details, and extending out from God as the great centre, we find seven circles, of duties—his duties to God, to himself, to the congregation, to his brethren individually, to thy country or government of which he is a citizen, to the society of which he is a member, and to all mankind the wide world over.

Thus we might go on, page after page; but this is enough. It shows clearly and conclusively that, however multiplied and diverse may be the things and means, in the great affair of man's present and eternal salvation; the end; the great object and design, is always one and the same—the making Christians of persons here, and preparing them by a life of obedience to God, of trial and discipline, for a glorious immortality beyond the grave. HERACLITUS.

MISSIONARIES AND FIXED SALARIES.

DEAR BRO. WRIGHT: In reading the November number of the Pioneer, I find several pages occupied in Missionary Discussions, and in which discussion you ask all to take a part who feel disposed to do so. I feel small to attempt to stand between two old veterans of the cross, as I am only a babe in Christ, having been enlisted under the blood-stained banner of our Lord and Master only four years. But by the help of God, I am determined to continue a faithful soldier till death, and that determination prompts me to say something on this occasion, I am sorry to see two able brethren engaged in controversy over so plain a matter as the one under discussion.

Paul declares to Timothy in the third chapter and two last verses, that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteouness, that the man of God may be perfect, thoroughly furnished unto all good works." Believing this to be true, as I think you both do, I can see no room for controversy. If Christ's system is a perfect system, and teaches us all that is necessary for our welfare here and hereafter, why not take his plan in preference to all others. The great question is did Christ make ample provision for his preachers, or did he leave them to hold conventions and provide for themselves? I take the ground that he made ample provisions for them himself, as much so as he did for the remission of sins, and in just as plain language; an I think the apostles and the seventy disciples understood the plan perfectly well. When he sent them out to preach they never expressed themselves in any way that shewed the least uneasiness as to their being provided for. Why did they not ask the Saviour how are we to be feed and clothed? (I think the most of preachers would in this day,) They had been taught the true way of doing things. What was their teaching? Christ says, "Go your way, behold I send you forth as lambs among wolves." What a comparison. Could there have been

a more dangerous mission! Is the preacher's mission now-a-days, more dangerous than it was then, that they have to be better cared for than they were then? I think not. You can find in the 10th of Luke how Christ taught his disciples. He sent them out without any fixed salary, and so he did his apostles. All the salary he promised them was eternal life, and I think that any man will be hard pressed to find that any primitive preacher ever received a fixed salary. Now if that system can't be established, away with it; yes, down with everything that cannot be sustained by the word. Preacher, you are command to go forth and preach the word. If God has given you a talent to preach, and you fold it up in a napkin, it will be taken from you, and you will be delivered to the tormentors. Are you willing to run this risk because you can,t get a fixed salary! Let me implore you to do as Paul did, preach the gospel at all hazards, even labor with your own hands rather than the gospel shall be hindered, and your reward will be great in heaven. May the Lord help you to do so; and if the hearers don't receive you, shake off the very dust of your feet against them, and it will be more tolerable for Sodom in that day than for them.

O hearer,are you willing to risk the awful condemnation that will be pronounced against you for not feeding the hungry, clothing the naked, or giving drink to the thirsty. If a preacher exhausts his time and energies, and becomes needy, you are as much bound to administer to his necessities, as you are to believe, repent and be baptized. But what about preachers' families? The scriptures seem to be silent on that subject. My plan is for them to be self-sustaining, or as much so as possible, and if they can't sustain themselves, feed and cloth them the same as other hungry folks. This thing of giving preachers a fixed salary of from three to five hundred dollars a year, and from that to a thousand, and that to come off of people, two thirds of whom have not an income of two hundred dollars a year, I don't believe in;—and half of them can't take all their family to meeting at once for the want of a whole suit. I think a preacher can go to meeting with a patched coat on as well as I can go to hear him. I like equality,

We all have to be eaqual after death, and we ought to be equal here. Yours in the one hope. R. MILLS.

REPLY TO THE FOREGOING.

Bro. Mills has nothing new to advance against the missionary cause. His article is but a reiteration in substance of what bro. Creath has already said; still to allow the fullest justice to that side of the question, I publish it. The fixed salary seems to be the principle difficulty in his way. Well, I am not tenacious by any means about the term fixed salary, as I never used it in my life that I rememder of, except as used by brethren of his side of the question.

"A rose by any other name will smell as sweet."

The thing intended or signified by that term, is all that I or any of my brethren care for. I deny that Matt. 10 and Luke 10 give the least authority whatever for preachers going out to preach at their own expense. If my brethren should send me out to preach under that law, and I owned a million of dollars, I am forbidden by that law to take one dollar of it with me. But am I, therefore, to have nothing? By no means. I am to have my *hire*. That law says it. And what is my hire but my salary? This much I would have a right under that law to expect, it virtually gives it to me, and I would have just as much right to demand it as I would to preach. The Lord never command any man to labor for nothing. When he told the disciples to take nothing for their journey, he assigned as the reason that the laborer is worthy of his hire. They did not go out upon uncertanties. Their support, living, or hire, was specially provided for in the commission under which they went out. If there is no better authority for preachers to go forth and preach without an understanding as to their pay, than Matt. 10 and Luke 10, I hope we shall have no more on that subject.

If Bro. M. and such as take his position are candid in their teaching, let them show their faith by their works. When they go out to preach let them go as they understand the Lord to have sent out the apostles and the seventy disciples : go without purse,without money, without *shoes* or *two coats*. Whenever I hear of bro. Mills traveling over the state of Kansas preaching the gospel at this season of the year, barefooted, and with only one coat, I will publish to all our readers, there is one man at least who carries out his own doctrine. D. T. W.

For the Christian Pioneer.

THE PRIVILEGE OF BECOMING CHILDREN OF GOD.

But as many as received him, to them gave he power (privilege)to become the sons of God, even to them that believe on his name: who were born, (begotten) not of blood, nor of the will of the flesh, nor of the will of man but of God. John 1. 12, 14.

Here is a great privilege conferred on a certain class of persons, and the apostle John seems to regard it as an inestimable privilege to be conferred upon the children of men. In his first epistle, third chapter, first verse, he says, "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God."

1. We inquire in the first place, who are entitled to this privilege? or to what class or character of persons is the privilege extended? The text says, "as many as recieved him, even to them that believe on his name." Here, to receive him, and believe on his name, are used interchangeably, or equivalent expressions. Those who believe are therefore the persons upon whom this privilege is conferred.

2. We next notice what is affirmed or predicated of those who believe. It is affirmed that they were born but negatively. 1. not of blood, 2. not of the will of the flesh, 3d. not of the will of man, therefore having no ref-

erence to a natural birth. Then omitting these negative phrases, it is affirmatively stated, that they were born of God. That is, those who believe on his name, *are born of God,* in the sense in which that term is here used, which is further corroborated by 1 John, v. 1. "Whosoever believeth that Jesus is the Christ, is born of God."

3d. We must now inquire into the New Testament import of the phrase, *born of God.* Does it include the whole of the *New Birth!* Surely not, for in our text we have those who *believe,* and are *born of God,* and yet are offered the *privilege of becoming children of God.* Hence they are not yet children or they could not have the privilege of *becoming children.* Again, to be a Christian, is to be a child of God, and to become a christian, therefore these persons described as being born of God, and believing on his name, are not christians, but have the privilige of becoming christians. The word rendered born, in the two passages above quoted, and many others in the New Testament, is in some places rendered *begotten,* and should be so rendered here, and in all other places when used in the same sense. In Bro. Anderson's Translation, it is correctly so rendered. In the New Birth, are included two operations, or actions. 1st. being begotten by the Spirit, 2d. born of water. Hence the Savior says, John 3; 5, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Here the word born is correctly used because predicated of the plural, or of both parts of the New Birth. We say of a Jewish child, that it was born of Jewish parents, but never that it was born of its father though we say begotten of the father and born of the mother. I believe it may be safely laid down as a rule that, whenever this term is found in the New Testament, if predicated of the masculine gender, it should always be understood in the sense of begotten. This will avoid much confusion. Now the terms, born of God, born of the spirit, born of the gospel, born from above, born by the word of God, begotten of God, begotten by the Spirit, begotten

by the word, begotten by the gospel, &c. are but so many terms representing an act which is attributed to God through the spirit, by His word, &c. and consequently predicated of the masculine gender, and should therefore always be understood in the sense of begotten. We are now prepared to appreciate the full import of the term in question, and limit its application to its legitimate signification. To this end we will now compare a few scriptures which corroborate the conclusions here arrived at. Our text says those who believe on his name, are begotten of God. John says, 1 John 5. 1, "Whosoever believeth that Jesus is the Christ, is begotten of God, and every one that loveth him that begat, loveth him also that is begotten of him." Peter says 1 Peter, i. 23, "Being begotten again, not of corruptible seed, but incorrutible, by the word of God, which liveth and abideth forever. James i: 18 of his own will begat he us with the word of truth." Paul says to the Corinthian brethren, 1 Cor. 4: 15, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Now if you wish to know just how this was done, turn to Acts 18: 8, "And many of the Corinthians, hearing believed and were baptized." Here we learn, not only that the Corinthians were begotten by hearing and believing the gospel, but that they exercised the privilege of becoming children of God, by being born of water.

4th. We next inquire what is the privilege conferred on those who are begotten of God through the word? Our text says he gave them the privilege of becoming the children of God, and we have seen that to be a child of God, is to be a Christian, therefore they have the privilege of becoming christians, and consequently are not now christians. Yet we are told in some of our modern systems of christianity that the moment we believe, or exercise what they call saving faith, we are born of God, and are children of God, or Christians. Yet our text says they have the privilege of becoming children, or christians, a privilege they could not have if they were al-

ready christians. Evidently there is yet something for them to do in order to become the children of God, or Christians. But what is that something? The Savior says to Nicodemus, John 3: 5, "Except a man be born of of water and the Spirit, he cannot enter into the kingdom of God. This includes both parts of the New Birth, and both are positively declared to be necessary to an entrance into the kingdom, and that no man can enter without them. We have already seen that the spiritual part, or being begotten by the spirit, is being begotten of God through the word, or believing that Jesus is the Christ. This the characters mentioned in our text, are the subjects of, and yet are not christians. The other part, the birth of water, is admitted, by the creeds and confessions of faith of differnt denominations to be water baptism, and is quoted in that connection and put into the mouths of their preachers in connection with the baptismal ceremony. Now the characters in our text are begotten by the Father through the word, which gives them the privilege of being born of water and thus becoming children of God. This privilege is extended to those who believe the word of truth, and should not be wrested from them and given to those who do not or *cannot* believe. This also accords with the commission, "Go ye into all the world and preach the gospel to every ereature. He that believeth and is baptized shall be saved; but he that beliveth not shall be condemed." G. R. HAND.

PLATTSBURG, Mo, Dec. 22d, 1864.

For the Christian Pioneer.

YEARINGS AFTER IMMORTALITY.

Man, as we are informed in the Bible, ws created "in the *image* of God." However this may apply to the duality and triunity of the Divine nature—as it is added, "male and female created he them," and we are told in John's first epistle, that "there are three that bear record in heaven: the

Father, and the word, and the Holy Spirit; and these three are one"—however it may apply to all this, man as having an immaterial, undying soul or spirit, is in the image of God, Now God has created no *want* in the constitution of man, whether physical, mental or moral, without creating something to fill or supply that want. Has he given him an appetite, or so constituted him as for him to become hungry, then he has furnished him with food to satisfy it—or to become thirsty, he has created water for him to drink—and so on. And thus of man's soul or spirit. God has implanted in him the desire for *immortality*—the craving for it—not merely the desire, the longing for eternal existence, but for immortality, which in the original (Greek) of the New Testament, means an eternal happy and glorious existence beyond the grave. Man cannot bear the idea of ceasing to exist at death—that there will be no more of him when he dies than of the brute that perishes! Hence the language of Addison, in his play of "Cato"

> "Plato, thou reasonest well, it must be so:
> Else why this longing after immortality—
> This dread of being nothing after death."

I quote from memory giving the substance, and may not be exactly correct.

If God, as we know from our own experience and that of others of the human race, has created man with this desire for immortality, which can never be satisfied in this world, then there must or will be something to satisfy it; and for this the Bible reveals to us an immortal life or existence beyond the grave. And this man will be as certain of, in a future state, if he will use the means God has laid down or prescribed in his word, as he is here of food to satisfy his appetite or of drink to satisfy his thirst. Hence the yearnings of man after immortality; and the expression of Lord Byron, the poet, wicked as he was:

> "Immortality o'erleaps
> All time, all tears, all hopes, all fears, and sound
> Into my years this truth—thou liv'st forever."

The Thessalonians, ignorant of God's word, and unacquain-

ted with the doctrine of a future state, were inconsolable at the death of their relations and friends, as they thought they were then, body and soul, dead forever, and there would never be any thing more of them. Hence Paul tells the Thessalonian Christians not to sorrow as those or those who had no hope: for if they believed that Christ died and rose again those who died in Christ God would bring with him, when he should come to judge the world. Were there not this desire, this yearning for immortality in the breast or mind of man, he would make no effort to obtain it.

But here we must make a distinction between the animal appetites of man and his desire (we may perhaps call it "appetite") for immortality. He may *abuse* the former; and he does so when he indulges in any thing merely to gratify taste or appetite; and not for the end for which it was given; as when he eats merely from the love of food, and not to sustain life, and becomes a glutton, &c. But he can never indulge the desire for imortality too much; nor make too great use of the means to attain unto it. The great danger is, "lest any of you should seem to fall short of it."

CHRISTIANOS.

LETTER FROM B. K. SMITH.

Near Indianapolis, Ind., Dec. 18th, 1864.

BROTHER WRIGHT: The November number of the *Pioneer*, though on hand, I presume, for some time, never fell under my notice till this morning, and I have just finished the reading of it.

As usual, it is filled with matter of practical importance. Brother Creath's discussion of the lawfulness of Missionary operations, may be, by some, regarded as behind the times; still the discussion, if conducted in a proper spirit, will no doubt do good; especially if all who take his view of the subject can be induced to take the paper, and read the discussion, pro and con. Truth has, assuredly, nothing to fear from investigation; and it can do no harm to scrutinize every step we take on the broad ground of expediency, lest we overstep the bounderies of constitutional propriety, and ere we are aware, find ourselves on a lee shore, among the rocks and shoals of sectarianism.

Our political fathers have taught us, that "eternal vigilence is the price of liberty"—that the tendency of human power is to "steal from the many to the few"—and many, of our own times, are under serious apprehensions, lest the extraordinary powers assumed by our present rulers, under the plea of "military necessity," "war power," &c, should terminate in the permanent subversion of our liberties. Brother Creath, no doubt, reasons in a similar manner, touching the danger of losing our religious liberties and congregational independence, under the equally specious plea, of expediency and missionary necessity.

It is not my purpose to interfere in that discussion, inasmuch as there seems to be quite a number of brethren (yourself included) already arrayed, and doing battle in defence of the Missionary cause; and, as my sympathies are generally excited in behalf of the weaker party, in an unequal contest, I most respectfully suggest, that the other combatants draw off, and leave you and bro. Creath to finish the discussion in the same spirit of brotherly love, which has characterized your respectivo articles thus far. My own views, touching the whole subject of ministerial support, church co-operation, and missionary effort, have been pretty freely expressed, years ago, in various articles, serial and occasional, in the *Christian Age*, as well as the more recent publications of our brotherhood.

Suffice it to say, at the present time, I am glad to find the Missouri brethren (manger all the political and military troubles around them) taking so fair a start in the direction of combined missionary work. I care not by what name you designate it, so the means are *honestly* obtained, the agiencies employed, of good report, and the work done, pure New Testament Christianity, and not sectarian. Should the public tranquility be restored, and life and health be spared me, I should like very much, to attend your semi-annual meeting next spring and thence, under the guidance and companionship of some good brother, who, knowing the country and brethren, could make a judicious arrangement of the appointments, make a pretty extensive tour through your State.

But I commenced this letter with the intention of apologizing for my long silence; and now the December number has come to hand, with the contents of which (except the obituaries*) I am much pleased. But its reception reminds me of my remissness—the general index reminding me that "Pres't. Milligan's reply to B. K. Smith" has never been responded to. This I regret;

*I am pained to see the announcement of the decease of Sister B. H. Smith. He will please accept my heartfelt condolence.

but, under the circumstances, could not help it. The No's. concontaining Bro, Milligan's address, and my notice of it, are both mislaid;—I presume loaned out, or given away—so, I have been, and am yet, unprepared to answer his last article understandingly. My memory has become so leaky, that I dare not rely upon it alone, in conducting an important discussion.

My impression is, that a few words of explanation—correcting misapprehensions, and defining terms that are being used so loosely among us as a people—would set matters straight between Bro.Milligan and myself; but without the document to refer to, I could not, at the hazard of an apparent incongruity, make such explanation. Should the missing Nos. turn up, or should you think the matter of sufficient importance to justify you in replacing them, (Dec. '63 & Jan. '64) I will try my hand at untangling the skain : otherwise, just let it pass with this remark : In case there is a real difference between us, I, of course, still think myself right and him wrong.

The aforesaid index also reminds me, that No. 2 of my articles on " James the Lord's brother " has never come to hand ; or if it did, was lost or mislaid, before I reached home from Iowa; whither I went the first of June, and did not return till the last of July. This, I specially desire you to send me if you have it to spare, as I have never seen the No. containing it—the July No.

If Brother Reasoner alludes to me in the close of his letter of October 27th, published in the December No. of the *Pioneer*, he is hereby assured that I heartily endorse what he says touching your right to raise the price of your paper ; and that I will do what I can—at least in the indirect way he suggests—to aid you in the work. Possibly I may be able to do something in a more direct manner; but of this, I must not cumber myself with promises lest I fail.

And now, to conclude this rambling letter, accept my most hearty congratulations, bro. Wright, on the successful accomplishment of another volume of the *Pioneer*. May the next be still more successful—the paper equally good, and the pay much better—and may you long live, to gladden the hearts of the brethren by the monthly visits of the Pioneer.

If the foregoing should be thought worth the space it will occupy, give it a passage in your craft : if not, tumble it overboard.

I remain, now, as ever, your brother in the kingdom and patience of our Lord. B. K. SMITH.

Finished Dec. 27th 1864.

THE REVIEWERS REVIEWED.

THE REVIEWERS REVIEWED, OR THE ADVOCATES OF MODERN MISSIONARY PROJECTS WEIGHED IN THE BALANCES AND FOUND WANTING IN AUTHORITY FOR THEM. NO. II.

BRO. D. T. WRIGHT. Your illustration from States meeting for political purposes is deficient in this: The Constitution names and requires political meetings—their times, places of meeting, and their duties,—our constitution, the New Testament, is as silent on the subject of your missionary projects as the dead. Your projects are modeled after the political tates of Greece and other countries and not after the congregations of the New Testament, as they should be.

The argument between you and me stands thus: The only law governing missions in Math. 10. Luke 10. requires that they should be conducted without money—you say they should be conducted with money. You say a part of the law is repealed You talk of paying preachers—of preaching the gospel, &c. When I produced the examples of three apostolic congregations spreading the gospel separately, and individually, you and your aids say persecution spread the gospel, and you produce one instance of persons co-operating to send money to poor saints, instead of producing one instance of churches co-operating to spread the gospel. If you do not choose to govern your projects by the laws of Jesus Christ and the examples of the apostolic churches, let them alone. It is better to let them alone than to disobey their author. There is no obligation resting upon you to spread the gospel, except you do it as the law directs.

J. CREATH.

THE REVIEWERS REVIEWED.

THE REVIEWERS REVIEWED, OR THE MODERN MISSIONARY PROJECTS WEIGHED IN THE BALANCES AND FOUND WANTING. NO. III.

BRO. D. T. WRIGHT: The December No. of the Pioneer for '64. is at hand containing your and your four aids defence of conclaves of men called churches, or councils, or missionary meetings, or something more than one church, which is the highest and only authority known to the New Testament for doing any missionary work, since the ascension of Jesus Christ. Nothing is easier than to maintain the negative side, of any question. I once read an author who maintained that there never was such a person as Napoleon 1, and he made as plausible a defence of his side, as you and your four aids have of the negative side of this question.

2. The weakness of your defence clearly declares the weakness of your cause. The following things have been proved by me, by three

or more witnesses, which is all that the Divine Law requires. I have proved by Matth, Mark and Luke, that the Missionaries sent out by Jesus Christ were to take only a staff, which law they obeyed and spread the kingdom through Judea only. This was the law to the first 70 missionaries, and they were forbid to go to the Gentiles or Samaritans, Matthew 10. This is proved so for as any thing can be proved, and it is useless to kick against the goads and to fill your paper with words and make your readers pay for mere words.

3. There are two sorts of missionaries, one sort sent by Jesus Christ, and one sort sent by men; one sort sent by authority, the other without authority. The authority sending is one thing, the acts done by the persons sent is a different thing. Eevery office, human and divine is governed by the law regulating that office. The sheriffs office or duties are not regulated by the law governing the magistrate's office. The missionary duties or office is not governed by the law that governs the overseer's office, and vice versa. I hope you will see this and write accordingly. If you call yourselves missionaries, you must be governed by the law and the pay of missionaries. If you are evangelists you must be governed by the law and the pay of evangelists. If you are elders, bishops, overseers, or pastors you must be governed by the law and the pay of these offices. I have not said that evangelists sent out by one congregation is not to be paid, they are to be paid according to common sense, common justice, and common practice as Paul argues and says, you shall not muzzel the ox treading out the corn. 1 Cor. 9: 6-19. An elder who labors for one congregation is to receive double honor or pay—Timothy.—He must labor in preaching and teaching. An elder is not an apostle, nor an evangelist, nor are their duties or pay the same. One apostle said I have no silver or gold, Acts 3. Another apostle said these hands have ministered to my necessities and to those with me. Acts 20. I have not said one word against paying evangelists who travel, labor and preach, sent by one church, nor against paying elders or overseers who preach and teach for one church. I wish their pay was much more abundant than it is. If the single congregations would make their property a common stock business for sending out men to evangelize as did the mother church at Jerusalem, instead of amasing treasures on earth, we should see a very different state of things. So much for that thing then, which I hope will be satisfactory to you.

Romanism is built on one assumption, that is, that their clergy are the successors of the twelve apostles. Your assumption is that churches combined or confederated to spread the gospel. Christ commissioned twelve men, not churches, to spread the gospel through the world, they did it, they and the Mother Church, before there was any church to co-operate with her. This is a fact of great moment. He enlarged the commission of the 70—when he sent the twelve, he did not repeal it, the orders of the 70—the apostles acted

under the orders of the 70—so far as taking money with them was concerned, they acted under both orders, only the limits were the world, instead of Judea. The gospel was spread throughout the world in the first century, without any co-operation of churches for that purpose, and principally by the Mother Church before there was any church to co-operate with her. The Antiochian church spread the gospel in a part of Asia, Greece, and Europe, without any co-operation of state general, or missionrry conclaves to assist her. The Thessalonian congregation spread the gospel in Macedonia, Achaia, and in every place before there were any churches to co-operate with her. 1 Thess. 1. 8. From you the gospel sounded out in many places, says Paul. At the close of the first century, before the death of John, the Head of all the churches addressed seven individual, separate congregations, not by church representation, not in co-operation, not in councils, nor confederations, but singly, and separately. These are scriptural facts which are as immoveable as the pillars of heaven and as brilliant as the sun. Individual churches are responsible to the head of the churches, and not to any earthly power; and individual persons are responsible to their respective churches. There is no tie that binds the churches but that of love. The Laodicean church, which was in the worse condition of any one of the seven in Rev. 3, had the same right to be wrong as the other six had to be right, so far as they had any jurisdiction or power over her. I say this for the benefit of "Center and Circumference," in the Review of Dec. 6. 1864. I hope some person will show it to him.

Every single and separate church is an independent and sovereign commonwealth and is competent to manage her own affairs if there was but one church on earth, as there was none other save the Mother Church at Jerusslem, for eight or ten years after the ascension of our Savior, before there was a council or a co-operation held for blood and circumcision, Acts 15. The ancient churches and christians were held together by love, and not by politics as the moderns are. You can neither cut men nor churches loose before they are tied. My learned Episcopal witnesses testified that 2 Cor. 8. 9. chaps—proved that men were sent with Paul to carry money and see it faithfully applied to the poor saints in Jerusalem, and not to form a council or co-operation to spread the gospel. The gospel had been spread through those countries before that period, and cosequently could not be for that purpose. Two of your aids saw this clearly, and hence they fled to the forest of expediency in time. But we will set fire to that forest and blow up that arsenal of expediency. We will smoke them out of that hollow tree of expediency. Your not naming 2 Cor. 8. 9, in your last piece, and two of your aids flying to the forest of expediency is tantamount to a confession that a co-operation of men to spread the gospel, cannot be sustained by 2 Cor. 8. 9. Ex-

pediency is to become to us what tradition is to Romanism. Both Romanism and Calvinism is the egg of "God's omission" and "we can't do," of one of your aids. The gospel was spread through the world before the close of the first century,—the first synod met in 180 or 190. These co-operations did not aid therefore in spreading the gospel in the first century. It was spread before they existed.

Our gospel was spread in our day in the United States, England, Ireland, Setoland, Wales, Mexico, before the birth of the Cincinnati co-operation of men, in 1849 or 1850. Our gospel was spread in Mo. long before the New era burst on Mo. in your Chillicothe project in May, 1864. What individual churches and persons did once, spread the gospel through all the above countries without clubs of men, they can do again under similar circumstances with the blessing of God. These are hard facts and not theories. "I have no theories." I am a matter of fact man, a book man. Mosheim vol. 1 page 116. 7. Coleman, Sawyer, Waddington, and others, all testify, (as you will see in an essay I sent to the Message of Good Will, C. W. which I request you to copy,) to the following facts, that all religious meetings outside of one congregation, whether called synods, councils, co-operations or confederations, originated in Greece in the latter half of the first century, and not with God, that their model is political, and not religious, their body is political and slightly varnished over with religion,—that canons or rules or laws, called by you, resolutions, and these political meetings are twin brothers. Your political co-operations can no more exist, without your political resolutions or laws, than christianity can exist without the New Testament. Creeds and co-operations of men are twins. If you can impeach my witnesses do so, or if you can confront them with counter testimony do so, or if you can disprove my facts do so, otherwise it is useless to fill up your paper with words. The Greek synods and the Latin councils of clergymen are 1650 years old, the conclaves of christians are comparatively of yesterday. It is not the composition of them that I object to—It is their existence, we call for their destruction, their annihilation.

The councils of the 2nd century and all that have met since that time down to this day, both name and things, are as unknown and as unauthorized by the New Testament as the war ship of Mary. It is an evidence of corruption, that we are even discussing this untaught question. If 2 Cor 8. 9. authorizes your co-operation of men, then it authorizes the councils of Nice in 325. and of Trent in 1547—and all the old and new born isms from Nice down to the last Methodistic political conclave that met in Ill. in the summer of 1864. One and all of these meetings outside of one church meeting statedly on the first day of the week for regular worship, are political or civil meetings and not religious meetings. They one and all disclaim jurisdiction over the churches,—but it is in their nature to swallow up as whirlpools the independence of churches—whether they intend

it or not. Individual churches or persons stand no more chance with these political bodies, than individual families or persons do before armies of men. They are the right arm of these "Christians." This is the teaching of church history and of the Christian Baptist, which calls them one of the means by which the clergy have gained dominion over men's consciences, lives, liberties, property; and who has said more against them than I have. See the essay on the Clergy and Tasseys Vindication of the rights of churches. It is the teaching of the first and best twenty years of the Harbinger, when its author wore his own mantle, when he was in the vigor of man-hood, and a giant, and when no man had attempted to wear it before his death. But above all, it is the teaching of the New Testament. These are our great lights.—Men change; facts, history, principles, the New Testament never change. What is true of these co-operations of men when the C. Baptist was editing from 1823 to 1830 and from 1830 to 1847, is true of them now. The whole letter, tone and spirit of the C. Baptist is against these conclaves of clergymen. Paul said, if I build again that which I destroy, I make myself a transgressor. Our brethren must choose between church history of the two hundred first years of christianity, the C. Baptist, the first twenty years of the Harbinger, and the New Testament, and these co-operations of men and there projects. They seem to act on the Jesuitical maxims that the end sanctifies the means, hence they are forever telling of their good effects. I wonder if there ever was harmony among counterfeiters. The standing officers of the New Testament churches are two, elders or overseers and Deacons. Objections are not arguments nor scriptures. These meetings of men are founded on two assumptios. First that the apostolic churches co-operated by a transfer of church representation or power to spread the gospel, which is a dream. 2. That these men-sent-missionaries are entitled to pay.—They are both what is called in law mis-nomers, which are thrown out of court. If a man sues me for a just debt, and calls me John Jordan, he will be thrown out of court, not because the debt is unjust, but he has mis-named me. These men have mis-named themselves missionaries. Where is the authority for sending these missionaries? 2 Cor. 8. 9. and expediency. They have confounded missionaries elders, preachers, evangelists together. You made no reply to my charge, that not one church in Mo. voted or acted on sending mssengers to the Chillicothe meeting, and that no church was represented in said meeting on your principles of church representation. There only two cases of churches sending men to atttend metings, and they special or extra occasions, and favor no rule for regular standing annual meetings of men calling themselves missionaries. The whole history of the corruptions of christianity, embracing Romanism and Protestantism are against such meetings. These meetings are one powerful cause of these corruptions and of their defense and con-

tinuance. Luther and Calvin carried the Bible triumphantly over Romanism, and then made confessions of opinions and built sects up on them. The best of men are but men at last. There is one overwhelming argument in their favor that I have not noticed in these Reviews for the Pioneer, and that is the "slaughter of the fat hogs in Cincinnati," by your aid from Lexington, Ky.—the profound historian. I hope he feels easy after such an abundant discharge of wind from his stomach, and after such a prodigious effort to appear witty. Mirable dictu! After we settle the scriptural authority for these meetings, and after I get him out of the forest of expediency, if he choose to enter the list with me, I will show that, these "omissions" of God supplied by the clergy, have slaughtered more poor saints, than the Cincinnatians have "fat hogs." Let us form issues and not bandy words. Unless there is some new scripture offered in support of these projects and conclaves of men, I shall not waste my time in logomachies, nor shall I load my canon to shoot at flies, nor waste my buck shot and ammunition in shooting at blackbirds and crows, I wish to shoot at buffaloe and deer and lager game, I will not at a "fat old hog" even, I might shoot at a fat Turky. You have taken one step backwards from our platform, now take one forwardr, and get on it again. Erratum: insert the word haunches instead of hounckers, in the Dec. No. page 461. Having lost your church representation, the bottom has fallen out of your tub. The serpent is strangled in his nest. Yours truly,

J. CREATH.

REPLY.

DEAR BRO. CREATH: I would prefer that you would write only one article at a time, say four pages of manuscript such as you usually write, for that with a reply to it, is as much as I can admit into the Pioneer at one time from this out, and then wait till you see the reply before you write another. By this means, you can notice, in time, what I say, and the discussion will be more interesting to our readers. I have several of your articles now before me, and you still continue to send more. We never can close the discussion satisfactorially at this rate. But I do not wish to dictate. I only make a suggestion. Much of your articles above, have been noticed heretofore, and to notice them again, would be a repetition.

You make a distinction between missionaries, evangelists, &c. Webster says, a missionary is "one sent to propagate religion.' What are evangelists then but missionaries? Indeed all preachers of the christian religion are missionaries, being sent by their respective congregations to preach or propagate the gospel of Christ—the Christian religion, and I believe you admit "they should be paid

according to common sense, common justice, and common practice as Paul argues." The object in paying these men is that they may devote themselves to the work for which they have been appointed by their respective churches individually. I am glad to know that we agree, that they who preach the gospel shall be paid. Now our Missiouri missionary society proposes to assist in doing this very thing, which we both so cordially agree should be done, "according to common sense, common justice, and common practice, as Paul argues." But do you say the church that sends them out should pay them without the assistance of the missionary society. I know of no scriptural authority for this. I know of none making it her duty exclusively. I know of no scripture forbiding, either directly or indirectly, others than members of the particular congregation that sent these preachers, to assist in their support. If you know of any, I and our readers will greatly appreciate your kindness, if you will give us the book, chapter and verse that contains such prohibition. I find in 2 Cor. xi. 7—9. Phil. ii. 30. that the brethren in different localities mutually assisted in the support of Paul. The apostle opposes the idea of burdening some churches and easing others, which would be the case if every preacher was sustained by his congregation alone.

But I do not understand you. You say the law governing missions, that is, governing all who are set apart or sent to preach, because every such separation and ordination by the Church, is a mission, and the person so sent or ordained is a missionary, forbids the missionary or preacher to take purse or script, shoes or two coats; then how is the church, from which he starts, to sustain him. He is to have his support, and how is he to get it from his congregation after he leaves them? Beyond a doubt with me, the brethren where he labors are to assist in his support, no matter what congregation of brethren sent him out, it is the duty of all to assist, as they may be able, to sustain him. This is what we propose to do, sustain, as far as we can, those whom the church has sent out to preach. We ordain no men to the work of the ministry, we only propose to assist in paying "acoording to common sense, common justice, and common practice as Paul argues," the missionaries of the church, that the gospel may be propagated throughout the State. I am no advocate for any of the machinery of the missionary society, that will not secure this end. The fact that the gospel has been preached in Missouri, is no argument against preaching it now. I know the gospel was preached in our State long before our Chillicothe meeting, but is that any reason why it should not be preached now? If so, the churches in the State should appoint no more brethren to the work of the ministry, for every such minister is a missionary. Why make missonaries when there is no mission on which to send them? But it is necessary to preach the gospel now, and therefore preachers are neccessary, which is equivalent to saying that mission

aries are necessary now. All you say about conventions and conclaves of men, their politics etc, is not at all applicable to us, unless we have been guilty of these excesses. Let us deal with all according to their works. This is the way the Lord will deal with each of us. He will not judge you by what I have said or done, neither will he judge me by what you have said or done. Do not judge the good works of the brethren by what other bodies have done. Give us credit for the good we do, and correct us only for the evil we do. There is enough of evil in the land to engage your tongue and pen without pulling down the good works of the brethren.—Let our good institutions stand.—But there is enough on this question for one No. of the Pioneer, and I must stop.—However, at the risk of wearying the reader with so much on this question, I must notice another remark of yours: you doubt that any church in the state voted or acted on sending messengers to our Chillicothe meeting in May, last. You need not doubt any more. Churches did send messengers or delegates to that meeting, and some that could not send delegates, sent letters by mail, requesting to be represented in the meeting, and I with my own hands delivered them to the secretary.

D. T. W.

MORE ABOUT JAMES.

Near Indianapolis, Ind. Jan. 10th, 1865.

Bro. Wright: Your very kind, and rather too flattering letter of the 2nd inst. came duly to hand; together with the July No. of the Pioneer, containing my No. 2 on James the Lord's brother. Accept my thanks for both.

And now, being so kindly pressed by you to write for the Pioneer, I have seated myself for the purpose of getting up an article of some kind; but whether it will be a success or a failure, is yet in the uncertain future. It is not every time my good fortune to strike a fruitful vain of thought when I wish to write, and this morning my mind appears unusually slow in deciding upon a theme.

Well, I believe I will say a little more about James the Lord's Brother. What I have said on that subject, seems not to have elicited any objections—not even a notice, approbatory or disapprobatory; therefore we conclude, that one of three reasons must be assigned for this total silence of our scribes; 1st. That the subject is considered of no practical importance; 2nd, That the showing (of the articles) is so complete and satisfactory as to leave no room for further elucidation; or 3rd, That it is, so palpably absurd as to deserve no notice whatever.

Now the last reason named, is scarcely supposable; for when I presented some ideas touching the eldership and organization of the churches, some years ago, which were by some, regarded as very absurd; they fell upon me thick and threefold; which, by the way, was all right and as it should be—except the asperity of feeling manifested by *some* of those who assailed, what they no doubt honestly esteemed my very absurd and heritecal positions. It is not, therefore, likely that my new positions on this subject have escaped animadversion on that ground. And as to the second reason above named, I have not the vanity to entertain that idea, for a moment.

It must be then, that the unimportance of the subject has prevented its being noticed; and upon this point I wish to say a few words:

Though to us, of the "current Reformation" it may be of little importance, to know whether the mother of our Lord had other children or not; whether Mary Cleophas, or Salome, was the "sister" alluded to, John xix. 25; or whether "James the Lord's brother" was really a brother, or only a cousin. *We*, perhaps, are in no immediate danger of falling into the idolatrous practices which the propagation of these, and kindred errors, have involved the members of the Romish communion in. Nevertheless, it behooves us to know, and understand the truth, upon this, as well as all other questions of fact or of *faith*, treated of in the scriptures. Our motto is "Prove all things and hold fast that which is good." We make it a point to correct our religious neighbors in all such matters, whether of small, or of great importance, as opportunity offers, and we find ouselves able to convince them of their mistakes. Let us therefore discuss the subject till the truth becomes so manifest on it, that our children in the Sunday school will be able to point it out to their classmates in the Bible class.

But there is a point of view in which the practical bearing of this solution of the question, "Who was James the Lord's brother?" may be of incalculable importance to us as a people.

If it be true, (as we think is abundantly shown in our three articles in the June, July, and August Nos. of the Pioneer for 1864.) that he was a literal brother of the Lord—the eldest of 4 sons and at least, 2 daughters, which Mary bore to her lawful husband, after giving birth to our Savior—and *not one of the original twelve apostles*; consequently not endorsed with the plenary inspiration vouchsafed to them; and if, as the concurrent testimony

of tradition and Church history attest, he was indeed the first bishop of the Jerusalem Church—the mother and model, not mistress—of all the churches—and was succeded in that office by Simon, his brother, or cousin, (for he had both a brother and cousin of that name, and it is not clear which of the two is meant;) —I say, if these facts become patent to our entire brotherhood, and we remain true to our avowed principles—of learning the truth as fast as we can, and practicing as fast as we learn—a very important modification of our congregational organizations will, in due time, be inaugurated

I shall only add in conclusion of this letter, as my sheet is nearly full, that I have been satisfied for years, that the official titles of Bishop and Deacons, were not assumed or worn, either by the apostles, or by the suppernaturally endowed elders, placed by them, over the infant churches; but were appropriated to to the uninspired elders, who, in process of time, under proper training, attained the necessary qualifications, and were installed in the permanent offices of the churches. If James was tho first bishop in Jerusalem—and he seems to have presided on at least, two occasions when inspired apostles were present, and not being one of the twelve, he must have held a local office which gave him the prerogative—it seems to me clear, that he had, by diligent application, qualified himself thus early, as an example for the imitation of all succeeding bishops.

As ever, yours,

B. K. S.

THE CAUSE IN MISSOURI.

Before speaking of our cause in Missouri, let us cast a retrospective eye over the history of the current Reformation for the last half century; think of it when a few noble souls, somewhere about the year 1810, took the bold stand that the word of God is all sufficient in every particular for the faith and practice of christians, thus strikinging a deadly blow at all human Creeds and Confessions of Faith, which the power of human wisdom had been for years and years toiling to bring to perfection; and what has it done in this short space of time? Do we not number about two hundred and twenty thousand (220,000)? Have we not three thousand and two

hundred (3,200) preachers? And are we not pushing ahead educational enterprises far ahead of any other religious people? Have we not pushed the gospel into almost every civilized land, and even to the isles of the sea? Have we not forced the sectarian world to renounce many of their human traditions and bigoted dogmas, which they had for so many years been palming off on the people for the things of God? Brethren, if God has so blessed us in the last half century, what will he do for us in the next half, if we stand firm and united by his word, and work with the same energy and zeal as in time past.

Brethren of Missouri, should we not feel proud that God in his wisdom has permitted us to be identified in this glorious work? let us see for a moment what we have done and are doing. Some years ago a few men of God entered this field of labor, firm, uncompromising, willing to saerifice any and everything for the cause of Christ; determined and fierce was the struggle with religious error, tradition, and bigotry. The spirit which was the life of all this opposition was the spirit of religious partyism, the greatest and most successful weapon the Devil ever used against the cause of Christ; but, notwithstanding, the word and Spirit of God went on, until the ancient gospel was heard and respected from one end of the State to the other. But amidst this glorious career, that demon spirit, war, entered our prosperous State, and sad havoc has it made in the Church of Christ! Many of our learned and gifted brethren have left the State, still there remain a few noble spirits, who are nobly bresting the fierce storm of human passion, which, like a wild demon, is laying waste our once happy State. Where is there a father, mother, neighbor, or a church that has not felt its withering effects? Our old adversary the Devil is wide awake reaping a rich harvest, and one of the weapons he is using, is the poisonous spirit of partyism

Brethren of Mo, are we united as we were five years ago? I have traveled the length and bredth of our State, in the last three years, and I devoutly thank the Lord that, while I see the spirit of divisoin and strife, dividing assunder and alien.

ating the sectarian churches, we are yet one in the Lord. But I must say that I much fear the spirit of partyism is gaining ground more rapidly in our midst than many of our brethren are aware of; a brother that would be received with open arms in one locality, would be treated with coldness and indifference in another,—no excuse offered save the spirit of partyism, this I know by actual experience! Brethren, you know this savors not of the spirit of Christ. In the scriptures of divine truth, there are but two parties recognized in the world, one for truth, the other for error; one for light the other for darkness. I feel a foreboding in my heart, that there is a party spirit underlying that which appears to be a difference of opinion about matters now discussed with much ability by our brethren. May the Lord save us from such a spirit.

I know of no class of men making so many noble sacrifices for the cause, as the preachers in Mo. Some of our best brethren are using their best efforts to establish a State missionary society, and we regret to say that, so far, they have met with decided opposition from brethren of great ability and experience, of whom we had hoped better things; others are treating it with perfect indifference. I hope the time is close at hand, when there will be more union of sentiment and feeling on this subject, and that we may follow the glorious example set us by Kentucky and other States.

We have but one publication in our State, namely, the *Christian Pioneer*, and how are we sustaining it? but poorly indeed; why is this? Is the brother who conducts it a partysan? is he a man of mean ability? is he a man not to be trusted with the things of God? has he ever betrayed the confidence of the brethren? surely not; but if we have a man who has suffered much, and stood up with a firm and impartial spirit, and faced the fierce storm which has swept so many of our good and able brethren from the Stae, bro. Wright is the man. I was astonished a short time ago, when he stated to me the limited circulation of the Christian Pioneer. How much would it cost each one of us to give it a handsome circulation? the pitiful sum of $2,00! who is it that will not give this mite

to support the only publication that dares to raise its voice, in this dark hour of our State's bitter trial, in defence of the Gospel of Christ, which is the power of God unto salvation to all who will believe on his name. Let us think seriously of this matter; and let us not forget the meeting of our State missionary Society which meets in Palmyra in May, next; no matter what our feelings or prejudices may be, let us remember that we as the people of God, have but one holy spirit, and but one common cause. Let us meet like brethren in Christ. face to face, and in this dark hour, when the souls of good men are being tried as it were by the fires of persecution, let us talk over the matters of our common cause, and be determined that the spirit of Christ shall preside over our councils. and our hearts guided by the counsels of the Word of God, which must live and abide forever, and if we meet with such a spirit as this in our hearts, God will be with us, and it will be a time of rejoicing long to be remembered by the disciples of Christ.

C. JACKSON.

THINGS IN KENTUCKY, RELIGIOUSLY.

From 1826 to 1834, our entire communities were in continual agitation. The Bible, its ordinances, and its teaching were the themes among all classes, and every crowd. Nothing else seemed to be either thought of, or talked about, not only among the religious, but the irreligious, the scriptures, and their true taaching were ever upermost. The people then listened to the preaching of the word as never before, and thousands both heard, believed, and were immersed.

Partyism quailed before God's word with fear, and trembling. There was no power that could stay tho onward march of the truth, men raved, denied, blasphemed, and quibbled, yet the word of God grew mightily. We had preachers, and teachers by the hundreds, and the thousands, running to and fro, over the land preaching Christ. Our Lord triumphed then gloriously over "th

horse and his rider." Some of the plainest truths of christianity had been buried among the rubish of ages, they were unknown to either Priest or people. The whole revelation was only doled out in scraps, and disjointed parcels, we did not dare to either affirm or believe that it was intend to be understood by the common people

About 1832 the principles of the current reformation were very wide spread in much of Northern Kentucky, and as the novelty of the topic began to pass away, and things become more universally admitted, the evangelical zeal of the churches greatly relaxed in some respects. Our preachers had given much of their time to the work without charge, and their own domestic wants compelled them to change for the protection of their families, and they gradually settled down with the church, preaching monthly to a church or churches.

It was not long until many of the brethren saw that the work of converting souls was too much limited to small districts where churches existed, and there the material was mostly worked up. All admitted that there must be no stopping short of a genearal or universal saving of sinners. Some times a church would say to a brother. "Go out and convert men and we will *sustain you.*' They went, gave in their report, but felt that their wants, and the sustainance were widely apart. This plan failed, and after a while the churches in a given district united in sending one or two brethren for one or more months, from the funds of a common treasury. They aroused up the churches for a few weeks, greatly increasing their religious zeal, but their time expired, the funds were consumed, and all returned back to the old and uniform weekly, or monthly operations. Conversions were few and far beetwen, and without a *big meeting*, it was not expected that sinners would be converted to God.

This condition of things gave origin to county district. and State evangelical organizations for the wider spread of the Gospel, they were wholly voluntary and without

any other ecclesiastical power than that which they then and now chose to give to such associations. They were composed not of Priests, but of all of God's children who chose to attend them.

These associations gave some settled effort and system to the benevolence of the Church, evangelists knew what to depend upon, and went to work in harmony with the one common object, and have therefore been eminently successful in converting souls. During the past year our success in every respect has exceeded our reasonable calculations. Over 1,600 souls have been added to the churches by the evangelists under the employ of our missionary Board. New churches have been organized and many old ones have been greatly strengthened for spiritual work and usefulness, and some $6,000 collected.

During this pesent year we ardently hope for a more enlarged good in our State. The world is busy and the church must be more energetic. Our warfare must be aggressive, no armistice, or compromise can be made with the enemies of our Lord and King.

I trust that Missouri will again renew her strength and go forth to the work of God as heretofore.

Truly yours, G. W. ELLEY.

Lexington, Ky. Jan. 29th, 1865.

HAWK POINT, Mo. Jan. 27th, 1865,

BRO. WRIGHT—Dear Sir: Some of our friends not unfrequently charge us with making baptism a matter of more importance than any other one of God's commandments; however, this idea is only derived from the necessity to which we are driven in reference to baptism, in consequence of the universal opposition we have to encounter throughout the christian world. Thus we are more frequently driven to the necessty of turning the artillery of light upon the darkness of their own errors. If then, we attempt to teach the scriptures, we should be careful to boldly defend the truth and to conquor under all circumstances,—and to fully accomplish this design,

we must certainly make them familiar with the subject in question. Examples must be applied, and, to permanently establish truth, we must necessarially resort to reason and evidence. Jesus Christ instituted the ordinance of christian baptism. Throughout the New Testament, we are furnished with every assurance that Jesus Christ is the author of christian baptism—that it was instituted specially to benefit the penitent believer in God. When our Savior gave the commission to his disciples, before his ascension into heaven, he commanded them, saying, "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world," Matth. 28 : 19, 20, St. Mark, 16 : 15, 16 reads it thus, "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." Again, we hear St. Peter, in reference to an enquiry from the penitent Pentecostians, asking in the agony of their hearts, Men and brethren what shall we do? saying, "Repent and be baptized every one of you for the remision of sins and you shall receive the gift of the Holy Spirit: for the promise is to you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Paul, writes to the Romans, thus: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are baptized into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Also Peter says in another place, "even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." It is true John baptized before our Savior commissioned his dis-

ciples—commanded, or authorized any one to baptize in his name; however, on one occasion, Paul met with certain disciples who said they had been baptized unto John's baptism. "Then Paul said unto them, John verily baptized unto repentance telling the people they should believe on him who should come after him." (that is on Christ Jesus) "and when they heard this, they were baptized in the name of the Lord Jesus. From the above quotations from inspired writers, it is manifest that there is a plan founded in the wisdom of our allwise God, by which alone, the world may know that God has sent his son to be the Savior of the world, and like the beauties of Heaven, it is admirably simple. To say the least of our proposition, all must necessarily see and admit that there is some connection between immersion and the forgiveness of sins. However, some differ with us in relation to the connection, but that a relation of this nature exists, none will deny who acknowledge the New Testament as divine authority, and we can assure them that the only source from which consolation of this nature can be derived, is from an assiduous, careful perusal of God's sacred word.

D. ARMSTNONG.

We clip the following very excellent address from the Minutes of the Kansas Christian Missionary Society. D. T. W.

ADRESS.

To the Christian Brethren of the State of Kansas:

BELOVED BRETHREN:—We present to you in these Pages the details of the organization of the Christian Missionary Society of the State of Kansas. We hope for your approval, and ask you to aid us with your contributions.

The warrior may fight for his country on the battle-field; the statesman may seek to develope its resources, and improve its laws the husbandman may make his fields heavy with their weight of golden grain; and those who love domestic life may labor to create in that place which they call home, a second paradise; but broader, deeper, more comprehensive, and sweeter far is the work of Christ

ianity. It underlies all good, and is the olny sure basis of progress

For two thousand years China and Japan have been without the Bible, and what they were then, that they are now. For two thousand years the millions of India have been left without God and without hope in the world, and they have only progressed into infinte degradations. The aboriginal inhabitants of America, left without the Bible, have only gone down deeper and deeper ino a night as black as that which brooded over old chaos.

No Herschel counts the stars, numbers the planets, measures the length of their years, and computes the number of their days, unless his observatory is illuminate dby the rays of the Sun of Righteousness. No Luther thunders against priestcraft, shakes the thrones of tyrants, and wakes the nations to a new life and new progress, save that Luther that finds a Bible in his cell. No Franklin calls down elctricity from the clouds to carry messages across a continent, swift as the lightning flashes through the sky, save that Franklin whose fathers brought the Bible with them from their native land, and prized it more than all the gold of Ophir. No mother-country has had such reason to be proud of any colony that was ever planted on the face of this broad earth as Great Britain has reason to be proud of her colonies in North America, and no colonies ever so loved the Bible. Judson, Howard, Wilberforce, and Florence Nightingale drew the inspiration of their benevolence from a dying Savior's cross, and learned of Him who, "Though he was rich, yet for our sakes became poor, that we through his poverty might be rich."

Christianity, as it was given by Jesus to the apostles, and by the apostles to mankind, was as perfect as the God who gave it. Our whole duty, then, consists in this: that we are to restore primitive and apostolic Christianity again to the world. Many reformers have sought to do this, but they only reformed in part. Though they fled from Babylon they stopped short of Jerusalem.

We cannot pause in this work which we have begun. We cannot allow ourselves to grow cold, and our Churches to die. We must go forward in that path in which rays of our glorious sun—the Sun of Righteousness—grow brighter and brighter, and shine with still more and more effulgence through everlasting ages.

God does not make Christians, as he created Adam out of the dust of the earth. He works by means. "How shall they believe on him of whom they have not heard?" God works through the Bible printed and scattered all over the world. If any doubt this let them reflect that among all the millions of men that inhabit the whole earth, not one becomes a Christian save he who either hears or reads of a crucified Savior.

Money is the sinews of the war. True, there is peril in money. It is not safe to be rich; and it is admitted that by wealth preachers

may be corrupted. But this is not the present danger. The present is that haggard want, stalking in at the preacher's door, will paralyze his tongue, make his knees feeble and his hand heavy, and turn away his heart from his proper work to the questions, What shall I eat, and what shall I drink, and wherewithal shall I be clothed? The preacher is told to put his trust in the Lord. But when he finds that after long waiting no ravens come to feed him, he sometimes loses heart, and says, "I go a fishing." Surely the brethren will not have a controversy with God. They will not deny that He has appointed that "They that preach the Gospel shall live of the Gospel."

It is by no weak, sickly, faint-hearted, lukewarm, languid, and spasmodic efforts that the cause is to be kept alive. God will have all or nothing. This is an age in which, if never before, both good men and bad men are truly in earnest. The divil is fearfully and terribly in earnest. "Therefore rejoice, you heavens, and you that that dwell in them. And wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

We must give till we fell it. The widow's mite was most precious in the eyes of Jesus, because it was her all.

The objects we aim at are unquestionably Scriptural. "Go disciple all nations," This was the Savior's last command. To sustain our missionaries by the free-will offerings of the brethren—this is also Scriptural. Does any ask for Bible-authority for the machinery we employ to gather up this benevolence, and distribute it? We answer, let the objector first give his own authority for the machinery he employs in printing Bibles and building meeting-houses.

In Ohio, Kentucky, Indiana, Illinois, and Missouri the most successful efforts that have been made for many years past to build up new Churches and strengthen old ones, have been made through the machinery of missionary societies. We are not, then, walking in an untried and untrodden path. Let us, therefore, brethren, labor as God hath appointed us, and then look to Him for his blessing on our work.

Now, may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory forever and ever. Amen!

PARDEE BUTLER.

"THE MERE WORD."

Dozing through a long pointless discourse, one sultry eve-

ning in July, my half somnolent senses caught the above words. A swift glance at the speaker convinced me that no inrony was intended; another over the congregation revealed the startling fact that approbation sat on amlost every countenance. Checking my rising indignation, I resolutely closed my eyes, and sought the soothing embrace of morpheus—I stood in a pavillion of darkness. Vast and indiscribable masses of formless matter encompassed me, and orderless clouds rushed through the gloom. I heard the noise of unseen waves breaking against the viewless shore, and bursting baubles rushing down to unfathomed depths. "The earth was without form and void; and darkness was upon the face of the deep." And I heard a mighty voice say, "Let there be light." And many scores of voices came up from the depths beneath me, derisively saying, "It is only the *mere* word." Through all the deep caverns of Hell it was repeated, "just the mere word—the mere word." Scarcely had the mocking echoes died away, e'er the darkness fled, and mountain, valley, plain and ocean stood revealed, and "God saw the light, that it was good." And I rejoiced exceedinly in the light, and said within myself' "The word of God is quick and powerful," "He hath fulfilled his word, that he hath commanded."

The scene changed again, and once more I was enveloped in darkness. The sun was darkened; the moon withheld her light; the stars fell from heaven; and the powers of heaven were shaken: and then appeared the sign of the Son of man in heaven, and I saw the dead, small and great stand before Him; and the books were opened; and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell delivered up the dead that were in them; and they were separated before Him upon the right hand and upon the left. And I heard the judge say to them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared (not for you but) for the devil and his angels." And now a mighty murmur arose among

the doomed throng, which swelled and deepened, and grew in distinctness, until one stood forth, and in tones strangely familiar, declared that the sentence just pronounced was only "the mere word. The doomed throng took up the cry, and a million voices cried, "the mere word, nothing more."—One glance at the awful majesty of the judge, and the delusive hope of evasion was dispelled, and I heard them cry to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand? And I saw————————the congregation had risen to their feet to receive the "Apostolic benediction," about to be pronounced from the "sacred desk."

R. C. BARROW.

For the Christian Pioneer.

PARDON OF SIN—A DIALOUGE.

Conversations between a Methodist and a Disciple on the Pardon of Sin No. II.

D. Brother M., I am glad to meet you again. I trust you have, by this time, collected all your strong arguments, and that we may have a fair, full, and candid investigation of your position on pardon.

M. Brother D., I came very near abandoning these investigations. Our preacher said nothing could be gained by such conferences, "and the fact is," said he, "if you do not look sharp, the first thing you know you will be caught in the meshes of Campbellism, and if this doctrine gets hold of you, it will stick to you like a limpet to a rock; therefore, you had better beware of it." But on mature reflection, I concluded that, as truth will hurt nobody, I would continue our meetings, as agreed upon heretofor.

D. I am truly glad you have so determined. For it becomes us all to investigate the ground we occupy. It is evident we cannot all be right, differing so widely as we do.

Now, as you have assumed the position that feelings are the only true witness to pardon of sin, I trust you will now give us your proofs,—scriptural proof is what we shall demand.

M. I have been reading the Testament, but my mind has been somewhat confused by what the preacher said to me, and I have not noted the texts that I rely on as proofs. I intend, in our next, to be better prepared. Now I want you to redeem your promise, if you can; that is, to tell what you saw at campmeeting that convinced you that it was not the work of the Lord.

D. I will, with pleasure; for I think I shall be able to convince you also.

I attended the campmeeting, and, on Lord's day morning, the people were called together for social services. After reading a psalm, singing, and several prayers, the preacher rose and, in the course of some exhortational remarks, said, "Brethren and sisters, we have a cold meeting; there is something wrong." He then related a thrilling anecdote, and, in the conclusion said, "Now all who desire to see the word" of the Lord revived, clap your hands three times!" and such a clapping I never heard. At this, some old lady commenced, shouting, and here what they called the work of the Lord commenced. Soon followed such a state of confusion as I seldom, if ever before, witnessed. Some were shouting, some singing, some praying and screaming for mercy, and others pulling at their friends to get them to the mourner's bench, while some were already prostrate upon the ground. Now what was the cause that produced this wonderful excitement? It could not have been the power of God, for there had not been the slightest hint at the gospel of Jesus Christ, which, Paul says, is God's power to salvation. We are, therefore, forced to the conclusion, that either the anecdotes, or the clapping of hands, or both were the cause: and, if so, it was not the work of the Lord. But if you hold it to be the Lord's work, Paul's language should be changed to read thus: "Anecdotes and clapping of hands, is the power of God to salvation."

M. That is a practice I never before heard called in question.

D. In the midst of all this confusion, I could but think of Paul's advice to the Corinthian brethren,(1 Cor. xiv, 33), "For God is not the author of confusion, but of peace, as in all the churches of the saints," and verse 40th, "Let all things be done decently, and in order." Now the hour of public preaching had arrived. The preacher stepped up into the stand, and remarked that he thanked God that the Holy Ghost had commenced his work in the congregation. He then took down a tin trumpet and gave two or three blasts, and, to my great surprise, the singing, shouting, and screams for mercy, were instantly hushed into almost deathly silence.

M. Mr. D., you have no right to criticize the practice of our church.,

D. I have a right, as Paul says,(1 Thess. v. 21), "Prove all things and hold fast that which is good," to investigate all these illegal proceedings in religion, for it is fallacious and presumptious to conclude that the preacher can thus control the work of the spirit of the living God. If this was the work of the Holy spirit, the preacher put a stop ot it, by a few blasts from a tin trumpet. I am, therefore, forced to the conclusion that it was not the work of the Lord. During the discourse in the fonenoon all was quiet, but in the evening this same man preached ; his text was, (2 Sam. xix, 4), "And the king cried with a loud voice, O my son Absalom ! O Absalom, my son ! my son !" *how can I give thee up?* After some emphasis and amplification on David's lamentations for his son, he branched off with quite a list of anecdotes.

M. I have heard enough about the campmeeting and—I —wish—the fact is—

D. I wish to get through,as I agreed to tell you the reason why I decided it not to be the Lord's work. The preach went on with his anecdotes; I counted nine straight along. Finally, he concluded with a very thrilling one, some how thus : said he, "I once saw a poor woman whose husband was about to be executed, standing off and exclaiming, "O my poor husband ! how can I give thee up ?" At this point the excitement rose high. He then invited all seekers to the mourner's

bench; quite a crowd rushed forward, and again the scenes of the morning were re-enacted.

M. I say I have heard as much about the campmeeting as I want to—the fact is, some things transpired that I did not like myself. But still the—

D. Please let me get through, as I agreed to tell you what I saw that proved to my mind that it was not the work of the Lord. There was not one particle of gospel in the discourse that produced the excitement. Now the command of our Lord Jesus is, "Preach the gospel," and Paul's solemn charge to Timothy before God is, (2 Tim iv. 1—2), "Preach the word;" and (1 Timothy, 2—2), "*And the things that thou hast* heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also;" and Peter says, "If any man speak, let him speak as the oracles of God." Now this preacher is called a revivalist. The New Testament knows or says nothing about such preachers. Neither did the preachers of New Testament times attempt merely to excite the passions of the people by telling some exciting anecdotes: but they appealed to the mind and conscience of the people by sound argument and reason to convince the judgment, and held up the story of the cross of Christ, and persuaded the people to obey him in all his commands. Then in view of the striking contrast that exists between this preacher's course, and that prescribed by the New Testament, I am convinced that this was not the work of the Lord.

M. I do trust you will soon finish telling about the campmeeting. You do not deny that those persons who got through, have got religion, and that the Holy Ghost was working with many others who were under conviction.

D. Brother M., be patient. I intend to investigate the workings of your system thoroughly, and I desire you to candidly reflect, and weigh the matter in the scales of divine truth. As to the campmeeting, I am not through with it yet, as many things transpired that I have not yet had time to mention. But at our next interview, I hope to have more time. A.

[Adjourned.]

COME TO THE SAVIOR.

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi. 28, 29, 30.

How plain and unmistakable is this language, yet how few appreciate it. How few actually know he is speaking to them. My heart has saddened when I have seen weeping and distressed souls at the anxious seat, and also scattered promiscuously in the congregation, seeking the Saviour with all the candor and deep anxiety it is possible for humanity to command, and to no effect, because they did not know the Lord was speaking to them in the language above. If not to them, we ask then, to whom does he speak? The humble penitent answers, "to those who seek him with their whole heart, and repent of all their sins." True indeed; and is not that your condition? Are you not sincere and honest in what you are doing? surely you are not hypocritical under such circumstances. This you know is not the case. Then are you not seeking him with your whole heart? Are you not sorry over your sinful life? Is it not your sincere desire to be a christian? Can you give me another answer than an affirmative one? I know you cannot. But still you weep. You fear that you may be mistaken as to your own heart. What makes you fear this? You say, you want that change of heart first, by which you may know, without a doubt, the Lord is willing to receive you. Have you not already that change of heart? What are your desires now, but to obey the Lord? What are your desires now, but to sin no more? Do you want these desires changed? Your heart then cannot be changed without a change of these. The Savior speaks to you, and says "come to me and you shall find rest to your soul." The trouble is you are afraid to trust his word. He says he will receive you, but you are afraid to risk it. He says he will in nowise

cast you out, but you are afraid to risk it! If you are afraid to risk the word of the Lord, what then can you risk? Heaven and earth, with all connected with them, may pass away, but the word of the Lord will stand forever. There is no trust so sure, no trust so safe, as that in his word. When he bids you come, why do you stay away? Why weep, why labor and weary, when the Lord says come and you shall find rest. Confess your faith in him, and bow to his authority. Be baptized, and, thus initiated into the family of God, you will become a child of God and a joint heir with Christ. Take his yoke upon you and learn of him, and you shall find rest to your soul. His yoke is easy, and his burden light. The Savior says it. He bids you come. Can he do more? Can you ask him to do more? All the truly good and great of earth disire you to come, their prayers and their sympathies are all upon your side; the sympathies of all the good and holy in the unseen world, are for you. Come to the Savior, and live. Weep no more, it is the voice of the Lord, he bids you come. D. T. W.

MILLITARY TERMS AND PHRASES.

We do enter our firm but gentle protest against interlarding articles on religious subjects with terms and phrases borrowed from the horrid war now raging. For this there is no necessity. We got along well without these terms before the war began; can we not do so still? Have the world of peace and love, the sphere of the arts and sciences, and the hallowed home circle, all at once become so poor that Mars must be petitioned to supply us with language in which to speak of the things of the Spirit? These terms can wake no pleasing sensations in any Christian heart. Neither about them, nor in them, does there linger a solitary memory that could ever make me wish to see one of them in print again. They are bound up with scenes of shocking inhumanity, injustice, and sin; and we say, let no Christian man stain his paper by their use, or his soul with their contents. Of course we claim the

right to prescribe to no brother the style in which he shall clothe his thoughts; but when, through mere inadvertence, a faulty style has been assumed, we feel that we transcend no fraternal bounds when we call attention to the fact, and point out a more excellent way. With some of these terms a few even of our preachers are so fascinated that they can not refrain from their use in the pulpit. To all, in affection we say, take these things hence.—*Lard's Quarterly.*

Remarks: We most heartily endorse, and commend the foregoing very appropriate remarks against the use of military words and phrases in our religious teaching. Some well written, and otherwise excellent articles have been excluded from the pages of the Pioneer for no other reason than that they abounded in too free a use of such words and phrases. It may be said the apostle used them, which is true, but not so excessively as some use them now. Illustrations which the Savior or some of the apostles used, are carried by some now, so far as to become perfectly ridiculous and disgusting, and this is one of them; and we might mention as another, the Savior's illustration in his conversation with Nicodemus, the new birth. We have heard this illustration completely exhausted. When a figure or a subject is carried beyond its proper bounds, it looses its force and becomes offensive.

D. T. W,

LET BRO. CREATH SPEAK.

Rockport, Mo. Jan. 18th 1865.

Dear Bro Wright:—No. 1 of the Pioneer for '65 is received, freighted with interesting matter. I see you again apologize for the amount of room occupied by the missionary discussion. No such apology is needed; neither do the bretheren expect or desire you to publish it at your own expense. Neither the Pioneer or the cause will be injured by its publication, as conducted by bro Creath and yourself. Let bro. Creath speak. He has earned the right, and has the ability, to speak for himself; and in whatever estimation his views may be held by those who have taken up the polemic cudgel against him, he has, and will have, a respectful hearing from the great mass of our brotherhood. Give the "old man eloquent" room; and brethren

Elley, Haley and others—" hands off if you please." Your cause—if a good one—is in safe hands, and it isn't always pleasant to get in the way of bro. Creath's caustic pen, as many can testify. I express the sentiment of several of your subscribers in this sectiou, who are anxious that this discussion be continued by bro. Creath and yourself. All are pleased with the Pioneer, so far as I can learn.

Hastily your Bro. R. C. BARROW.

REMARKS: I fully concur with bro. Barrow as to the estimate in which bro. Creath's writings will be held by the great mass of our brethren, and that he has earned the right and has the ability to speak. I love his writings on account of the brother himself. Though I differ some with him on the expediency of certain missionary agencies, yet I love him for the great work's sake he has done, and I am among the last to debar him a hearing in our publications. Some have objected to the space the discussion is occupying, and I did not know how far this dissatisfaction extended, and through fear that it might seriously affect the circulation of the Pioneer, I proposed to issue extra pages sufficient to cover all the space it may occupy in the current volume, that there might be no possible dissatisfaction with any. This I hope to do, and allow bro. G. full room to express himself on this question. D. T. W.

MISSIONARY REPORTS.

LIBERTY Mo. Feb. 3, '65.

BRO. WRIGHT: I forward my monthly report at the earliest opportunity for mailing.

I commenced a meeting at Barry, Clay Co. Mo, on Saturday night before the first Lord's day in Jan. and continued 16 days, preaching about half the time both day and night, and the rest of the time only at night. The large and commodious house of the brethren was densely crowded with attentive audiences throughout the meeting and the interest increasing up to the last. The whole community seemed to be aroused to the all absorbing theme of Christianity, which engrossed the conversation of the masses while the ordinary exciting topics of the day were forgotten. The meeting resulted in 36 additions—4 by commendation and 32. by confession and baptism. The brethren say it was a most glorious and triumphant meeting.

Bro. G. B. Waller was with me during a part of the meeting and assisted in exhortation and prayer, and preached two or three sermons, but as he preaches once a month for the church at Barry he preferred that I should do most of the preaching during the meeting. Our aged brother John Collerman who resides there and has preached for them

for many years, was also with me during the meeting, and assisted in exhortation and prayers.

I have just closed a meeting of some 13 days, at Antioch, Clay Co. The weather was exceedingly cold, yet we had a good attendance and fine hearing, and much good done I trust, in sowing the good seed, building up the brethren in their most holy faith, and removing sectarian prejudice. One addition by confession and baptism. Our brother Richard Morton was with me two days, and assisted in exhortation and prayers,

FINANCIAL—Contribution at Barry $35. Contribution at Antioch $30.56. Contribution from church at Platte City, forwarded me since the meeting in December, $20. Total additions for the month 37. No. of discourses preached, 43.

I expect to commence a meeting in Liberty to night.

Yours fraternally, G. R. HAND.

TRENTON, Mo. Jan. 30, 1865.

D. T. WRIGHT: I commenced a meeting at this place on the evening before Christmas and continued some two weeks, which resulted in twenty four additions to the congregation—sixteen of which were immersed during the meeting, one yet to be immersed, and the remainder had been previously immersed. The Baptists had commenced a meeting some two weeks before our meeting began, and continued some days after we began our meeting. They made a strong effort and had some twenty two additions to their church, fifteen of them were baptized. Brother Turney was with us at the meeting a part of the time and assisted in the meeting, and Brother Smith was with us three days and assisted; we had a fine meeting for this place.

I commenced a meeting at Nevada on the 14th day of this month and continued 13 days, which resulted in the confession and immersion of (25) persons, and the forming of a congregation of about forty (40). This is a point at which our brethren never have done anything. The weather turned so cold that we were compelled to close the meeting, the last night was so cold that the people could not get out, and consequently I failed to do anything for you or for the Missionary society, for I expected to have continued over the next Lord's day. I shall return there next month, and then I shall do something for you and the Society. Yours in the one hope.

BENJAMIN LOCKHEART.

CLOVERDALE, Mo., February 2nd, 1865.

BRO WRIGHT: I send you a brief report of my labors for the month past.—The first Lord's day, I spent with the church in this neighbor

hood where we had a very pleasent meeting, the interest of which was greatly increased by the reception into the fellowship of the saints of a number of young persons, who had been immersed, but who, owing to the disturbance in the country, had not hitherto, enjoyed the opportunity of being formally received into the church.

The 2nd Lord's day, I was at Brownsville, Saline Co. I preached ten discourses at that place and had three additions, two by immersion and one from the Baptist. We have an excellent band of brethren and sisters at Brownsville. They are neither very numerous nor very rich in the worlds goods, but they have large hearts. May the Lord bless and keep them faithful.

The 3rd Lord's day and week following, I was in Sedalia. This is an important point, and ought not to be neglected by our preachers, though we have no organized church here. After Lord's day, we had meeting only on evenings. The audiences were large and remarkably attentive. We had only one addition—a lady who had been a Presbyterian, but who had faith enough in the Lord's promise to follow him in immersion, even in mid-winter and in our cold climate, without the contrivance of an artificial pool, by which, our brethren in the cities, are enabled to make the commandments so exceeding easy.

From Sedalia, I went to Dresdon. The weather during my stay here was intensely cold. and the result was that we had rather small audiences. They gave fine attention however, and though there were no additions, yet we had a pleasant meeting, and devoutly trust that the labor expended will not prove to have been in vain. Our brethren at Dresdon and in the vicinity have recently been organized into a church by bro. M. H. Burnett, who preaches for them regularly. The Lord bless them and make them useful!

From Dresdon I went to Hickory Point, I only remained here one day, I found myself after the labors of my other meetings, very hoarse, and in feeble health otherwise; so I judged it best to allow a few days for nature to recuperate its energies, and accordingly came home. My labors for the month sum up as follows: Discourses preached 27; Additions 4; Contributions at Brownsville $57,75. At Sedalia $22,40. At Dresdon $31,00. At Hickory Point $14,75. Total $125,90.

I have greatly to regret that the additions have been so few. But the times are so sadly out of joint that large accessions are not to be expected. May the Lord grant a better result for the month in which we have now entered!!

Yours in the Lord,

G. W. LONGAN.

REPORTS FROM THE BRETHREN

SIDNEY, Iowa, Jan. 12th. 1864.

DEAR BRO. WRIGHT: Since my last to you, I have had four additions—two by baptism and two by relation.

Yours in the one hope CHARLES P. EVANS.

BRO. J. J. WYATT of St. Joseph, under date of December the 8th, 1864 writes: "Since I saw you, there have been added under my labors about sixty to the church, at different points in Mo. and Iowa."

D. T. W.

KIRKSVILLE, Adair co. Mo. Jan'y. 13 1865.

BRO. D. T. WRIGHT: I closed a two weeks meeting at this place on last Lord's-day evening (8th inst.) having commenced it on Christmas-Eve. The Lord was with us and blessed our labors abundantly. To him be all the praise. We succeeded in the early part of the meeting in organizing a congregation of 14 members, which increased to 40 by the time the meeting closed. Twelve confessed their Savior, and notwithstanding the inclemency of the weather and inconvenience of water, (we had to go about six miles to the Chariton River,) they were buried with their Lord in baptism and arose to walk in newness of life. There was also one from the Missionary Baptists. Praise God for his mercies and for this another triumph of the truth.

We need help—cannot some of our missionary brethren come up to our relief—where is bro Lockheart? Come, brethren, we are now organized and would be rejoiced to have you come and help us. There is a great deal of good can be done here, and as I am now engaged teaching School in the country, I cannot devote as much time to preaching as is necessary.

Dear brethren, pray fo us, that we, with all of God's dear children, may not enter into temptation, but add to our faith all those christian graces spoken of by the apostle Peter, and so have abundant entrance into the everlasting Kingdom of God's dear Son. Amen.

Your Brother, D. M. KINTER.

HARTFORD, Warren Co. Iowa, January, 21, 1864.

BRO. WRIGHT: I have just left a glorious meeting at the Shook School-house, Marion Co. Iowa, I was with them one week. There were six additions, and the meeting still going on. Bro. S. Frazier was with me part of the time, and staid to continue the meeting. May the good Lord bless and save the people.

A. WILLIAMS.

ROCKPORT, Mo, Jan. 21, 1865.

BRO. WRIGHT: Brother Barrow and myself commenced a meeting at this place on Saturday evening which is still going on, the result up to date, is five by confession and baptism. Yours truly,

J. H. PARKER.

ROCKPORT, Mo. Jan'y. 3rd 1865.

BRO. WRIGHT: Bro. R. C. Barrow and myself commenced a meeting at Linden, Mo. on Saturday the 24th of last month, and continued until Friday the 30th, when bro. Barrow had to leave for other engagements. The result of our labors up to that time, was 7 added to the church by confession and baptism and 1 by commendation. I remained and continued the meeting until Monday evening the 2nd inst and obtained 8 more additions by confession and baptism.

To the Lord be all the praise. Your bro. in Christ,

J. H. PARKER.

OREGON, Holt co. Mo. Jan'y. 10, 1865.

DEAR BRO. WRIGHT:—I have just returnd from Savannah, Andrew co. where I began a meeting on Saturday night, (regular appointment) which closed to day with five additions. Three by confession and immersion, and two by commendation. Your brother,

R. C. BARROW.

TRENTON. Mo. Jan. 23d, 1865.

DEAR BRO. WRIGHT: I commenced a meeting at Lindley, on New Years. Continued until Friday evening and adjourned for a week Resumed and continued four days. Preached twenty two sermons Received on confession and baptism nineteen, from other churches four, restored eighteen. The Brethren at Lindley had not met as a church since you left them some fifteen months ago. The church now numbers nearly seventy members. This is my first labor as an evangelist in the Great State of Mo. Yours in Christ.

D. M. TURNEY.

OBITUARIES.

DIED, of flux, on the 23rd of July, 1864, after an illness of ten days, Mattie E. Higbee, formerly Mattie E. Hamm. The deceased was born in Carlisle, Nicolas County, Ky. on the 29th of June, 1840. She had been a member of the Christian Church for sometime before her death. She has left a husband, two little children, father, mother, brothers, sisters and friends to mourn her early death. when the Dr. told her she had to die, she was very calm. She wished to see

her husband before she died, but he was not at home; he had been in the gold mines for more than a year. She bid us all good-bye,—told her little daughter to be a good girl. She has gone! and may the Lord unable me to say thy will be done. May we that are left to mourn for her, so live that we may meet in that world where parting is no more, is the prayer of a distressed mother.

A. H. H.

Departed this life on the 10th of March, 1864, Sarah S., daughter of John D. and Mary Humphreys, in the 13th year of her age. Her desease was spotted fever. O! it was hard to give her up, but we try in our deep sorrow to be resigned to the will of the Lord. We hope to met her in heaven where death will no more be known.

JOHN D. HUMPHREYS.

Died at Unionville, Putman county, Mo. on the 2nd day of Sept. 1864, sister Martha Jane Perkins, aged 15 years, 5 months, and 21 days.

Sister Martha obeyed the gospel last July during the protracted meeting held here by bro. Downs, and bid fair to make a lively and useful member of the church. But we as a church, are called to mourn her early departure. We sympathize deeply with her bereaved parents, brothers and sisters. But we hope to meet her in that happy land where death never comes, and parting will be no more.

J. D. HUMPHREYS.

BRO. WRIGHT:—By request, it becomes my painful duty to write the Obituary of our lamented Sister, MARY ELLEN, wife of Bro. D. T. Smith, who died near Wathena, Kansas, aged 31 years, 5 months and 10 days. I have known her from her youth. She was a good girl, grew up to be a noble woman in the social compact, and a worthy christian in the house of God. She lived an examplary and devoted christian; and she died as such. She has left a devoted husband, an aged mother, a sister, three brothers and many friends and relatives to mourn their loss. In addition to these she left a little babe which can not now realize the great loss it has sustained in the premature death of its mother. The voice of our sister will be heard no more on earth, but in heaven she will sweetly sing the praises of our Lord. Dry your tears, bereaved ones, for your loss is her happy transition from this world of sin, to beautiful realms above, where let us strive to join her in the enjoyment of the beauties, the sweets, the comforts, the peace and all the blessedness that Heaven imparts; then our joys will be complete forever.

JOSEPH F. DAVIS.

CHRISTIAN PIONEER,

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

VOL. V.] CHILLICOTHE, Mo., MARCH, 1865. [NO. 3.

THE SUPERNATURAL IN RELIGION.

BRO. WRIGHT: As this important subject is now attracting considerable attention among us, it may be well to add some thoughts to those already advanced. The relation of the *supernatural* to the *natural*—the influence of the *divine* upon the *human*, is a matter that has, for many centuries, attracted the devote attention of the student of scripture.

Is there *any supernatural* influence brought to bear on the nature of man, in order to purify and renovate him, and fit him for heaven? Every one will respond that there is. All admit that, whatever the natural depravity of man may be, *unaided* human nature will never secure that holiness, without which no one can enter the celestial mansions. The help must come from God, or not come at all. That our nature is uninfected by sin, and as really able to comply with all the requirements of God as it was before sin enthralled the race, is an erroneous doctrine that has received but little countenance since it was promulgated by Pelagius.

It is true that the legal condemnation and guilt of man can only be removed by a legal sacrifice, accepted by God in man's behalf; and it is true also that the dispensation of this unspeakable favor, is a supernatural work; and one which, while it secures pardon, must also embody a moral force sufficient to arrest man's progress in sin, and turn him to the paths of righteousness. The affections of man are so benum-

bed that the manifestations of God in nature and providence are insufficent to guide him heavenward. A supernatural display of divne goodness and love is, therefore, made to him —a love so transcendent, so sublime, that the affections, let them be ever so much darkened and perverted, are drawn to God; the heart, be it ever so hard and flinty, is softened and reconciled. No man if he be not lost entirely to human sympathy, can read of a suffering Savior, and retain enmity toward him. No man can hate God as he sees him fully revealed in Jesus. I am aware that unbelief and ignorance may cause the guilty hand to be imbrued, even in the blood of the Christ; but the day is coming when the love which caused him to be "lifted up" as a sacrifice, will prevail over the unblief, ignorance, and enmity of mankind, and draw all men to *him*. The supernatural influence then, so necessary to the torpid and wayward condition of humanity, is exhibited in the Gospel, which is *the* power of God, inasmuch as it exhibits the infinite *moral* power of Jehovah; that power being drawn to a burning focus in the death of the Son of God. As, by means of a glass, the widely diffused rays of light and heat from the sun are brought to a focus, intensely hot, so the love of God, more dimly seen in creation and providence, are concentrated in one burning ray of love, in the death of Jesus. This power as revealed in the Gospel, presents to the inteleot the most convincing evidences of its verity; and it impels every affection of the mind by motives divinely adapted to each. The logical faculty is overwhelmingly convinced, while hope, and fear, and love, are freighted with messages of untold importance. Hence the preaching of the *gospel* is to them that are saved the power of God, and the wisdom of God. By *this* message the Spirit convinces the world of sin, of righteousness, and of judgment. The stony heart is softened, and human nature fitted up for the indwelling of the Holy Spirit.

The Gospel then, is a grand display of supernatural power; a power designed to accomplished the most glorious results. It exceeds all other manifestations of power in that it comes to us a sublime and permanent system. It does not contem-

plate temporary, but *permanent* results. Its efficiency does not continue for a month or a year only, but for all time; and its efiects endure for all eternity. This power is exhibited for the accomplishment of one grand and stupendous miracle. What is that miracle? The salvation of the race—their justification, purification, and glorification. Start not when we call this glorious consummation a *miracle.* What is a miracle? It is an extraordinary interposition of divine power. This definition is perfected by our most eminent thinkers, and it is doubtless correct. It is an extaordinary interposition. Not that the power required to perform a miracle is greater than the power rquired to move the complicated machinery of the universe; but this power must be an unusal, and extraordinary display. The power that causes the acorn to sprout forth, and lift a towering oak toward heaven, is a *divine* power; but it is not *miraculous,* because it is an ordinary exertion of power. The painting of the lily, the coloring of the rainbow, the moving of the earth are *ordinary* manifestations of power; hence they are not miraculous. But who will say that the power, moral and physical, displayed in the Gospel is of the character usually exerted in virtue of moral or physical law? Who will say that the incarnation of the divine Word is an ordinary transaction? If this were the case, God would be compelled of necessity—a necessity as inexorable as physical law, to make atonment for every sin committed by his creatures. Salvation would then become a matter of necessity, and not of grace. But as this conclusion is revolting and absurd, we must admit that the work of salvation is an *extraordinary,* a miraculous one. A divine interposition superinduced on the course of life and nature in this world. A supernatural influence brought to bear upon the race of man.

It being admitted that the power is miraculous, it must also be admited that the effects are miraculous. The *means* are divine, the results must also be divine. The humiliation incarnation, resurrection, ascension, justification, and glorifition of the Christ, are all *extraordinary,* miraculous, and divine transactions. Hence the Apostle says, "great is the mystery of godliness; God manifest in the flesh, justified by

the Spirit, seen of angels, preached to the gentiles, believed on in the world, received up into glory." As believing on Jesus is an effect produced by a supernatural and miraculous power, it is also a miracle. A life of faith is a supernatural and divine life; and so the salvation of mankind is one stupenduous miraculous transaction.

In order to carry on this great work, we find that subordinate miraculous powers were manifested; and, in order that we may more fully comprehend this subject we shall distinguish supernatural influences into two classes. 1. Those having reference to the intellects of men, as a means of conviction; and 2. Those having reference to the moral nature, or affections, for the purpose of conversion and purification. This classification is not designed to exhaust the supernatural, by any means; but merely to bring the more important of them under review.

1st. Subordinate miraculous effects having reference to the intellect. To a person of a thinking mind, the growth of a plant is an unmistakable evidence of the presence of divine power, although it be an ordinary event. But, that a certain message is from God, although it appear good, he can not know. Hence the necessity for a manifestation from God, in connection with that message. If this be given, and the message be not an evil one, he knows of a truth that it is divine. Hence the prophets of the old dispensation, when they delivered a new message to men from God, gave also a miraculous demonstration of its truth. Moses, the most eminent person under the Jewish theocracy, gave those attestations in great abundance; hence when Christ appeared, he was expected to attest his mission in a similar manner. This he did, though by a class of miracles less imposing, yet more humane and philanthropic. Prophecy was fulfilled by Jesus, thus showing that God, who spoke by the prophets, possessed and exercised extraordinary knowledge, as well as physical power. These supernatural exhibitions had one great object in view—to *convince* the *intellect*. They served as logical arguments, or rather as the minor premise of an irrefragable sylogism. They were given *that men* "*might believe*," that they *might be con-*

vinced. As the religion of Christ was to be firmly established in the world. The appostles were promised a special spiritual endowment, enabling them to perform mighty works in confirmation of the Gospel. This promise of power to work miracles wes not confined to the apostles but was extended to all believers. "These signs shall follow *them that believe,* in my name shall they cast out devils, speak new tongues, take up serpents, drink deadly things unhurt, heal the sick, &c." This spiritual endowment is usually termed the *gift of the Spirit.* The word *gift* in the common version is used to denote a variety of things; but when used in connection with the Spirit as the giver, it usually denotes the power to work miracles. There are nine words in the original that are translated gift. None of them apply to any particular kind of gift exclusively; but some two or three are almost exclusively used to denote this miracle working power. The apostlic church presentend a wonderful display of miraculous power. Almost every believer had some spiritual gift. They were not obliged to spend long weary nights in acquirement of knowledge; but were immediately and adequately endowed by the Spirit. They had the gift of tongues, of prophecy, of interpretation of tongues, of government, of knowledge, of faith, of discernment, and of every thing that was necessary to the life and progress of the young church.

We notice here that these gifts were bestowed only upon obedient believers, in accordance with the commission as recorded by Mark, and the promise of Peter on the day of Pentecost. "Repent, says he, and be baptized every one of you for the remission of sins, and you shall receive the gift of the Holy Spirit." The condition imposed by Peter here is *obedience.* As this gift was conferred on particular *characters* only, so it was given for particular *purposes.* One of these purposes was to convince the world. The spiritual gift was to be a witness to the truth, a testimony in the hands and mouths of the faithful; hence Peter says in his speech before the Sanhedrim, "We are witnesses of these things, and so is also the Holy Spirit, whom God has *given* to *them* that *obey* him." The spiritual powers possessed by them, and se-

cured by *obedience* were potent witnesses in their behalf. Hence Peter prays in order to the extension of the Redeemer's kingdom, that great signs and wonders might be performed in the name of Jesus.

We notice further that this gift was *conferred* by the *laying on of the Apostle's hands.* Obedience must be followed up by the presence of an apostle to bestow the gift. Hence when the Samaritans had believed the Gospel, and been baptized in the name of the Lord Jesus, although Philip, a prominent evangelist was present, they must await the coming of Peter and John, ere the gift of the Spirit was given. Simon, who wished to purchase the power of conferring this gift, was told that he had no part in that matter.

It is important to notice in this connection that these gifts were not perpetuated in the Church. As they were conferred only by the Apostles, it would follow that when they were taken from the earth, no more miraculous powers would be given. History concurs here in stating that these gifts ceased in the second century. If we should suppose from this that the promise in the commission by Mark, and the promise of Peter on the day of Pentecost is invalidated, we must recollect that the *temporary* and the *permanent* elements must be distinguished in these promises. The miracle working gifts were only necessary to *establish* the religion of Christ. When once the church was established in the world, their continuance would have been an *injury.* There is a sense, however, in which we have these gifts still. The records of them have been handed down to us, and these records, established beyond controversy, have the same effect on the minds of men that the power to work fresh miracles would have. The great miracles of the gospel—the incarnation and resurrection of Christ, and the descent of the Holy Spirit, can not now be repeated; and, having been abundantly confirmed by subsequent miracles, it is sufficient; the intellect of the whole world is amply supplied with materials for conviction. This view seems to harmonize best with all the facts in the case. To say that the gift of the Spirit is now conferred at the precise point of obedience, whether that gift be of an ordinary, or an

extraordinary character, is to enunciate a doctrine that leads inevitably to baptismal regeneration. (See Christian Baptist, page 454.)

2d. The supernatural influences having reference to the moral nature of mankind. We would not wish to be understood as saying that the influences just mentioned have no bearing on the moral nature. This is truly their end; but only mediately and indirectly. The *first* impression is made on the mind, *through* which the heart is indirectly reached. The miracles of the Savior were of a humane character; but they were chiefly designed to enforce his message. We should bear in mind that *physical* effects are produced by *physical* causes, while *moral* effects are produced by *moral* causes. The great end that we are now contemplating is of a *moral* character, namely the purification of the moral nature of man. We have seen that *natural* influences were insufficient; hence the *supernatural* must be called in. A *mighty, divine*, and superhuman influence—a *moral* influence, is brought to bear on the effete nature of man. An infinite moral power is exhibited. A power that has relation, *not* to matter, but to *mind*. Can any one deny that there is *inconceivable moral power* in *the Cross of Christ*. Where is the heart, however obdurate, that can receive this truth, and not feel its power. No, there is *power* here, *supernatural* power, *the* power of God, the *moral* power of the Gospel.

This power manifests itself in human nature, in two directions; the one *intellectually*, the other *spiritually*. Our intellectual conceptions of God, his government, and his attributes, are all changed. Let any one study attentively, the intellectual progress of christianity—its conflicts with the false religions prevalent at the time of its promulgation—its slow but sure conquests over them, and he will realize its power over the intellects of men. I am aware that christianity was corrupted, lowered, and compromised in these conflicts. Its pure doctrines were modified by the prevailing opinions of that age, and was thus shorn of much of its power. Christianity has not, to this day, freed itself from the fogs and mists of false speculation that enveloped it originally. It was computed by

the Ebionitish Jews, the Alexandrians, the Orientalists, and by almost all with whom it came in contact. Its simplicity and originality seems to have adapted it to all minds however much they were preoccupied by false systems. It became "all things to all men" that it might save them. It seems that the Gospel must of necesity have been perpetuated, or millions of men would not have received it at all. But the life has never been wholly extinguished—the power has never been entirely overcome by human misconception. Indeed, it has always been emerging more and more into the light. It only requires to be fully and clearly seen, in order that its mighty power over the intellects and hearts of men may be fully felt.

But the greatest power of the Gospel is that which it exerts over the hearts of men. Intellectual considerations are subordinate to this. The whole machinery is constructed with reference to this. The supernatural ministers to the natural, and raises it to communion with God. The prodigal is made to return. The wanderer is reclaimed. The lost sheep is restored to the fold. The stony heart is made to beat with human sympathy and love. The dead are brought to life. The ailen is made a citizen. The outcast is adopted into the heavenly family, and imbued with the Spirit of Christ,of God; the spirit of adoption, whereby he cries Abba, Father.

CALVIN REASONER.

LEAVENWORTH, KANSAS.

HOW SHALL I BECOME A CHRISTIAN?

We live in the nineteenth century of the Christian Era. We live in a land of Bibles. We are, or claim to be, gospel taught. We are nominally a Christian nation. Besides all this, we claim a high degree of civilization—and, indeed, of enlightenment.

We not only have the Bible, the Jewish and Christian scriptures, but we have also the writings of the ancient fathers—we have the history of the Church for more

than eighteen hundred years—and we have tomes of biblical literature, in the form of commentaries, expositions, interpretations, etc., etc.

These things being so, can it be possible that any one among us may ask the question which heads this article, from ignorance in the premises? Is there any one among us of adult years, and of sound mind and disposing memory, who does not *know* what one must do in order to become a Christian? Still worse—Is it possible that multitudes of earnest men and women, in our own country, during the last half century, have asked this question of their religious instructors, with anxious solicitude, desiring to know and to *do* the things required? And worst of all—Is it possible that their religious guides have utterly failed to give them, the desired information? That such has been and even now is the state of things among us, is a matter of too much notoriety either to admit of controversy or to require proof.

Nor is this state of things confined to the minor sects of Protestant Christendom—to such as are denounced as heretical and regarded with contempt by the more popular and respectable denominations. Nay, verily! but is found amongst those sects who claim to have the learning, the respectability, and the orthodoxy of the age.

Whoever has attended revival meetings of the self-styled evangelical denominations among us, has witnessed many a scene like this: Persons deeply anxious about their salvation, some of them pale and agitated, others melted to tears, have come forward, upon the invitation of the ministers, for the purpose of "getting religion," as they phrase it. In other words, they desire to become Christians. Now, the very object of their thus coming forward is to learn of their teachers what they must do to be pardoned, saved, or to become Christians. They have been told what to do. and have done it; and in many cases after long continued, and oft-repeated efforts, they have gone away without pardon, without hope—groaning under burden of sin, and utterly diconsolate.

Now, assuming that these persons were sincere—that they truly desired to become Christians—then it follows, either that their religious instructors taught them wrong, or that a person may sincerely desire to become a Christian, and may honestly do what is required of him, and yet fail to realize the desired result. It further follows, that what they were told to do, and did do, was not what is taught in the system of Christianity; or, if so the system itself is defective in a most vital point.

That we may be fully understood, we will put the matter in another light. Here are persons deeply and truly anxious to become Christians. They go to men claiming to be teachers of the religion of Christ. These men tell them what they must do in order to become Christians. They do what they are told. But they do not become Christians. Now, where lies the blame? We answer, it must be in the system itself, or in those professed teachers of it. Either the system does not furnish an answer to the qustion—what must I do to become a Christian?—or these teachers have failed to find that answer. We have no hesitation in saying that the blame rests wholly with the teachers and not with the system.

If a man should wish to become a Mohammedan, he would only have to inquire of the Koran, or any accredited teacher of that religion, and he would receive a decided and unequivocal answer. He would learn what steps must be taken in order to become an acceptable member of that body or church, and to be entitled to all its rites, privileges, and immunities.

The same may be said of Judaism, as also of any and every religion known among men. If any man would become a Jew, he need only consult the law of Moses, or any Jewish Rabbi or teacher, and he would be told promptly, plainly, and decisively the terms or conditions on which he would be received into the Jewish Church. So with any and every form of Pagan religion.

Now, we would ask, has Christ established a Church upon earth? Has he made it the duty of men and women

to enter that Church or to embrace that religion? Has he ordained that those who embrace his religion, and live according to its requirements shall receive, as their reward, immortality and eternal life; and that those who wilfully reject it shall inherit "shame and everlasting contempt?" From all the so-called orthodox denominations among us, these questions will one and all, receive an affirmative answer. With one voice they all affirm, Christ has a Church on earth. He did give a religion to the world. He has made it the duty of men and women to enter that Church—to embrace that religion. He does promise a priceless reward to all who embrace it, and live up to its requirements. He does denounce a fearful doom against all who reject it

The ministers of these denominations teach and preach these things as undoubted truths, as veritable realities. They call upon their hearers, and urge them, by all the motives that can influence responsible moral agents—by motives as high as heaven and as deep as the pit of darkness, to embrace this religion—to enter this Church. But, alas! when some trembling, weeping sinner—"feeling his guilt and thrall"—comes forward and says to these self-same ministers—Sirs, I am convinced of the truth of what you preach; I believe that Christ died to save me; I know myself a guilty, condemned, and ruined sinner; I am sorry for my sins; I am determined to forsake them; I desire to be a Christian, a child of God, an heir of glory; I would flee away from sin, and lay hold on the hope set before me; now, tell me, I pray you, what shall I do? When thus appealed to, the ministers either cannot or will not give him a definite or decided answer.

What, we ask, is the response given, under such circumstances, to such an inquirer. Let us see! He is told to give himself up to Christ. But suppose he asks—How shall I give myself up to Christ. He will be told to exercise faith in Christ. But he again inquires—How shall I exercise this faith? He is told to bow at the "anxious seat," and pray. But he asks—is this giving

myself up to Christ? Is this exercising faith? He is told to call for the prayers of the people of God—that they will unite their prayers with his—and that the blessing may come. But he asks again—Will this bring the blessing? Is it certain that I shall thus become a Christian? Shall I thus be pardoned, justified, saved? What says the minister then? Do this, he replies, and we hope—it may be—perhaps God will meet with you and bless you!

Well might the trembling penitent reply to his blind guide in language like this: And is this ALL? Does your boasted system amount to only this? You have told me that Christ died to save sinners—to save me. You have told me that he freely offers pardon and salvation to all who will accept. You have said the terms are plain, simple, and easy. You have, with solemn emphasis, declared that "whosoever will may take of the water of life freely." You have urged me by motive as solemn and awful as death eternal on the one hand, and life everlasting on the other to accept this salvation, and to accept it now. But when I come to you saying—I accept—

> "Nay, but I yield, I yield,
> I can hold out no more."

and ask you what I shall do: you direct me to do certain things, and you hope—it may be—perhaps I shall find pardon and peace. Surely such teachers ought to be ashamed either of themselves or of the system they advocate.

It is our purpose in one or two subsequent articles to endeavor to answer the question—How shall I become a Chiristian? In doing this, we will show that the conditions are given in the word of the Lord—that they are plain—that they are definite—that they are unequivocal—that there is not, in short, a perhaps or a peradventure anywhere to be found in God's plan for the sinner's pardon.—*Christian Teacher. Sacramento, Cal.*

For the Christian Pioneer.

WAS PAUL THE THIRTEENTH APOSTLE?

Being at the hospitable dwelling of our beloved and devoted brother, Eld, J. M. Selph, at this place, who has written several excellent articles for our periodicals, and who has investigated the scriptures as but few of our brethren have; the question was started, whether Paul was the *thirteenth* apostle?—in which we both agreed. There are some who contend, that he was not, but was one of the twelve, and chosen to fill the place of Judas, "who fell by transgression and lost his place." Now we can give several reasons or arguments, which, in our estimation, will show most conclusively that Paul was not one of the twelve, but was the *thirteenth*, and was not chosen to fill the place of Judas.

1. In the first place, the twelve apostles were chosen by our Savior to represent the twelve patriarchs or tribes of Israel. Literal Israel, or the Jewish nation, was *typical* of Spiritual Israel, or the Church of Christ. And as the Jewish nation was founded by the twelve patriarchs, from whom it originated; so the Church had to be founded by twelve apostles; which could not have been the case, had Paul been chosen to fill the place of Judas, as the church was founded at least eight years before Paul was chosen; and must therefore have been founded by eleven, instead of twelve apostles; which would not do; and would entirely destroy the analogy.

2. When Peter asked our Savior, what they, the apostles, who had forsaken all and followed him should have? Jesus replied to him (as correctly rendered from the original): "You who have followed me; in the renovation, when the Son of man shall be seated on the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Here we have not only the twelve tribes to be represented, but it was to take place at the "renovation"—on the day of Pentecost when the kigndom of Christ began; and if Paul was to fill the place of Judas, there would have been eleven, instead of twelve thrones; as Paul was not there, at least

as an apostle; and one vacant throne, which would not have done.

3. The election of Matthias, in the place of Judas, to fill the place left vacant by him before Pentecost, was of Divine authority, and is recognized as such in the New Testament; and he, as one of the twelve apostles, was properly constituted as such. Our Savior had promised the "keys of the kingdom" to Peter; and, at his suggestion, and because there must be one possessing the necessary qualifications, as the other apostles all had, "ordained to be a witness of his resurrection;" there being two such selected, the apostles prayed, and cast lots, when "the lot fell upon Matthias, and he was numbered with the eleven apostles." Hence his selection was by Divine authority; and we never find him not recognized as such, or his selection or apostleship called in question, in the New Testament.

4. On the day of Pentecost, when the apostles were all filled with the Holy Spirit, we are told that Peter "stood up with the eleven," he making the twelveth; and as Judas was gone and Paul not elected or called, Matthias must have been one of the eleven referred to. He was therefore recognized as one of the twelve by the spirit of inspiration; and had he been among them on that occasion as a spurious apostle, and one improperly selected, or merely by men, he would have been an "apostle of man;" and would not have been recognized as one of the twelve; nor the Holy Spirit given to him as to the others. But the Holy Spirit being conferred upon him then, shows that the Spirit sanctioned his selection and recognized him as an apostle of Christ.

5. Though Paul speaks of himself as an apostle of Christ—and the term "apostle" of Christ means "sent" of Christ—he never speaks of himself as one of the twelve. The twelve were sent to Isreal or the Jews; and Paul always speaks of himself as the apostle to the Gentiles. When our Savior commissioned Paul, he said to him: "I have appeared unto you for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee

from the people, and from the Gentiles, unto whom now I send thee," etc. And again, the Lord says: "he is a chosen vessel unto me, to bear my name before the Gentiles," etc.

6. Paul, then, must have been the thirteenth apostle; and as the term "apostle" means sent, or one sent, there is no inconsistency in his being an apostle, or called one. The Gentiles being unrepresented by any one of the twelve, and designed by the Lord to enjoy the salvation and blessings of the gospel of Christ, it was necessary there should be an apostle for them. Had not one been called and appointed by the Lord, they never could have enjoyed these, as far as we know. And as they constituting but one body of people, as far as the term "Gentile" is concerned, one apostle was sufficient for them.

7. It has been objected to Matthias, being an apostle, that we never find his name mentioned after his being chosen one. To this we reply, neither do we find the names of some of the other apostles mentioned in the New Testament after that time; because it was not necessary to do so. This is a futile, flimsy objection.

We think we have now shown as clearly as language can, that Matthias was one of the twelve apostles, and that Paul was the thirteenth apostle. J. R. H.

FORTUNE TELLING.

I wish here to call attention to somethings of vast importance, which, I fear are not generally known among the brethren. "Secret things belong to the Lord, but those that are revealed belong to us and our children," Deut. xxix. 29. There is, somehow or other, a restless disposition in our nature to pry into the future, to know things that God has wisely withheld from our eyes, because sufficient for each day are the troubles and anxieties thereof. The desire to be wise beyond what the Lord had revealed, prompted and consummated the first sin that ever was committed by man. All the sufferings

and wretchedness in this world and in the world to come, originated in this restless disposition. We should be content, in our humble sphere, with the knowledge God has given us in his word, and not resort to unlawful means to know the futurity of ourselves or others. There is reason in this. If our lives were maped out before us with all their checkered scenes of blighted prospects and disappointed hopes, who could endure to live? Paul went to Jerusalem not knowing the things that were to befall him there. He trusted himself and his all in the hands of Him whose cause he was laboring to advance, knowing that he had said, that his grace was sufficient for him. He resorted to no anlawful means to know his fortune or futurity, that he might shape his course accordingly. These things gave him no concern whatever, strong in faith and the power of the Lord and the strength of his might, he was ready to go even unto death, when duty called him there. And such is the course, and such has ever been the course, and such always will be the course, of every faithful child of God. Indeed he cannot depart from this without incurring the displeasure of the heavenly Father. Read the following and ponder well its import:

"There shall not be found among you, any one that useth divination, or an observer of times, or an enchanter, a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a nechromancer. For all that do such things, are an abomination unto the Lord." Deut. xviii. 10—12.

What is Divination? He that uses it commits an abomination before the Lord. No disciple of the blessed Savior, would, we think, willfully commit this abomination by using the art, or conferring with one who does. What then is divination? Webster says:

"Divination: The act of divining: a foretelling future events, or discovering things secret or obscure, by the aid of superior beings, or by other than human means."

Such is the primary meaning of this word, according to Webster. We now ask what is fortune-telling? Is it synonymous with divination? or is it even akin to it, in its criminality?

Webster says, "fortune-tell: To tell or pretend to tell the future events of one's life; to reveal futurity. Fortune-telling: Telling the future events of one's life." What is divination? Answer, foretelling future events. Then divination and fortune-telling are the same. But will it be said, that divination embraces more than fortune-telling, using the aid of superior beings, or other means than human? And pray, do not fortune-tellers do the same? We shall see. There are two of these veritable creatures now in our city, and have their bills spread broadcast over the city, for patronage; from one of which, now lying before me, I make the following extract:

"For a few days only! Madame———of———can be consulted at her room, No,———at the———where those desiring to hear of the *past, present* and *future* . . . will do well to consult with the Madame, who con *tell by the aid of spirits,* all that has or may happen."

Can there linger now a single doubt in the mind of any, that the two, if not identically the same, are of the same character and come equally under the condemnation of God? I want no better evidence than their own statement as to the character of their profession. It is an abomination before God, and would, under the Jewish dispensation, have been punished with death. I write this not so much for the benefit of these fortune-tellers, as for the public, many of whom, ignorant of the nature and consequences of this fortune-telling, may be in danger of falling under the condemnation of God, by conniving at, and becoming the dupes of, this abomination.

May no christian man or woman defile his soul by consulting these God forbidden counselors as to his futurity. "When they shall say to you seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God." Isaiah viii. 19. "Regard them not that hath familiar spirits, neither seek after wizards to be defiled by them." Isaiah xix. 31. "The soul that turns after such as have familiar spirits, and after wizards; . . . I will even set my face against that soul, and cut him off from among his people." Isaiah xx. 6 "And a

man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Isaiah xx. 27.

Brethren, these are the words of the Lord, and not mine. Read the twenty eighth chapter of 1st. Samuel, and notice what Saul said to the "Madame" of Endor. Remember, the Lord had forsaken him, and he wished to know what was going to befall him, he wanted to know his future fate; in short, he wanted to know just what people now want to know, when they go to these "Madames" to have their fortunes told. He said to his servants, seek me a woman that hath a familiar spirit, that I may inquire of her. And when they told him of the woman of Endor, he took two men with him, and went to her and said, "I pray thee, *divine* unto me by the familiar, spirit." Our fortune-teller, now in this city, says unto the people, in the card which we have quoted above, that she can, *by the aid of spirits*, reveal the future!—tell the "*past present and future*," "what has and what may happen!" Who else did Saul want but one that could do this? He inquired for such a one, and was referred to the "Madame" of Endor. The sequel is sad, he perished the next day! It is a dangerous thing to depart from God, a serious matter to set at defiance his plain prohibitions. God should be respected in his demands, but if the people despise his word by seeking unto such as have familiar spirits, and that mutter and peep, he will cast them off forever. Brethren, the Lord knows us; he knows all the surroundings that may attend us. He has assured us that no evil formed against us shall prosper, and that no good thing will he withhold from them that walk uprightly. It is not a good thing then, for us to know more of the future than he has revealed to us in his word. Let us with that be content. Let us seek him, and not those that have familiar spirits, and he will be found of us. Satan like a roaring lion is going about seeking whom he may devour. Let us not be ignorant of his devices. The Lord will take care of us, if we confide in him and trust our fate in his hands. We need not be anxious about the future, he will not disappoint us.

We say to the people, turn from those abominations, discard them, give their actors no countenance whatever, let them

know that you regard them as sinful, invite them not into your houses, let our hotels and all other houses, act for the public good, by refusing them lodging, and we shall soon be rid of them. "Resist the devil and he will flee from you." You cannot tamper with these evil spirits, without serious injury. God is not to be mocked, he cannot lie. His wrath is declared against such as do these things; he will not take it back. If we desire his favor, if as a people, we would enjoy that peace and security which he alone can give, we must not go after such as have familiar spirits. There is too much evil in the land already, let us act wisley, lest greater troubles come upon us. As long as the people countenance these, and other kindred abominations, some of which we shall notice, the Lord willing, in future numbers of the Pioneer, they are heaping up wrath against the day of wrath, and bringing anguish and tribulation upon every soul in the land. May God save his people from these abominations, and from all their consequences. D. T. W.

For the Cristian Pioneer.

THE PROTECTING CARE AND PROVIDENCE OF GOD.

Being naturally of a nervous, melancholic temperament connected with the bilious, and having too little of the sanguineous in my composition, I am prone to be melancholy and desponding, even when there is no cause for it, sometimes from the influence of the weather—so that the breaking out of the sun, after a cloudy, foggy, gloomy day, will revive me and make me feel more cheerful. Byron, the poet, no doubt had this before him when he says, (I cannot quote all his words exactly,) that melancholy overspread his mind, like a cloud shutting out the beams of the sun.

"That will not let the sunbeams through."

The reader will see my point presently.

Being engaged in clerking in an office, where there is

a great deal of work to do, and busily employed day after day and night after night. I have not time to be melancholy; but generally on Saturday evening (blessed "Saturday Evening"—see Isaac Taylor's work with that title) I throw all this weight of business off my mind, and go out into the calm, quiet country—generally taking it (3 1-2 miles) on foot—when I find the exercise and respite to be of great advantage to me. I generally return on Lord's Day evening, or early Monday morning. Coming in this evening (Feb'y. 5th.) I felt myself becoming melancholy and depressed in mind, when I began to reason in my mind that it was all wrong—that God was omnipresent, as well as omnipotent, and was every where with me, wherever I might be or go—and that I had his glorious promises in his word to console me, and buoy, and cheer me up—that I had his protecting care and providence over me—and my melancholy and depression began to disappear, and finally left me. In the midst of the difficulties, trials, troubles, and loneliness of life, we think too little of the omnipresence, and protecting care and providence of God. This is a great deal owing to education, or is the effect of it. We are taught from early infancy to look upon God as a spiritual Being, who is far away up in heaven, infinitely above us—instead of having it impressed upon our minds, that He is omnipresent—ever present with us, below, above and around us—that, in the language of Holy Writ, it is "in Him we live, and move, and have our being"—and that, if we obey His word from the heart, and live a life of obedience to Him, we have the assurance of His protecting care and providence. How consoling, how calculated to cheer us up, to buoy and sustain us, and invigorate our spiritual life, are such expressions as: "I will never leave thee nor forsake thee"—"I will be with thee in the sixth trouble, and in the seventh I will not forsake thee," &c. The Christian, particularly if disposed to be low spirited or melancholic, should treasure up all such expressions in his mind, and often think of,

and ponder them in his mind. Also, in such times as these, such expressions as those of our Savior: "Fear not them who kill the body, and have then done all they can do; but rather fear Him who can cast both soul and body in hell;" and such expressions as those of the Psalmist: "The Lord is my helper; I will not fear what man can do unto me."

The poet Thompson, author of "The Seasons," has a most beautiful Hymn on the Seasons at the conclusion of his poem, which is one of the finest things of the kind we have ever seen, and well deserves reading and re-reading in which he emphasizes on the omnipresence of God. We cannot recollect much of it. He begins:

"These are thy works, Almighty Father, theses."

He then says:

"The rolling year is full of Thee."

What a beutiful idea and expression is that of the "rolling year," connected as it is with the diurnal revolving of the earth on its axis and its annual revolution around the sun. And somewhere in his Hymn, perhaps towards the close, speaking of the omnipresence, protecting care and providence of God, he says:

"Since Thou art ever present every where."

Speaking of my employment, which, with my necessary attention to my meals, &c. frequently brings me in the presence of, and in contact with, "all sorts of charters," I hear so much profanity and vulgarity, that, like Lot at Sodom, my righteous soul is vexed with the filthy conversation of the wicked from day to day." Hence the greater need of every Christian, thus situated, to meditate often upon the word of God, and revolve in his mind the promises it contains. We could say a good deal here on the providenee of God; but we feel that we have made this article long enough; and must defer it to another time.

SENEX.

A MONUMENT TO WALTER SCOTT.

Some months ago, good and devoted brethren conceived the idea, in their admiration and christian affection for the lamented Walter Scott, of erecting a monument of respectable, if not costly dimensions to his memory. Believing that others as well as themselves, would appreciate the thought, and that it would afford the brethren generally, a pleasure to contribute of their means, to honor and perpetuate the memory of the great and good Walter Scott.

The project was published for the consideration of the brethren, and, as was supposed, many have seized the idea, and urged the matter upon the attention of the brethren. It was even carried into the American Christian Missionary Society at Cincinnati, and committies of brethren in many of the States were appointed, and instructed to see the brethren of their States, and raise all the means for this purpose they could.

But other brethen who equally love, and cherish with equal affection, the memory of bro. Scott, opposed the move; they regarded it altogether unauthorized, and of evil tendency. They spoke against it; still the friends of the enterprise yet cherish the thought, and seek for its consummation in the erection of a splendid monument.

Though I never had the pleasure of a personal acquaintance with bro. Scott, still I loved him for the great work that he did; I loved him because he loved the Savior and labored to advance his cause. But notwithstanding I loved him, and notwithstanding I cherish his memory with as sincere affection as that of any other brother, still I am opposed to erecting a monument to his memory. I have no doubt that Paul, and Peter, and John, and others of the apostles, were held in as high esteem and true christian love, by the brethern of their time, as Walter Scott was by the brethren in his day; and such no doubt was the case of a host of the ancient worthies, and yet not a single instance is there, in all the

word, of a monument, such as is suggested for bro. Scott, being erected to the memory of any saint living or dead.

It is not the Lord's will, in our humble judgment, that the like should ever be done. Their memories should be cherished in our hearts, and not by magnificent monuments, which, might in an apostate age, be deified and worshiped. Bro. Scott will not be forgotten, though, in the abscence of a monument, his name may perish among the children of men, yet the Lord will not forget him. His very dust is precious in the sight of the Lord; and in the final consummation of the Christian State, bro. Scott will stand in his place. And so will each of us. The Lord will find us, and raise us up, wherever we may fall. It is a matter of no thought to me, it gives me not the least concern, as to what will become of, or where will rest, this poor, mortal body of mine when I shall die. Where it shall be laid, is a matter of no concern to me whatever. I know the Lord will take care of it, and that is enough.

D. T. W.

IMPORTANCE OF BEGINNING RIGHT.

Much, in all cases of any importance, depends on beginning right: and in a question upon right itself every thing depends upon that ultimate tribunal to which we make our appeal. In all questions involving the moral destinies of the world, we require more than hypothetical or abstract reasoning from principles merely assumed or conceded. We need demonstration, or, what in this case of moral reasoning is the only substitute for it, oracular authority. All questions on morals and religion, all questions on the origin, relations, obligations and destiny of man, can be satisfactorily decided only by an appeal to an infallible standard. I need not say that we all, I mean the civilized world, the great the wise, the good of human kind, concede to the Bible this oracular au-

thority: and, therefore, constitute it the ultimate reason and authority for each and every question of this sort.—A. CAMPBELL.

From the Christian Record.

PAUL.

Paul could well say, "Brethren, follow me as I follow Christ. We often hear the question. What is the reason there is not more interest taken in the conversion of the world? The reason, however, is very plain, because christians do not imitate Paul as he imitated Christ. Look at Paul; as soon as he entered the service of Jesus, he forgot everything else. He says, "I have no certain dwelling place." He does not then cease preaching until he could procure a home, but overpowered by the excellency of Christ Jesus his Lord, he goes to Damascus, to Jerusalem, to Athens, to Rome, and to the uttermost parts of the earth, and in all his journeyings he presents to the people the matchless love of the Savior. He is hungry, and has not clothing to protect himself from the inclemency of the season; he does not wait until the brethren raise a sufficiency of funds to cloth him and furnish him with means to pay his traveling expenses, but working at his trade, and at the same time talking of Jesus, until he procures the means for another tour, he starts again on his journey with increased energy, knowing nothing but the crucifixion of Jesus. Forsooth he finds himself among false brethren, he does not even stop to parry words with them, his time is too precious, but leaving them to their fate, he starts upon his mission and preaches the faith he once destroyed, even to those he never saw before. He swerves not from the pathway of duty, he entered the christian race course in his youth, and, although he met with many obstructions, still until he is aged, he runs faithfully the race the Man of sorrow had marked out for him. Sometimes he is stunned by

the blows which he received from his persecutors, because he was faithfully performing his labors, but as soon as consciousness returns, he again, in the midst of his enemies, opens his mouth in defence of the crucified. When standing before his judges, although in chains, he so reasons of the judgment to come, that they tremble; and when, on account of preaching the gospel, he is cited before kings, forgetting himself, he exhibits christianity in such a glowing and facinating manner, as to cause them to exclaim, We are almost persuaded to be christians. When Rome's great Emperor ordered his head to be severed from his shoulders, to expiate the crime of turning so many Romans to christianity, nothing daunted, the great apostle, as he saw the executioner's axe upraised, exulted in death, and rejoiced at his speedy coronation by him for whom he had suffered the loss of all earthly good.

May it be my lot while here on earth, in the midst of my labors, to follow the apostle as he followed Christ, and while I see such an amount of labor to be performed in the vineyard of the Lord, may I set myself faithfully to the task, never murmuring at my lot, but rejoicing, that if I share in the sufferings of Christ, I shall be a partaker of the joys and pleasures beyond death's cold waves. Brethren, let us all imitate the apostle, and Heaven will be ours.

W. BROTHERS.

CHURCH FESTIVALS.

We propose to say something relative to church festivals. They are are becoming quite common and somewhat popular among the disciples, and are generally gotten up for the ostensible purpose of *raising money* to furnish churches, defray expenses, pay off old debts, etc. On such occasions notices are paraded in the papers, and flaming posters are seen on the corners of the streets, the import of which is about as follows:

"On the even of the———inst., the Ladies of the Christian Church of this city, will greet their friends with a splendid festival. The tables will be bountifully supplied with all the delicacies of the season; the church will be brilliantly lighted, well warmed, and every thing done to make it pleasant and even delightful. The promonading will take place in the church proper; the supper in the basement. Tickets for ladies and gentlemen two dollars."

The tendency of these "splendid," "pleasant," and "delightful" church festivals, is to lower the church in the estimation of the world. We virtually say, in the language of Epicurians: "Let us eat, drink, and be merry for to-morrow we die." Within the walls of the house of God, fasting gives way to festivity; prayer and praise to the silly laugh and thoughtless shout; the preaching of the Gospel of the Son of God to the empty, foolish, graceless, Christless twaddle of the hour. We do not say that this is always true, but that it is many times, none will deny.

Another feature of the affair in question, the propriety of which we doubt, is the promonading. Is it possible that an edifice erected, dedicated and consecrated to the solemn, delightful and impressive worship of ALMIGHTY GOD, which we should ever enter with emotions the most tender, and feelings of gratitude the most lively, is to be converted into a hall, within whose sacred precincts the giddy and thoughtless, as well as the ungodly and the profane shall prominade? Whither are we tending, and what shall be our destiny? Lord, look with pitty and tenderness upon thy frail children. —CHRISTIAN HERALD.

REMARKS: Bro. Downs says these church festivals "are becoming quite common and somewhat popular among the disciples." So far as my acquaintance and knowledge of the disciples of Christ extends, it is not the case. Indeed, I cannot now call to mind a single instance of the kind, that I have ever heard of among the brethren, except the disciples bro. D. refers to, are classed with the brethren. I would hope they are a different people altogether from the disciples of Christ,

which, inded, they must be in heart, whether they are aware of it or not. Bro. D. says he doubts the propriety of the promonading! If the whole affair is not a scene of revelry and amusements of this life, I confess that I am incapable of understanding the meaning of language. The Lord has recorded that they who do such things shall not inherit the kingdom of God. Brethren, do as the first christians did, meet in private houses, and constitute congregations there, rather than resort to measures so palpably criminal. Has it come to this, that the liverv of the devil has to be borrowed to serve the Lord in! Let no disciple stain his soul with such unhallowed practices. "Be ye holy, for I am holy," says the Lord? Touch not, taste not, handle not the unclean thing, and I will receive you, is the solemn charge.

D. T. W.

For the Christian Pioneer

TO JNO. B. VIVION.

Bro. Vivion: Some things I know, and of some things I've been "thinking." I shall first tell you some things I know, and then tell you of some things I've been "*thinking*." I *know* that Bro. Vivion's age and experience entitles him to a great deal of respeot; and this will always be shown him by me. I know that the reply to Bro. Vivion's first article on "the first and second life" was very hastily written, just before the writer started to a protracted meeting; still I am willing to let the readers of the *Pioneer* judge the merits of both pieces.

Now, I've been "thinking" 1. That what Bro. V., in the Jan. No. of the Pioneer, calls a "ridiculous guess," is not quite as ridiculous" as he imagines. 2. That it would trouble Bro. V. very much to prove what he simply asserts in connection with the "ridiculous guess." 3. That there is no argument in these things "!!!," which are so unsparingly thrown into Bro. V's. second article. Further: I've been "thinking:" That the subject in controversy. is cold and

considerably speculative. It has nothing in it to convince sinners, or to comfort saints, is of no practical value, and hence, I've been "thinking" that I shall hereafter waive all controversy on it and kindred subjects. Finally, I've been "thinking:" That Bro. V. may "handle him" (me) with or "without gloves," just as he pleases. In all christian kindness, I am, my dear brother, Yours very truly.

R. P.

FAITH.

Bro. D. T. Wright: There is evidently a misunderstanding of the word faith, on the part of the religious world. Many understand it to be the gift of God, in answer to prayer; and in order to receive this gift, it must be preceded by repentance. Such religionists are always in doubt, not understanding the object and design of faith; for a man who does not know what faith is, doubts as to whether he believes at all, not knowing the object of the christian's faith, doubts as to whether he believes aright, and not knowing the design of faith, doubts as to whether he has experienced the work of faith on his heart; therefore he must doubt his conversion, pardon, and acceptance with God; consequently the singing, praying, and exhortations of such are all in doubt. But is this the condition, and life, of the christian? by no means! for we are "justified by faith," Romans 5: 1. "Hold fast the profession of your faith without wavering," Heb. 10: 23. "To pray without doubting," 1 Timothy 2: 8. Thus we perceive the christian's faith is not of a doubtful character. But what is faith? God has created man, and given him powers or abilities, to believe, but the power to do a thing, is not the thing to be done, consequently the power to believe, is not faith; the exercising of those powers, or the act of trusting, confiding in, or relying upon, constitutes faith. Therefore faith is not the gift of God, but the exercising of the powers already given; for the exercising of which powers the individual is responsible. Mark 16. 16. What is the object of

the Christian's faith? It is Jesus the Christ, the Son of God, John 3: 16. 1 John 5: 1. Acts 8: 37. The man is not required to believe the great doctrines of Calvenianism, Armenianism, Universalism, or any of the isms of man, to be a christian, for there is no salvation in any of them; but to believe in the person of Jesus the Christ, that he is the annointed son of God, the Savior of them that put their trust in him; he who is the brightness of the father's glory, the express image of his person; in whom dwells all the fullness of the God-head bodily. Upon what does the powers of the man act in producing this faith? Answer: upon testimony. Faith is always the act of the mind on evidence; for there can be no trusting of the mind, without something to trust in,there can be no confiding, without something to confide in, there can be no reliance. without something to rely upon. Therefore, when God submitted a proposition to the belief of man, in which man was to rely, trust, and confide, in order to salvation, he gave all the evidence necessary to establish the truth of that proposition, and this evidence is found in the word of of God, accompanying the proposition to be believed. Rom. 10: 8. 17. John 20. 30. 31. All the faith any man ever had, or can have in Jesus the Christ, is produced by the word of God as contained in the Scriptures of the Old and New Testament, What is the design of faith? It is to purify the heart, Acts 15: 9. The heart is affected by the objects on which it is centered; consequently when laying hold on impure objects, the heart is impure, when on pure and holy objects, the heart is pure, therefore to purify the heart this faith works by love; it lays hold of the love of God as reveald in the person of his son and in the remedial system procured and profered by him to man, and appropriates this love, thus revealed, to the person believing; this love received and appropriated trouggh faith, produces corresponding love in the person thus believing. The heart thus centered on holy objects, partakes of the purity of the objects of its affection, which purity is manifest by acts of obedience corresponding with the faith. If the heart is centered on unholy and sinful objects, the actions will be unholy and sinful. But if the heart

is centered on holy objects, the actions will be pure; consequently it is absolutely necessary that the heart be purified by faith, before a purity of life can ensue.

BENJAMIN LOCKHEART.

MODERN MISSIONARY PROJECTS ARE OF MEN, AND NOT OF GOD.

For fear that I may have over looked somethings, that you consider important, and that you may consider unanswerable—I will say that we agree that there is no plan reveald in the scriptures for your Missionary projects any more than for the election of the Pope by the conclave of Cardinals, or than there is for the Pope himself. The Pope is as expedient as your projects. Your readers will consider that your flight to the forest of Expediency is an abandonment of Scripture, and tantamount to a confession that there is no more scripture for your projects than for the Popes. Your arguments are the compositions of these meetings outside of one church, no matter by what name called,—all their compositions, means, disclaimers, union, co-operation, etc. We strike at the existence of these meetings,—they are unscriptural, that is enough, they are without apostolic precept or example to spread the gospel, therefore they are wicked. If a single congregation is not able to send men to preach, then there is no obligation resting upon any church where there is no ability to perform. God does not expect to reap where he never sowed. Congregations failing to do their duty individually, does not authorize us to form combinations to do what others failed to do. Let us never act on the Jesuitcial maxims that the end justifies the means. There is no policy or "prudential considerations" in the kingdom. Honesty is the best policy here as well as any where else, I occupy the original ground of this Reformation. Yours is the innovations or apostasy, When Christ gave the commission to the Twelve, he gave them the world for the field of their operations, hence Philip went to Samaria, and others to all the world. Admitting that I have changed; which I do not admit, that does not settle the question, and have only done what you say, others have done, abandoned the ground occupied by us all for the first 30 years of this Reformation. The first seven chapters of Acts is occupied in giving us the history of the first christian church, which we have chosen for our modle and Mother church, that church spread the gospel through the Roman Empire before there was any other Church to co-operate with her. That is both an example and a command to us to do the same. If we do not like the laws and models of Christ, let us tell him so,—and not

try to reason him out of it. Your reasoning on this subject is precisely that of the Romanists and the sects in favor of their isms, and of infant sprinkling. Every argument you have offered can be turned to their account. We ought to have thought of the consequence that would follow from our choosing the scriptures alone for our rule of faith and practice before we did it. It is too late to repent now. It is too late to try to twist and pervert the Scriptures to our human devices now. It is too late now to try and hide in the hollow tree of Expediency, you will be smoked out. One reason among others, why I am trying to hold you to the Scriptures on this subject is, that our opponents may not say to us, Physician heal yourself, give up your unscriptural plans, before you call upon us to give ours,—get the beam out of your own eye, before you attempt to pull the splinter out of our eye. I do not want this Reformation to be vulnerable even in its heel, like Achilles was, I wish us to go to the bottom and stay there, so that no one shall go deeper than we have done, or upset us in any thing that we teach or practice. Some of us are determined to let the churches remain single and separate as Christ left them in the first three chapters of Revelation.—If you attempt to marry them, you will produce a Divorce certainly. What God left separate, let no man join together.

Poison is in the cup, whether disguised under the name of medicine or missionary, council, conference, association, co-operation, or by whatever name, poison is in the cup, and it will kill. Dr. Carson, one of the greatest oracles, the Baptists ever had, says, when speaking of these meetings: If they are not divinely appointed, they cannot be useful, they cannot be innocent. I am bold to predict that whenever they are tried, they will degenerate into an ensign of Satan. I commend his reasoning to your readers on the 248 page of C. Baptist, Burnet's Edition, too long for insertion here. Dr. Jorton in his remarks on church histoy, vol. 7, charge 2, says of these assemblies,—"They are a collection of men, frail and fallible. Some of those councils were not assemblies of pious and learned divines, but cabals, a majority of which were quarelsome fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not submit implicitly to their determinations. Jorton was learned, pious and a judicious historian. Neal in his history of the Puritans, introduces some great and good men as saying after coming out of one of these meetings composed of "Christians," "I would to God I never had seen one of them," Neal is a standard historian on church matters. I defy you and your aids to do the following things. 1 To show the name Missionary society in the New Testament. 2 To show from the New Testament, that the apostolic congregation ever held any other meeting for any purpose, after the ascension of Christ or day of Pente-

cost, than their stated meetings on the Lord's day, save Acts 15. 3. To show from the New Testament, that the christians of the first century ever preached a missionary sermon, took up a collection for missionary purposes, obtained subscriptions, or Life memberships made distributions, imployed men at so much per annum, had managers, presidents, vice presidents, like Banking machinery. 4. I defy you to find any countenance for your projects, in the seven years of the C. Baptist. 5. I defy you and your aids to find any authority for these projects in the purest, best, and first fifteen or twenty years of the Harbinger. If you cannot do these things you may stop writing, stop talking of my errors, and stop raising prejudice against me. If I am in error, all the above persons were in error. Expediency is an abominable heresy, the foundation of Romanism, Sectarianism, and Calvinism. It is the rogue's harbor, a refuge for all who are driven out of the New Testament. It is worse than the doctrine of essentials and fundamentals. It is a confession that you are beaten, that the bottom of your tub is out. I can find every error Roman and Protestant, in the swamp and forest of expediency,—there lie all the lions, tigers, dear, rabbits, serpents and varments of the devil concealed.—The dogs have only to enter that forest, and you will see these creatures of darkness, bouncing, running and fleeing to their dens and hollows, like rats from a singing ship. In 1856 or 7, Brother James Henshall, then of Ky. wrote to me in Jackson, Miss. on the subject of these extra meetings and stated that a majority of the Original Pioneers of this Reformation were against these meetings. Among the men named were my uncle Jacob Creath, sen'r. John Smith, Philip Fall, himself and others. I have mislaid or lost the letter. In August, 1830, at Silas Meeting House, Harrison Co. Ky. my uncle and myself took the side and the rights of the churches and individuals against these extra meetings, and we have succeeded, although we were immolated on the altar of the Baptist advisory council, as victims for this principle. He died in Lexington, Ky. March, 1854,—as much beloved as the old apostle John, having never faultered in his devotion to this Reformation,—we stood shoulder to shoulder to the Fathers Campbells and Stone,—on all matters,—except these Societies. I was present at the battle with Jennings and Furgerson North Tenn.—You have our names and lives, brethren, such as they are, against these societies.

Yours truly,

JACOB CREATH.

THE BOTTOM IS OUT OF THE TUB OF MODERN MISSIONARY PROJECTS, THE TUB HAS FALLEN DOWN AND THE HOOPS ARE GONE.

BRO. WRIGHT:—Dear Sir: On the page of the January No. Please insert Dagon's Temple, instead of Dagoris Temple; and page 33 says there were 20,000, the manuscript says 200,000. I have been absent and just returned home.

Your position is, that because men were sent to see money faithfully applied, that this is authority for the co-operation of clubs of men (falsely called churches) to spread the gospel. This is like your publishing that this congregation was represented in the Chillicothe meeting, when I proved it was not, you did not correct it, when I doubted whether more than one congregation was represented in that meeting. On your own principles you passed it by unnoticed. I will try and get you to understand the difference between drawing general conclusions from a particular premise—and drawing a particular conclusion from a particular case. I would ask you if God's commanding Abraham to offer Isaac for a burnt offering is a command to every man who has a son to offer him for a burnt offering? You had as well argue that it is a command to every man to offer his son, as to argue, that because men were sent to see money applied to the object for which it was collected, is a command or example for clubs of men to come together and assume the high sounding title of the "State Missionary Society." It sounds as hollow as a drum. You had as well represent me as "coming in" and saying that all men ought to offer their sons as burnt offerings, because Abraham did. Your argument from that particular case in 2 cor. 8. 9, to the conclusion that clubs of men may spread the gospel, is like the paidoes arguing, that because God commanded Abraham to circumcise his male children, that this is a command to all christians to sprinkle male and female children. So of many other cases. I now call upon you to produce one case of the co-operation of churches to spread the gospel, or to abandon your clubs for such a purpose, as being as unfounded as the worship of the Virgin Mary. The gospel was spread originally by individual congregations, it does not matter whether by persecution or by prosperity. It was spread in Mo. before your clubs arose, that is sufficient. If they were scattered, they did not club together and call themselves churches, when there was but one in existence. I gave you the comment of learned Episcopalians on Phil. 4. 8. you are not satisfied with them, but call upon me for my opinion. I say that it has as much to do with building tobacco barns as it has to do with the purpose for which you cited it, to wit: "the co-operation of clubs of men to spread the gospel." If this passage and 2 Cor. 8. 9 prove such a co-operation, then they prove all the conclaves of clergy

from Nice in 325 till now. I hope if you have no respect for your own reason, that you will have some for your readers, and not cite these passages again, and then tell your readers, that I have fully come in to such nonsense. The following is Dr. James Macknight's note on Phil. 4. 8 The Greek philosophers were as keen as the moderns, in their disputes concerning the foundation of virtue. But being anxious to make the phillippians virtuous, he mentioned in his exhortation, all the different foundations on which virtue had been placed, to show that it does not rest on any one of these singly, but on them all jointly; and that its amiableness and obligation result from the union of the whole. John Wesley and A. Clarke concur in this meaning as well as the learned Episcopalians, Whithy, Lowth, Lawmon and others. Thus you will see that your cordial argument with me is all at end, and unless you have something better to offer than unfounded assertions, I shall not notice any thing you may say. What the original Christians did is one thing, what we may do is another thing. It is said if the sky falls we may catch larks,—but then if the sky does not fall we may not catch larks. You have fallen back into the old wreck of Matth. 10. Luke 10—out of which I lifted you once. These missionaries were sent by Jesus Christ—yours are sent by clubs of men without any authority whatever. These misionaries obeyed Jesus Christ to the letter, yours disobey him. These missionaries carried neither money nor shoes—yours carry both. These missionaries carried no money—yours must have a specified sum promised before they start. These missionaries had faith enough in Matth. 10 to obey it, yours have not. This was the law for missions, until after the ascension of Christ, then individual persons and churches sent the gospel, and not bodies of clergy called churches who have done more injury to mankind than politicians and warriors combined, The apostles had no shoes to carry—they had sandals. They had no coats, but togas or gowns, I ask you and your four aids for one example for the co-operation of churches to spread the gospel, not clubs of men, give it, and don't fly to the wilderness of Expediency where all heretics fly.

Yours truly,

JACOB CREATH.

REPLY.

DEAR BRO. CREATH: The great central point in your first article here preceding, is indicated, I suppose, by the caption which you have placed at its head: "Missionary projects are of men and not of God." As untenable then as your caption is, so is your position against missionaries. A missionary is

defined by Webster, to be, "one sent to propagate religion.' A missionary project, then, is a project "to propagate religion." And a project "to propagate religion," is a missionary project. God sent his son into the world "to propagate" his "religion" for the salvation of all who would accept it. Christ sent seventy disciples at one time, twelve at another time, whom he named apostles, and finally sent these twelve into all the world; and still later, he sent Paul; and through these apostles thus sent, he constituted his church an agency through all time for the sending of others still; and all this sending was "to propagate religion," and has God himself for its author. Jesus Christ was a missionary, all the apostles were missionaries, the church is, by its Head, constituted a missionary agency for all time still to send other missionaries, so that from that day till this, every preacher set apart to the work of the ministry of the christian religion, is a missionary; and still you say, and make it even the heading of your article, that "missionary projects are of men and not of God!" It will not do, my dear brother, to cite all the usurpation and abuse of power under the garb of religion, from the council of Nice, including the conclave of cardinals to elect a pope, even down to the setting of a few brethren, in Cincinnati in the year of grace 1861, to decide upon the brethren's loyalty to the Government. I have entered my protest time and again, against such arguments. They are just as applicable to, and as much against, the church as missionaries. These irregularities and abuses of power belong not legitimately to the missionnary work. The missionary work is one, one in object, and one in purpose: the propagation of the christian religion; and any and everything not legitimately belonging to this work, does not of right belong to the missionary cause, and I am unwilling to be held responsible for it. From this illegal source, you draw most of your arguments against missionaries. I am no advocate for any part of the machinery of a missionary society not pertaining exclusively to the propagation of the gospel. The standard of ministerial qualification among the brethren is one thing, and the propagation of the gospel another. The building of monuments to the memory of distinguished men, as brethren, is

one thing, and the propagation of the gospel another. The revision of books, and the supervisory of publications for the brethren, is one thing, and the propagation of the gospel another. Schools and colleges are one thing, and the propagation of the gospel another.

A missionary, according to Lexicographers, is one sent to propagate religion. Hence as we have seen, Jesus Christ himself, all the apostles and evangelists named in the New Testament, were missionaries, but these other things which we have just noticed, and thousands of other things not noticed here, were never mentioned in connection with their labors as missionaries. That some of these things may be important, I do not deny; but I do deny that they have necessarially any connection with our missionary labors from the fact they are never mentioned in connection with the labors of the first missionaries. Our Missionary Societies should confine their labors exclusively to the propagation of the gospel. Any thing beyond this, does not of necessity, belong to the missionary work. It is not the object of missionary societies to interfere with the rights of the churches, with their individual and independent rights. We do not propose to marry the churches, grant divorce, nor obliterate church rights, as you fear. The sole object of our organization is to aid, as far as we may be able to do, according to our means, in sutaining such missionaries as the church has already sent out. I say, such as the church has already sent out, because the society never employs any others.

You sometimes speak of the society sending out preachers instead of the church sending them. I hope you do not wish to be understood. that our society sends out preachers in the sense in which the church sends them. When we send, it is always to be understood in the sense of employ, and not in the sense of appointing, setting apart, or ordaining to the ministry This latter work belongs exclusively to the church, and to no other oagaization or society whatever. We attempt nothing like church discipline, all such we leave with the churches where it rightly belongs. That men have met together and assumed authority, religious and political, and done mischief, I do not deny. Neither will you deny that churches have done

the same. The abuse of a thing should not of necessity condemn the thing itself, else we should condemn the church. The assemblies Dr. Carson, and Jorton speak of, I presume, were not such as our missionary meetings properly. Our meetings are not to force opinions upon any body, neither to anathamatize any body. We meet to sustain the humble heralds of the cross, while they propagate the gospel of Christ throughout the State. Can there, in all candor, be any valid objection to this? Is it not a good work? Is it not just, lovely and of good report? and as such, are we not authorized to do it. Can there be any harm in the preaching of the gospel? This is all that we aim at. If it could be preached without money, we would have nothing to do with money in our meetings. But since the Lord said, he that hath a purse let him take it, and that all who preach the gospel shall be sustained, even as he has ordained in all the churches, money or its equivalent, is necessary. Preachers have to have it, else they cannot preach.

You try to get around some provisions in the commission in Matt. x. Luke x, to which I called your attention, by saying that "the apostles had no shoes to carry, they had sandals. They had no coats, but togas or gowns." Indeed! and is this the reason the Savior told them not to carry them, because they didn't have them? I suppose, then, you can pack with you as many Buffalo sandals, and as many gowns or togas as the inclemency of the weather may demand, and still not violate the provisions of that law? "Your aid" from Kansas, will certainly be indebted to you very much for this discovery.

You call Matt. x. and Luke x, an "old wreck" out of which you lifted me once. It is strange what ideas men sometimes have! I found you, sometime ago, in the midst of this "old wreck," declaring that the commission there contained the *only* law governing missions *then, now*, and to the end of *all time*," and that you would maintain against the whole combined world, that no part of it has been repealed. But in the article now before me, you say: "When Christ gave the commission to the Twelve, he gave them the whole world for the field of

their operations, hence Philip went down to Samaria, and others to all the world." So gently and smoothly have I conducted you to this point, that you now fancy that you have brought me here, and express fears that I have fallen back into that "old wreck out of which you lifted me once." When I read your long caption, big enough to break down any article: "The bottom is out of the tub of modern missionary projects, the tub has fallen down and the hoops are gone," I think of your lifting me out of that old wreck, and while the tub, bottom, and hoops of your anti-missionary notions are all gone, you fancy that it is ours gone, and yours standing. What queer ideas!

I have proven, by 2 Cor. viii. 18-19. that the churches did co-operate in the days of the apostles, to send relief to the poor saints in Judea. This you have admitted. From this co-operation, I argued the lawfulness of co-opeartion to spread the gospel. If it be lawful to co-operate to save the body, is it not lawful to co-operate to save the soul?—to co-operate to sustain the preaching of the gospel that the people may hear it and be saved? This is all that we plead for. We want every missionary the churches have sent out sustained, and we prove this by our works. We go to work and try to sustain as many of them as we can. That is all we aim at. We do not interfer with the government of the churches. We exercise no discipline over the members. We dictate no articles of faith. We only discuss the best and most available means of sustaining and holding up the hands of the missionaries while they proclaim the gospel. Not interfereing with the rights and jurisdiction of the churches, we surely can do no harm, while we certainly do do a great deal of good.

You say I "published that this (Palmyra) congregation was represented in our Chillicothe meeting." I do not remember of publishing it. I have examined the puplished report of the Sept. meeting, as published in the October number of the Pioneer, and I do not find it there. I find the name of Geo. Berry of Palmyra, among the preachers present at the meeting, but I did not say he was a representative from your congregation. I find also the name of Calvin Reasoner of Kan-

sas, among the preachers present, but did not say he was a representative from Kans. It can be just as easily proven, that Kans. was represented at our Chillicothe meeting, as that Palmyra was. I over-looked this, because really it is too small a matter to ocupy the space required to notice it. And the same is true of a great many things that I have not noticed. It is not because I could make no reply, but because I did not have the space.

I have to regret that my reply does not appear in the same sized type of your articles. It was not intentional on my part. It was in type before I noticed it, and I did not have time to change it. D. T. W.

For the Christian Pioneer.

PARDON OF SIN—A DIALOUGE.

Conversation between a Methodist and a Disciple on the Pardon of Sin No. III.

D. This is our third meeting, brother M., and I hope you will be patient until I get through with the camp-meeting, and then you shall have all the time you desire to present your arguments.

M. I should be glad you would quit talking about the camp-meeting, and come to the subject of pardon, as we agreed to discuss that subject.

D. I intend to come to that question, and am approaching it through the camp-meeting. One night during the meeting it happened to fall to the lot of a young man to preach by the name of Rev. Glister. Very close attention to his toilet, before entering the pulpit, had set off Mr. Glister's rather prepossessing personal appearance to the very best advantage. Upon the little finger of a small, white, tapering hand, which was frequently pressed upon his anxious breast, there sparkled a nice gold ring; no defect could be discovered in the tie of his snowy cravat; and the exquisitely careful carelessness, with which his auburn locks fell, *a l'abandon*, around his tem-

ples, told unmistakably that he had faced his looking-glass before facing his congregation. But if Mr. Glister's personal appearance was particularly striking to some of the ladies of the congregation, the manner in which he blew the silver trumpet of his eloquence, was, to the more devout of his auditors, not less striking. Nothing can be more thilling than the theme he chose—it was the joys and delights of the New Jerusalem. The picture he drew was charming; the gold-paved streets, the Jasper walls, the Jeweled gates, delicious airs, and sparkling fountains, all glittered and flashed before the eyes of their delighted imagination, when at length he took his seat amidst the devout thanks of some and the soft glances of others. Uprose then, after singing and prayer, the Rt. Rev. Mr. Booms, who, though not over-loaded with brains, was nevertheless, blessed with lungs, and with propotions that would well become an alderman of Amsterdam. With huge clenched fists he came down like a maul, three or four times on the hand-board of the stand, knocking off candles and smashing pitchers and glasses, and with a loud voice exclaimed: "Now, do you want to hear from Hell? You have been hearing something about Heaven, and now I will tell you something about hell-fire!" This appeared to electrify the congregation. A man, he said, had been to Hell in a transe and he proceeded to describe what the man saw in a very thrilling manner. By this time the crowd were highly excited. He then called for all who desired to escape hell-fire, to come to the mourner's bench. A large crowd came forward, for they all wanted to escape that place; in fact there was not room enough in the altar. Some were kneeling, some clapping their hands and shouting, some in the agony of their souls were prostrated on the earth, some were still standing, through fear of soiling their nice clothes; for it had recently rained a little and was not yet entirely dry. Observing this, Mr. Thunder Booms. who had been trying to pound faith through the back and shoulder of some prostrate seeker, lifted up his head and said in a loud voice; "Brethren, bring more straw! many a poor soul has been lost for want of straw."

M. What sense is there in your telling all these particu-

lars; I am tired hearing them, and I do not see the good it does; if you had been engaged with the Lord, you—

D. The reason why I am so particular is this: I intend in the sequel to contrast this with the meetings of the apostles. I could not comprehend the relation that straw bears to the salvation of any one. Beside, the preacher, in his prayer, ordered the Lord, as though he were a servant, to come down. Said he. "O God! come down here, and work like a God as thou art." He prayed God to "lift upon us the light of his well reconciled countenance." This is unscriptural. Paul prayed that "we be reconciled to God." Therefore I concluded it was not the work of God, but the work of poor man.

M. I deny your assertion that, it is unscriptural. Does not Paul say: (Heb. ii, 17), "It behooved him to be made like his brethren that he might be a merciful, and faithful high-priest in all things partaining to God, to make reconciliation for the sins of the people.

D. Do you take the position that God is to be reconciled to men? If so, I will tell you where you got it, you got it from your Discipline (2nd article), which says Christ died to reconcile his Father to us,—a more erroneous and false dogma cannot be propounded. The text you cited from Hebrews conveys no such idea. Paul there shows that Christ died to make the reconciliation of the sinner possible. See 2 Cor. v. 19; Eph. ii, 16; Col. i, 20. God was in Christ reconciling man to himself,—so that the reconciling all goes the other way,—it is to take effect in man, and not on God. But to return to the Camp-ground; all was confusion. They labored long and hard to get the mourners through, as they called it, and occasionally would order the by-standers not to crowd the mourners. But I thought that the preachers crowded them more than the by-standers.

M. I should be glad you would close your remarks on the camp-meeting. This way of making light of such things, I think is unbecoming.

D. Brother M. I am only stating facts, yourself being judge. Few out of the vast number in the altar professed par-

don, as they called it. The preachers would go around and tell the mourners, if they loved the Lord, to arise and praise him. Some followed their advice, while others remained on the straw. In all the advice given, I never heard that kind, which was given by inspired Apostles to persons in a similar condition; and therefore I decided it not to be the Lord's work. But the meeting continued for some days, and at the close there was quite a number of mourners, as they said, unconverted. Now, my dear sir, if the Lord had been working with these persons, why were they not pardoned? why were they thus left to mourn on in bitter disappointment?

M. The reason they did not get religion is, because they did not have faith, or did not give up the whole heart to the Lord.

D. Those persons were just as honest and sincere as any in the world. You know Mr. Jones, and Mr. Smith, who were at the mourner's bench—as honorable as any. I over heard a conversation between them and the preachers, at the close of the meeting. They made the same charge you do, but both affirmed that they did believe with all their heart that Jesus is the Christ, that they had striven hard, and would give all they posess, if they could be assured of their pardon. Mr. Jones said to the preacher: "Sir, it does appear to me that I ought to do something. I want to obey the Lord. I read in the Testament that the people were commanded to be baptized for the remission of sins; what do you think of it?" The preacher replied: "Be careful, Mr. Jones, that you do not run into this soul-damning doctrine of water salvation, or regeneration," so the poor man was left without hope, and discouraged by the preacher who virtually warned the poor man against the advice of inspired apostles. But if the Lord commenced the work, with these persons and convicted them of sin and pardoned some and left others unpardoned, he must have acted partially. This, however, we must not charge. The only conclusion is, then, that it was not the work of the Lord.

M. You slander us; you slander the camp-meeting.

D. It is no slander to tell the truth, and to hold up and expose such errors as are being palmed off on the honest peo-

ple, and calculated to lead them away from the Bible. Now in all the large meetings that we read of in the New Testament held by inspired men, there was not a single seeker or mourner left at the close of the meeting. All who desired salvation obeyed the Gospel and were made free from sin. So that the practice of your church is unscriptural in this particular.

M. I trust you are now done with the camp-meeting, and will come up to the question before us. Now if a man is pardoned he feels it in his heart. I cannot described his feelings,—it is better felt than told. The apostle John says: (John v. 10–11), "He that believeth on the son of God hath the witness in himself;" and again (John iii. 14,) "We know that we have passed from death unto life, because we love the brethren." This I offer as proof of my position.

D. I will for the present leave the camp-meeting, as you are not inclined to defend its practice, and now attend to your arugments on pardon. It is amusing, indeed, to think that you rely on such proof-texts to sustain your position. They certainly have no relevancy to the case in hand, but we will notice them. "The witness in himself" to what? to pardon? No, that is not the subject of the apostle's remark. He is speaking of the evidence God gave of his Son, that he is Jesus the Christ, or of the believer's consciousness of his faith in Christ, and not of pardon or the evidence of pardon. In the second place there is a well defined law that must be obeyed, that the sinner may pass from death unto life, and when he passes into life he loves the brethren, and the apostle here refers to it as a reason why he knows he enjoys life, not as the reason alone of his passing from death unto life. Now natural life may be ascribed to many causes; so may spiritual life. The apostle is here talking to disciples: "He that loveth not his brother abideth in death." But to understand this subject we must go to the law governing the case.

M. Our Lord says: "By this shall all men know that ye are my disciples, when you have love one for another," and as love is felt in the heart, so a man knows by his feelings.

D. Knows what? not that he is pardoned; for the world

loves one another, but this is no evidence that they are disciples of Christ, and no one will so conluded because they love one another. But love is one of the fruits of the spirit, what the pardoned man exhibits, and we are taugtht to judge a tree by its fruits. If a man in his character exhibit the fruits of the spirit, he is judged to be a disciple of Christ. A.

(adjourned.)

REPORTS OF THE MISSIONARY BRETHREN.

PLATTSBURG, Mo. Feb. 28th, 1865.

BRO. WRIGHT: I commenced a meeting at Liberty, Clay Co. on Friday night, 2d. inst. and continued some nine days, preaching every night and on Lord's-day morning, to large and attentive audiences, and closing with one baptism on Saturday morning.

Held a meeting in Missouri City, Clay county, including 2d. Lord's day in this month. Had a good audience, and remarkably attentive hearing on Sunday at 11, and at night, but on Monday it commenced raining, and continued bad weather and muddy roads through the week, so that the audiences were small, though attentive and courageous and anxious to hear, wading though the mud both day and night to get to meeting.

Bro. R. C. Morton, who resides near Liberty, was with me through the meeting at Liberty, and accompanied me to Missouri City (where his membership has been for many years) and remained with me two days, then returned home to make preparation for a visit to Illinois, whither he has now gone.

3d. Lord's day, preached in Plattsburg, but owing to the exceedingly muddy condition of the streets, did not think it advisable to try to get an audience out at night during the week.

4th, Lord's day, commenced a meeting at Gilead, Clay County, expecting to continue through the week, but owing to the unsettled state of of the community and the anxiety of the public mind, it was deemed advisable to defer the continuance of the meeting until a more auspicious time.

FINANCIAL. Contribution at Liberty $20,00. Contribution at Missouri City $8,00. Contribution at Gilead $5,00.

Yours fraternally,

G. R. HAND.

BOONVILLE, Cooper County, Mo. March 1st 1865.

DEAR BRO. WRIGHT: The close of another month finds me in the town of Boonville. I have been very anxious to make all the time count

for the good of our Master's cause, but am compelled to report very meager results. I find the public mind in this section very unsettled. The general disquietude has been much greater here since the events of last fall, than at any previous time. The consequence is, that my audiences have been unusually small. From an experiment made last summer, I was led to hope for better success here, than in any other part of the fields assigned me. There seemed to be, at that time, an almost universal desire to hear the gospel. Preaching seemed to have an unusual power over the hearts of the people. But a great change has taken place. Very few persons seem inclining to attend meeting, and the minds of even these few, are evidently absorbed in other matters.

The first Lord's day in Feb. I spent with the church in my own neighborhood. We had no additions. Monday evening, I went to Leesville where I preached to a fine audience, and had two confessions. This meeting was an incidental one, as I was on my way to Clinton whither I was compelled to go on business. While in Clinton, I gave one discourse to a small but very attentive audience. A gospel sermon is a Luxury that the good people of that place have seldom enjoyed of late years. They treated me with great kindness, I sincerely hope that the day is not far distant, when I may have the privilege of preaching Christ to them under more favorable auspices.

The 2nd Lord's day, I was at Lone Elm school-house in this county. I intended to continue through the week, but the meeting failed on Tuesday on acccount of a fall of rain, which lasted through the day. This left us without a further appointment, and so the meeting was brought suddenly to a close.—I preached however, at a school house in an adjoining neighborhood, Thursday night.

The 3d Lord's day I was at New Salem school-house in the neighborhood of our excellent brother, Eld. O. P. Davis, whose assistance I had during the meeting. We had a very pleasant meeting, but no additions. Bro. Davis has done a noble work in that community. May our Heavenly Father grant, that the excellent band of Disciples gathered there, may not be scattered in these calamitous times!

From New Salem, I came to this place, where I have been preaching to small audiences, since Lord's day. We have had no additions thus far, and I hardly expect any. The tide has always set hard against us here. Occasional efforts have been made by some of our ablest men, and yet we have never been able to gain a permanent foot hold in the place. Still, if we had ten or a dozen christian families of the right stamp to begin with, I should not fear to undertake to batter down the ramparts of sectarianism in a reasonably short time. Give the cause we plead a fair trial and it is sure of the victory in any intelligent community.

At Lone Elm, the contribution for the society was $15,00: at New Salem, $37,85. I have not thought it advisable to present its claims to the people here. If the two or three brethren who are here, defray the expenses of the meeting, it will be enough for them. My acknowledgements are due to the Methodists for the use of their house. Yours in the Lord, GEO. W. LONGAN.

LEAVENWORTH, KANSAS, Feb. 15th 1865.

DEAR BRO. WRIGHT: We have just received reports from our missionaries for the month of January. They have been engaged under the auspices of this, and the A. C. M. S. since the first of Dec. The month of Dec. was unfavorable for missionary work. January has been pleasant. Brethren J. Kenner, and J. J. Trott have been laboring in the southern part of the State. They report some accessions, and some $ 50,00 subscribed. Bro. S. G. Brown labors in the Central part of the State, and reports upwards of 70 accessions. Bro. P. Butler laboring in the north part of the State, reports 12 accessions, and $180,00 subscribed. Bro. Bauserman laboring on this latitude westward, reports 12 accessions, and some subscriptions. We rejoice in their success, and hope that the good work will still go on.

Yours truly, Cor. Sec. K. C. M. Soc.

REPORTS FROM THE BRETHREN.

A signal triumph of the truth has been witnessed in St. Louis. We are informed in a private letter, that bro. Smith, the pastor of Olive and Seventeenth Street Church, has been protracting a meeting of some weeks in that city, and the Lord has greatly blessed his labors. The congregation in North St. Louis has also had the benefit of his labors in a protracted meeting, resulting in many accessions to the church. We are sorry to learn that the arduous labors of bro. Smith have prostrated him; but, in common with many, we pray the Lord to restore him to health and usefulness. D. T. W.

SILVERTON, Marion Co. Oregon, Jan. 5th, 1865.

BRO. D. T. WRIGHT: We have just closed a meeting of a week's continuance with three additions to tbe congregation by commendation. Yours in Christ K. BAILES.

SIDNEY, Iowa, Feb. 6th, 1865.

DEAR BRO. WRIGHT: Last night I closed a ten days meeting at McKissick's Grove, in this county, resulting in 32 additions, 14 by confession and baptism, 14 who had been baptized by our brethren, and 4 from the Baptists. They are organized under the care of bro. James

Miller as their Elder. Three sisters belonging to another congregation, took membership with them in order to be more convenient to meeting, making in all 35. This congregation is entirely new, and this meeting the first I ever held in the neighborhood. To the Lord be all the praise for the Gospel's power. Yours in the one hope

C. P. EVANS.

OREGON, Mo. Feb. 20th 1865.

DEAR Bro. WRIGHT: Bro. R. Patterson and myself began a meeting at Savanah, Andrew co. on Saturday, Feb. 11th, which closed last evening with twenty-one additions; sixteen by letter or commendation, and five by confession and immersion. Bro. Patterson done most of the preaching up to Friday night, and truly he is a "workamn that needeth not to be ashamed." Thirteen had been added—four by confession—when bro. P. was compelled to leave, and I continued the meeting. On Lord's day morning, a lady over sixty years of age, came forward an informed me that she had been a member of the Methodist church forty years, but was convinced she had never obeyed the Savior, and desired to be buried with him in baptism. We repaired immediately to the water, where a large concourse of people witnessed her obedience to the faith. The weather was exceedingly unfavorable during the entire meeting, yet the attendance was good, and many of the sisters did not miss a single discourse. May the Lord bless them all, and keep them faithful.

Fraternally, R. C. BARROW.

QUINCY, Ills. Feb. 27. 1865.

DEAR Bro WRIGHT: On Friday before the second Lord's day in Jan. our venerable Bro. Creath commenced a meeting in this place. He had been preaching eight days when bro. M. C. Tiers of Cincinnati joined him in the labors of the meeting. They continued preaching over three Lord's days. Twenty-five persons were added to the congregation, eighteen were immersed, two came from the Baptist, the others by commendation and letters. Bro Creath was in good health, had great freedom in his addresses which were profound and forcible to the close.

Bro. Tiers is a true man, a very pleasant and always interesting speaker. Very truly yours, A. H. SIMS.

P. S. Since our protracted meeting, eight have been added to the church here at our regular meetings. A. H. S.

ST. JOSEPH, Mo. Feb. 21st. 1865.

DEAR Bro. WRIGHT: Bro. Sims of Quincy Ills. closed a meeting, in this city the last of January, resulting in 44 additions—13 immersions. The meeting did us good, it made us all better, as such meetings always do. Bro Sims is about 25 years of age, and I thinka

man of as fair promise as I know. He is a fine speaker, not puffed up, is devoted to the truth, preaches it well, and if he lives long will stand in the front rank of our preachers. It is cheering to see the Lord raising up such young men to fill the places, as far as that can be done, of those gallant old heroes, who are passing away to their rest. I say as far as that can be done, for I do not know whether the place of the brethren Scott, Johnson, Shannon, Creath, Rodgers, etc. etc., can be filled when they are gone.

Fraternally, J. J. WYATT.

OBITUARY

DIED, on the 5th of March, 1865, at the residence of her mother, some four miles from Chillicothe, Mo. of Spotted Fever, after an illness of eight or ten days, Mary Elizabeth Bird, in the 21st. year of her age.

The deceased was an intelligent and respectable young lady, and the peculiar circumstances preceding her death have filled the minds of the brethren and sister here with sadness and much bitter reflection. Some few days before she was taken ill, she came forward, while bro. Lockheart was preaching here, confessed the Savior and desired to be baptized. Having to go some three miles to the river to baptize, arrangements were made to attend to it the next day, as it was at the night meeting she made the confession. The next day it was raining, sleeting and perhaps snowing some, and very disagreeable, still she came into town, ready and anxious to go to the water, and it is said that, her anxiety was so great, she remarked to some one of the members that if no one else would go, she was willing to go with one of her sisters and bro. Lockheart alone. But so it was, the matter was postponed till the next day. Accordingly she came the next day, the weather still very cold, and by this time bro. Lockheart had closed his meeting, and arrangements were made for me to do the baptizing. But before I saw her, by some means, it was postponed again until Lord's day. Why it was put of this last time, I do not know. I was ready to have gone and baptized her, but a messenger came and informed me, that it was postponed till Sunday. It may be that she suffered some embarassment as to company and conveyance to the water, which, if true, she need not have done, for there were provisions made for that purpose, but be that as it may, the baptism was put off, and she returned home without seeing me. This was the last application she ever made! Disease attacked her, and to-day, March 6, I preached her funeral, while she lay cold and stiff in death before me in the Christian church in this City. All feel sad and solemn over the unfortunate neglect, still we are slow to determine where or upon whom the blame rests, but all feel satisfied that it does not rest upon her. So far as was within her power, she made the legal application, she availed herself of the only authorized means, indeed she did all apparently that she could, or that could have been expected under the circumstances, and we in common with her dear mother and relatives, take consolation that she rests in peace, and will be counted worthy of the first resurrection, over which the second death will have no power.

I hope that the brethren will pay more attention to the prompt administration of baptism, than is sometimes done. It should never be postponed a single hour when it can be avoided.

D. T. W.

CHRISTIAN PIONEER,

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

VOL. V.] CHILLICOTHE, Mo., APRIL, 1865. [NO. 4.

For the Christian Pioneer.

CONFESSION AND IMMERSION.

A SERMON BY. J. M. HENRY, OF DAYTON, OHIO.

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him, and when they were come up out of the water, the Spirit of the Lord caught away Phlip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotes: and passing through, he preached in all the cities, till he came to Cesarea.—Acts 8: 35–40.

None of the narratives of conversion in the book of Acts can be overlooked without our knowledge of some important item in "the way of salvation" being lost to our sight. The number and variety of these conversions, and the circumstances surrounding the converts are full of instruction to the diligent student of the word of God. After the record of several discourses that had been preached by the apostles, the necessity of repeating others, embracing substantially the same matter is evident. The historian tells us here in one word what Philip

preached,—Jesus. To ascertain what preaching Jesus is we have but to examine the sermons recorded in this book. It consists in preaching or declaring :

1. The wonders, and miracles, and signs, which God did by him, in proof of his Messiahip.

2. To give an account of his death as a sacrifice for sins, according to the knowledge of God, as shown in the Old Testament prophecies.

3. To present the testimony of his resurrection from the dead. Of this the prophets had spoken.

4. To relate that God had made him Lord and Christ and given him the dominion over all principalities and powers in heaven and earth, and that consequently to him all men are responsible.

5. To publish what He requires men to do that they may be saved by him.

6. To inform them of his promises and threatenings.

Having heard of Jesus, by Philip, as the theme of the prophecy he was reading when Philip found him, and wishing at once to obey him, when they came to a certain water, he said, see, here is water, what doth hinder my being immersed? Unless Philip had preached to him something about immersion I cannot account for his expressing a desire to be immersed. From this, it follows then, with the force of demonstration that in preaching Jesus something was said about immersion. To illustrate: Suppose a foreigner who has come to this country should enter one of our civil courts and say, "I want to take the oath of allegiance to this government," is there any one so ignorant as not to suppose at once that he had learned that he must take the oath in order to enjoy the rights of citizenship? Neither did the eunuch learn that he must be immersed without Philip's having told him so in preaching to him Jesus.

Philip answers his question, "If thou believest with all thy heart, thou mayest." More faith than this no mon can have, and less than this will not meet the sol-

emn and all-important requisition. His faith, we say, was produced in a manner that God approved. Philip had preached to him the precise thing to be believed—Jesus. He had preached to him of baptism, but that is not something to be believed. On the contrary it is something to be submitted to. The man who talks about not believing in baptism, nor in prayer, and many other things the Lord has commanded, has his mind sadly abused in reference to what is to be believed. Our faith is to be fixed, not in commands, nor in emotions of our hearts, states of feeling, nor doctrines, but in a person. The extent of faith, "with all the heart," leaves no room, so to speak, for believing in dreams, and frames, and feelings. The extent and character of the divine testimonies are such as to fill the heart full of confidence in the Lord. He who unites with a church because he likes its doctrines and rules, however much confidence he may have in them, and however correct they may be, does not meet the inspired requirement.

But let us attend to what this man believes. The extent of his faith we well remember—"with all the heart." "*I believe that Jesus Christ is the Son of God.*" The necessity of some formal confession of what a man believes is almost universally acknowledged among all religions. "God is God, and Mohamed is his prophet," is the Moslem's confession of faith. Whether the practice of making a confession of faith with the mouth had its origin in christianity, or whether it grows out of something in human wisdom that prescribes it, I pause not now to consider. That the Lord requires it of those who would be his disciples is simply certain, "He that confesses me before men, him will I confess before my Father and the holy angels." "If thou shalt confess with thy mouth the Lord Jesus, 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, and with the mouth confession is made unto salvation," There could have been no mistake in the eu-

nuch's faith if he believed what Philip had told him, for he had preached to him Jesus. The test of his faith was the next thing in order. Do you believe in Jesus with all the heart? Philip would not immerse him without his acknowledgement of his faith in him, whom he had preached to him. Philip inquired no further, for the very plain reason that he had no authority to do so. He did not attempt to ascertain how long he had been under conviction for sin, nor if he had experienced a change, felt that his sins were forgiven him, or had obtained a hope. To have done so would have diverted his mind from faith in the Lord Jesus Christ to conditions in himself. For such procedure there is no precept or example in the word of God. Neither was a council of the church called to determine the question of the propriety of immersing the man; and for this reason we think: that whoever is competent to preach Jesus so as to produce faith, is also competent under divine direction to test the faith of the hearer. He did not direct the eunuch to kneel down and he would pray for him that his sins might be forgiven. No one I trust will feel grieved at me for referring to these popular practices in the present day. It ought not to be offensive to *speak* of what is *done* publicly for the salvation of sinners. We are only denying that these things were done by Philip and the Treasurer. If more than was then done is necessary to save a sinner now, some one who hears me, will, I trust, be glad to show me. so that we may make no mistakes in a matter vital to the interest of our souls. Christian charity demands it.

It has been candidly objected to requiring no other confession than the Messiahship of Jesus, that as nearly all men believe that, the church is liable to be imposed on by men holding widely different views. One may be a Trinitarian, another an Unitarian, a third an Universalian, a fourth an Armenian and another a Calvinist. To this we reply, first. If other safeguards are necessary, should we not look for them in the Bible? Did the apostles or the primitive church

for 300 years require faith in anything than in Jesus Christ? It was not until Anno Domini 325 that anything else is certainly known to have been required as an article of faith, preparatory to church membership. In all that long time the Gospel of Christ had been preached in all the world, encountering in its successful career every form of false religion and philospphy. What new phases of sin have arisen since then that can justify a departure from a practice, so long, and so eminently successful? The Jews threatened that if any one should confess Jesus to be the Christ, he should be thrust out of the synagouge. That confession they no doubt understood involved the confession in obligation to follow Jesus in all his precepts. But something more is needed to avoid imposition now in the midst of so many dangerous errors. What errors have we more dangerous than existed in the apostolic age? There were Sadduceean philosophers in the church at Corinth that asked how are the dead raised up, and with what body do they come? Others said the resurrection is already past, and overthrew the faith of some. There were some transcendentalists who denied that Christ had come in the flesh. There were also some licentious creatures in the church at Corinth who taught that there was nothing wrong in a man taking his father's wife. Great iniquities in conduct, and error in doctrine obtained under the administration of the apostles. If something more than the good confession was necessary to prevent those abuses, the apostles would certainly have reverted to its adoption. They made no alteration in the terms of admission to baptism and church membership. Neither did they fail to reprove, to rebuke, and to exhort, with all long suffering and doctrine the disobedient and unruly.

But the objection proceeds on the assumption that unity of faith could not be obtained now by following the apostolic precedent. Does not the Methodist Confession of Faith prevent Presbyterians as such from uniting with their church? Does not the Presbyterian Confession prevent Baptists as such from uniting with their church? Does not indeed, the Confession of Faith adopted by any religious body, necessarily exclude from its church fellowship all who do not believe

it? Unity to some extent is obtained in each religious party by requiring belief in its articles of faith. Why then may not the same thing occur in requiring only the same tests in reference to the Gospel of Christ? I answer it can and does obtain now, and in this country as seen in the union of 200,000, people gathered from all the discordant elements of religious and metaphysical philosophy in the land.

But it is said, only to confess that Jesus is the Christ, the Son of God, affords great room for imposition. This objection assumes that we may so guard the profession of Christianity as to avoid imposition. But do those who more critically and carefully examine candidates succeed in keeping out impostors? They do not is the candid answer. Evil men will unawares creep in now as in ancient times.

Many perhaps speak disparagingly of the confession that the eunuch made, without having considered how much importance God has attatched to it. He himself first made it when he said on the banks of Jordan," This is my beloved son, in whom I am well pleased." Again on the mount of transfiguration He said. "This is my beloved Son, in whom I am well pleased; hear ye him." Our believing him to be the Son of God involves the obligation to hear him. "Every soul that will not hear that prophet shall be destroyed from among the people, When Peter said to Jesus, "Thou art the Christ the son of the living God." The Lord said to him—"On this rock I will build my church, and the gates of hades shall not prevail against it." His being the Son of God is the foundation of the church, which Paul, as a wise master builder laid in Corinth. He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. It was to his Messiahship the prophets and apostles bare testimony that men might believe in him and obtain eternal life. To them that believed on his name he gave power to become the sons of God. His divinity confessed, and the obligation to receive all that he authorizes cannot be evaded. As soon as the pentecostians were pricked in the heart by hearing that God had made him both Lord and Christ they immediate-

ly inquired what they should do. Paul as soon as informed who Jesus was, said, "Lord, what wilt thou have me to do?" This confession is what Paul declares every tongue shall make to the glory of God the Father. No other confession in earth or heaven will be thus honored. It was for confessing himself to be the Christ, the son of the Blessed that the Jews condemned him to die. It was for faith in him that they persecuted his followers, and it is faith with all the heart in him, and confession of that faith with the mouth that brings men to salvation—to fitness for baptism. Without faith in him with all the heart, that leads to a renunciation of all sin, and confession with the mouth, there is not a scriptural subject for baptism in the world.

The Holy Spirit who was present with Philip on this interesting occasion, recognizes in the eunuch, the proper kind and degree of faith, and hence, they went both down into the water both Philip and the eunuch, and he baptized him.

Some good people have been perplexed sometimes by cavilers, who have asked, "who was baptized, the eunuch or Philip?" The eunuch had said, what hinders *me to be baptized?* He was certainly the party that wanted to be baptized. Philip no doubt had been baptized for there certainly were no preachers who administered the ordinance without having submitted to it themselves, in that period of the Church e's history. In all the editions of the New Testament that have headings to the chapters, the statement will be found in almost uniform language, "Philip baptizes the Ethiopian eunuch."

He baptized him. What action was performed? In answering this question, to which we will devote some careful attention, we are paying respect to a part of Philip's discourse not recorded here.

That there are persons who honestly think we cannot tell certainly what was done in baptizing, must not be denied. And that it can be certainly learned what was done in baptizing, we do most honestly believe. Three things are thought to be done lawfully in administering the ordinance. Immersion, pouring, and sprinkling. That the word *baptizo* used by the Savior in reference to the ordinance means all three

of these actions. Serious and honest attention to the question for a short time may settle it in every candid mind we think, notwithstanding so much has been said and written on the subject.

1. All the lexicons in the Greek language define the word *baptizo* to mean dip, plunge, submerge, overwhelm. Some of them add to this list, to wet, to stain, to dye. There is a word in the Greek language, *Raino*, that means to sprinkle, to besprinkle, dash, bedew, rain upon, wet. *Cheo* that means to pour out, fourth, or down. All these words were used by the Savior and the apostles, but they always used the first one in reference to baptism.

2. Again, a man cannot be poured nor sprinkled. It is the water that is poured and sprinkled on the man. The eunuch did not request Philip to do any thing to the water, but wanted to be baptized himself. They did nothing to the water, except go down into it, and come up out of it. But Philip did do something to the eunuch, he immersed him. To this I have seen no answer, nor even a serious attempt to answer it. Here we might rest the case, but the amount of testimony forbids a partiality for but a part of it. The word that means immerse occurs in the New Testament 123 times. In every one of these places it may be read immerse without any injury to the sense of the passage. It is not once translated *sprinkle* or *pour*, but *wash* five times. If this word means sprinkle and pour why have we not got sprinkle somewhere, and pour somewhere, from baptizo? We have sprinkle and pour, but they do not mean baptism. The Holy Spirit was poured out on pentecost, but was the Holy Spirit baptized? Certainly not for Jesus had said his *apostles* should be baptized in the Holy spirit. The house where they were sitting was filled. Men could be baptized or immersed in water by pouring if they were in a room until by pouring it was filled with water. It would be a tedious work to immerse them by sprinkling.

I quote a rule in Biblical interpretation. *No word means more than one thing in any one place where it occurs.* Now it is assumed that baptizo means immerse, pour and sprinkle,

But according to the rule it can mean but one of these in one place. Where does the word occur that it means *immerse*? Where, that it means *pour*? and where that it means *sprinkle*? When any one is found bold enough to fix on places where it has these respective meanings, then we shall ask for the authority for setting the various meanings at the respective places. Let me suppose a case,

One might say it means sprinkle in the second chapter of Acts where three thousand were baptized in one day. We would ask why were they sprinkled? The answer would probably be, because there was not water enough in the city, and also because there was not time to immerse so many within the day. These reasons have some plausability in them, therefore we will look at them. There was the pool of Siloam 53 feet in length by 18 in width. The pool of Bethsaida 360 feet in length and 130 in breath. These would supply an abundance of water for immersion. As to the number to be immersed. There were twelve men to immerse 3000 persons, That would be 250 candidates for each of the twelve to immerse. They could immerse one a minute or in 250 minutes 3000 would be immersed. This would be four hours and ten minutes. Thus these difficulties vanish. The difficulty has not disappeared from the other side yet. If the converts on pentecost were sprinkled, then we should render the word baptizo sprinkle, in the second chapter of Acts. Has any translator the courage to so render it? There are many men who have the courage to render the word immerse throughout the New Testament. We have the proof of this in the Bible Union Revision of the New Testament. Among the translators employed are Presbyterians, Methodists and Dutch Reformed whose denominations practice sprinkling. One of the translators, a Presbyterian, in translating Peter's first epistle, came to the word under examination in the third chapter. One of the rules for translating is to render every untranslated word by an equivalent word into the English. When he came to this word he went to the Secretary of the Bible Union and said to him, what shall I do about this word *baptizmos*? Well, said the Secretary, if it means pour, I would so translate

it, or if sprinkle, I would give sprinkle, or if it means immmerse, I would so render it. The rule allows you to give just what it means. Well said Dr. Lillie it means immerse, and so he wrote it. And so would all scholars rendor it if they translate it at all. Dr. George Campbell whose orthordoxy as a Presbyterian has never been doubted, so far as known to me, says in his notes on Matth. 3: 11. "The word *baptizien* both in sacred authors and classical, signifies, to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, tingere, the term used for dying cloth, which was by immersion. It was always construed suitably to this meaning. * * * * * * When therefore the Greek word *baptizo* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence, that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party."

Dr. McKnight in a note on Rom. 6 : 5. Says: "The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection." At the beginning Christ submitted to be baptized, that is to be buried under the water by John, and to be raised out of it again as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection." He was a minister in the Church of Scotland.

Dr. Dodridge on Acts 8 : 38. says: "Considering how frequently *bathing* was used in those hot countries, it is not to be wondered, that *baptism* was generally *administered by immersion*, though I see *no proof*, that it was *essential* to the institution. It would be very unnatural to suppose, that *they went down to the water*, merely that Philip might take up

a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, *many vesels in his baggage*, on such a journey through so desert a country, a precaution absolutely necessary for *travelers* in those parts, and never omitted by them."

John Wesley on Romans 6: 4. "*Buried with him*—alluding to the ancient manner of baptizing by immersion."

If immersion was *the* ancient mode of baptizing, how came sprinkling and pouring? If these latter are modes of baptism, then immersion was not *the* mode, but *a* mode of baptizing. On Col. 2: 12. Wesley says: *the* ancient manner of baptising by immersion is as manifestly alluded to here, as the *other* manner of baptizing by sprinkling or pouring of water is in Heb. 10: 21. These grammatical blunders do not arise from Mr. Wesley's ignorance of language, but from his error in the meaning of baptism. Lyman Coleman, auther of the Apostolical and Primitive Church, and Ancient Christianty Exemplifiied, who was a Presbyterian, says: "The term Baptism is derived from the Greek *bapto*, from which is found *baptizo*, with its derivations *baptismos* and *baptisma*, *baptism*. The primary signification of the original is to dip, plunge, immerse; the obvious import of the noun is *immersion*, but, in a restricted sense, it often denotes a partial application of water."

In baptism we repeat there is no application of water; nothing is to be done with water, it is the *person* that is to be baptized.

Dr. Edward Beecher says: "We concede that *baptizo* means immerse, but of what use is it to dispute concerning the mode of immersion? Of none surely so you do but immerse." Page 7. Again, page 9. he says: "I freely admit that in numerous cases it clearly denotes to immerse—in which case an agent submerges partially or totally some person or thing. Indeed, this is so notoriously true, that I need attempt no proof. Innumerable examples are at hand, and enough may be found, in all the most common discussions of this subject." Page 13, "In Greek, all admit that the most common sense of *bapto* is to dip, to immerse. I am willing to admit that it is the primitive sense."

John Calvin. "The word *baptizo* signifies to immerse, and it is certain that immersion was the practice of the ancient church." Institutes Book 4. section 15.

I have quoted but a few of those who practised sprinkling for baptism and only a small part of what even they have said on the subject. I might have quoted Stuart, Luther, Charles Wesley, Grotius, Petavius, Casaubon, Vitringa, Salmasius, Hospinionus, Zanchius, Alstedius, Witsius, Gurtlerus, Buddoeus, Ewing, Leigh, Bossuet, Vossius, Venema, Bloomfield, Scholz, Augusti, &c. &c. all of them sprinklers, and yet all of them say the word means to dip, to plunge, to immerse.

Some one may ask in view of the admissions of these men, why did they not immerse? Intelligent Catholics will tell you that the original baptism was immersion only, but, that "the Church" has power to change the ordinance. Protestants who practice sprinkling for baptism, whether they intend it or not, are not following the apostles of Christ but the apostate church of Rome.

Dr. Johnson, in defence of some of the peculiar tenets of the church of Rome, said, "as to giving the bread to the laity, they may think that, in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration, as we are to substitute *sprinkling* in the room of the *ancient baptism.*" Johnson was a member of the church of England.

In reference to changing baptism, John Calvin says: "Wherefore there is no reason why in things not really essential, we should be too illiberal; only let them not pollute the simple institution of Christ by adventitious pomp." *Rice & Campbell Debate, Page* 324. Here is not only the admission of immersion, but the statement that the church has allowed herself to have rites a little dissimilar. Who gave the church authority to have ordinances only a little dissimilar? Not the Lord, who is the one Lawgiver, able to save and destroy, nor his apostles, whom he endowed with power from on high to tell every creature under heaven what to do to be saved.

I give from the Edinburg Encyclopedia, in the article on Bap

tism, as good authority as perhaps can be found, for changing immersion for sprinkling. "The first law for sprinkling was obtained in the following manner: Pope Stephen II. being driven from Rome by Adolphus, king of the Lombards in 753, fled to Pepin, who, a short time before had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Brittany, consulted him whether in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which however some Catholics deny—yet pouring, or sprinkling, was admitted only in *cases of necessity*. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practised in ordinary cases, till after the Reformation, (about the middle of the sixteenth century.) From Scotland, it made its way into England, in the reign of Elizabeth, but was not authorized in the established church."

But names and authorities may be quoted on this question, similar to those already cited, enough to weary the most patient. I therefore forbear to name more now. It is said that Philip and the eunuch went down to the, water, and not into it, That the little words translated "down into," and "come up out of," may be rendered "down to" and "from" the water. But we are informed in verse 36 "that they came *to* a certain water. The nobleman wanted to be baptized, and on seeing the water asked, what hindered him? Having come *to* the water, they went down into the water. If a man traveling comes to a stream, such as the Sorek, mentioned in Judges 16: 4, where it may be this incident occured, should go down, where would he go? Precisely where this narrative, and common sense say—into the water. And when they were come up out of the water the Spirit of the Lord caught away Philip that the eunuch saw him no more; and he went on his way rejoicing.

Thus ends this narrative, in which numerous agencies and instrumentalities are brought into view, all co-operating harmoniously to convert an Ethiopian. There was an angel,

a preacher, the Holy Spirit, an honest reader of the word of God to be converted, which is done by his hearing, believing in, confessing the name of Jesus, and being immersed in water, and the consequences to him—he went on his journey rejoicing.

Here I would dismiss this subject were it not that I desire to call attention briefly to the design of Baptism.

What shall a penitent believer in Christ be immersed for? The scriptures say, "for the remission of sins." Well, then, it is immediately answered, you make baptism a saving ordinance. I do not make it any thing, saving nor losing; the Lord appointed it for believers, and promised them who obeyed him salvation, I have no need of faith in baptism, but without faith in Christ I cannot become a son of God, the wrath of God abides on me, I cannot come to God, and shall not see him. Being anxious to please him, become his son, to escape his wrath, and see him, I am willing to do anything he tells me to do, and praise him if he will save me when I have done all that he commands. I believe his authority to be supreme in all that relates to my salvation; and he says that baptism now saves us. 1. Pet. 3: 21.

But it is said, this makes salvation depend on a mere ordinance. Can a man be saved without faith? It is said he cannot. Is our faith so great a thing in us that the Lord will save us because we believe? He that commanded men to believe, also commanded them to be immersed. I claim that no man has any divine authority to receive one command, that does not require him to receive every other command The true cause of this denial of the design of baptism is a deep-seated, and often unknown, unbelief in the Savior. It does not follow because a man is immersed that he will be saved in heaven; neither does it follow that because he is not immersed he will not go to heaven. But that the Lord has required certain things of men in this world to be saved here from their past sins is certain as the truth of his word. Baptism without faith in Christ will not secure forgiveness; and faith without works is dead being alone. Hearing, Faith, Repentance, Confession, Immersion, and Calling on the name of

the Lord, are all required in order to par don of past sins, or salvation. The promise of salvation is connected with obedience to every one of them. Let a man refuse to obey any one of these commands, and the promise of salvation, connected with it is left out. He that trifles with any of these things trifles with his own salvation, and with the author of eternal salvation to all them that obey him.

The blood of Christ cleanses from sin. In his death he shed his blood. "But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water," John 12; 33, 34. From this we learn that Jesus shed his blood for the remission of sins, in his death. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death. Rom. 6: 3, 4. "And you, being dead in the uncircumcission of your flesh, hath he quickened together with him, having forgiven you all trespases." Col. 2; 13. "Christ was put to death in the flesh, but quickened by the spirit? Where was Christ quickened by the spirit? In the grave most certainly. Now the Colossians had been quickened with him. Where? In baptism as we learn Col. 2: 12. What took place when they were quickened? All trespasses were forgiven them. He who claims pardon without baptism, must do so without the blood of Christ, and without the Holy Spirit by which they are quickened in their burial with Christ in baptism. For it is the spirit that quickened him and the same divine agent makes the obedient believer alive unto God.

Brethren and friends, the time will soon come when we shall have the whole of our earthly career to look back upon. In that hour eternity in all its solemnity will begin to appear in view. The Son of God will appear, arrayed in all the glory of his Father, and a bright retinue of angels will accompany him. The millions of those who have confessed faith in him before men he also will confess in the presence of that brilliant throng. In that day with shame and alarm the impenitent and disobedient will say, He is the son of God. He will say to them, "depart from me, ye cursed into everlasting fire-

prepared for the devil and his angels." To those who have confessed him before men; and who have kept his commandments, he will say, "come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." To his Father he will say, "here am I, and here are the children whom thou hast given me." All creatures in heaven, earth and sea, and such as are under the earth, will say, blessing, and honor, and glory, and power, unto him that sitteth on the throne, and unto the Lamb forever and ever. Rev. 5: 13. Demons and wicked men will be constrained to confess him then, Lord of all, as was done in the days of his flesh.

The nations of them that are saved will praise him from choice, and be glad before him forever. The wicked shall be driven from his presence into outer darkness forever and ever. Who can hesitate to confess, and obey the Lord now Whosoever will, let him come and take of the water of life freely.

For the Christian Pioneer.

PARDON OF SIN—A DIALOUGE.

Conversation between a Methodist and a Disciple on the Pardon of Sin. No. III.

D. Brother M., I am gratified to meet you again. I trust you will now give us your strong proofs in favor of your position: so that we may come up, at once, to the subject in debate.

M. I am equally pleased to meet you, friend D., especially since I feel fully prepared to sustain my position. Without preliminaries, I will try your analytics on my first argument, which is based on Paul's declaration found in Romans viii. 16: "The Spirit beareth witness with our spirit that we are the children of God." Now if the spirit beareth witness, we feel it and thereby know that we are pardoned.

D. Brother M., I think your conceptions of pardon are confused, indefinite, and erroneous. Did you ever think of the question, *who pardons? and where does it take place?* Pardon, my dear sir, is a sovereign act,—an act done by God himself. It does not take place in man, but in the court of Heaven,—in the palace royal of the universe. It is, therefore, a magisterial act done for man in heaven, when on earth he becomes, by obedience, reconciled to God whose law he has infracted. In other words, our Lord Jesus Christ purchased pardon for all who will accept it upon the terms of the Gospel. The terms are made known in the last great commission, given the apostles by our Lord, Mark 16th: "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." I plant myself on this fundamental law of the Lord on the subject of pardon. There must be knowledge connected with it; there must be something more than animal excitement. For law is a rule of action, and is a stubborn thing. Paul calls it in the same chapter from which you quoted: "The law of the spirit of life in Christ Jesus:" and adds, "hath made me free from the law of sin and death." Then Paul was pardoned in obedience to law, or in a lawful way.

M. Friend, please grapple with my first argument this evening. I regard it as overwhelming.

D. Be patient; I will give attention to your fortification in due time. I think a few shells will drive you from your hiding place. The text you quote was addressed to persons who had obeyed the law of pardon. The apostle says to the same brethren, Romans vi; 3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into to his death? Therefore we are buried with him by baptism." etc. This is the form of doctrine, and corresponds to Mark 16th before quoted. Again he says Verse 17th of Romans 6th: "But God be thanked that though ye were the servants of sin, ye have

obeyed from the heart that form of doctrine which was delivered to you; *being then made free from sin, ye became the servants of righteousness.*" In this way, as the apostle shows, were sinners in the apostolic times, pardoned or made free from sin. What evidence did these brethren have that they were the children of God? You would say the evidence is that they *felt like they were the children of God.* So to prove that the feelings constitute the evidence you quote the scripture: "The spirit witnesses, or testifies with our spirit that we are the children of God." Testifies in what way? You *assume* that the spirit comes abstractly and independently of the word, and by a sort of mysterious, and indefinable and naked impact of spirit on spirit reveals the fact a man is pardoned. This is all assumption; not one word is said about such abstract and direct revelations. The *word*, my dear sir, is the sword of the Spirit. Through *the word* the terms of pardon are revealed. Through *that* the spirit testifies that he who obeys the form of doctrine before referred to is made free from sin. Our spirit testifies that we have obeyed the law. And thus, the Holy Spirit testifying as to the terms of pardon, and our spirit as to the fact of compliance, both concurrently bear witness that we are the children of God. This, then, is the witness, or testimony of the spirit and of our spirit.

M. There is one thing certain; when a person gets religion he feels the love of God, and John says (1 John, iv, 16), "God is love, and he that dwelleth in love dwelleth in God, and God in him." Now if the love of God dwells in any one, he is surely pardoned.

D. All these persons addressed by John were pardoned, as we have shown, by a compliance with the law of pardon. The apostle admonishes them to love one another, and tells them what the love of God is: "For this is the love of God that we keep his commandments." (v. 3). This does not show that any mere feeling is evidence that God pardons the sinner; but rather that keeping his commandments is evidence that we love God.

You must bring forward testimony to the point. You must not take up declarations and promises made to the disciples and applicable only to them, and apply them to the penitent sinner, who desires pardon. Go then to the divine record, and ascertain what was required of penitent sinners in order to pardon. The having done that in sincerity, is the evidence of pardon; for God cannot lie.

M. I cannot just now think of a case, but will in due time. There is another text, if I could think of it, that I thought—

D. I now think of a case as an illustration,—an anecdote that will perhaps aid you.

M. Please name it.

D. I will. The case is this: When Paul was preaching in Athens, a poor man cried out, "Lord, have mercy upon me." and said, sir, what must I do to be saved?" Paul commanded him to come forward and be prayed for, which he did. Then Paul told him that Christ came not to save the righteous, but to save sinners. At that, the poor man shouted, "thank God!" Paul told him, if he felt happy, he was pardoned. "Is that so?" said the man. "Yes," said Paul. "I will tell you my experience. As I was on my way to Damascus, I saw a terrible sight, a voice spoke to me, and directed me to go to Damascus, and it should be told me what things I should do; and I was made blind because of the light that shone round about me. I went on to Damascus; and one Ananias, a devout preacher, came to me and said, "Brother Saul, receive thy sight," and the same hour I looked up upon him, and he said, "Do you feel any better? do you feel like God, for Christ's sake, had forgiven all your sins'? I answered that I felt better. He said, "The God of our fathers hath chosen thee that thou shouldst know his will. For thou shalt be his witness unto all men, of what thou hast seen and felt, and now why tarriest thou? arise and praise the Lord." This comes nearer suiting your position than I supposed at first; it is somewhat like the campmeeting.

M. Do you intend to offer an insult? Your head must be full of the campmeeting.

D. By no means do I intend any offense; but simply thought I would help you out of a difficult position by an illustration. Now, my dear sir, a man can be assured of his pardon only by the word of the Lord. The difference between us in regard to feeling, is this: you claim to know that you are pardoned because you feel good; and I feel good because I know that I have obeyed the law that promises pardon. How different our positions! My joy is permanent and lasting; while, on your theory, the man who relies simply on his feelings is often in doubt. He sometimes thinks it may be possible, and with reason too, that his feelings have deceived him. Thousands doubtless, have, with vague hope, laid claim to some of the Lord's promises, and, at the same time, were a long distance from the kingdom of our Lord Jesus Christ. For what the Lord requires man on his part to do, the Lord will never do for him. Therefore, no man can legitimately claim pardon until he obeys the Gospel of our Lord Jesus Christ.

M. I should like to know what you mean by the phrase obey the gospel, as you have introduced it several times.

D. It is a scriptural phrase. Hear Paul to the Romans x. 16; "But they have not all obeyed the gospel; and again, xvi. 25: The gospel was, "according to the commandment of the everlasting God, made known to all nations for the obedience of faith," or for faithful obedience, as the original warrants. Again, 1 Pet. iv, 17: "What shall be the end of them that obey not the gospel of God?" See also 2 Thess. i. 8. I have been, more explicit in citing these proofs than I should have been, if I had not before heard the idea of obedience to the gospel hooted at. I then repeat that there is a law that must be obeyed in order to pardon; and no man can have sensible evidence of his pardon until he has obeyed that law. Our Lord laid down the terms in the commis-

sion he gave his apostles; and the best evidence of a man's pardon is that he has, with an honest heart, obeyed and come to the point where he can claim the promise. He then has the Lord's word for it—the highest assurance on earth or in heaven, of his acceptance.

M. The Lord has power to save men with or without means.

D. That is so; but we are not discussing the question of power. The Lord has the power to cause the corn to spring up out of the ground, and produce bread without the labor of man. But the question is, will he do it? He once showered down the manna to feed the people, but we look not for it now in that way. Still, we may just as well expect our bread showered down as the manna was, as to expect spiritual blessings outside of the Lord's established plan. Paul is very explicit on the subject of law, in his second letter to Timothy, ii. 5. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." So we may say, if a man strive for the pardon of sin, yet is he not pardoned, or he cannot claim pardon, unless he has striven according to law. In our next, let us have the law in the case.

A.

[Adjourned.]

For the Christian Pioneer.

THE CHURCH IS THE EMBODIMENT OF THE WORD AND SPIRIT OF CHRIST IN ORDER TO THE CONVERSION OF THE WORLD.

Spirit alone, word and church alone are theoretic and speculative abstractions. The unity of word, spirit and church in the conversion of the world is one of the interesting facts of the inspired history.

The Messiah, by all divine authority, *commissioned* his *disciples* to *convert* the nations. This is history. It is divine. No Calvinistic or Armenian theory of conver-

sion can shift the responsibility of converting the world, from the disciples to the spirit. God commands us to convert the world, and we pray God to do it! We should pray him to help us to do it.

But the disciples were not qualified to convert the world at the time the commission was given. Hence they were directed to tarry at Jerusalem for the qualification. They waited in prayer and hope. On Pentecost the divine qualification came. The church was then filled with the Messiah, word and Spirit, and thus became the physical, intellectual and moral embodiment of the word and spirit of Christ in order to the conversion of the world. The world was before the church full of unbelief and rebellion. The church stood up before the world full of the word and spirit of Christ. The world was visible. The church was visible. The word and spirit were invisible. But the church spoke as the spirit gave utterance and the world heard, believed and turned to God. God converted them. The church converted them. The word converted them. They converted themselves. How? not by any abstractions. But God in the church by his spirit, spoke to them the word. But neither church nor spirit turned or could turn to the Lord for them. They of all in heaven or earth, could believe and obey the gospel. Turning to God is individual and personal and cannot be performed by proxy.

The spirit used the physical powers of the church that he might be heard, the intellectual that he might be understood and the moral that he might be felt. The unity of word, spirit and church is the converting power, and the unity of faith and obedience is the converting act. Destroy these unities and conversion is an intellectual, moral and practical impossibility.

The Samaritans were converted from Simon to Christ. Philip, the word and Spirit, were united in their conversion. He was the personal embodiment of the word and spirit of Christ. They believing Philip's preaching the things, concerning the kingdom of God and the name of Jesus Christ, were baptized both men and women. Thus the word and

spirit were one in Philip to convert the Samaritans, and became one in the Samaritans after their conversion.

The Eunuch had the word of the old covenant, but it did not and could not convert him. But when he came in contact with the word, spirit and preacher of the new covenant as one in the mission of Philip, he soon turned to God.

The unity of word and spirit in Christ and Ananias turned Saul to the Lord, and Paul as an apostolic embodiment of the word and spirit of the Messiah was divinely qualified to open the eyes of the Gentiles and to turn them from darkness to light.

The unity of word and spirit in Peter resulted in the conversion of the first fruits from the Gentiles. The angel did not convert Cornelius. He was not the embodiment for that purpose. But Peter by the spirit could tell him words by which he and his house could be saved.

We have not only the historic proof of this great proposition, but we have also the epistolary confirmation of it. James and Peter declare that we are begotten by the word or truth of God. Paul says he begat the Corinthians through the gospel. According to their united testimony, God through the apostles by the gospel begat the primitive christians.

All church history since the apostolic age further confirms the truth of our proposition. Just so far as the church extends her missionary efforts, just so far and no further the work of of conversion extends. Whoever read of the conversion of Jew or Gentile by the Bible, spirit, or church alone? But wherever the church; full of the word and spirit of Christ, travels there we see the people turning to God. These are facts known and read of all, and forever supercede all theory, all abstractions in reference to conversion. While others speculate, we know the historic facts.

Now, if the church was divinely commissioned, and divinely qualified to convert the world, how vastly important that she be deeply sensible of the solemn responsibilty which rests upon her? The destiny of all nations, present and eternal, is in her hands. No angel comes from heaven, and no spirit from God to convert the world independently of the church. They work in and by and with the church in the divine providence, but not without the church.

If the church is the embodiment of the word and spirit of Christ to convert the world, how important that all the members, all the congregation, and all the ministers of the church should be one? One kingdom, one holy nation, one fold, one body, one royal priesthood and one bride of the one husband!

Finally, if the unity of word, spirit and church is essential to the conversion of the world, how vitally important that all the members of the church should be filled with the word and spirit of Christ, and how careful should all preachers be in reference to the *matter*, *manner* and *spirit* of their preaching. Much depends upon the matter, manner and spirit of preachers. The matter should be *christian*, the manner should be *christian*, and the spirit should be *christian*. The Lord ever fill us with his word and spirit that we may save ourselves and them that hear us! J. J. TROTT.

HOPE FOR THE HARVEST.

Says the Apostle, "Let us not be weary in well doing; for in due season we shall reap, if we faint not." God, the Infinite, works with unceasing and tireless energy; but man, the finite, in protracted toil, soon becomes weary. My Father works hitherto, says the Savior. The evidences of his working we see around us. The stupendous systems of the universe, whose harmonious movements make the "music of the spheres," are *some* of the works of God. He does not grow *weary* in carrying out his magnificient plans. What infinite patience is manifested? Millions of years ago, the Almighty brought the material elements into existence. Matter *then* existed in a liquid or gasseous form; but all was dark, shapeless, and gloomy. Light bursts on the scene. The Spirit moves on the face of the deep, and broods on the raging mass. The form and structure are changed! But see how *leisurely* these changes are wrought. God is never in a hurry. Time is not absolutely necessary to him; for he could create and perfect in an instant. But he takes time; he uses *means*; and he uses them very deliberately. There were many things to do. The

whole must have form and consistency. Electrical and chimical powers are set to work. The waters and the earths must be separated. Great mines of silver and gold, iron and lead, must be deposited. Coal must be laid in many a strata for the use of the forthcoming man. Marble and granite, sandstone and lime rock must be laid up for him. The mighty ocean's bed must be hollowed out. The courses of numberless rivers must be marked. Snow capped mountains must be reared up. Smoke stacks and ventilators in the form of volcanoes must be provided, lest the internal caverns of the earth should be burst assunder by the force of the red hot ocean of lava. The surface must be enriched by a bountiful soil. These, and an infinite number of other things, must be provided ere the earth can be prepared for the coming inhabitant. Animate existence commenced in its simplest form, as shown by fossils lying in the lowest strata. Life becomes more complicated as it approaches the surface of the earth, *Man* comes eventually— the perfection of the whole—the sovereign of all —the culmination of the stupendous plan. How patiently God works in all this. Cycles of time, inconceivable to us, are consumed. He is not in a hurry. He never grows weary.

But man does become weary by protracted labor. The farmer goes forth in the morning, strong and vigorous, inhaling the breath of blooming meadows, and fragrant flowers. The sun pours down his vertical rays; and ere he dips behind the horizon, the muscular frame of the farmer is exhausted.

The student pores over his books; ponders, reflects, and thinks; thinks closely, consecutively, intensely, until the mind is wearied, and seeks repose. The mother grows weary with her domestic cares. The merchant grows weary in the details of business. We all grow weary: weary of action; weary of life.

It is natural for us to become weary. We *must* do so. The time allotted to us for repose and rest, presupposes this. God *knows* we must be weary at times. How is it then that he commands us not to be so? We must understand what is meant here. A physical weariness is not intended: for this is unavoidable. A *mental* state is intended. *Weary* is not a

good word to express the meaning of the original. It is generally translated *faint*. It means *discouragement*. Be not *discouraged*. Be not *disheartened* in well doing. Why? You shall *reap* if you faint not. The reaping—the harvest will reimburse them. The harvest of love, of joy, of triumph and glory—the beatific ingathering of ransomed souls, is the *reward* of their labor. Let not your hearts be *troubled; in my Father's house,* are many mansions.

We have encouragement here. We have comfort, from the God of all comfort. We may grow physically weary in the work of planting, pruning, watering and culturing; but the great harvest will furnish an ample reward.

The reward is like the natural productions of the earth. Whatsoever a man *sows*, that shall he also *reap*. If we *sow* to the *Spirit*, we reap *life everlasting*. If we sow to the *flesh* we reap *corruption*. God has constituted the universe so that righteousness naturally secures happiness; but wickedness naturally results in misery. The *wages* of sin is *death*. The man that *continues* in the law of liberty, is blessed *in his deeds* No more surely does the seed produce its appropriate fruit than wickedness produces misery, or righteousness results in happiness, God is in this! He develops and perfects the germ; and he also, through invariable and inflexible laws, secures to sin its condign punishment, in its natural and legitimate results; and, in like manner, through laws equally invariable, causes righteousness to result in eternal life.

All men are sowers. They must also be reapers. They reap in this life a portion of the harvest. The sinful man reaps an evil conscience, a hopeless, aimless life, a disorganized constitution, and a painful apprehnension of future condemnation. The true christian reaps a blessing here. A pure conscience, a calm hope, an anticipation of future blessedness, and the earnest of the Spirit, which is the earnest of the great inheritance. Godliness is profitable, having the promise of the life that now is, and that which is to come.

But the great harvest day is to come. He that does good shall be raised to life; but he that does evil shall be raised to condemation. Have *courage* then, you christian sowers. Do

not be discouraged. You will reap soon. Do not then be disheartened in doing well. God is watching over you. His laws, his providence, his eternal government are all in your favor. Give to the needy still, and God will give to you. "Ye have done it unto me," says the Savior: Enter in. Be faithful in the vineyard of the Lord; so shall there be ministered to you an abundant entrance into the Everlasting kingdom. Oh you shall *reap*, reap abunbantly, if you faint not.

CALVIN REASONER.

For the Christian Pioneer.

FOREKNOWLEDGE, PREDESTINATION AND ELECTION.

Give diligence to make your calling and election sure.—Peter.

1. The *Angels* were created and placed in their own habitation according to the foreknowledge, predestination and election of God. But some of them failed to make their calling and election sure. 2. Pet. 2. 4. Jude 6. v.

2. The *human race* were created in Adam to inhabit and enjoy this world according to the foreknowledge, predestination and election of God. But Adam and Eve did not give diligence to make their calling and election sure, and thousands of their children fail for the want of diligence.—Gen. 1. 2. 3. ch.

3. The *Jewish Nation* were foreknown, predestinated and elected in Abraham to inherit the land of Canaan forever. But after they were called out of Egypt thousands of them fell in the wilderness, and finally the whole nation forefeited the promised land. Gen. 17 ch.

4. *All nations were foreknown, predestinated and elected in the seed of Abraham to a spiritual and immortal inheritance*—"And in thy seed shall all the nations of the earth be blessed." Gen. 22. 18.

This is the great promise of the Bible. It is filled with the foreknowledge, predestination and election of God, in reference to all nations, in all eternity. When we understand it,

in all its length and breadth, and hight and depth, we then will comprehend the Bible doctrine of election.

In order to the blessing of all nations in the Messiah the following grand and gracious developments of wisdom, power and love were necessary:—

1. God so *loved all nations* that he gave his only begotten son to die for the sins of the world.

2. The son of God *loved all nations* and died for our sins according to the scriptures.

3. The spirit of God came to *convince all nations* of sin, righteousness and judgment.

4. The apostles were divinely, commissioned, qualified and sent to *preach* repentance and remission of sins, in the name of the Messiah, among *all nations,* beginning at Jerusalem.

Thus abundant provision was made for the calling and blessing of all nations in the Messiah. But *provision* is one thing and *enjoyment* another. We may be elected in the eternal *purpose* of God, in the *promise* of God, and in the *provision* of God, and yet not in *fact.* Hence the necessity of *means* and *conditions* of enjoyment. These are presented in the gospel as follows:

1. Preaching the gospel in the name of Christ.
2. Faith in the name of Christ.
3. Repentance in the name of Christ.
4. Confession of the name of Christ.
5. Baptism in the name of Christ.
6. Calling on the name of Christ.

Wherever these means exist, and the conditions are complied with, there the people become the called and elect of God, *personally* and in *fact.*

With these premises before us can we not understand the teaching of Christ and the apostles in reference to foreknowledge, predestination and election? Let us see.

1. "Many are called, but few are chosen." Christ. Many are called by the gospel, but only those who receive it become personally and in fact the elect.

2. "For whom he did foreknow" &c. Paul. Rom. 8: 29,30.

some apply this to the Jews. Others to the 144 thousand of the redeemed from the earth. Rev. 14 ch. Many give it the Calvinistic interpretation. But we are certain that God foreknew all nations, called all nations, justified all Jews and Gentiles who received the gospel, and bestowed on them the superior glories of the new covenant. Neander, if I understand him, thinks the apostle has reference to the eternal *institution* of God who speaks of things that are not as though they were.

3. "According as he hath chosen us in him before the foundation of the world." Paul, Eph. 1: 4. Some apply this to the Jews, some to the apostles, and others to the imaginary elect of Augustine and Calvin. But the apostle does not say before the *ages*, but before the *cosmos*, and is evidently writing of the eternal purpose of God which he purposed in Christ Jesus. Hence in the next verse he says. having predestinated us unto the adoption of children. Now we know that adoption in purpose and in fact are very different. God could not purpose and promise to bless Jews and Gentiles in Christ without willing, choosing or electing to do so. Therefore Jews and Gentiles enjoyed the Messiah's blessing according to the eternal election in purpose.

4. God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth, whereunto he called you by our gospel—Paul. 2. Thes. 2: 13, 14. What beginnig? If the eternal purpose, or the Abrahamic promise, then it was an election in *purpose* and not in *fact*. If he refers to the time of their conversion, then it was election in *fact* and not in purpose. If either, it was provisional—through sanctification of spirit and belief of the truth. They were called to their salvation and glory, not by some immaginary effectual influence of the spirit, but "by our gospel," says Paul.

5. Elect according to the foreknowledge of God the Fathther. 1 Peter 1. 2. To be the elect in fact according to the foreknowledge of God is nothing more, nor less, than to be the elect according to the provisions proposed and promised to bless all nations in Christ.

6. Wherefore then rather, brethren, give diligence to make your calling and election sure &c. 2 Peter 1: 10. The Calvinistic interpretation of this scripture is most unreasonable. If our election to eternal life is absolutely certain nothing could be more absurd than to exhort us to give diligence to make it sure! But we learn from this chapter.

1. The interesting fact of our calling and election of God.

2. The way to make them sure.

3. The impressive motives thereto—we shall never fail, but have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

From the above we learn,

1. That all the blessings of nature and grace are enjoyed, not according to blind chance, but according to the foreknowledge, predestination and election of God.

2. That the foreknowledge, predestination and election of God have no reference to the immaginary, partial sovereignty which, without reason, provides for some and neglects others, but to that infinite wisdom, power and love which have provided for all the temporal and spiritual wants of all the human race.

5. That the foreknowledge, predestination and election of God do not interefere with the freedom and accountability of men or angels, but furnish the greatest possible reasons for faith, obedience and hope.

4. That the Calvinistic theory in reference to partial grace, partial atonement, effectual calling of the elect and the infallibility of the saints is perfectly antipodal to the teaching of nature and the Bible. If angels failed in heaven, may not men fail on earth? If Adam failed in Eden, may not his children fail in a state of sin and death? If thousands fail in the family and state, may we not fail in the church? If the family of Christ according to the flesh failed in Canan, may not the family of Christ according to the spirit fail in this world of temptation? If the christians to whom Peter wrote could fail, may not christians now fail?

5. That though there is a *possibility* of failing to make our calling and election sure, yet there is no *necessity* of so un-

fortunate a failure. We have all the natural, moral and physical ability necessary to a faithful continuance in well doing. All the wisdom power and love of God are pledged to the faithful. The means are perfectly adapted and declared to be the power of God to salvation. The good providence of God furnishes us with the favorable circumstances which we need. And the motives are as high as heaven and vast as eternity—eternal life and eternal death. The examples are inspiring—the holy angels, the ancient saints and thousands of modern christians. In view of this cloud of witnesses let us give diligence to make our calling and election sure. The Lord help us to be faithful! J. J. TROTT.

LINES TO THE CHRISTIAN PIONEER.

Hail messenger of love,
With treasures pure and rare,
We'll gather up thy gems
Upon our hearts to wear.

We'll ponder o'er thy lines
And glean the grains of gold,
A richer treasure far we'll find
Than those of earthly mould.

May thy fair pages find
A home amid the good and great,
And may the careless read and learn
Sin's flattering charms to hate.

May every heart that loves the truth
Pour forth a fervent prayer
That God would cause this work of love
To prosper every where.

Though clouds so dark and warelike cast
A shadow o're our land,
We'll look in safety to our Prince
And trust his conquering hand.

Oh that his love would sweetly calm
This strife so dark, so deep,

And those that sin might bless his name,
And those rejoice that weep.

But though on earth few joys we find,
Though tempests darkly frown;
We know beyond life's battle field
We'll wear the conquerer's crown.

Then like a soldier firmly stand
No earthly foe to fear,
And God will be your friend and guide,
And bless the PIONEER.

HANNAH J. MILLER.

McKISSICK'S Grove, Iowa. March 14, 1865.

TO THE BRETHREN OF MISSOURI.

I desire to call your attention again to the importance of sustaining the *Christian Pioneer*, the only paper of our brotherhood published in the State, What an honor it will be to the church to sustain a religious paper in this the darkest day of her trial. *The Pioneer* needs your aid. Are there not enough of the lovers of our Lord and his cause to rally to the aid of such an enterprise? Brethren and friends, do we fully appreciate the importance of sustaining a religious paper in our midst at this time? The people and our children will read something, then furnish them reading that will be of lasting benefit. If we can succeed in sustaining our paper through the present trials, all is safe. Then shall our faith be strengthened in the brotherhood, by their coming up to the aid of brother Wright in his efforts to sustain the cause in our State. You cannot be aware of the sacrifices he has made, and is still making to sustain the cause, and we are not holding up his hands as we should. You who have subscribed for the *Pioneer*, talk to your brethren who have not subscribed, and lay this matter before them. We must all work together. If a brother truly loves the cause he is willing to do something. What is the pitiful sum of two dollars? is there any among us whose heart is too cold to aid in so glorious an enterprise? I

do not want to believe it. Come brethren, let us say it shall be sustained, and not only make the heart of our beloved brother Wright glad, but of all the great brotherhood. Our brethren abroad are looking on, and saying to us stand firm, your trials will soon be over; their prayers are in our behalf. 'Tis a noble struggle, brethren; stand firm. Come up then to the aid of the cause; show your faith by your works. May the Lord bless and preserve us to his heavenly kingdom, and fill our hearts with love to do good works.

J. S. ALLEN.

BETHANY, Mo. March 1st, 1865

REMARKS: The foregoing was prepared and sent us by our beloved bro. Allen with a request that it appear in the March number of the *Pioneer*, but it was crowded out. We take pleasure, however, in giving it a place in this month's issue. Bro. Allen wrote us sometime previous, making inquiry about the prospects of the Pioneer, and we answered him very frankly and fully, giving him in round figures the exact condition of the paper. No doubt this answer had something to do in stimulating him to write this letter "to the brethren of Missouri." He is one of those noble and generous hearted brethren who show their faith by their works. He not only says but does. It is due him to say, that last year he was among the most liberal contributors to reinstate us after the fire at Trenton, a good part of which was by his special request never acknowledged in the Pioneer; and doubtless it was principally through his influence that we were enabled to send one hundred copies of the Pioneer to Bethany, Mo. his post office. This year he is liberal, and is also writing for the paper. The Dialogue on Christian Union published in the last volume, and which he has since had republished in a Tract for general circulation, was written by him; and the "Dialogue," in the present volume, on the Pardon of sin, is also furnished by him. Hence he can with a good degree of boldness say, come, let us sustain the only paper published in our State devoted exclusively to the cause of Christ. It is truly gratifying to have the co-labors of such brethren. A few

more such would relieve us of the great sacrifices we have been making for the last four years, and also enable us to make the Pioneer more interesting and doubly useful. We have indeed many brethren who have done and are still doing a noble part to sustain us, all of whom have our most sincere thanks, and we humbly ask that each continue his labors to sustain us in our publication. The Pioneer has as yet but a small circulation, very small indeed to what it should have.

I hope that our readers, and others who may read bro. Allen's letter, will give the subject a sober consideration. I ask not for money, brethren, further than is actually necessary to the publication of the paper. The cause we advocate is not that of a party, it is the common cause in which we are all alike interested. I have made sacrifices, pecuniarially, and otherwise, perhaps more than any publisher among us has ever done, and I have complained but little. Indeed I do not wish to complain at all. I have no right to do so. No one persuaded me to undertake the publication; it was a matter of choice upon my part; I had but one object in view, and that was to make myself as useful as possible while I am in the flesh. My days are few, and when I have devoted them all to the Lord and his people, how little I shall have done! I have some consolation in the fact, that as far as the Pioneer has circulated it has met with approbation among the brethren, and I have reason to believe that its publication has not been altogether useless. But notwithstanding the prospects of the paper are better now than at any former period, they are by no means as encouraging as they should be.

There are many brethren, good and true, who seem, so far, to have overlooked our humble labors, and the self-sacrificies we have been making. We look at this in the most charitable light, and have no reflections on any; we have perhaps received all the attention we deserved. One excellent brother whose praise is in all the churches of the saints, once wrote us that he would furnish us an article for each number of the Pioneer if he thought we deserved it. We asked him most humbly and courteously to do so. He never sent us another! We know we have not deserved it, in his estimation at least

We are sorry that it is so! We have, however, all the time aimed to act for the best. When we have failed to meet expectation, it was a misfortune and not an intention.

Our brethren in common with our self, belong to our common humanity, partake of its frailty, and are influenced by its exciting scenes, and we think it not strange, in a trial like that to which the Churches of Missouri have been subjected during the last four years, when so many were making shipwreck of their faith, and others availing themselves of their religious influence for party purposes, that we should be received very cautiously and our publication eyed with suspicion.

But we have tried to blend the wisdom of the serpent with the harmlessness of the dove. While we have exercised caution we have kept nothing concealed. We distinctly stated in the commencement, that by the help of the Lord, we would steer the Pioneer clear of entanglement in the political strife of the country, that nothing secular nor political should at any time mar its pages, that it should be *exclusively* a religious paper. Whether we have succeeded in carrying out our promise and meeting the expectation created by the declaration of of that purpose or not, is with the readers of the Pioneer to say. We do not claim perfection in what we have published, "to err is human," "to forgive is divine," but we do claim to have acted through a pure motive, and we are willng for the brethren now to decide whether we shall have an increase of patronage or not. We have been before them during this fiery trial through which we have all been carried, and they know whether we are worthy or not.

It is with you brethren to decide whether we shall have a paper in Missouri, or not. Virginia, Ohio, Indiana, Illinois, New York, and California, have each their papers. Iowa is making arrangements to resume the publication of her paper again. Kansas will ere long have her paper, and shall Missouri, stand alone, while agents from other states canvass her churches and carry her patronage to their own papers? We, however, do not object to patronizing other papers; indeed, we commend all the publications of our brotherhood to the brethren of Missouri, there are but few of them, and most of

the brethren could take a copy of each without impoverishing themselves, and we advise them to do so. Papers are very much like preachers, the more of them we have, if they are only good, the better. Shall we, then, brethren, be co-laborers together, or shall I labor on as I have been doing? I ask your co-operation, but that none be discouraged, we would here say to such as will, send on your subscriptions, we have the back numbers of the current volume sufficient to supply some six hundred new subscribers. These we would like to have. Paper is too high for us to lose these numbers. Let each one then who is willing to encourage the publication of the Pioneer, do all he can to extend its circulation. Its publication will go on, *Deo volente*, and I ask your co-operation. Will you help me? D. T. W.

YE ARE THE SALT OF THE EARTH.

WARRENSBURG, MO., MARCH 17, 1865.

DEAR BRO. WRIGHT: Never before, has the truth and power of Christ's words to his disciples, bore with more weight upon my mind than at the present: "Ye are the salt of the earth." We understand from this declaration that the christian should exert a saving influence upon mankind. That saving influence then is very essential to the salvation of the people. "But if the salt have lost its savoring qualities it is fit for nothing but to be cast out and trodden under foot of men." We are sorry that this has been the sad condition of many during the last four years! Christianity is the life and happiness of mankind, and where it is observed and practiced, there love and happiness are enjoyed.

Brethren and sisters in Christ, God has chosen you as instruments in his hands to save sinners from death by the use of the means he has appointed. Are we exerting this saving influence, or are we dead to the cause and happiness of others? Upon us as the people of God much depends in the saving of sinners. Then let us

wake up to the work. Let us prove to the world by our upright walk and godly conversation that we love God, and when the people see that our conversation is good and that we walk in love, they will be constrained to acknowledge that there is a reality in christianity, and the word of God preached by his servants will prove his power in the salvation of sinners. The work is ours to do, and if we neglect it, it will prove at once that we have lost our saving qualities and are fit for nothing but to be cast out and sneered at or run-over by the world.

But this is not all, my brethren, by neglecting our duty we cast a reproach upon the cause of Christ and stand in the way of sinners. God will hold us accountable for this. Let me then admonish you, my christian brethren, to a sense of this duty, and don't say because it is a time of war, that there is no use in trying, but let each one go to work in earnest and do all he can for the advancement of christianity. Now is the time to work. Let the church shine forth in all her loveliness and beauty, and she will then be as a great light in a dark and benighted world; she will appear "fair as the moon, clear as the sun and terrible as an army with banners," and many will come to her light, and we shall then be truly the salt of the earth.

Brethren, let us work while it is called to-day when we see so many poor sinners going down to death, all for the want of light. Let us support and hold up the hands of our ministers and pray God to bless their labors in the conversion of sinners, and the strengthening of his people. Let us be diligent in the use of every means he has placed in our hands to advance the redeemer's cause in the world. May the Lord revive his work and bless his children abundantly.

JOHN A. SMITH.

BAPTISTERY.

The subject of instrumental music in our churches is being freely discussed in most of the papers of our brotherhood. So far, we have said nothing either for or against it, but we design in this article to call attention to another subject, and one which we deem of equal if not greater importance. We shall introduce it by an extract from a private letter from an estimable brother.

Daviess Co. Mo. March 19, 1865.

BRO. WRIGHT: The March number of the Pioneer has just come to hand. There were two pieces in it that made a special impression on my mind. One was the obituary of Mary Elizabeth Bird, and the other was bro. Wyatt's report of the meeting in St. Joseph in January, I happened to be there two nights during that meeting, and saw them immerse in the meeting house. I was favorably impressed at the time with the propriety of that arrangement; and in reading your obituary notice, I was still more confirmed in not only the *propriety* but the *necessity* of it. It would cost but a trifle to each member, while the convenience would be great. At the meeting at St. Joseph there were seven immersed one of the nights I attended, without inconvenience. Had your house possessed the same appendage, the subject of that notice would have had the satisfaction of obeying the Lord, and her friends the consolation that she had done so. The weather is frequently inclement so that it is quiet inconvenient to attend to that institution the same hour as was the former custom unless we have some such an arrangement. The trouble of the congregation's going one time to the river from there, would put a baptistry in your house where all could be accommodated at all times without "let or hinderance." Yours fraternally,

JOHN A. BROWN.

These suggestions are good, and we would here take occasion to reccommend the brethren here, and in all other places where water for baptizing in is so inconvenient to make them a baptistery in their meeting house. The water running off of the roof will all the time supply a sufficiency of water.

Prepare the baptistery and conduct the water from the roof immediately into it as you would into a cistern, and then with a gage pipe attached through which the water can escape and pass off after it has attained the proper depth, there never will be any trouble about water. Every rain that falls will pass the water from the roof immediately through the baptistery and always keep it sufficiently pure. We are aware of the prejudice with many against baptisteries, and the preference for running water. But how often is running water to be had in many parts of this western country? What is the condition of much of the water where baptism is administered? Is not the water in the baptistery far preferable to that in which baptizing is often done? Let any reflecting mind but think a little and his prejudices must at once give way. Let the baptistery be prepared in front of the stand with a covering shutter fastend with hinges so as to lay level with the floor when closed, and let the carpet extend over it as over the balance of the floor, and it will never be the least in the way, indeed no one would know it was there until he either sees or is told of it. And then when confession is made, like the primitive practice, baptism can immediately follow. Brethren, there is a reprehensible neglect among us too often in the administration of baptism. Let us follow the primitive practice throughout. We have not an instance of its delay for a single hour after the subject was ready. Why plead the practice, the New Testament usage, and neglect to follow it in this? Surely the sad causality referred to in the reference to the obituary notice, should admonish us that a reformation is here needed in our practice very often. We can and should so arrange it that baptism need never be delayed. Bretheren, think on this.

D. T. W.

WHAT IS THE MATTER?

"The *Chistian Pioneer*, a paper published in Chillicothe, Mo., has published our discussion with Elder Smith until lately. What is the matter? Why stop in the middle of it? Are you afraid to have your readers see what can be said against salvation by water baptism?"—*Manford's Magazine.*

The above extract from "Manford's Magazine" with that swollen pretentiousness which in a singular degree is so characteristic of its Editor, and which is so inherent in the system he represents, after stating the fact that we had published the discussion between himself and Eld. B. H. Smith "until lately," boastingly asks these questions. "What is the matter? Why stop in the middle of it? Are you afraid to have your readers see what can be said against salvation by water baptism?"

Now the principal matter is this: the purpose we have in the publication of the Pioneer is to place before the minds of its readers all the light we can relating to their moral and spiritual well-being present and eternal.

Now we know it is a thing wholly impossible, that a mind utterly disjointed in all its views of God, of man and of the Bible and uncontrolled by almost every law regulating the interpretaion of the language of the Bible and every principle of sound thinking, can exercise the slightest influence on the convictions of any man, woman or child within the limits of our brotherhood; while on the other hand, there is not one who has noticed the self-possessed, dignified, pointed and syllogistic style in which bro. Smith has defended christianity against the shallow infidelity of Universalism but that must feel that the truth of God has nothing at stake in this controversy. It is palpable to all but Mr. Manford and those whose souls are alike perverted, that the only paper in which such a controversy can do much good, is one read by Universalists; there is at least a possibility that the honest among them may be made to see the truth as presented by bro. Smith and thereby some may be saved, but there is no possibility of Mr. Manford's convincing any one in our ranks. Besides, the present and pressing wants of the churches for which we publish the Pioneer crowd

upon us at every issue; our paper being small and published only once a month is scarcely adequate at least to meet these demands; and the articles on hand containing this discussion are of such length as to occupy nearly one half of our entire space, excluding from our pages a large number of things absolutely needed. After all, we have not intimated to Mr. Manford or any one else that we have "stopped" the publication of the discussion. We suspended its publication for the reasons stated among others that might be given, but when the objects we have in view in publishing the Pioneer, shall admit of it, we may resume its publication and place it on our pages as matter of reference as well as to show how easily the shallow sophistries of falsehood are overthrown by the truth when the truth is in the hands of such an advoctae as Ben H. Smith.

We have no expectation in these remarks of convincing Mr. Manford of the propriety of our course, for every well balanced mind must have seen in almost any page of his in the discussion that he has dallied so long with a false and infidel philosophy that the power of right thinking is very far lost. Unconsciously no doubt, to himself, but it is evident and certain that habits of unfairness in reference to christianity have become irrevocably fixed, and hence whatever he may say in regard to our course, he may consider as already answered in these remarks. D. T. W.

COR. SEC. A. C. M. S.

INDIANOPOLIS, March, 27, 1865.

DEAR BRO. WRIGHT: Having accepted the Corresponding Secretary-ship of the Am. Ch. Missionary Society, permit me through "your columns," to request all letters and contributions designed for that Society addressed to me at this place. The times certainly demand of us a vast amount of labor in the Missionary field; and we have but to properly use the means God has put into our possession, in order to accomplish a great work.

The society has already nearly twenty missionaries at work; these must all be sustained, and if possible twenty more added. Let every preacher—elder—brother—and sister act as agents to collect and forward liberal contributions. Address,

O. A. BURGESS.
Cor. Sec. A. C. M. Society.

REPORTS OF THE MISSIONARY BRETHREN.

Bro. WRIGHT: Owing to the Panic which has hurried so many of our citizens from Mo. I have by no means succeeded in the Missionary cause, hence the silence upon my part. December Report is as follows: 12 days at Hickory Grove in Warren county. No additions; no pledges, but very many letters of dismissal to other climes; contribution $37.00

At Sulphur Lick in Lincoln Co. 2 days work, no pledges, additions or remunerations.

January Report. At Hickory Grove in Warren county, 12 days. Contribution $38.00

February. At Ashley, Pike co. with bro, J. J. Errett, 8 days, one addition by confession and Baptism. At Troy, Lincoln co. 1 day; At Herald's school-house in St Charles co., 2 days.

March. 12 days in Warren co. contribution $39,00 Herald's school-house, St, Charles Co. 4 days. Highland Prairie 2 days. I will report monthly in future. Fraternally,

D. M. GRANDFIELD.

PLATTSBURG, March 30th, 1865.

BRO. WRIGHT: Since my last monthly report, I have preached a few discourses at different points, besides holding one of the most successful meetings it has ever been my privilege to attend. First Lord's-day in this month I preached at what is called the "log church" a few miles from Plattsburg, and at night in Plattsburg. Monday night gave a lecture on creation, in Plattsburg, also preached on Wednesday night. Tuesday and Thursday nights I had the pleasure of listening to our aged and venerable Bro. John Smith of Ky, who continued some days with the brethren in Plattsburg.

On Friday morning, in compliance with the earnest request of the brethren at Independence, I started for that point, arrived in time to commence a meeting on Lord's-day morning. The church at Independence had been without a preacher for some time, though the brethren still kept up their meetings on each Lord's-day. I continued with

them some 15 days, preaching every night, and most of the time also at 11 o'clock, and baptizing after preaching. The large house was well filled, especially of nights, with crowds of attentive hearers. The interest kept up to the last. The meeting resulted in 89 additions, 67 by confession and baptism, 3 from the Baptists, 2 restored, 1 from the Cumberland Presbyterians, who had been immersed, and 16 by letter or commendation. The baptism of one who made confession, was postponed on account of her health, and one made confession who for reasons not fully known to me, did not come forward to be baptized, and is not counted in the above number. It was truly a joyful meeting. Brethren and sisters were built up and encouraged and their hearts made to rejoice in seeing their friends and neighbors bow to the authority of King Emanuel. The church at Independence has been scattered much by the troubles of the past few years, but still we have a noble band of warm hearted brethren and sisters there.

FINANCIAL—Contribution at "Log church" $3,50 Contribution by the church at Independence $66.70 John W. Moodie, Independence, Life Directorship, Pledged $25. Paid $5. Total receipts for the month $75,20 No. discourses delivered 20. Before I left Independence, the sisters got up a subscription amongst themselves, in addition to the contribution reported, for the purpose of presenting me with a suit of clothes &c. and in this way made me presents to the value of more than the amount of the liberal contribution already reported from the church. May the Lord bless them in their labors of love. Independence is a little beyond the bounds of the field of labor assigned me by the society, but I trust I shall be excused for yielding to the urgent appeal from the brethren to "come over and help them." *

Yours fraternally, G. R. HAND.

*You did right bro. Hand.—ED.

REPORTS FROM THE BRETHREN.

SIDNEY, Iowa, March 14, 1865.

BRO. WRIGHT: I had one addition at my regular appointment at Hamburg, last Lord's day night, by confession and baptism.

C. P. EVANS.

KIRKSVILLE Mo., March 27, 1865.

BRO. WRIGHT: Thinkig that you, and some of the readers of the "Pioneer" might desire to hear from N. E. Mo. I would say in brief, the cause is prospering finely. I returned a few days ago from a trip into Knox & Macon counties—organized a congregation at Nov-

elty—Immersed six and had a good time among the brethren. May God bless them and keep them from the snares of Satan.

Yours in the faith, D. M. KINTER.

WARRENSBURG, Mo. Feb. 13, 1865.

BRO. WRIGHT: I have the pleasure of giving you an item of news for publication in the Pioneer,—the success of a meeting held by myself and a brother Baptist by the name of Morris. We commenced the meeting on New Year's day, with the understanding that it was to be a union meeting on account of the law ebb of christianity. We agreed to make a combined effort to arrouse the mind of the people to a sense of their religious duties; we thank God that our efforts had the desired effect: for many that had been members of the church before this horrid war commenced and had backslidden and become cold, were warmed up and reclaimed. We succeeded in getting them all engaged in the work. The Lord blessed our labors and the final result was eighteen came forward and made the good confession and were baptized and added to the christian church, and some six joined by commendation and twelve reclaimed, making in all thirty six. The success of the Baptist minister was eight professed and were immersed and several reclaimed. In view of all, we can say with glad hearts that the Lord has blessed us as a people in Warrensburg. But our meeting has nad the greatest salutary effect upon the army, over two thirds of those immersed were soldiers, and it has made quite a change in the conduct of all the troops at this post. May the Lord bless and carry on the good work till all may learn the way of salvation and walk therein. Your brother in the Lord,

JOHN A. SMITH.

REMARKS: We have no partiality for these union meetings with the sects. Bro. Smith could no doubt have done just as well by himself or with one of his own brethren as with this Baptist brother. Still of all the sects there is less objection to the Baptist, but the better plan is for our brethren to conduct their own meetings. It was always annoying to my feelings when I happened to attend one of these sectarian meetings to be called on to take part with them either in speaking or praying; when I go to their meetings I want the privilege of being a hearer only; and when one of their preachers attends my meeting, I wish him to do as I want to do at his meeting, sit as a hearer only. D. T. W.

LOCAL ITEMS.

J. M. Henry, formerly of Dayton, but now of New Paris, Preble county, Ohio, arrived in our city, on Saturday evening before the second Lord's-day in last month (March), and preached for us on Lord's-day and also of nights throughout the week; no additions, but the audiences were large and deeply attentive, and we trust that much good may yet be the result of his valuable labors. While here he purchased a farm near the city, and will either this fall or next spring move on to it. We are gratified indeed at the prospect of the acquisition of this able and devoted brother to the cause in Mo. Bro. Henry is a good speaker and one of our most clear-headed and safe breth ren. We obtained from him for the Pioneer the excellent discourse which we publish as the leading article in this number. Our readers will hear from him again.

Bro. Alexander Proctor of Paris, Mo. commenced a meeting in the Christian Church in this place, on Saturday before the 3rd Lord's-day in last month, and continued till Wednesday evening after the next Lord's-day, preaching on Lord's day's and of nights to large and attentive audiences. There were only six additions, but his labors have done much to encourage the brethren and strengthen the cause. May these two faithful breth-ren, Henry and Proctor, long live to advocate the cause.

A CORRECTION: Soon after the publication of the proceedings of the Second Annual Meeting of the M. S. C. M. Society, held in this city last fall, our attention was called to an oversight in omitting the name of bro. G. R. Hand of Plattsburg, Mo., in the published report, as one of the Vice presidents of the Society, elect for the current year. This correction should have been made earlier, but through our own neglect it has not. Bro Hand was also president of the meeting during the last afternoon of its session, the chairman having gone to the river to attend to baptism.

D. T. W.

OBITUARY

Died, at his residence in this city on the 11th day of Feb. 1865 Bro. Robert Junis Boyed. The death of bro. Boyed, was one of those events that shocks a community, and throws a spell of gloom over it for at least a short time, and makes us feel how frail we are. He ate his dinner at the usual hour and seemed as cheerful as usual, and nothing unusual was seen in him by his family until near one o'clock P. M. but at three, two hours later, he was a corpse. Bro. Boyed and the writer were immersed during the progress of the same meeting, and we have felt and acted towards each other as became brethren ever since. I think I can safely say that no man who knew him,

and was a believer in the christian religion, ever doubted his piety. I suppose from the day of his baptism to the day of his death, no one in his health, was less frequent out of his place in the house of worship. On Lord's-day after his death, all eyes seemed instinctively to turn to the humble corner just to the right of the pulpit where he nearly always sat, but where he will set no more. He was for many years a merchant in this city and did a large business for that time, and had accummulated a handsome estate, and as a matter of course had transactions with many, but I never heard that he had an enemy. He led the life of the righteous and died, as might have been expected, in peace. He leaves no children—only a wife faithful as he, who is almost broken hearted.—May the Lord sustain her in her sad affliction.

J. J. WYATT.

St. Joseph, Mo. Feb. 1865.

Died, on the 9th of Jan. 1865. in Gentry co. Mo. infant son of Elijah and Zorilda Dunagan, age, six months old. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The Lord gave and the Lord hath taken away, and blessed be name of the Lord.

ELIJAH DUNAGAN.

Died, on the 15th of Jan. 1865 at her home in Sullivan county Mo. Sister Emma McGuinn, in the seventeenth year of her age. She confessed the Saviour and was baptized and added to the saved, during the meeting at Lindley. A week after she had obeyed the Savior by baptism, she communed with the Savior at his table, and on the next day was attacked with what is comonly known as the "head complaint" and lasted only three or four days, as is usual in that disease. Consciousness and the power of speech were almost gone. The only words she could articulate were. "Christians!" as if she would exhort them. "Sinners!" as if pleading with them to come to the Savior, and "Glory" as if she had already catched a view of that bright world, all radient with the presence of the Savior of sinners.

She leaves a kind mother and sister, and friends to mourn her loss. May they all by a life devoted to the Lord Jesus be prepared to die in the triumphs of the same living Faith, and meet her where parting will be no more.

D. M. TURNEY.

Died, on the 7th day of March 1865, at the residence of her father, in Plattsburg, Clinton Co. Mo., Miss Virginia E. Hand, in the 21st year of her age.

She was the daughter of our beloved brother, and fellow laborer in the Gospel, G. R. Hand, now in the employ of the State Missionary Society. She obeyed the Savior at thirteen years of age and has since lived an exemplary and devoted christian, loved by all who knew her. Deeply as we feel her loss, we rejoice that we are enabled to write "Blessed are the dead that die in the Lord."

R. C. B.

Departed.—One of the noblest sisters in the family of desciples in Canada sleeps in death. Cynthia Maria Oliphant for fifteen years the much beloved consort of D. Oliphant, departed in death on the morning of September 12th, after a very trying illness of three and a half years. Her virtues are given in five words—self-sacrificing, patient, talented, sympathizing, graceful. The churches of disciples in all British America are lastingly indebted to Cynthia Maria Oli-

phant. A multitude of chosen people will cherish her memory. "Whether we die, we die to the Lord. D. O.

DIED, in Chillicothe, Mo. March the 2nd, 1865, Lonnie L., Son of J. D. and S. J. Sherman, aged 20 months

"Little Lonnie" has passed away early and left fond hearts desolate, but he has gone to a better world and awaits the loved ones there. How precious to the Christian the faith that they shall see their children again. The rainbow of promise, spans the dark cloud of the grief. When they meet above their joy will be full for there they shall never again know the pain of parting. Weeping mother, dry your tears, your babe was only loaned you here, and in that bright world you will if faithful live with him forever. Kind father, so noble and generous in all earthly relations, may you be moved heavenward by the beckonings of your angel boy, and realize that you have a strong tie binding you to that happy clime.

Yes, stronger now will be the cord
That binds your hearts above;
Hard should you fight to meet your Lord
And darling babe you love.

A FRIEND.

We sympatihze with sister Sherman and her kind husband in this painful bereavement. D. T. W.

We have been furnished with the following painful intelligence sent to our esteemed brother James A. Shirley of this city :

BARRACKS U. S. General Hospital, New Orleans March 8, 1865.

Mr. James A. Shirley—Sir : This letter bears sad news to you and your friends, Mr. Charles H. Shirley of Co.G. 44th Mo. Regiment, was admitted to this Hospital as a patient on the——with Chronic Diarrhea. No pains has been spared by Surgeons and Nurses for his comfort and recovery, but in vain. On the 3rd of March he breathed his life away, and now sleeps quietly in death. He was buried in Monument Cemetry with the honor due a Soldier, and his grave is marked by a head board No.——You will be glad to know that he had, while living, opportunity for religious services in the hospital; religious reading and personal counsel with the Chaplin of the Hospital, and died in hope of a better world, stating he was prepared and hoped to meet his friends there. * * * * Sympathizing with you in your great sorrow, I hope you will be sustained by Him whose ears are ever open to the cry of the afflicted.

Respectfully yours,

E. ANDRUS.
Chaplin of Hospital.

The deceased was 16 years and 8 months old when he died. His death is a heavy affliction upon his aged father and mother, most grevious and painful to be borne. He was the youngest child and the only one with them before he left, and was the favorite son, and we may say, almost the idol of his fond parents. We saw a letter written to his father before he was taken ill, in which he assured him that he had avoided many vices peculiar to the army and that too with reference to a better life and a happy future. This together with the statement he made when dying, as given by his Chaplin, gives some consolation to his dear parents. Bro. Shirely is bringing the remains of his son home, and will inter them in the old family graveyard near Fayette, in Howard county, Mo. We deeply sympa-

thize with them in this painful affliction, and pray God to hasten the time when the sad circumstances that drew from their bosom their darling boy, may cease to exist. D. T. W.

LYONS, Miami Co. Kansas, March 19, 1865.

BROTHER WRIGHT: By request it becomes my painful duty to write the Obituary of our lamented and much esteemed sister Sarah. A. Milne, wife of Elder Robert Milne, who died near St. Mariesville, Kans. She died at her residence on the 15 of March, 1865. She gave herself to the Lord in the 15, year of her age. She lived a true and noble christian life, a perfect pattern of devotion to the spirit of christianity, and died as she lived. She leaves a husband and (7) seven children to mourn her loss; in addition she left a little babe which cannot now realize the great loss it has sustained in the premature death of its mother. May the Lord bless them all and prepare them to meet her in heaven, is my prayer. Yours in the hope of eternal life. JOHN TONTZ.

DIED, in Trenton, Mo., Nov. 5, 1864, of Typhoid Fever, after an illness of ten or twelve days, James W. Sutton, in the 27th year of his age.

The deceased was an intelligent and respectable citizen of Trenton, and a member of the church of Christ in that place. He had married only a short time previous a very young wife, whom, together with relatives and many friends, he leaves to mourn his death. Sister Sutton has since confessed the Savior, and identified herself with his people. May the Lord give her friends, and comfort her under this sad bereavement. D. T. W.

DIED, at his residence in Troy, Lincoln County, Mo., of Pneumonia and Chronic Diarrhea, after an illnes of two weeks, on Saturday 15th inst at 3. P. M. brother Isaac Vertress. He was born in Hardin Co. Ky. in the year 1810. About 35 years ago, he became a Christian; which profession he honored to the hour of his death. He was ever a meek, devoted friend of the Savior, and amid his closing hours in the bosom of his grief-worn family, he assured us in his dying farewells, of his long cherished assurance of a home in heaven. He left a wife and 7 children, 5 of whom were present to mingle their tears o'er their sad and clouded destiny.

May Heaven heal the wounds inflicted in the bosom of that dear family. D. M. G.

REMARKS: Several of these obituary notices have been on hand for some time but did not appear for the want of room. We sympathize with our dear and venerable bro. Oliphant, editor of the "Message of Good Will." C. W., in the loss of his Christian companion; and also with our faithful and devoted Missionary Evangelist, bro. G. R. Hand, in the loss of his dear daughter. And there is our beloved bro. R. Milne of Kansas, a faithful minister of Christ, and who has taken a deep interest in the circulation of the Pioneer, weeping over the death of his christian companion. May the Lord comfort him and these brethren, together with all others mourning under such sad and afflictive bereavements. D. T. W.

CHRISTIAN PIONEER,

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

VOL. V.] CHILLICOTHE, Mo., MAY, 1865. [NO. 5.

For the Christian Pioneer.

DEATH.

There is no word in human language that conveys so much terror to the human mind as the word death. This is true if regarded as meaning only the cessation of existence of being in this world—the ceasing of the functions of the various organs of the phyisical organism. To Adam, God said, "in the day thou eatest of the tree of the knowledge of good and evil, thou shalt surely die." What dying means in this passage men are not well agreed. Some thinking that from the day Adam eat the forbidden fruit he began to die, which was completed after he had lived nine hundred and thirty years. These would render the language of the threat "dying thou shalt die." Others think that spiritual death was meant in the prohibition, and hence conclude that on the day of his partaking of the interdicted fruit he was separated from God—separation from any thing being death to that thing. A third view of this penalty is, that within the same twenty four hours that Adam transgressed, he died in the sense in which the word may be understood, viz. by substitution. That a sacrifice he may have been commanded to offer, presented his own death as typically occurring. There are numerous geological evidences of physical death having been in the world before man was created. This has been urged as a proof that spiritual and not physical death must have been the threatened penalty. It may be sufficent to reply to this that as man alone of all that God created was made in his own image, and that to him was given dominion over all the works of God, a special

providence might have preserved him from the death of the body forever, had he not sinned. If it be maintained that Adam died spiritually the day of his transgression we use a term not found in all the oracles of God. *Spiritual death* is the phraseology of the school-room, and not of the Holy Spirit. This term is employed by some in the sense of the extinction of all moral sensibility or power to think a good thought, or perform a good action. In this sense none of Adam's children are yet dead while in this world. They all do perform some good actions, and think some good thoughts. Some of the vilest of men are known at times to do some good act, or say a kind word.

The death of the body is an awful and an insoluble mystery to the wisest man, as it is to the greatest fool. Nearly all have seen men die, and yet what death is, we remain in almost brutish ignorance. The mind fails to imagine its annihilation of consciousness. Men may say so, but to bring the mind to a state in which it thinks itself no more, it cannot. We may imagine a thousand sad things or joyful things as realized by us in the vast untrodden fields of space but in the midst of our mental explorations the mind will still recur to the consciousness of its own being. The matter of which our bodies are composed is not annihilated but dissolved and mingled again with their original elements, and He who first gave them their original form can re-form them as easily as at first, As the death of the body is not the annihilation of it, so neither can we allow the mind to be annihilated by that which is called a death in tresspasses and sins. That sin separates between God and the sinner is no more than a plain declaration of the word of God. Isaiah 59: 2. "But your iniquites have separated between you and your God, and your sins have hid his face from you that he will not hear you." "If ye believe not that I am he ye shall die in your sins, whither I go ye cannot come." Death here must be used in reference to the body, for in unbelief men are already dead in sins. They were then unbelievers and consequently dead in sins. In Romans 8th chapter we are informed that if we live after the flesh we shall die, but if we throuh the Spirit do mortify the

flesh we shall live. Here death cannot be referred to the body for though a man mortify the deeds of the body his body will die as well as the body of the wicked man. From all the foregoing, and much more that might be cited, we are constrained to conclude that death cannot be an annihilation of consciousness.

I have been drawn by what has already been said to the adoption of that view of death already referred to as teaching it to be a separation. In the day that Adam sinned God did withdraw from him. He had seen God and conversed with him, hence nothing is said in all the Bible of Adam's faith. Since that time no man in the flesh can see the face of God and live. Except men believe in Christ they will die in their sins and cannot go whither he has gone,—to his Father. At the Judgment of the great day, the banishment from the presence of God, and the glory of his power, is denominated the second death. An eternal separation from all the blessings of God forever, is a chief idea in the second death.

Adam by transgression was separated from God the day he sinned. In his separation he experienced punishment also as a consequence of his sin. He was sentenced to toil and cultivate the earth for subsistence, until his body, or that which was taken from the ground, should return to the dust. The cursing of the earth for his sake, and the toil to which these altered conditions of existence subjected him would be likely to impair not only his bodily but also his intellectual, and consequently his moral or spiritual forces. With embarrassments thus surrounding him on every side, that declension should follow seems inevitable. From a source like this our whole race has sprung. We came into the world with all Adam's imperfections and liabilities clinging to us, with extensive accumulations added, separated from God at birth by ignorance and afterwards by own acts of voluntary disobedience. In this latter condition we are said to be dead in trespasses and sins, walking according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience. With the fear of death continually before us, not so much perhaps because we dread the act of

dying as we fear what may lie beyond, we struggle on in the midst of uncertainties until at last perhaps grown weary of the disappointments of this world we become somewhat stoical in reference to all that may be said about another state of being and conclude to make the most of the present life that we can.

Candor compels the painful admission that much that is said as to the way of escape from a state of death in tresspasses and sins might dishearten the stoutest,, and intimidate the boldest. But God has revealed the way of escape so clearly that the honest and attentive listener to his word may learn the way of deliverance from the fear of death here and the consequences of sin hereafter forever.

I have alluded to difficulties in the way. I would not in any wise impress the mind of any one with the thought that there are no serious obstacles in his way. His own sins are the most formidable he will have to encounter. His ignorance of God and of duty to him are things he will have to surmount. But he will have added to these impediments, false teaching. For instance, that a state of death in sins is of such character as renders it impossible for any man to believe on Christ to the saving of the soul until God by the Holy Spirit shall regenerate him. That his faith and all subsequent acts of obedience are but proofs of such Divine operation having been made upon him. These pernicious and unfounded doctrines are claimed to be taught in the Bible. Where, by any fair interpretation such things found in it remain to this hour undiscovered. The Ephesians who had been dead in tresspasses and sins had been quickened. We may very properly inquire how? In Acts of Apostles chapter nineteenth we are informed that Paul found certain disciples there whom he asked if they had received the Holy Spirit since they believed? They said they had not so much as heard whether there be any Holy Spirit. Their faith had been produced without any knowledge of the Holy Spirit. How was it then produced? Apollas was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord knowing only the baptism of John. By his speaking

faith was produced in the hearts of some who heard him teaching the things of the Lord. His hearers were not dead in a sense that prevented them from hearing him, and yet these persons were dead in tresspasses and sins. Paul in his letter to them said they trusted in Christ after they heard the word of truth, the Gospel of their salvation. In whom also after that they believed they were sealed with the Holy spirit of promise. When they heard the word of truth, the gospel of salvation, they were dead in sins without hope, and without God, in the world. They could not then have been spirtually dead unless by that term no more is meant than their separation from God.

The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned. 1. Cor. 2: 14. This is often quoted as completely showing the inability of the unconverted man to receive the things of the spirit of God. Too much however is assumed to prove what is desired. It is assumed that the natural man and the unconverted man are the same. That the natural man can be converted. The natural here is the animal man, that can no more be converted than any other animal. He cannot receive nor know the things of the spirit, of God. These things are discerned not by the animal or natural in man but by the intellectual or spriritual. Besides, the spiritual in man is as natural as the animal, having received both body and spirit from God. But again, John 5: 28, 29. is relied on as teaching the entire deadness of a man, so that he can do nothing until an operation of the Holy Spirit prepares him for faith, repentance, and every other act of obedience to God. We read: "Marvel not at this, for the hour is coming and now is when the dead shall hear the voice of the son of God, and they that hear shall live. Marvel not at this; for the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil, to the resurrection of damnation." Upon this passage it is assumed, that the dead refers to those in sins. But we are told that they shall hear the voice of the Son of God. Then they are not quick-

ened different from those at Ephesus. But if the assumption be correct, how is it that some have done good in the graves of sin? The truth in this case doubtless is that the bodies of the dead are referred to, Jesus had healed a man who had been lame from his birth, and the people marveld at it. He told them that they should see greater works than this, that they might marvel. The hour is coming and now is when the dead shall hear my voice and live. Marvel not at this; for the hour is coming, in which, all that are in the graves shall hear his voice, and shall come forth; marvel at this rather. The dead did hear the voice of Jesus and live. Jairus', daughter, the widow's son at Nain, and Lazarus of Bethany, all heard his voice and lived. The hour is coming, when all the dead shall hear his voice, and come forth, either to life or death "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5: 24. Here we assume that the life that he has, who believes Christ is the antithisis of the death which was threatened Adam in the day that he should eat of the forbidden fruit. His sin brought separation from God, and the death of the body also as a consequence. Faith in Christ restores fellowship and communion with God, and the resurrection of the body to immortality, and blessedness forevermore. "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness." Rom. 8: 10. That is, the body must die because of having sinned, but the spirit is life, or alive, because of righteousness, it is restored to union with God through Jesus Christ. By faith in Christ men are regenerated or begotten again. "Whosoever believes that Jesus is the Christ, the Son of God, is begotten of God," 1 John 5: 1. "Being begotten again not of corruptible seed but of incorruptible by the word of God which live and abideth forever." 1. Peter 1: 23. "Of his own will begat he us with the word of truth that we should be kind of first fruits of his creatures. James 1: 18. "Faith comes by hearing the word of God." Rom. 10: 17. All this being true, the propriety of the Lord's command to his apostles, to preach the gospel to every creature,

is plain. The whole world was lost, and to redeem it, he died and rose again, and commanded the terms of reconciliation to be proclaimed to every nation. How gracious has been our blessed Lord! Adam's sin involved all his posterity in death, he now restores them to justification of life. God may now be just, and the Justifier of him that believeth in Jesus. Thanks to his name forever.

The consequences of Death and Life should not be permitted to escape our attenttion. The expulsion of Adam from the garden of Eden, and all its consequences to him alone, we may never be able fully to understand in this world. Think of a garden arranged by the skill of the infinitely wise architect of all things, with especial reference to making it the most beautiful of all that he had made in this beautiful world. All kinds of the most beautiful and fragrant flowers were there. The eye might never grow weary in looking at them, nor the senses tire in scenting their varied fragance. Who does not love the flowers, and at times almost imagine them creatures endowed with life? They remind us often of the various human sentiments and characters. Think of the innocence and gentleness of that human spirit, of the woman, that wearied with the hallowness and disappointments of the world would retire to her flower garden, that she cultivated with scrupulous care, and there converse in gentlest tones with the flowers that she called her friends. More innocent were Adam and Eve in Paradise, without any of the weakness of the poor monomaniac. The purity of the angels was theirs, with the beauty of God's finished work beaming from their countenances. They told the flowers by name and trained them with more than modern skill.

Then throughout that garden were planted trees, bearing all manner of fruits that were good for food, and pleasing to the eye. The only task assigned them was to dress the garden and keep it. This, from the uninterrupted glow of health, could not have been regarded as toil, but a pleasant recreation as it were. But in an hour when the happy pair were separated the serpent approached the woman with his subtilety and presented her fruit from the tree in the midst of the gar-

den, of which God had said they should not eat of it, for. said he, "if thou eatest thereof thou shall surely die." The serpent said the Lord God doth know that in the day thou eatest thereof thou shall not surely die. She had never heard a lie,—nothing but the truth. The serpent may have made a play on the word death, meaning in his own mind the death of the body. Be that as it may, she ate of the fruit when she saw it was good for food, and desirable to make one wise. She gave of it also to her husband. An immediate effect of this was to make them ashamed of their nakedness and to clothe themselves with fig leaves. This was the commencement of their afflictions. In the cool of the day, the voice of the Lord God was heard walking in the garden. They hid themselves, guilt has taken the place of conscious innocence. They were compelled to leave the garden, and the way to the tree of life, guarded by a revolving wheel of fire is closed to them. In that day they were separated from immediate intercouse with God. Sorrow is appointed to Eve, and labor in the sweat of his face the condition on which Adam shall eat bread until he shall return to the ground out of which he was taken. To make his service the more arduous the earth is cursed, so as to produce thorns and briars. Weariness from toil, and pain resulting from the altered condition of all around him, may well be called death, if by the word we mean the fearful change in Adam's condition. No more does innocence sit on his brow and light up his countenance. Then too his body must finally fall into the dust. What shall become of him after that, he may have had no information. Beasts that before cowered before him, or may have even caressed him, slink away from his presence. Darkness and frowns come over him and his heart once the seat of joy has become the home of sorrow. His first-born becomes a murderer at the altar of sacrifice, and his second son was the victim. Whoever now can imagine the feelings of that father's heart will understand something of Adam's knowledge of the death his transgression had procured. When he has pased many centuries in painful knowledge of his condition and a numerous race have sprung up around him, and he is perchance conscious

that his end is at hand, he lays down to die. How full of awful interest the death of a human being, one who has been a father, mother, husband, wife or sister.

In the death of Adam, the race lost its father, who had once been distinguished as a son of God. The first husband perished when he died. The man whom God had made ruler over all his works is about to leave his empire forever. Many perhaps gather around the venerable man. The thoughts of the days of his blissful innocency crowd upon his memory. How fatal was my mistake the day I ate of the forbidden fruit. But God is just. Long have I realized that he does righteously. I have had no personal intercourse with him since the day of my sin. Let me look at the sun once more, and for me the last time, as he goes down, that his departing glories may remind me that I am not the only fading thing God made. Let the cool zephyrs fan my brow once more, and the odors of the flowers come to me before I leave them forever. Farewell sun, I shall never see your gloies again. Farewell moon, and all ye stars of the evening, Long have I watched your innocent shining, but as often as I have looked up at you I have been reproached by your changeless career, that I sinned and brought change over all the earth. Farewell my children, I leave you toil, and pain, and death at the close of all, as the only inheritance I can bequeath. God is Just He speaks no more. Fainter grows his breathing, and as the last rays of the setting sun flit across the plains the old man ceased to breath.

Death was fully inagurated. He followed the feet of those who buried Adam until the time to strike them came, and they all fell beneath his stroke. Generation has succeeded generation from then till now and still the awful havoc goes on. Has he never visited your rooftree? If he has not, would that I could tell you he never shall come. But this we must not, cannot tell. The decree has gone forth; all must die for all have sinned." But is the separation from what surrounds us here, all that may result from sin? Alas; no, for;

"There is a death whose pang
Outlasts the fleeting breath.

Oh what eternal horrors hang,
Around that awful death."

We may object to speaking or thinking on the future condition of those who die in their sins. Or we may rely on our own judgment about what the condition of men in a future state may be. Conjecturing upon it we are compelled to one of three conclusions in reference to each individual, Either, first, he will be endlessly happy, or secondly, endlessly miserable, or, thirdly, a mixed condition of happiness and misery. Annihilation is not a condition. Who can be so indifferent to his own fate as to feel no interest in these questions? A man may say nothing he can do in this world can have any relation to the future condition of his being. But this sentiment is contrary to all our observations on human conduct and its relations to our future well or ill-being in this life that the man shows himself, either very ignorant, or nearly insane The Bible contains all that we can know in this world concerning our future destiny. The arbiter of our final and eteral condition has himself come into this world and published what the end of the ungodly and sinner shall be. He says they shall depart into everlasting fire, prepared for the devil and his angels, They shall go away into everlasting punishment. Shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Shall be cast into the lake that burns with fire and brimstone forever and ever. This is called the second death. No defence can be made, or need to be, of these passages, and similar ones, from attacks made upon them, that is not an effort made to show that they are true, or the punishment just. Neither are objections to them made except from unbelief of their truth, or unwillingness to obey the righteousness which secures us from all danger from the punishments threatened in them.

When a good and righteous law is enacted no objection is made to it by the intelligent, righteous citizens. The ignorant and lawbreakers make their complaints.

"No rogue e'er felt the halter draw
With good opinion of the law."

How many things are there in the law of Christ that dare

not be preached if we would avoid offense? Shall we presume to dictate to God what he shall do with us for our sins? In finding fault with his law, we are adding another to the fearful catalogue of our sins. Settle the question first that the Bible is God's book, and then let cavilling cease forever.

But it is said the language describing the punishment of the ungodly is figurative. That may be true. But will it justify the conlusion sought? that the punishment is less severe than the terms employed indicate? Never, by any authoritive rule of interpretation in the world. All figurative language is by the very necessity which demands its employment less significant than the thing it is used to describe. If the thing could be faithfully represented without metaphors then no need of employing them. A lake of fire and brimstone, where the fire is unquenchable, and where the worm dieth not, is truly a horrible place to contemplate, but that condition is the second death, of which whosoevr is not found in the Lamb's book of life, shall have his portion forever. The sinner who would not believe in Christ and obey him, will there find the awful results of his wickedness: His obedience must not be the conduct of a single hour or day, but life to its close of continued fidelity. Not one of us can escape that doom, and live on in our sins. There is a way to escape left us who are yet on this side of the grave. God in his mercy has provided, by sending his only begotten Son into the world, a way of certain escape from all death. From physical death by overcoming all fear of it; and from death in tresspasses and sins by pardon here, and delivering us from the consequences hereafter forever. We have noticed but partially the consequences of sin, and those only in reference to us.

Did we contemplate the death of Christ as a necessity in order to our redemption from the death caused by sin, a scene would be opened to our view that will be the theme of an everlasting song in the heavenly land. He took hold on the flesh of the children, that through death, he might destroy him that had the power of death, that is the devil, and deliver them, who through fear of death, were all their lifetime

subject to bondage. "He hath once suffered for sins, the just for the unjust, that he might bring us to God." In that beautiful world, where more than the bliss of Paradise shall be restored, a song will be forever sung "Worthy is the Lamb, that hath redeemed us by his blood, out of every nation, tribe and people, and hath made us kings and priests unto God forever."

In the resurrection the trumpet of God, and the voice of the archangel, shall pierce the ears of the nations of all the dead, and they shall come forth to the resurrection of life and condemnation respectively. All the consequenses to us of Adam's sin will then be overcome forever. For our own personal trangressions shall we alone be responsible then. For those who have refused to accept heaven's remedy, will die the second death. God now offers pardon to all who will submit to the government of his Son. He who refuses to obey him choses death now and forever. Do any still object, saying, it seems to me unjust that God should punish forever a creature, for the actions of a momentary existence, in this world. Who is best qualified to Judge of the justice of an action you, or God? If God punishes forever it will be deserved, be just. His word declares that he will punish forever, therefore; in punishing forever he will be just.

I would turn from this for a moment to contemplate the victory over death. Behold a man who has suffered the loss of all things on earth. Who has been publicly whipped five times with thirty nine stripes each time. Three times beaten with rods. Once stoned until he was thought to be dead, and his body then dragged out of the city, and left on the commons to share the fate of the bodies of beasts. Shipwrecked three times. Twenyt four hours on the wavos of the sea, with nothing to save his life but a broken piece of the vessel. Living in continual peril of robbers, whether he was in the crowed city or the desert place. His life in danger from false brethren almost constantly, endures nakedness, cold and hunger, saying that he cares for none of these things if he may win Christ and be found in him. And when at last a prisoner in Rome and the day of his execution fixed he writes to a minis-

ter of the Gospel of Christ and says; I have fought a good fight, I have finished my course I have kept the faith, henceforth, there is laid up for me a crown of righteous ness which the Lord the righteous Judge will give me at that day; and not to me only, but to all them that love his appearing"

He died resolutely for he looked for a crown of life and glory eternal in the heavens.

"There the saints of all ages in harmony meet,
Their Savior and brethren transported to greet,
While the anth ms of praises unceasingly roll,
And the smile of the Lord is the feast of the soul."

J. M. HENRY.

New Paris, Ohio.

For the Christian Pioneer.

THE MISSIONARY SPIRIT.

It is of the utmost importance to us as a people that we retain and exercise that missionary character which has characterized us hitherto. We have, during the past generation, energetically and faithfully plead for a reformation in the christian world—a reformation that looks to the restoration of the primitive Gospel. Our efforts have met with unparalleld success. Even hundreds of thousands have been gathered together on this original foundation. A power has been accumulated that is felt and feard in many quarters. An influence has been exerted that is silently modifying the religious interests of the age. The acquisitons made too, are of a permanent character. The faith is more clearly perceived, and more firmly held, as the cause progresses.

In looking back over our history, and the inner working of this great movement, we are impressed with the conviction that our succecs is mainly due to the divinely inspired missionary spirit manifested in such an eminent

degree by our preachers and people. It is true that, in some cases, preachers have, in their advocacy, shown a supercilious and dogmatical spirit; but, in the main, a zeal for the law of Christ, and a desire to disenthrall mankind from the toils of a mystical speculation and false philosophy, have been the controlling motives. This missionary spirit has never been manifested so fully by any other people since apostolic days. One peculiarity of *that* age was that *every* believer was imbued with a desire to promulgate the good news. No sacrifice was too great for them to make in order to accomplish, what seemed to them, the greatest object left to them on earth. They showed the highest degree of faith in the providences of God in regard to their temporal wants. They did not first make their earthly support sure, and then start on their mission. They went forth in the morning, not knowing where they should repose at night, or how their constant necessities were to be supplied. The apostles and other preacheres were not the only ones to enter on these arduous toils. Believers generally felt it to be their duty also; so they went every where, preaching the word.

To some extent, we have exhibited the same devotion to the spread of the gospel. Our ministers have arisen to their work, with sublime confidence in God, and almost every hill has re-echoed their clarion notes. They have not inquired as to the pecuniary profits of their labors. Indeed, the evangelist has too often tolerated and encouraged an avaricious spirit in those whom they would lead to a beneficient and philanthropic Savior. The laborer is worthy of his support; and Jesus did not intend to inculcate a spirit that would withhold it. Still the work has gone on. All have been anxious to extend the way of the pure gospel. And this has been the secret of our progress—that *all* have been anxious to do what they could. This evangelizing spirit is our hope. If this should expire, our cause would be lost. If we sit inactive and unaggressive, we shall be lost in the upheavings

and revolutions of the social and religious world. No, we must stem the torrent of sectarian oppostion and blind predjudice—we must weild the sword of the spirit with stalwart hands, until the seething and distorted mass is moulded into forms of truth and beauty. We must carry on this warfare until we can dictate the terms of peace—the peace of the gospel. We are profoundly convinced that a missionary spirit results necessarially from a correct apprehension, and a reception of the religion of Christ. If we sincerely receive the principles and motives of a divine and heavenly love, can we fail to exercise this love towards its appropriate objects? If we are really benevolent, can we fail to show kindness to the needy? If our hearts are thoroughly imbued with the teachings of Jesus, can we fail to manifest his spirit? If Christ was a great missionary sent from God, can we fail to be missionaries? If we believe the story of his love and sacrifice for man, will we not go and do likewise? Undoubtedly we will. We can not be christians, unless we exhibit the spirit of our master.

We do not think, by any means, that we have attained perfection in this respect. On the contrary, we can do much more than we are doing.

1st. The great body of believers can accomplish much more than they do. It is in private life, and social intercourse, that direct personal appeals produce their deepest impressions. My friend, by mingling his sympathy and love, with his exhortations to obedience, can affect me much more than a stranger. A mother's love adds tenfold weight to her warning. A father's position gives great authority to his advice. The fireside may become an altar, while penitential tears moisten the hearthstone. As religion is more fully manifested in social life, so its truths are more effectually preached there. How easy it is too, to perform the duty. It does not require a formal discourse, conversion, direct appeals, and burning sympathy are what is required. Who cannot tell the simple story? Who cannot enjoin others to flee

from the wrath to come. It is in private life that the professed minister of the gospel can accomplish one of his greatest works. There is a prevalent disposition among Christians to neglect this means of extending their influence. Introduce religious topics into common conversation, especially if it becomes personal, and embarrassment follows. This is unpleasant; but it is not always the case; and when it does occur, we must feel that the cause is great, that the da nger is eminent, and that the duty is important. One of the greatest hindrances, however, to christians carrying this duty out fully, is that their lives are so stained with transgression and sin that they have not confidence in themselves to make these personal appeals. It is painful too, to feel, that by our delinquencies, we deprive ourselves of the power of doing good, of saving souls from death. Let us remember that we are not only responsible for what we do; but for what we *should* do. He that knows his duty and does it not, shall be beaten with many stripes. We should, therefore, pull the beam out of our *our* own eye, that we may see clearly to pluck the mote out of our *brother's* eye.

There are others who never seem to think it their duty to warn and instruct others. They never express to others the slightest wish to see them turn to God, and secure eternal life. Possibly such persons will too soon realize the fact that they have been hiding their Lord's money—burying the talents committed to them. They knew to do good, but did it not. Their condemnation is just.

2nd. Pastors of the church can do much missionary work out side of their own congregations. They can make short tours in their own neighborhoods and not neglect their own flocks. Their people will doubtless spare them occasionally for the good of the cause. We have not as many settled pastors as we should have; but those that we have can extend their sphere of labor,

and accomplish thus a world of Good. Churches should develop all the talent they have; send their missionaries forth, and thus *sound out* the word of the Lord. In this way, whole districts lying contiguous to congregations can be effectually evangelized.

3d. Evangelists should traverse the whole field, and acquire new testimony for the King of Zion. They need not wait for missionary appointments with a stipulated support; but go forth, trusting to God and a faithful brotherhood. Missionary societies are only auxilaries and are not designed to monopolize the whole field. They only propose to labor in destitute parts, but to the Evangelist, the world is his field.

All these, and other means, are to be effectually employed for the extension and maintenance of the cause of Christ. Let us have a strong and fervent missionary spirit, that we may "go up and possess the land."

Let us not forget to ask God's blessing on all our efforts. We labor in his vineyard. The cause is his. His the glory and the power—power to bless, to prosper, and to save. CALVIN REASONER.

Leavenworth, Kansas.

UNITY IN RELIGION.

From our Savior's prayer, that all who believed on him through the testimony of the apostles might be one, that the world might believe God sent him; and from the exhortation of Paul to be of the same mind and perfectly joined together in sentiment; a good many infer and contend that there should be an entire and complete unanimity in religious sentiment and opinion. Now this is very desirable where it can be obtained; and as regards the great and fundamental facts and truths of the gospel, must exist.

But at the same time, when we look at the difference in education of people, the circumstances by which they have been surrounded, influences brought to bear upon them, etc. we

ought not to expect a complete unanimity of sentiment and opinion in everything and in every particular. For instance, I may put one construction on a passage of Scripture, and you may put another upon it; I may entertain one religious opinion, and you may entertain another; and thus on. Now I have no more right to expect you to bend to my construction, sentiment, or opinion, than you have for me to bend to yours. In such cases as these we must "agree to disagree," and sacrifice any peculiarities we may have, in order to maintain that unity and harmony which should ever exist among all the true, genuine disciples of the Lord Jesus Christ. Though it was allowable to the Christian to eat all kinds of meat—blood excepted, and that of animals and fowls strangled—Paul said he would never eat meat, if it should cause his brother to offend (God), or prove a stumbling block in his way; and our Savior said, that offences would come; but wo unto him by whom they came; and that it was better for one to have a millstone tied to his neck, and be drowned in the middle of the sea than for him to offend one of the little ones that believed on Him.

How important then for us to be united, and how particular should we be not to give offence to each other. By a strict observance of the rules laid down by our Savior and his inspired apostles, and by sacrificing our opinions where they happen to clash with each other, and making such concessions as we are authorized by the word of God to make, we may arrive at, and maintain that unity so desirable among the disciples of Christ, and that harmony among ourselves so essential to that union. Brethren, let us ever labor for these great objects and to secure these important ends.

X. Y. Z.

THE REPLY OF ELDER JACOB CREATH TO THOS. P. HALEY ESQR.

Bro. T. P. Haley:—Dear Sir. In the Nov. No. of the Pioneer, there is a piece with your signature to it pur-

porting to be a reply to me. A reply means something said or written *to a person*: as defined by Dr. Webster. If I ever said or wrote to you on the subject of your project, except a private letter, I have forgotten it. Permit me to return your compliment to you, with increased emphasis, neither do I think your project scriptural," because you and numbers favor it. I suppose you know that you were careful not to offer one Scripture, nor argument for your bastard son, named The Missouri State Christian Missionary Society, name enough to kill him, if the scriptures did not kill him. Your object in said reply seems to have been to attack me personally and destroy my influence, and this was to be the authority for your son. Have you no better authority for your son, than numbers, and my inconsistencies and agencies? If you had why did you not offer them? I argue that your son is wrong, or unscriptural, because the scriptures know no more of him, nor of any other clerical assembly, by what ever name called, than they do of the Pope or Sultan. I am not writing about the wrong or the right, the harmony or good feeling, or the amount of money collected, or any other attribute of of these assemblies,—*save their scriptural authority.* It is not the riches nor the poverty of these projects that we write about, but we want apostolic example for them. You thought by enumerating my objections to them to throw odium upon me.

I maintain that your son is unscriptural as you do that infant baptism is unscriptural, because the scriptures do not name it. You state that I was president of these clerical assemblies—for a number of years. G. W. Elley says I never attended one. These two statements are not true. The rule in such cases is to throw both statements out of court, you and he must settle that little moral impropriety between you. Is Canton University, the Revision of the Bible, and your son all the same thing? Do you *know* that I received stipulated salaries in any of these things; you say whether, I received a $1,000 or not, I can not say. When a man volunteers to testify against another man, to injure him and then says "I cannot say," had he better not

say nothing in the case? when asked did he receive a fixed salary? Yes. What was his salary? "I am unabled to say." Stand aside, sir, you cannot testify to that of which you *know nothing*. You charge me with tearing down a great fabrick, and with "covetousness and selfishness," changing and other things. Admitting these things to be so (which I do not admit) is it any worse in me to change, than for you and others to oppose "Canton University," and then to tack it on your bill as one of the reasons for your projects. In what way, and *when* and *where*, did I tear down C. University and the Revision? specify times and places—or your charges fall. I hope your pains are over now you have delivered your charges against me. You predict that if I continue to oppose benevolent enterprizes that I will not have money enough to buy my bread, and that I will not have any one to blame for it but myself. To all of which I say—before I will impose on the credulity of my brethren to draw money from them, I will starve to death for the want of bread, or will beg my bread from door to door, as did Dr. Carolastodt, the preceptor of Martin Luther. I have preached for nearly forty eight years, and have trusted in God and my brethren, and have not wanted for bread yet, nor do I believe I shall while I am able to preach. When I become too old and infirm to do any thing, I do not know what will become of me. I do not believe that for the last four years I have received more than $600 for preaching. My deceased and venerable uncle Jacob Creath, told me that I had received less for what I had done, considering my talents, age, information and standing, than any man in this Reformation, and had been better abused for it. The Reformation he and I labored for was sho t lived, we rocked and nursed it in its cradle, he is dead, and I have lived to follow its hearse to its grave. Thirty four years ago, we stood together shouldder to shoulder and received the shock of the Baptist thunder at Silas Meeting house, Harrison Co. Ky. to free the churches, from the dominion of the Baptist Associations, now I am standing alone receiving volleys of thunder from our people for the same principle. The C. Baptist of 1825, will show that I opposed these anti christian as-

semblies then, and the Harbinger will show that I opposed the getting up of the Cincinnati Dagon. When you saw me presiding over a meeting I was there as a visitor or agent for the Revision to see the subscribers, and not a church representative nor a missionary, but at the earnest solicitation of my worthy brethren, Bledsoe, Hayden, Palmer and others. When my uncle used to ask Bishop Vardamon to go into the reformation, he would reply, it was not worth while to reform the people, for they would not stay reformed. I will close by saying I love you too, brother Thomas.

When we want such a meeting here, we will ask for it.

JACOB CREATH.

REMARKS: This article has been in my hands for a long time. Bro. Haley has had no knowledge of it whatever. Its publication has not been suppressed all this time for his benefit. There was enough, as I thought, being published for the time being, and I could not well publish this without over taxing our readers. I would like to have left it still unpublished, but at the late urgent request of our beloved bro. Creath, I give it a place in this issue.

The caption to bro. Haley's letter was my own. He had no caption to it, and in order to index it, I had to indicate the subject by something, and I put the caption there myself.

The brethren of Palmyra now do want the meeting, and they are making arrangements to accommodate all who may attend, and I hope there will be a good attendance.

D. T. W.

For the Christian Pioneer.

PARDON OF SIN—A DIALOUGE.

CONVERSATION BETWEEN A METHODIST AND A DISCIPLE ON THE PARDON OF SIN. No. V.

M. Friend D., I feel happy to meet you again, as I feel that I am better posted than usual, and shall be able to sus-

tain my position fully from the Scriptures.

D. That is all that I desire, scriptural proof. For when a proposition is divine, it requires divine proof to sustain it; but if human, human testimony will do. Proceed.

M. I will call this my fourth argument: Acts xvii, 27. "That they should seek the Lord, if happily they might feel after him, and find him." Now the apostle here had reference to feelings, and he refers to it, Eph. iv: 19. "Who being past feeling" etc. So you see a man must feel, he must feel after the Lord, and when he has the right feelings he knows he is pardoned, for he feels it. It is better felt than told, bless the Lord! I have seen persons who said they could feel it in the ends of their toes and fingers; and I would not give a snap for a religion that I could not feel.

D. That a man who enjoys the religion of our Lord Jesus Christ feels it, I presume no one doubts. But that this ranting blood-and-thunder, campmeeting religion that has been invented by man, and is now to be proved by mere mental and animal excitement, or feeling, regardless of the testimony of God, is seriously doubted. Your fourth argument does not come in the neighborhood of the proposition to be established. A man's feelings arise from the conviction of the mind, whether that be right or wrong. Now if a Presbyterian neglects to have his baby sprinkled, his conscience or feelings upbraid or condem him; while a Baptist, who disbelieves in baby baptism, is in feeling at perfect ease. Feelings therefore, are always in harmony with the decisions of the mind. Then if the mind of a man has not been properly educated in the law of pardon, but has been taught to appreciate the promises of the gospel, with obedience to the same, his feelings will be according to his erroneous information and his misguided judgment, and will not be a correct witness. We come now to the case in point. On the first day of the proclamation of the gospel, after the coronation of our Lord at the right hand of the majesty on high, and in a large assembly of people, sinners inquire of inspired men, "What must we do?" Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of

sins, and ye shall receive the gift of the Holy Spirit."(Acts ii.) And they that *gladly* received his word,—yes with gladness of heart,—no doubt they felt well,—but the apostle did not tell them if they had good feelings they were pardoned. "But as many as gladly received his word were baptized." They obeyed the law, and could then legally claim the promise of remission or pardon.

M. I expected you would soon come to baptism, I have been listening for that for some time. But I thank God that people can be saved without it. The thief on the cross was saved without baptism; and the Lord spoke to men and said "Your sins all be forgiven," all without baptism, and he can do so again.

D. As I have stated before, if it were a question of power I would not discuss it; for the Lord has power to save men without means, without even the sacrifice of Christ. But he would not do it. He cannot save men on any other terms than those proposed and be consistent, and therefore he will not do it; or if he will, we have no revelation to that effect. Your last position makes you disloyal to the government of God, it is a repudiation of his law, for baptism is a commandment of the Lord. You say the thief was saved without baptism. It would be hard for you to prove that, the presumption would be against you. Let us see. When "John came preaching in the wilderness of Judea," "Then went out to him Jerusalem and Judea, and all the reigon round about Jordan, and were baptized of him in Jordan." Now the presumption is that this man (being a Jew) was baptized, and that the offense charged had been committed previously; but under the Roman law he had to suffer. But we are not disposed to contend for its being placed on that ground. The Lord was personally on earth at that time. But suppose we admit that all similar cases will be saved; how many similar cases have there been, or will there be? How many of the human family can expect salvation as in the case of the thief? Not one. Besides, the last will and testament of our Lord was not in force at the time. Hear Paul, (Heb. ix, 16, 17): "For where a testament is there

must also of a necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Jesus Christ has seald up his testament, his law is now in force, and the man that would discard any portion of it is disloyal,—is a traitor to his government. I regard all the Lord requires of man, as too sacred to be tampered with. It is said the Lord forgave men before he established his law as given in Mark the 16th all of which I admit. But we cannot now go back behind this law. Paul says in his letter to the Hebrews: "The priesthood being changed, there is also of necessity a change of the law." As to the case of the thief and all that occured previously to the resurrection of our Lord, we might just as well go back to the Patriarchal age, to find the law of pardon applicable to sinners now under the christian dispensation, as to go to the case of the thief on the cross. As I said before, the Lord showered manna on the people in a former dispenstation; but will he do it again, to suit the case of any one, though he be cast off on the fragment of a vesel on the sea, or lost in the wilderness, and starving for bread? I answer, no; we do not get our bread that way now. So, although the Lord while on earth, dealt out blessings, it may be, in different ways and on different terms, to suit his own pleasure; he at the same time fixed the law, by which, after the termination of his sojourn on earth, men were to obtain the blessings he had in store for them. And now all the powers on earth and in hell cannot reverse or repeal the law, "He that believeth and is baptized shall be saved," (pardoned); and the man that would attempt to make the system of salvation conflict with this law is sceptical. The terms of pardon must harmonize with this law or the whole thing is a fiction.

M. I never can go this water salvation. I believe in going to heaven by dry land. This watery gospel you people are harping on puts me in mind of brother Philip's poetry in his strictures on Campbellism, as follows:

"Ho! every mother, son and daughter,
Here's the gospel in the water"!

Why this doctrine will send thousands of good people to hell!

D. You should be careful what you call watery gospel. I have said no more than our Lord and his apostle said. You should not make light of their teaching by using such terms. As to Mr. Phillip's poetry, I could meet it with equal force, as follows:

"Ho! every mother, son and wench,
Here's the gospel in a bench"!

or,

"Ho! every daughter, son and Ma,
Here's the gospel in the straw"!

But this all would manifest a small mind, and is descending too low. This doctrine, you say, will send thousands of good people to hell. If you mean that those who hear and refuse to obey this gospel, will be cast off I agree that it is so.

M. I don't mean that, I mean those—that—hold—to that—don't believe in any thing else as essential but baptism.

D. I know of only one class, who believe baptism alone is essential, and they are those who believe in baptizing *babies*; for this is all they require of a *baby*.

M. What I mean is this: I object to baptism's being essential, on the ground that it would connect man's salvation with human agencies; and I believe God will save without man's agency.

D. Then it is very strange indeed, that He should employ human agency in the conversion of the world; for this, I presume you will not controvert. For what was Paul sent to the people? Hear him, (Acts xxvi, 17), "Delivering thee from the people and from the Gentiles unto whom now I send thee." What was it for, Paul? "To open their eyes and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins." Is there no human

agency in all this? On your hypothesis, Paul's agency or labor was all work to no purpose; for the Lord would have "opened the eyes of the people and turned them to God, that they might receive remission of sins," without the agency of Paul. Now all we know about these things we learn from the revealed will of our Lord; and so far as his secret will is concerned, we cannot know that. I would be very fearful to charge the Lord with ordaining institutions or commands that are not essential. Is it so that he has thus trifled with man? Now it should not matter with us what His requirements are; It should be our business to learn what they are, and to do them. If the Lord has said by the mouth of His apostles, repent and be baptized for the remission of sins, we ought to obey it; or, if He had said, repent in sack cloth and ashes three days, we ought to obey that; and if he said, go to the mourner's bench and on the straw mourn, we ought to do that; and when we do what he has commanded in order to pardon, *we have His word for it, and this is the only legitimate evidence of pardon.* [Adjourned.] A.

THE APOSTLE PAUL.

HAWK POINT, Mo. April, 12th, 1865.

Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore resist th the powers, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works; but to evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same. —Rom. 13 : 1, 2, 3.

It is evidently true that none of the apostles possessed more sympathy for human suffering, or feeling for human woe, than was implanted and deeply rooted in the very nature of the apostle Paul. Many evidences led

to the consummation of his letter to the Romans - their having gotten up strifes and divisions in the church; that could not be to Paul otherwise than a source of deep regret. Paul had for a long time anticipated a visit to Rome; but owing to circumstances over which he had not entire control—perhapse a sense of higher obligation elsewhere, was the predominating cause of his delay: yet he was anxious and careful for the wellfare of the church at this place, and in his letter to the Romans, tells them plainly that he never fails to remember them in his prayers—commends them highly for their strong faith in the Lord Jesus. Rome being the Metropolis of Italy, was possessed with a spirit of vanity and aristocracy that had no parallel. Therefore, the few disciple at Rome, were impuned, abruptly assaulted, and suffered much on account of their zeal; and Paul was frequently charged with being afraid to visit Rome with the purpose of proclaiming the gospel of peace: however, he lets them know evidently, that he is neither, afraid nor ashamed to proclaim the gospel. even to those that are in Rome; thus he writes: (Rom. 1: 15, 16) So as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. Notwithstanding the many difficulties Paul necessarily encountered—the many misfortunes to which he became a victim, in effecting good and accomplishing the design of his enterprise; yet with the fortitude and zeal to which most of us are strangers; he buckled on the whole armor of Christ; and like an old veteran braved the current against the strongest opposition the world could produce. Paul often labored under many disadvantages, threatenings of the most startling nature were heaped upon him; while every countenance before him in tones of thunder, spoke vengance against his person; yet he would unhesitatingly tell them, "the Scripture is the power of God unto salvation." Even while under arrest, and in

the hands of the strongest enemies he possesed, sometimes in the dark cells of Roman prisons, awaiting a trial at the tribunal of wicked, God-defying men, even in the darkest hour that enveloped the whole period of his life, after having passed through the first stage of his trial, after being deserted, and forsaken by those whom he esteemed most highly; and even Luke who had visited him in person shrunk from the awful responsibility, and dared not approach him in the presence of Nero, he is heard to say; "Notwithstanding, the Lord stood with me, and strengthened me, that by me the Gentiles might hear; and I was delivered out of the mouth of the lion," at the latest hour of his life, he could with all confidence say, "I have fought the good fight, I have finished my course, I have kept the faith."

D. ARMSTRONG.

BAPTISTERIES.

DEAR BRO. WRIGHT: I was glad to see, in the Pioneer for April, your remarks upon baptisteries. You justly observe that there should be no unnecessary delay in immersing candidates. If such delay is caused by the candidates, it shows an insufficient sense of duty; and if it is caused by the preacher or by the church, it displays a shocking inconsistency. Who does not feel shocked, when a preacher, after dwelling upon the uncertainty of life, and the necessity of instant preparation to meet the Lord, until sinners go forward and make the confession, appoints some distant day for the immersion, or proposes to wait till the close of the protracted meeting? It is not only inconsistent, but it is contrary to the word of God. From the very moment a sinner is willing to obey the gospel, the church and the preacher should be ready and waiting to accommodate him. If the place which the congregation has chosen for assembling, and for calling sinners to repentance, is not provided by nature with means for prompt administration of the ordinance, it is their duty

to supply the means artificially.

As regarrds the *comfort* of the *candidate*, not much is gained by a baptistery; for even in cold weather, the shock of passing out of a warm room into the water, is sometimes more severe than going down through the ice from a cold out-door atmosphere. But the point of promptness in the administration is gained, so that at any hour of either day or night the sinner may be received into the kingdom. Besides this, the congregation are saved of a great deal of time and trouble; and can witness the ordinance in comfort, whatever may be the wind or weather.

I have one suggeston, however, in reference to the position of the baptistery. I would not have it under the floor or platform in front of the pulpit, because the candidate and administrator must in that case pass down entirely out of sight from the mass of the congregation.

The few who sit or stand immediately around the pool are all who can witness the ceremony. But I would have the floor of the pulpit constitute the lid of the pool. Then the whole congregation can witness the scene without rising from their seats. This is the structure of our pool in this city, and the immersion is witnessed with perfect ease by the entire assembly, although the house is seventy five feet long.

In order to adopt this plan in most of our present house of worship, it would be necessary to re-construct the pulpits; but this should be done whether we have baptisteries or not. Preachers have been cooped up in pens long enough. It is time that they were let out of prison, and brought intocloser quarters with their congregations. I would say, then, tear away the front and side walls of the pulpit, leaving nothing but the naked platform. If that is large enough for the pool, say at least 4 feet by 7, build the baptistery within it. If it is not large enough, tear it down, an build one that will afford a pool 5 feet by 8. then erect upon the front edge of it alight movable structure to hold the Bible, which can be fastened to the floor by hooks, and removed at will. At each corner of the plat

form have your lamp-post, which will not interfere with the lid of the pool. The pool itself should be made of plank and lined with zinc or lead. A mere wooden box will not answer. It should admit a depth of 3 1-2 feet of water.

These arrangements are still incomplete without dressing rooms. These can be dispensed with, but not without confusion and great inconvenience. They can be made in an ordinary house by erecting a neat wooden partition on each side of the pulpit, enclosing a space about 6 feet by 8 in the corner of the room. The partition need not be over 8 or 10 feet in height, and if neatly built and painted will not disfigure the appearance of the church. When the house is two stories high, the baptistery should be in the main audience room above and a narrow stair case on each side of the platform should descend to dressing rooms below. This enables the whole audience who have listened to the sermon, to sit still and witness the immers on.

I submit these simple suggestions, in hope that they will be very generally adopted by the brethren in Mo. I have evangelized through a considerable portion of the state, and have nearly always encountered serious inconvenience in administering immersion, which could very easily have been avoided by an expense of $50 in the erection of a baptistery. This is one particular in which villiage and country churches need to imitate those in the cities. I hope you and your contributors will not let the matter rest until some practical results are realized.

J. W. McGARVEY.

THE PRICE OF GREATNESS.

Those are not far astray who resolve sin into selfishness. The selfish pride and petty ambition of men have always manifested themselves. The desire to become as Gods, was

the precurser of the fall of our first parents in the blissful garden. Selfishness takes a thousand forms. In countless ways do we pander to the lusts of the flesh, of the eyes, and the pride of life. The phantom of greatness flits across the mind, and we indulge the delicious dream of self idolatry. By far the greater part of the activity and energy displayed in the world is but the outgrowth of selfish desires. If all actions were suddenly interdicted, except that which flows from right principles, the earth would more resemble a vast cemetry than the busy, noisy scene that now presents itself to our view. We cannot now stop to prove that self aggrandizement is the main spring of wordly activity. This is too manifest to require proof. The business man, the professional man, the merchant, the mechanic; all are actuated by this motive. Even the minister of the meek and holy Jesus is more or less moved by the desire of popularity and greatness. This crops out very distinctly among the apostles when they disputed among themselves as to which one should be accounted the greatest. They wished to sit on the right hand of power when the Messiah should establish a magnificent temporal dominion, as they supposed he intended to do. In rebuking their selfish ambition, the Lord propounds the true rule and price of greatness. "If any man among you will be great, let him be your minister; and he that will be the greatest of all, let him be the servant of all. Even as the Son of man came not to be ministered to, but to minister and to give his life, a ransom for many." The true principle is here enunciated. The greatest one is to be the greatest servant. Service is the true price of greatness. God is the *greatest* in the universe. He is also the greatest servant. Look how unceasingly he toils! Look to the infinite power constantly exerted! Creation is a mighty work. But *preservation* involves an incesssant exercise of similar power. Providence extends not only to the great things of the universe. It is not only general, but special. The falling of the sparrow is not unnoticed by God. The hairs of the head are all numbered by him. When we look into the microscropic world; when we realize the infinite variety of infinitesimal

creatures, too small to be perceived in the ordinary way ; when we reflect that God's care for these is perfect. that is his providence extends to them all, and not only to all that is on this earth, but too all in heaven, all in the countless millions of worlds that fill up boundless space ; when we thus meditate on the magnitude and grandeur of the works of God, our minds are lost in wonder at the mighty energy of the Supreme Being. In all, God shows himself to be the greatest *worker*, as well as the greatest *being*. Says the Savior, my Father works hitherto, and I work. The stupendous work of redemption shows that he is truly the servant of all. He serves in a way that is beset with difficulties, insurmountable to us. He does a work that no man or angel could do. His exaltation is the reward of his labor. He beholds the joy that is set before him, and is thus enabled to endure the cross, and despise the shame.

Men who have been truly great, have been great servants, either as *public* or *private* benefactors. Thus Washington is great, beause an eminent public servant. Great politicians, statesmen, and jurists are great ministers to public good. So it is with men of letters. So it is with ministers of religion. Moses was a great man, becanse he was one of the most laborious. Paul is justly celebrated among the apostles. He was the most energetic of them all. If therefore, any man desires to be great, let him be a great servant. Let him work long and hard. Let him spend and be spent for the good of humanity. If he does this, all men will owe him a debt of gratitude, and will award him his meed of praise.

Look to your motives ! Let not *self-aggrandizement* be your motive. Let the love of God and man be the spring of your activity. If you would serve others, hide your self under their wants and cares. Do not lord it over Gods heritage.

CALVIN REASONER.

ACTS OF APOSTLES.

Such is, or properly should be, the title of the fifth book

of the New Testament; for it does not give us a full history of what all the apostles did, but simply a very limited account of what a few of them did; and in reading a narrative, one of the first thoughts that enters our mind is what was the design of the writer?

Now we do not propose to consult commentaries about this matter like many have done, for we think it would be a waste of time, and we might fall as short of giving the author's design as any of them, for when the word of God speaks plainly on any matter, we say let reason and speculation be still, and learn wisdom. Now let us ask what was Luke's design in writing this narrative? if he, the greatest of the New Testament historians, fails to tell us, then the field is open for speculation. We will now examine his own words. He says to Theophilus, "*I have determined to write a particular account to you, most excellent Theophilus, that you may know the certainty of these matters wherein you have been instructed?*" I know some will say why do you quote from Luke's gospel, ch. 1. ver. 4. 5, to show what was the design of the author for writing Acts of Apostles? I answer, because Luke has given us the only divine history of the rise, progress and success of Christianity up to about the year 64; again, Luke's gospel and Acts of Apostles were written by the same author, on the same subject, to the same person, about the same time and at the same place, therefore, I look on them as being one history, that is, one book, having one mian design: that *Theophilus might know* the certainty of those matters wherein he had been instructed. So says Luke, and I prefer his testimony on this matter to that of all other men; and for reasons I cannot see why, the narrative of John was put between those two narratives of Luke. Would they not have read with more interest and advantage if they had been placed together as one book?.

At present we propose to offer a few thoughts on some of the leading themes recorded in this narrative. One of the first that presents itself is, that of preaching the gospel. First, I think we can safely say that that gospel which is the power of God unto salvation never was preached until the apostles

were inspired on the day of pentecost: a gospel that contains not the death and resurrection of the Savior is of no value to Christians: for if there be no resurrection of the dead, then is our faith, our hope, and our religion all vain, and Christians a poor deluded class of people. Hence the gospel in its fullness never was preached until after the glorious resurrection of the Savior and the pouring out of his Spirit on the day of pentecost; a day ever to be remembered with feelings of the most profound love and gratitude by every christian in all ages of the world.

I am aware that, for the last 30 years, I have seen preachers stand in the pulpit, and heard them read from the Law of Moses, the Psalms the prophecies and the historical parts of the Old and New Testaments, and offer them to the world as the gospel of Christ; and even take the epistles and the book of Revelation and attempt from them to instruct infidels how to come to the Savior. The idea seems never to have once entered their minds, that John told the truth when he said, "these are written that you might believe that Jesus is the Christ."

The efforts of the apostles for about the first 8 years of their ministry were confined to the Jewish nation, and if we examine the character of all their discourses up to that time, we will see that the drift of those discourses is to show the Jewish people that, according to their prophets, Jesus was the Christ, and by their word and miracles prove his resurrection. This great fact once proven, they were convinced of the truth of Christianity, and converted to the cause of Christ; that is, turned from their former course of life and made obedient to the gospel by hundreds, yea thousands in one day. And the questions they asked the apostles, were the natural outpourings of honest believeing hearts, and the answers the apostles gave them were so plain and simple that the most ordinary minds easily comprehended them. These men of God required nothing at the hands of honest believers save that which was plain and reasonable, and it appears that in the days of the apostles as soon as men were convinced of the truth of the gospel, they were anxious to confess their sins

and render obedience to it; but in modern times it requires more power and eloquence to persuade men to become obedient to the gospel than to convince them of its truth. One reason of this, I think, is that many of our modern preachers require of honest and penitent believers things so miserably absurd and unreasonable that honest men become disgusted, unsuspecting men disacouraged, and weak minded men confused, while wicked men make sport and blaspheme. Now just as soon as such preaching is exposed to the light of the gospel, it is proven to be base counterfeit, coined in the secret councils of plodding and designing men, and handed out to an unsuspecting world, more to build up wicked, selfish and party interests than the noble cause of human redemption; and here is a thought that I wish it was possible to impress on the mind and heart of every preacher in the world, that is, if all would preach just what the Savior and apostles preached, neither more nor less, there would be no Methodist E. Church North or South; no Baptist, neither one or two seed; no Presbyterians, Old or New School; no Roman or Greek Catholics. Now every sensible man on the earth admits that twice two make four, so he must admit that if preachers would preach nothing but plain, simple Christianity as preached by the Savior and his apostles, there would be nothing produced save *Christians*: for if the apostles had preached what the Methodist preach there would have been Methodists, no Baptists, Presbyterians, but now if there were such people in the days of the apostles, Luke has failed to give us one word about them.

Now if we will notice closely there is a new feature in the gospel after the conversion of Saul of Tarsus, and the divine illumination of Peter's mind; for up to this time, a period of 8 years, the entire efforts of the apostles had been confined to the conversion of the Jewish Nation, and does it not appear strange that the thought seems never to have once entered either the mind or heart of the apostles, that the gospel in all its glory and power should be offered on the same conditions to both Jew and Gentile? hence from this time forward we notice a new feature in the discourses of the apostles in this respect, instead of being confined to one fam-

ily or nation, the gospel of Christ is now offered without price or money to a wicked world, which like one vast field now spread out at the feet of the apostles ripe for the harvast, and from this time onward, many subjects profoundly interesting to the Gentiles were discussed,and sometimes quite a controversey arose, such as the matter of circumcision which was settled by a council of the church at Jerusalem. Much of the success of the apostles' preaching may be attributed to their closely adhereing to the teachings of the word of God, and their plain, earnest style of delivery, which attracted the attention of honest people, and even kings were caused to tremble on their thrones.

The apostles sought not retired places in the country as if they were afraid, but they sought large cities which are ever the strong holds of infidelity where deeds of the darkest die are perpetrated with a high hand; their holy mission was to conquer principalities, and powers, and wickedness in high places, and nobly did they preform this work. It may appear strange to some why Luke has recorded so few out of so many discourses delivered by the apostles, but enough is given us to learn us the form, character, spirit, and genius of Christianity. And all the topics bearing on our fallen and sinful race, and in any way essential to our salvation, are recorded, and they are beautifully adapted alike to the comprehension and understanding of all classes and grades of men common to human society; and the conquest of the world would simply be a matter of time, if preachers would only write and and preach nothing save the gospel as the early Christians did; for in the short space of about 300 years the same spirit that inspired the bosom of the humble fishermen of Galilee, was found in the bosom of him who sat on the imperial throne of the Roman empire.

CORTES JACKSON.

Louisiana, Mo.

THE WORKS OF GOD.

To one who has been born blind, all is darkness as to the

material or outward world. He has no sense of appreciation of any of its objects, as far as sight is concerned. But to the man who can see, what a vast variety of objects, beautiful, grand, charming and sublime, present themselves to his view. So in religion, those who are spirituality blind, can have no sense of the beauty and grandeur of the things of the spiritual world; while he who can perceive and see, beholds beauty, order, grandeur and sublimity in all the words and works of God. H.

For the Christian Pioneer.

THE APOSTLES THE NUCLEUS OF THE CHRISTIAN CHURCH.

We have previously and elsewhere shown, that the twelve apostles of our Savior formed the nucleus of the Christian Church, the first body of Christ, into which the Holy Spirit was sent on the day of Pentecost; as the promise of the spirit was primarily to them, and as they, individually and collectively, were its first recipients. But we have no evidence that the Spirit was withheld from the other disciples assembled on that occasion (there being about 120 names in all including the apostles); as it is said "they were *all* with one accord in *one* place," and that "they [all] began to speak in other tongues [languages] as the Spirit gave them utterance," &c. We are glad here to have the corroborating testimony of the distinguished German historian, Neander, on the subject, in a note in his valuable work on "The Planting and Training of the Christian Church." He says:

"Without doubt those expositors adopt the right view who suppose that not merely the apostles but all the believers were at that time assembled; for though in Acts. 26, the apostles are primarily intended, yet the "disciples." [Greek] *matheetai*, collectively, for the chief subject, (1. 12,) to which the "all," *apantes*, at the beginning of the second chapter necessarily refers. It by no means follows, that because in chapt. ii. 14, the apostles alone are represented as speakers, the assembly was confined to these alone; but here, as

elsewhere, they appear as the leaders and representatives of the whole church, and thus are distinguished from the rest of the persons met together ; Acts ii. 15. The great importance of the fact which Peter brings forward in his discourse —that the gifts of the Spirit, which, under the old covenant, were imparted only to a select class of persons, such as the prophets, under the new Covenant, which removes every wall of separation in reference to the higher life, are communicated without distinction to all believers—this great fact would be altogether lost sight of, if we confined every thing here mentioned to the apostles. Throughout the Acts, wherever the agency of the Spirit is manifested by similar characteristics in those who were converted to a living faith, we perceive an evident homogenity with this first great event."

J. R. H.

A VOICE FROM COLORADO.

I ask the brethren to read the following from a beloved brother in Colorado Territory. And I would also call the especial attention of the American Christian Missionary Society to it. Here is a large and inviting field for faithful preachers to operate in. Brethren, we should not be surpassed in zeal by the sectarians; our zeal is according to knowledge, while theirs is not. We have the truth and let us not surpress it in unrighteousness, by neglecting to propagate it. I hope ere long bro. Whedbee will hear the welcome voice of faithful evangelists teaching the people the gospel of Christ, and that we shall have glowing and encouraging reports of its success in Colorado. D. T. W.

LAPORT, COLORADO TERRITORY, April 15th, 1865.

DEAR BRO. WRIGHT: Why is it that there are none of our preachers in this country? Nearly all the sects have churches in Denver city, and we have not a single minister here that I can hear of. The Methodists, Catholics, Presbyterians, and others, have churches here, and why can we not have some too? The M. E. Church here, is fine enough for

any country, costing, no doubt, from $25.000 to $50.000. The fact is, my brother, it is decidedly wrong in the brethren to hang back, and wait until the whole country is sectarianized, and then come in. It will then require as much preaching to preach away the predudice that is in the minds of the people, as it does to get them to become Christians. But I will not trouble you further at this time. As I am not in the habit of writing, you will please overlook all errors. In conclusion, may God in his infinite goodness bless the effort you are making to send the truth into the world, and make the Pioneer the means of turning sinners to God ; and may God bless you with all yours, and save us all in heaven, is the prayer of your distant but sincere brother in Christ.

B. T. WHEDBEE.

BAPTISTERIES.

NO. II

In our last, under the heading, "Baptistery," I called attention to the subject of baptisteries in our meeting houses where they are located away from water suitable to immerse in. I also indicated a plan of constructing baptisteries, that such as are unacquainted with them might see they are not as inconvenient and expensive as might be supposed. But bro. McGarvey in an article published in this number, suggests important improvements upon the simple plan of construction there indicated, to which I cordially assent, and commend his article in full to the consideration of churches needing a baptistery.

I hope the subject will not be past by as one of no importance. When we assemble the people for the purpose of obeying the Savior, we should see that all things are in readiness upon the part of the church. There should never be any cause of delay upon her part. The word from Heaven is, "the Spirit and the Bride say come, and that whoever will, let him come," clearly implying that all things are ready upon the part of the Lord and his people, the church. How reprehensible are they, who, when the poor penitent be-

liever comes, in obedience to this proclamation, and asks for admission into the kingdom of the Redeemer, say to him wait we are not ready yet, we will admit you to-morrow, or next day; or perhaps at the close of the meeting! And is not this the almost universal practice of our congregations who have no baptisteries and are located where nature has provided none?

There is another object secured in the prompt administration of baptism which should not be lost sight of. It is much more impressive when administered immediately after the teaching and confession, than when delayed till another day. By its delay the deep and solemn thought on the minds of the audience when the confession is taken, is measurably lost. The promiscuous crowd we usually see rushing to the water on the appointed day for immersing the candidates, is widely different from the deeply thoughtful and tearful audience we behold when the confession is taken. The success of the apostles and their colaborers, was beyond doubt, much increased by their immersing their converts immediately after taking the confession. The adoption of their practice, which we should at once make, would very materially facilitate the success of the gospel now. May I not confidently hope, that the brethren will consider this matter, and that we may have a return to the primitive practice of instantly immersing after the confession? D. T. W.

DESIRE—NOT DESERVE.

The beloved brother of whom I spoke in my remarks accompayning bro. Allen's letter "to the Brethren of Mo." in our last, has written me a most kind and christian letter, correcting me in the conclusion to which I had perhaps hastily arrived. Had I received the letter he wrote me in response to mine, I should never have entertained the thought I penned. It was with great reluctance I did it any how; but I took the blame all upon myself, knowing how hard it is "to see ourselves as others see us." But I am gratified indeed on the reception of this good letter; it breathes the spirit of

a good man. In my christian esteem of him, the reader, I hope, will bear with me in giving a large extract from his letter. Though it is private, and intended, so far as I know, for my eye alone, still I think it is due him that it should appear, and I know he will not object. I have looked after the original letter to remail it to him, but have failed to find it. Though I read it correctly, as did also another intelligent brother here, yet I am satisfied now, that *desire* and not *deserve* was the word intended. D. T. W.

April 27th, 1865.

Much Beloved Brother Wright: Enclosed please find $5.00 for the Pioneer. In reading the last number I was quite surprised to find in the "remarks" on Bro. Allen's address, an allusion to my humble self in the following words: "One brother said he would 'furnish an article for each number if he thought *we deserved it*.'" Now, my dear brother, be assured that I never conceived the thought here expressed, and so wrote you in reply to your response to my letter. I suppose you did not get my letter as you never acknowledged its reception. It is said that I write a fair hand, one at least easily deciphered. How my pen made the blunder referred to I cannot now conceive. I intended simply to say, that I would furnish a short article for each Number "if you *desire* it," *not* "*deserved it*," and so I wrote you. Please refer to the letter if you have it and see if it does not so read.

I have never doubted for one moment that you *deserved* what ever patronage and support I could give you, and have only regreted that I had it in my power to do so little. With the Pioneer I have always been pleased. I hope this explanation will relieve me from the imputation of egotism clearly indicated in the words attributed to me.

For yourself personaly, bro. Wright, I have always cherished the highest regard. For your zeal in the cause of our common Lord, I have always felt an admiration For the Pioneer, I have always had the kindest wishes, starting under such adverse circumstances I have wondered that it has succeeded even so well as it has. I feel as much interest in the

cause in Mo. as I did when I lived there, and pray for the success of every enterprise which is for the glory of God and the good of my fellow citizens. I believe the Pioneer to be such and I wish it success.

But you ask, why did you not send the promised articles? Because I have not yet written any thing that I thought "*deserved*" to be published. Truly yours in Christ, * * *

A VISIT TO ALBANY.

Bro. Wright. *Dear Sir*:—By request of the brethren I visited Albany in Gentry county, on last Saturday, for the purpose of holding a meeting. The meeting was to have commenced on Friday night, but owing to high water I could not reach there before Saturday about 12 o'clock, consequently they had about give up the hope of having the meeting, and the small pox being in the neighbourhood the weather cold and snowy all combined to prevent a large attendance. Still on Lord's day and at night we had a very good and attentive hearing, we presented the old land marks of the Jerusalem gospel, the brethren were edified and stirred up, although we had no additions still we believe the meeting had good effect. Albany is a point of some importance and our Evangelists should look to it; we have some good and true brethren and sisters there. I cannot forbear to mention our good sister Howell of whose hospitalities I partook. She is a host, her heart is in the cause, and she is a working member. We also met our esteemed brother and fellow labour, Elijah Dunagan. He is true and sound in the faith, but is engaged in farming, and can only spare time to preach on Lord's days. The brethren ought to keep him in the field. We obtained a list of subscribers for the pioneer, all that is needed is for the preachers to awaken up the brotherhood to the importance of sustaining a religious paper in our midst, and they will do it. The lovers of Jesus will lend a helping hand to sustain his cause, but I have extended this beyond what I intended.

Yours as ever J. S. ALLEN.

Bethany, Mo. Apr. 12th 1865.

WORDS ENDING IN "EL" IN SCRIPTURAL USAGE.

Having come across the following extract somewhere in my reading, it is so useful that I cannot forbear transcribing it for the *Pioneer*.

"According to Scriptural usage, words ending in "*el*" are expressive of intimate relationship to God. Thus, ang*el* is God's messenger, or the messenger of the *Ehohim*; and when the name is given, such as Gabri*el*, Michae*l*, Samue*l*, Lemue*l*, a still more specific relationship is designated. In the language of our culture, Gabriel signifies "President of God;" Michael, "Prince of God;" Samuel, "Heard of God;" Lemuel, "God with him;" Nathaniel, "Gift of God." Even names of places carry this idea—thus: Bethel, "House of God;" Penuel, "Vision of God," &c.

These hints will no doubt be useful to the reader of the Bible, in understanding that sacred volume; and that is the reason we have here extracted them for the *Pioneer*.

J. R. H.

NO TEARS IN HEAVEN.

No, there are no tears in heaven. God will wipe all our tears away. Tears flow from sorrow, and there will be no sorrow in heaven. Can we realize this truth? Doomed as we have been all our life, to sorrow and tears, can we fully appreciate this glorious truth, there will be no tears in heaven? On earth we mourn and weep, but in heaven we shall rejoice. Here the heart aches, but there it will glow with delight. Here we are sad, but there we shall be cheerful and happy. Here we weep, but there will be no weeping in heaven. God who is the fountain of all consolation dwells there, and there will be neither weeping nor shedding of tears in heaven. Blessed heaven, sweet heaven, how I long for thee: for there I shall weep no more; there I shall shed no more tears. No, blessed truth, there are no tears in heaven.

D. T. W.

MISSIONARY REPORTS.

CLOVERDALE, Mo, April 5th, 1865.

DEAR BRO. WRIGHT: My report for March, is now due. At the date of my last you will remember that I was in Boonville. I had to close the meeting there without any additions. I battled away for several evenings under very discouraging circumstances, and only retired from the field, when it became clear that nothing could be accomplished.

The 1st Lord's day in March I returned to Lone Elm School-house and preached for the brethren there. For several reasons it was deemed unadvisable to continue the meeting, and I resolved to spend a few days at home.

I had sent an appointment for the 2nd Lord's day to Leesville in Henry county, but owing to sickess in my family, I failed to get there. I very much regretted this, as there was reason to hope for good results from a meeting at that place. The Lord willing, I shall visit the good brethren at Leesville before long: and may the great Head of the church give us a joyful meeting!!

The 3d Lord's day I began a meeting at the Gist School-house in Moniteau County, and continued till after the Lord's day following. The meeting was a very pleasant one and resulted in four immersion A number of disciples, living in the neighborhood, temporarily, as refuges from more disturbed sections of the state were admitted to membership with the congregation on satisfactory evidence of Christian character & standing at home. We have an excellent community in this section, The church here was planted and nurtured in its infancy, by brother Philip Mulkey, now in Oregon. The brethren cherish a very warm affection for him still, and few men so well deserve to be held in grateful remembrance. I recall as I write many pleasant days spent in joint labor with him for the cause of our blessed Lord. May the Heavenly Father watch over his declining days, and smoothe his passage to a better world.

The 1st Lord's day in this month, I was at Dresden on the Pacific Railroad. Three young ladies made the good confession, and two of them were immersed the next day. I preached four discourses in Dresden, and left for home. I shall be compelled to intermit my labors for the Society awhile, that I may give some attention to affairs at home. I expect however to devote several weeks more, before the meeting in May. I must visit Warrensburg and Lexington before my engagement with the Board terminates.

Contributions for this month, as follows: Bro. D. Barger, Boonville, $5,00; Lone Elm Church, $13,00; Church at Gist's School house, $45,00.

I did not present the claims of the Society at Dresden, as they were

so liberal on my former visit in proportion to their number and wealth that I did not feel willing to make another draw upon them.

Fraternally, G W. LONGAN.

TRENTON, Mo. April 11th, 1865.

BRO. WRIGHT: The following is my report for the month of Feb. I commenced a meeting at Chillicothe, on the 2nd day of February, and continued 13 days which resulted as follows: immersions, 6; other additions, 7; from Baptists, 1; from Methodists, 1; contribution, $22,90.

Feb. 17. At Nevada; days labor, 8; immersions, 10; from Baptists 1; from United Brethren, 1; contribution, $30,00.

Feb. 26. At Trenton, 1 day.

March 4. At Hubbard's school-house day's labor, 11; Immersions 8; other additions, 4: Life Directors, 4,—$100; Life members 7,—$70,00; contribution by Bro. Berry, $5,00.

March 18 At Nevada, 3 days.

March 25. At Trenton, 1 day; additions to the congregation, 5.

April 1. At Hubbard's school-house 2 days; additions to the congregation, 5.

I organized the congregation here, and then organized a First day school. BENJAMIN LOCKHEART.

PLATTSBURG, Mo. April 28th, 1865.

BRO WRIGHT: In my last Monthly Report I notice a typographical error in the number of discourses delivered. It should read 30, instead of 20, as printed.

I held a meeting in Kansas City Mo. including the first and second Lord's days in April. It was rainy and exceedingly muddy most of the time, to such an extent that on several nights the meetings were entirely prevented. We had a fine hearing when not prevented by rain and mud. Bro. R. C. Morton was with me a part of the time, and Bro. Dr. Dobbins, who preaches for them regularly, was with me all the time. We had 3 confessions, and one added by letter, also 4 others, who had previously made the confession, were baptized and added to the congregation. Preached at Barry on my way to Kansas City, and on return. Spent the 3rd. Lord's day with the church at Plattsburg. Here I met with Bro. Price, agent for the Bible Union, and heard him deliver two discourses. Bro Price is nearly blind, and makes his living by selling the revised version of the New Testament I remained in Plattsburg during the week, and delivered a series of lectures on "The harmony of Nature and Revelation," or the "Works and the Word, of God.

On the 4th. Lord's day, I commenced a meeting at Union church, on Castile, Clinton Co. expecting to continue through the week, but

the farmers, kept back from plowing by the wet weather till late, were just prepared to commence their work, and it would be a very busy week, so it was deemed not advisable to protract the meeting beyond Lord's day. Bro. Trice was with me here. He preaches for them once a month.

Financial. Contribution at Kansas City $13, Contribution at Union $6. Dr. R. Dobbins, Kansas City, Life Directorship, Pledged $25. Paid $5.

Yours fraternally, G. R. HAND.

REPORTS FROM THE BRETHREN.

HARTFORD, Warren co. Iowa. April 7th, 1865.

BRO. WRIGHT: At a meeting at Knoxville including the 1st Lord's-day in Feb. there were four additions, also at a meeting at Pleasantville, including the fourth Lord's-day in Feb. there were two additons, also at a meeting at Shook's including the third Lord's day in March, there was one addition. Also at a meeting at Pleasantville including the fourth Lord,s-day in March, there were four additions. At our regular meetting at Knoxville, including the first Lord'sday in April, there was one addition. Praise the Lord for the power of the gospel in the salvation of men. A. WILLIAMS.

OREGON, Mo. April 20th 1865

DEAR BRO. WRIGHT: I have been preaching almost every day during the last four weeks, with, apparently, very meager results. I had two additions at my last regular appointment at Savannah, one by confession, and one by letter. On the second Lord's day in the present month I began a meeting at Fillmore, Andrew Co., occupying the Presbyterian house. Fillmore has long been under the almost exclusive control of Methodists, and was some years since abandoned by our preaching brethren, but a few faithful disciples still remained, and at their solicitation I held the meeting. During the first four days the weather was very unfavorable, raining almost incessantly On Thursday there was a celebration of recent victories, and a ball and a street fight in the evening, which made against the meeting; still the attendance and interest manifested alarmed our Methodist friends, and they appointed a meeting for Friday night, announcing that a distinguished preacher from Ill. would be present. I had become so familiar with the "new preacher" trick, that I at once supposed him to be a myth. On Friday night I took one confession. On Saturday, Methodist meeting morning and evening, the assasination of the chief executive was announced, creating a profound sensation; and to crown the dire confusion, a pugilistic encounter between two females took place in one of the aisles of our crowded

church that evening!! On Lord's day morning a noble and intelligent Methodist lady confessed the Savior, and I closed the meeting in the evening with an immense audience, many of whom gave evidence of a deep interest in the great truths of the Gospel. I was assured by many that the power of the Methodist church was broken, and that with an organization, and regular preaching, the major part of it might be won over to the truth.

We have a few noble brethren and sisters in Fillmore, who would be glad to receive visits from our preaching brethren. My Dear Bro. Wright, you did well in directing me to this field of labor. There is work to do here—work for all who can come —"The harvest is great but the laborers are few." Oh let us all work faithfully, and let our lives be daily illustrations of the exceeding excellence of the religion we profess. Your friend and brother

R. C. BARROW.

SIDNEY, Iowa. April 24th. 1865.

BRO. D. T. WRIGHT: Since my last to you I have had twelve additions to the church within the bounds of my labors, four by confession and baptsm and eight by commendation.

Yours in the one hope C. P. EVANS.

KIRKSVILLE Mo. May 5th 1865.

BRO. WRIGHT: Since I last wrote you (March 27) I have held several interesting, meetings. One at Lancaster in schuyler Co. where I immersed two, one here where I also mmersed two, and one at Novelty Knox Co. where three coonfessed and were immersed. Bro. Barnett of Macon Co. was with me part of the time. To God be all the glory.

Your brother in Christ, D. M. KINTER.

KANSAS MISSIONARY MEETING.

LEAVENWORTH Kansas. Apr. 25th 1865.

DEAR BRO. WRIGHT: Please announce in the Pioneer that the KANSAS CHRISTIAN MISSIONARY SOCIETY convenes at Leavenworth at 2 o'clock on Thursday before the 1st Lord's Day in June next. Brethren in Mo. and elsswhere are cordially invited to attend.

CALVIN REASONER.
Cor. Sec. of the Society.

DISAPPOINTED. I intended to have issued 64 pages this month instead of 48, but I have been disappointed. Sickness in my family, apart of the time attacking myself, together with other circumstances over which I could have no control, all combined, have defeated me in issuing 64 pages this month. D. T. W.

OBITUARY.

DIED, in Jacksonville, Illinois, April 29, 1865, Mrs. Nancy Johnson, wife of John L. Johnson, late of Chillicothe, Mo. aged 41 years and 2 months.

The deceased had been suffering with Jaundice for several years, but on the date above, it did its sad work, and she now quitely sleeps beside her two little children in the church yard near this city! bro. Johnson having brought her remains here for interment. On the funeral occasion I preached to a deeply effected audience from Rev. xiv. 10. "Blessed are the dead that die in the Lord; yea, saith the spirit, for they rest from their labors and their works do follow them."

The deceased was a member of the Christian church for many years before her death, and continued in it as one of its most examplary members till the Lord called her home to rest from her labors and enjoy her reward. She was truly among the excellent of earth. The loss of such is a serious misfortune not only to the family and friends of the deceased, but to any community where such live. Ten such persons would have saved Sodom from its ill fated destruction. And but for such now on earth, none would remain to record the sad fate of this world! If sister Johnson had an enemy among all her acquaintances we have failed to find it out. She was in every sense a christian lady, and her death will be lamented by many who have enjoyed her christian hospitality and kindness. The proclamation from heaven has said, for the consolation of her friends and all others, " write blessed are the dead that die in the Lord, for they rest from their labors," and the spirit has said " Yea," write it. This surpasses all epitaphs and superscriptions written by men as far as heaven surpasses earth. Let this be truthfully written over my humble tomb, when I am gone, and it will be enough. I can leave no greater consolation to my friends and brethren The Lord has ordered it written and the spirit says amen; " yea," write it, says the spirit, " for they rest from their labors. Sister Johnson now rests from her labors; trouble, toil, and pain will never more harrow her noble heart; wars, famine, sword and pestilence, can never effect her; and we say, amen! calmly rest and sweetly sleep, dear sister, for thou art worthy.

She leaves an aged father whom she loved most tenderly, and a beloved husband and nine children, together with many other relatives and a large circle of friends and brethren to mourn her death. We deeply sympathize with both bro. Johnson and his christain family in the heavy affliction that has befallen them in this sad bereavement. May the Lord be gracious to them, and sustain them.

D. T. W.

CHRISTIAN PIONEER,

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

VOL. V.] CHILLICOTHE, Mo., JUNE, 1865. [NO. 6.

ANALYSIS OF JAMES 1. 25. NO. I

"But whoso looketh into the perfect law of liberty, and continueth threin, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

BRO. WRIGHT :—With your permission, I propose, for the readers of the Pioneer, an analysis of this suggestive Scripture. And as its bearing and importance in connection with church discipline, will be apparent to all; I propose a somewhat critical, and minute, analysis of it. That we have proven, to the satisfaction of thousands, that the bible is a sufficient rule of faith, we may set down as a truth indisputable. That this is not equally true, with reference to its being an all sufficient rule of practice, is, I think, equally indisputable. Indeed, many of the brethren are at a loss to know how to apply the New Testament to all cases of discipline. The object of these papers will be, to clear this subject of all ambiguity, and to show that the New Testament is perfectly adapted to every possible case of discipline, that may come in the church. And in order that this analysis may stand on its own merits simply : these papers will be published anonymously for the present.

In order that what may hereafter be said, may be level to the comprehension of even the humblest babe in Christ, I shall here pause, and define the leading terms in the scripture under consideration. The first term that claims attention, is the word "perfect." How shall we

understand it ? for it has more than one meaning. It has an absolute meaning, and a relative meaning. The difference between these two meanings, is set forth in the following illustration. Bro. Wright has his Photograph taken ; I look at it, and if the artist has done his work well, I pronounce it a perfect picture. I use the word perfect, in this instance, in its relative sense ; for bro. Wright is not absolutely perfect, and of course his likeness can not be absolutely perfect. I use the word perfect, in this case, in relation to the original, from whom the picture was taken. But, the word perfect, in this Scripture, must be taken in its absolute sense ; for the Author of this law is absolutely perfect, and of course, whatever emanates immediately from him, must be absolutely perfect. Whenever anything is absolutely perfect, it is complete in itself ; you can neither add to it, nor take from it without making it incomplete, imperfect. This, then, is a complete law. The term "Law," next claims our attention. What is law ? I reply, it is a rule of action. The correctness of this definition, is so apparent, that I stop not to argue it. I read then, "*whoso looketh into the perfect rule of action*," and I have the apostle's thought, or rather, the Spirit's thought. If these definitions be correct ; and I think none will dispute this; then we, as christians, have a law, that takes cognizance of even the smallest departure from duty; and not only this, but it puts us in possession of the means by which we may know when we are transgressors, even in the smallest matters. Were it otherwise our law would be incomplete, and hence, not obsolutely perfect ; for if the law takes cognizance of our every act, but is inadequate to enlighten us, with reference to our every act, then is the law, manifestly incomplete, and hence, not absolutely perfect. We argue then, that there is not one act of our lives, however trival it may appear, but that we may determine, infallibly, whether it is acceptable, or reprehensible, with God. There is one other word which demands notice here; the word liberty. What idea does this word suggest

to our minds? I reply, first, that it suggests all that is opposed to bondage, and in this case, it suggests a law, that stands in opposition to a law of bondage. Were there no bondage, and had there never been any, the word *liberty* would not suggest any definite idea to our minds. When then, I read of "a perfect law of liberty," it suggests a perfect law of bondage. We must first determine where this law of bondage is, and what it is, then we shall see, more clearly, the peculiar excellence of the perfect law of liberity."

We may now pore over the pages of profane History, till we have examined carefully the history of every nation under the sun, past and present; and I am bold to affirm, that the wisest Statesmen, and Philosophers, of the world, never succeeded in establishing even a perfect law of bondage. Laws of bondage they have established; but perfect laws of bondage, they never did establish; for, be it remembered, that when a law is absolutely perfect, it admits of no changes. But all human laws have changed, or are changing. Solon, with all his wisdom, did not, and could not, give to the Greeks a perfect law. Good laws he may have made, but perfect laws he did not make; for when the circumstances change, the laws, of necessity, must change also, in order to meet the exigencies of the times. Confucius, who has been deified, and worshiped by the Mandarins, gave to the Chinese a code of laws, which when given were thought to be complete, but a few years only elapsed till they gave place to others. But, human laws must, of necessity, be imperfect, for the source whence they emanate is imperfect.

We are, of necessity, compelled to look to Isreal's God, for the perfect law of bondage. In what is commonly called the law of Moses we find it. That this law was absolutely perfect to the accomplishment of that for which it was given, no one will donbt. The object for which it was given, is concisely stated by Paul, in these words; "*The Law was our school master to bring us to Christ.*" The religious education of our race, must, of necessity, be progressive. Hence, we have the simple worship of the Pat-

riarchs, succeeded by the more expansive worship of the Jews; and this, by the full and complete worship of "the perfect law of liberty." But, the Jewish law, was a law of bondage; for of it the Apostle to the Gentiles affirms, it was a yoke, that neither we, nor our fathers, were able to bear." When the "yoke" is used, as a metaphor, it indicates severe and cruel bondage. But, wherein was the Jewish law a law of bondage? I answer, 1. In this, that it was a law of precept exclusively. When we consider, that the Almighty Father takes cognizance of all our acts; and that every one of them is either acceptable, or not acceptable, to him; and when we contemplate the innumerable multitude of acts which we perform; and then imagine a law, whose precepts sanctions our acceptable acts, and condemns our nonacceptable acts, then may we know the bondage under which the Jews were placed. Let any one undertake to memorize the law, and do it so well, that he shall know, *always know*, his whole duty under that law, and I am much mistaken, if he shall not conclude that it was a very rigid schoolmaster indeed. Still, just such a discipline as this, was necessary, in developing religiously the mind of our race; as much so as the discipline of our common schools is necessary, to the development of our children's intellect. 2. It was a law of bondage, in this, that it placed all its votaries in the tomb, left them bound in the arms of the monster death; and never vouchsafed, to the disconsolate heart, a single ray of light, on which to build a hope of a reunion beyond the tomb. In this sense it was emphatically a law of bondage.

The law, under which the christian is placed, is a law of liberty. 1. Because it is not a law of precept exclusively; but it is a law of precepts and principles combined. This is as we should expect it; and is in perfect harmony with the divine plan for our instruction; which plan is a progressive one. We will illustrate this point, by using the figure of the schoolmaster, introduced by the apostle. A schoolmaster is leaving his schoolroom, to be

absent an hour, he calls up a little boy, and says to him "Jimmie, during my absence I wish you to keep your seat, and study your lesson; you must not whisper; you must not laugh; you must not run about, nor talk, nor disturb in any way the other scholars." All this is necessary, for everything he wishes the little fellow to do and for everything he wishes him not to do, he must give him a specific command, or precept. He now addresses a larger scholar, and says, "Thomas, during my absence you will do nothing that would be offensive to me." Now, this scholar knows his duty just as well as the one to whom specific directions were given, for every single act. He knows his duty, because his mind is sufficiently developed to know what is offensive to his teacher; and because he is so well acquainted with his teacher's disposition, or character. Just so is it religiously; the jews occupy the position of the little boy; their minds were but very partially developed; they knew nothing, comparatively, of the character of JEHOVAH; and hence, the necessity of a law of precepts exclusively. But, the christian occupies the position of the larger scholar; his mind is developed more than the jew's; his knowledge of the character of God, is vastly more than the Jew ever had; for he has all the knowledge the jew possessed, and besides, all the knowledge brought from the skies, by God's own Son; and, of course, is better prepared to determine what is acceptable, or what is offensive, to God. Here we leave the reader for one month.

ANON.

MISSIONARY ORGANIZATIONS. NO. III.

BRO. WRIGHT: If we understand the position of those who object to missionary societies, it is that all *authority* to preach the Gospel resides in individual congregations of christians. They claim that Christ has delegated to the *churches* the *exclusive* right of propagating the truth. They hold that *individual* churches, operating *independently*, have the sole management of this matter.

We take issue on this point. We do not think that individual churches *have* exclusive control over this business. To show this, we proceed to say.

1. There is a wide difference between an individual church, or all churches taken together, and the kingdom. The kingdom includes all the *subjects* of the Messiah, whether identified with congregations, or not. It includes all the members of every church and all christians who are not members of churches.

2. Every subject of the kingdom of Christ is, *in rank*, a King and Priest. There are no castes, or clerical orders in the kingdom. All are equal, possessing equal rights and immunities. All officers are made by delegation.

3. The administration of the ordinances of Christ, such as Baptism, Breaking the Loaf, Preaching the gospel, Prayer, Praise, is enjoined upon the *subject of the kingdom as such*, and not *primarially* on individual churches. As this is an important item, we call particular attention to it. It is generally received among us that baptizing and breaking bread, singing and praying, may be properly performed, under appropriate circumstances, by *any* true disciple. It will, perhaps, require but little argument to show that preaching is the duty and privilege of *every* christian, in virture of his possessing all privileges as a king and priest. In his parable of the Tares of the Field, the Savior represents, by the good seed, the "*children of the Kingdom*" who are dispersed through the world for the promotion of his cause, and the dissemination of the truth. The "disciples went everywhere preaching the word." They were not specially ordained to this work. They did it because it was their privilege and duty to do it. It is unnecessary, I suppose, to elaborate this point, in order to show that every subject of Jesus is intitled to proclaim the good news. It will, doubtless, be admitted at once.

4. But, if *every* disciple has the right to preach, how can any one say that the churches should, in their individual capacity, *monopolize* this business? How can churches claim to have *exclusive* control?

Was the commission addressed to churches? It was not.

No church was formed as yet. It was addressed to the chosen witnesses, and through them to *all* believers.

5. It is important here to inquire into the origin and nature of the authority of any *christian congregation* to spread the gospel. Some seem to misunderstand this subject so far as to suppose that a congregation is the fountain of all authority. But are not all the powers of a church *delegated* to it by the christians composing it? Truly they are. The powers possessed by our general government are all delegated to it by the people. In a state of nature, each man would posses in himself all the powers delegated to government. When these rights are delegated, they are exercized by the goverment in a collective capacity. There are a thousand reasons for delegating them. The welfare of the entire body demands it. So it is with the churches. All their powers are delegated by individuals. Each member has the right to baptize! but their right is banded over to some persons appointed by the church. Each one has a right to preach! but this right is delegated to the Elders and Pastors. Each has a right to pray and break bread! but these also are delegated. All this is for the good of the church. In this way, all the power possessed by the officers of a church are derived. They are composed of the individual contributions of the members of the body.

6. No church possesses more power than is legitimately delegated by the members composing it. We say legitimately delegated, because the word of God furnishes the rules and principles which are to govern this delegation of power, and because members might *illegitimately* delegate what did not belong to them. The duties of practical christianity—prayer, benevolence, charity etc. can not be delegated, except so far as is necessary for the edification of the church. The administration of the ordinances can be performed by proxy. The preaching of the gospel, and the public edification of the congregation can be placed in the hands of appointed officers; but this delegation does not exempt the individual christian from laboring in his private capacity. Every church therefore has the right to appoint certain of its members to the

work of administering the ordinances and edifying the body These duties, however, can only be delegated on the principle that the first devolved on the members, in their individual capacity.

7. How does a church possess the authority to send a missionary to a foreign field? It has this right on the same principle that it has all other rights, namely that of delegation. As we have already shown, every disciple possesses the right to preach; to preach when and where he pleases. All the members composing a church have this right individually. They all have the right to go; and they can conjointly select some one or more of their numbe r to go and perform this labor. This is the only authority that any church has to send missionaries.

8. This authority was very sparingly exercized by the apostolic churches. So far as we can see there is only one instance of a church sending, namely, that of Barnabas who was sent by the church at Jerusalem to the brethren at Antioch; though he does not seem to have been sent expressly as a missionary. The work of evangelizing was performed chiefly by persons who acted independently of the churches; with or without a direct divine call. Men exercized, on every hand, their natural rights as children of the kingdom, going abroad with perfect freedom in the proclamation of the gospel.

9. The apostolic churches do not seem to have been conscious of any duty like that of sending missionaries to remote places. The church at Jerusalem was greatly incensed at Peter for going among the gentiles and preaching the gospel. If it was their exclusive duty to spread the truth, it is strange that they were not more fully aware of it. The conclusion is obvious. The power of preaching delegated to the churches was not the only power that God designed to bring into exercize. Individual disciples, acting under individual authority, were to be employed. We have now shown that churches possess only delegated authority. The right to send missionaries belongs to a church only because it is delegated by the members. The individual disciples are the source of

this authority. Hence one point is proved. Churches, acting independently, do not possess exclusive authority. The right belongs to every member of the kingdom.

10. If A. wishes to go on a mission to a foreign country, and B. by staying at home. and laboring, can pay his expenses while on the mission, it is proper and right for them to do so. It is in accordance with the spirit and teaching of the word of God. If B. cannot alone support A. he may associate C. and D. with him, or many others if necessary. This would be a missionary organization. If a single church can send and support a missionary; it is their privilege to do so, If they are not able, they can associate one or more churches with themselves in this work.

If a church is not very generous, and does not care about making any sacrifices for the cause, they can send a missionary without coat or shoes or even "toga and sandals." They can surely send without "purse or script," and let the poor preacher pick for himself. Let him wear himself out in well doing without any of the comforts of life. This plan will best suit those close, niggardly, and narrow specimens of christianity, that we sometimes see. C. R.

PARDON OF SIN—A DIALOGUE.

Conversation between a Methodist and Discipde, on the Pardon of Sin No. VI.

D. I now desire to present another text touching the agency of man, James v. 19, 20: "Brethren, if any of you err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." It is true that man cannot pardon, but he is the Lord's agent in the work of salvation. The apostles were commanded to desciple the nations; they were co-workers, in Christ's stead, to get man reconciled to God; and they committed their teaching to "faithful men who were able to teach others also." Hear Paul,(2 Cor. v. 19 20), "And hath committed unto

us the word of reconciliation." Now then we are embasadors of Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." Not as was said at the campmeeting to reconcile God to man. I now wish to propound a few questions. 1. Will the Lord save sinners without a knowledge of the gospel? 2. Did the inspired apostles in all their teaching, ever give any assurance that we might do as we pleased, either obey or disobey any one commandment given by Jesus Christ, and yet be saved, pardoned? 3. Did they ever intimate that any of his commands are not essential to salvtion?

M. I do not think I am bound to answer all such questions. As to the first, I do not believe he will; they must hear the gospel, of course.

D. Then that gospel must be made known, and for this purpose the Lord has employed human agency. For it is by the gospel we are saved. (1 Cor. xv. 1, 2): "I declare unto you the gospel which I preached unto you, which also ye have received, and in which ye stand; by which also ye are saved, if ye keep in memory what I preached unto you. So we see the Lord works by means to effect the salvation of fallen humanity. But what say you to my second question?

M. I don't know that they did. But I believe that sinners can be saved without baptism. which is a mere outward ordinance, if the heart is right.

D. I never can concede that a man's heart is right unless he is willing to obey all the Lord requires of him; and no man who loves the Lord and reverences his authority and is, ready to yield implicit loyalty to him, looks at any of his institutions as mere outward ceremonies. But the true worshiper looks through all these instituions and outward ceremonies, as you call them, to him who is the author of them; and his heart bows, in profound adoration, before the dictates of the Supreme Will.

M. There are thousands of living witnesses who can testifiy that God for Christ's sake, hath forgiven their sins, without these outward ordinances. The Lord, by his still small voice, spoke peace to the soul; and we feel that our

sins are pardoned; yes, bless God, we know we feel his love.

D. It is very strange, indeed, that you put more confidence in what man says, than in what the inspired apostles say. This is measuring yourselves by yourselves, and among yourselves, and Paul said of such, "You act unwise." Now does that still, small voice, you speak of, reveal anything new, any thing different from that already revealed in the Bible? If so, it may be a false voice. I venture not one of you ever heard the Lord's voice. I do not doubt that you had good feelings and rejoiced in the Lord's promises; but unless you obeyed what inspired men commanded in order to pardon, your pardon is doubtful, to say the least of it. What did your feelings prove? simply that you felt well. Now if the Lord or his apostles had said when you have arrived at the point where you have good feelings, your sins are all forgiven, then it would do to claim under that promise. But in the absence of such promises, we must rely on such as we find recorded in the New Testament. We must have something distinct, something that the mind can comprehend. An inevitable obfuscation seems to settle on the faculties of your preachers, when they attempt to point the penitent sinner the way to peace and to heaven. In their preaching on such subjects, as in a puddle of muddy water, you can see nothing distinct. The duty of the sinner should be plainly pointed out, and also the duty of the disciple; so that each may know what he is required to do. Can any clear-headed, inquiring, penitent sinner, on retiring from the feverish, sweltering, mad-whirling hurly-burly of the campmeeting, truthfully say that the preachers have shown him from the New Testament, clearly and unmistakeably, the exact step or steps he must take, or the things he must do, in order to obtain pardon; so that when he has reached a certain point he can confidently say, "there! I know I have done what the Lord required of me; and I know that my sins are forgiven, because God cannot lie."

M. You must have something to say about the campmeeting. If a man is only honest, it is all right; no matter what church he is in.

D. Honesty is very essential; but a man may be very honest, and still very wrong. Paul said he was honest when he was persecuting the church of God.

I now desire to call your attention to the words of our Savior, found in Luke xxiv, 45—47: "Then opened he their understandings, that they might understand the scriptures, and 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." This is one of the most important and sublime enunciations, ever made for the welfare of the human race; because there is in it remission, pardon, salvation for humanity. I call your attention to the phrase, "beginning at Jerusalem." What, then, of this beginning? I answer, it was to be the beginning of the proclamation of remission of sins in the name of Jesus,—an oracle never before announced on the face of the Lord's earth. A new era was about to dawn on the world, when the fulness of the promise, made to Abraham hundreds of years previously, is to be realized by our humanity. Remission of sins in the name of Jesus is to be preached, and to begin at Jerusalem. We must not now go back behind that time and that preaching to find the law of pardon applicable to the sinner under the new dispensation. The apostles were directed to tarry in Jerusalem, until they were endowed with power form on high. They did so; they received that power on the day of Pentecost. Jerusalem, then, was the place where, and Pentecost the time when, this doctrine of repentance and remission of sins began to be preached by the apostles. We have already seen what they directed to be done in order to the remission of sins. "Repent and be baptized in the name of Jesus Christ," is the command, and now all the cases that follow must be in harmony with this; otherwise the Holy Spirit was the author of confusion; for He guided the apostles in the way of truth.

M. There is a case that occured under the apostles, that differs from the one you mention; and that is the case of the jailor, Acts xvi, 31: "And they said believe on the Lord

Jesus, and thou shalt be saved." No baptism in this.

D. You have not given all the history of the Jailor's case. Let us see the next verse: "And they spoke unto him the word of the Lord, and to all that were in his house. and he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straitway." Paul was a great old fogy; had he been as well informed in our modern theories, as the preacher at the campmeeting was, when the jailor came trembling and fell down before them, Paul would have said, "Pray, brother jailor, exercise faith, and we will exert whatever influence we have in your behalf, and peradventure the Lord will bless you." And instead of speaking the word of the Lord to him, and to all that were in his house, to inform their minds, he would have commenced praying and calling on God to send down converting grace and power. But this was not the practice of inspired men.

M. Well, brother D., does it not say "believe on the Lord Jesus, and thou shalt be saved"? I believe the jailor's pardon was suspended on faith alone. It is a very comfortable doctrine, indeed.

D. On faith alone? Faith alone, my dear sir, rests under the shadow of apostolic frowns, wherever it is mentioned in the scriptures. It is a lifeless carcass, sir. (See James ii, 17). I thought you held that repentance is necessary, also.

M. I do; but real, genuine, saving faith includes repentance.

D. By "faith alone," then, you mean "real, genuine, saving faith which includes repentance"? In other words, when you use the term "*alone*" to describe a thing, you do not mean that thing *alone*, but something else with it. Now, brother M., will you point me to one passage wherein faith alone swallows down repentance; or one passage that will justify the assertion that faith means more than faith, and covers the ground of repentance also?

M. Well, our preacher said so when he was explaining that article in our discipline about faith alone.

D. Ah! it came from your preachers and your creed

then, and not from the Bible. This is the sort of tactics by which they seek to evade the force of the Lord's commands. Salvation is ascribed, under different circumstances, to different things, but to no one alone. In one place, it is ascribed to baptism (1 Pet. iii, 21), but it is certainly not meant that baptism is the only condition. There is nothing in the case of the jailor, out of harmony with Peter's preaching on pentecost. They spoke to him the word of the Lord, and in that they must have said something to him about baptism, else he would not immediately have submitted to it. It is important to know what are the terms of salvation, what the law of pardon; and then to comply with that law, if we wish to be legally and clearly entitled to it. But if a man claims pardon under the law of his own feelings, he is claiming under a law of his own sanction, and not under the law of the spirit of life in Christ Jesus.

M. I assent to many things you have stated. But do you not believe that a person feels it when he is pardoned?

D. I have already said that the man who understandingly obeys the Lord, always feels happy and can rejoice in the Lord. Besides, man is so constituted as to feel well, when his conscience approves his course, even though that course may be wrong. Many errors and abuses are practiced in religion; yet many who practice them feel well in it, for they believe they are performing sacred duties, If feelings were a correct guide, what a jagged mountain of error and superstition would be instantly converted into beautiful and harmonious truth!

M. But your people do not believe in heart-felt, experimental religion. Yours is all head religion

D. We are the only people I know, who believe in true experimental religion. Now religion is a personal matter what I mean is this: The whole man must be engaged, body soul, and spirit. We can experience true religion by beginning and walking with God; and this we can do only by a strict compliance with his commands, not calling one essential, and another a nonessential and regarding it of little

or no consequence whether we obey it or not. The man who reverences the Lord's authority and obeys his commands, will experience all the Lord has promised; the blessings of the Lord will be showered upon him, and well may he rejoice in the everlasting God. As to head religion, a man cannot be religious unless his head is right.

M. In our next, I hope I shall be able to present all my strong points. (Adjourned) A.

DANGERS TO CHRISTIANITY AND TO CHRISTIANS.

Next to the tendency of the times to run into the infidelity of the old French Revolution, which we have already noticed, in a previous article, are the dangers to Christianity and to Christians, from the deleterious influences at work upon the people and the outward circumstances by which we are every where surrounded. Viewing these from the standpoint we occupy, and seeing the increased magnitude of these dangers and evils, we feel called upon to lift up a warning voice to the Church and the world. Wherever we turn our attention, we find the sphere of human pursuits, whether considered with reference to the active or speculative, characterized by universal energy, activity and excitement; and that earnestness in science, in trade, in mechanics, in politics, in religion, in every thing; and he that is wanting or lacking in it, will be left behind, in the race for competion and success.

If we look at trade, we see men throwing their whole souls into it, and laboring and striving, as if their eternal salvation in the world to come, depended upon their succes in this world! Every where around as we see the age distinguished by ardor of competition, a rage for speculation, a looking about for schemes and eagerness to embrace them, a hazardous and reckless gambling; added to which, is the impetus given by the railway system, and the multitudes who not content to plod along in the beaten path of regular trade, endeavor by speculating in shares, stocks, etc. to leap to wealth at a

bound! These with the material and engrossing character of secular pursuits, their consumption of time, occupation of the mind, and absorption of the attention, require great strength of religious principle to withstand them, and to follow the things that are just and true, and honest, and of good report." How many professors of religion are not only in danger of being carried away but are really carried away by the tricks and artifices of modern trade, until they are led away into its actual dishonesties and chicanery.

The next danger to which we call attention is the engrossing power of politics. Since that tromendous out burst, the (old) French revolution, a powerful spell has come over the popular mind from this source. For more than a century the potency of politics has been constantly augmenting, until it threatens to engulf almost every thing else! And, in proportion as politics engross the public mind, in that proportion will the vital power of Christianity decrease; and greater effort be required to break the spell, and keep the mind directed to the affairs of a kingdom not of this world. Says an excellent writer on this snbject: "When politics have come upon the minds, and hearts, and imaginations of the people, for six days out of the seven, invested with the charms of eloquence, and decked with the colors of party when the orator and writer have both thrown the witchery of their genius over the soul; how can it be expected that tame, spiritless, vapid common-places from the pulpit, sermons without either head or heart, having neither weight of matter, nor grace of manner, neither genius to compensate for the want of taste, nor taste to compensate for the want genius; and what is still worse, having no unction of evangelical truth, no impress of eternity, no radiance from heaven, no terror from hell; in short, no adaption to awaken reflection, produce conviction, or save the soul,—how can it be expected, I say, that such sermons can be useful to accomplish the purpose for which the gospel is to be preached? what chance have such preachers to be heard or felt, or what claim have they, amidst the high excitement of the times in which they live? Their hearts too often feel, that in listening to their ser-

mons on the sabbath, as compared with what they have heard or read during the week, they seem as if they were turning from the brilliant gas-light to the dim and smoking spark of the tallow and rush!"

Another great danger to Christianity and Christians, is from the constantly growing taste for what is termed elegance and refinement, and for luxurious gratification, particularly the last; and in our large cities and towns, which seem to always follow in the track of wealth: as in the decline and fall of the Roman Empire, and which contributed greatly to its overthrow. The same elegant writer, from whom we have quoted, remarks most truthfully on these things: "just in proportion as we multiply the attractions of earth, is our danger of making it our all, of leaving heaven out of sight, and learning to do without it." This is affecting the church, and the hardy and self denying spirit of christianity is in danger of being emasculated. and of degenerating into a soft and sickly effeminacy. Elegance and extravagance, luxurious entertainments and expensive feasts, are beginning to corrupt the simplicity that is in Christ; and amid sumptuous buildings, georgeous furniture, costly dress, and gay equipage, professors of religion are too much setting their affections on things that are upon the earth; and turning away from the glory of the cross to the glory of the world. Who is to call them off from this pageantry, and make them feel by God's grace how vain are all these things; who can set up a breakwater against the billows of this ocean of worldly mindness, and guard the piety of the Church from being entirely swept away by a flood of an ungodliness?" To this we reply nothing but the pure religion of Christ, exhibited with all the earnestness, force of language, zeal, sincerety and power of the preacher and the writer. This is the only remedy for all these evils.

"This remedy did wisdom find, to heal diseases of the mind; This remedy of heaven can restore the ruined creature man" It has not only been the want of a zeal and earnestness commensurate with the great subject of man's redemption and eternal salvation, which has contributed to the prevalence of

these evils; but the want of the exhibition of pure uncorrupted. primitive Christianity, as it came from the hands of the apostles, the divinely inspired and authorized ambassadors of heaven, and ministers plenipotentiary to the world. Another one of the greatest and most rapidly growing dangers to Christianity and Christians, is the existence and rapidly growing evil of a secret, lurking infidelity and skepticism; with its attendants, profane swearing, and recklessness of manners and conduct. These are having their influence; and the Christian has to guard against them, and be ever vigilent on the watch, and engaged in fortifying his mind against them with the word of God and in living in the faifthful performance and discharge of his duties, particularly that of prayer, for "Satan trembles when he sees the weakest saint upon his knees." Another, and by no means the least of these dangers, are the growing and rapidly increasing evils of drinking, card playing and of dissipation and gambling, two evils that are generally the attendants of each other and most seductive and undermining in their influence. Hundreds and thousands are constantly ruined by them, their prospects in life blasted, and hopes of themselves and friends ruined—not only in this world, but for the world to come. The disciple of Christ will have to guard himself most seduously and constantly against these Statanic influences; and never lend his attention to their seductive persuasions, but always turn a deaf ear to them;and avoid them as he would the poisonous adder, the deadly shade of the upas, or the destructive boa constrictor; for when once completely entangled in their folds, he is as surely gone, and his hopes and prospects for life crushed and destroyed? The last danger which we shall point out in this connection is the general demoralization conduct and manners to be remarked almost every where throughout the country. The deleterious influence of this upon Christianity and Christians, is much greater than might be supposed by a casual observer.

It is an influence operating gradually, silently, secretely and almost imperceptibly; and therefore the more dangerous and to be more seduluosly and perseveringly watched and guarded against.

We have thus pointed out, in an earnest, solemn, and, as we trust, effective manner, the principal dangers to Christianity and Christians; from the influences of trade: the engrossing power of politics; the constantly growing taste for elegance, refinement and luxurious gratification; a secret lurking infidelity and skepticism, profane swearing, and general recklessness of conduct and manners; dissipation and gambling; and a universal and rapidly increasing demorlization, that is threatening to sap the very foundations of society and religion! We see the operation of these influences around and upon us every day! We see it in the disregard of the sanctions of religion; the desecration of Lord's day, which is too often made a day of visiting (to "save time in the week!"), feasting, talking over political and war matters, etc.; the lax state of public and private morals; throwing off the restraints of morality and religion; the impunity with which robberies and thefts are committed, often in "the broad light of day; the little respect shown to private rights and justice; and in a "thousand" other ways; prevailing to such an extent, that a general feeling of insecurity, and a constant apprehension of danger, have come over the community! And we regret to see, to know and to say, that so many professing Christians, of all parties, including even those who profess to be the disciples of Christ after primitive Christianity and the apostolic order of things, have suffered themselves to be drawn into the vortex and carried away by these things! Do they think they can get to heaven in this way!—by „ living at this poor, dying rate? Do they think that they can serve the world all the week, and then give Lord's day to—I will not say the Devil—but to secular visitng, conversation, etc? In acting in this way, are they not "selling their birth right for a mess of Pottage."

We have "lifted up a warning voice," and we intend to "cry aloud and spare not." We have pointed out the remedies for these evils and dangers. Let them be consantly and perseveringly used; and we have nothing to fear; and all will be well. May the good Lord, in his mercy, preserve us from them; guard us against the temptations to evil to which

we are daily exposed; guide us along the journey of life; and finally bring us home to to the mansions of eternal happiness and glory is my sincere prayer. J. R. H.

For the Christian Pioneer.

HISTORY OF PAUL.

A DISCOURSE BY J. M. HENRY, OF NEW PARIS, OHIO.

BRETHREN AND FRIENDS: Your attention is invited to the history of a man to whom more than to any other single man the world is indebted for a developement of the Christian system. He was a man of extraordinary character naturally. Few human spirits have borne a part in the world's history that were his equals, none his superior. His energy knew no cessation. He was equal to every emergency. Where others could see only insurmountable obstacles, he grasped success by conquering the difficulties. When men cast him down he was not destroyed. His energy lifted him up from the lowest circumstances to which men could precipitate him. His zeal enveloped him like a mantle. Witness his efforts to save the religion of his fathers from the encroachments of the sect of the Nazarenes. He is decided by one that knew him as breathing out threatenings and slaughter against the disciples of the Lord. He was determined that the time honored and God given law and customs delivered by Moses should not be disgraced by his jewish brethren in distant pagan cities, where they resided. He asked and obtained letters authorative from the chief priests and elders in Jerusalem to arrest and send to Jerusalem any that he might find calling on the name of Jesus in foreign cities.

All the advantages that birth could give were his. His father was a freedman of Rome, which, tradition informs us, was conferred on him, not for money, which was the case with many, but for distinguished services that he had rendered to the government. This gave to his son a

birth-right to the immunities of a Roman citizen. His parents were also Hebrews by birth, and not by adoption —of the tribe of Benjamin. This tribe had been distinguished for its warlike character, as the last three chapters of the book of Judges show. There was nothing connected with the history of that tribe of which he could, as a jew have cause to be ashamed except its rebellion about one thousand years before when it was punished in battle almost to annihilation. The energy however of the remaining six hundred survivors in a few generation restored them to their original place among the united tribes of Israel.

This man was born in the city of Tarsus, the metropolis of Cilicia, a chief city of Asia Minor. At the time of his birth it ranked with Athens and Alexandria as to schools and institutions of learning. It was celebrated for its Grecian philosophy and literature. A few years after his birth it was made free by Augustus as a Roman colony. He is supposed to have been born about three years after Christ. Whatever advantages may be claimed from parents and birth-place belonged to him. He says himself in reference to these things, "if any man hath whereof he might glory in the flesh, I more."

That his education in the literature and philosophy of his native city was not neglected is fully shown in his frequent and familiar reference to the Grecian poets and philosophers. This was perhaps bestowed on him by his father for the sake of the political and social advantages it would confer. His religious education, besides being such as every pious and zealous Jew would bestow on his son, was carefully entrusted to one of the most renowned Jewish rabbis in the city dearest of all others to a Jew —Jerusalem. He was carefully instructed in the law by Gamaliel. The eminent learning and piety of this doctor were confessed by cotemporary Jewish writers who never embraced christianity. Paul was, as his father before him, a Pharisee. He believed therefore in the seperate existence of spirits, of angels, and the resurrection

from the dead. He profited in his profession above his equals in years, because he was more zealous than they were. The land of Palistine was too narrow a theatre for his operations against the disciples of Christ, he therefore started for the Damascus in Syria with athority to arrest any Jews he might find there disgracing the religion of their fathers by following Jesus of Nazareth. We say this much of the first of a trinity of views in which this man's creer is presented to us.

His conversion to Christ is the second phase to which attention is invited in the sacred history. Lord Littleton, who was once an unbeliever in the divine origin of Christianity, agreed with Gilbert West, Esqr., who was also an unbeliever, to write a refutation of christianity under the title "*Observations on the Conversion of St. Paul.*" Mr West thought he could refute the Christian system by showing the discrepancies in the evangelical narratives of the resurrection of Christ. He wrote under the Captian. "*Observations on the Resurrection of Christ.*" They agreed to exchange their productions. Each examined carefully the sacred history on his theme before he would write. The result immediately was that both became convinced that Christianity is divine. Each wrote according to promise on the theme agreed upon. Instead of an argument against Christianity however, each wrote an unanswered argument for it. They were doubtless like too many, led to think the Gospel of Christ a fiction from the caricatures of it they saw in many who professed to believe it divine, or in the misrepresentations they heard from its avowed friends. How many to-day might be made glad, did they but understand what Christianity is?

The same characteristics of every conversion to Christ are found in Paul's case. An attentive consideration of it will justify this remark. When Paul was near to the city of Damascus about noon there suddenly shone about him a light above the brightness of the sun at the time. The light blinded his vision and he fell to the earth. In his confusion of mind as to what this could be, he heard a

voice addressing him in the Hebrew tongue with which doubtless he was most familiar, and saying, Saul Saul, why persecutest thou me? Notice, that the light has not shone in him, but round about him. Its brilliancy has made him blind. He has heard a voice speaking to him in a well known language. Men never become converts to Christ in this world without understanding the voice of the Lord. Saul, ignorant of who it is speaking to him, asks, who art thou Lord? His question seems to intimate that he thinks this a divine manifestation of some unknown messenger. The answer sets this matter at rest at once in his mind—I am Jesus of Nazareth whom thou persecutest. Arise, and stand on thy feet. Saul has heard what he is to believe, confirmed by one miracle. That Jesus of Nazereth is the Son of God is a proposition not to be proved by ordinary testimony only. The proposition coming from heaven if true, must be proved by testimony from heaven also. The light that surrounded Paul as well as the voice he heard, came from heaven. Saul's faith in Jesus was produced by hearing testimony confirmed miraculously. The same testimony still exists having been confirmed by mighty signs, and wonders, and divers miracles, and gifts of the Holy Spirit according to the will of God, When Paul afterwards taught that faith comes by hearing —that men cannot believe in him of whom they have not heard —that they trusted in Christ after they heard the word of truth,—he spoke what was experienced by himself.

When he had ascertained that it was Jesus that had spoken to him, with trembling and astonishment he next inquired, Lord, what wilt thou have me to do? This question embraces substantially the feeling produced in every heart that believes in Jesus. When a man understands that He is Lord of all, he regards His authority as final in determining what he is to do. When he believes that Christ died for the sins of all men he learns that Christ died for him; and if sin is a thing of such fearful character as to render necessary the death of Christ, then, unless he can obtain pardon, he will have to suffer the consequences of his own sins. This prompts him to

ask what he must do to be saved. Saul up to the time of his hearing the Lord speaking to him lived in all good conscience before God. He persecuted the disciples of the Lord because he thought he was doing God's service. But now the commandment comes to him from the Lord and immediately he learns that he is a sinner. The Lord said, arise, and go into Damascus, and there it shall be told thee what thou must do. From the time of Jesus having given the last commission to his apostles until now, no man has learned, except through human instrumentality, the way of salvation. Neither the Lord nor an angel has announced the terms of pardon. The inhabitants of this world, and not of the spiritual world, are the honest mediums of divine communications. Saul was led into Damascus by the hand of his companions, because he was blind. He stopped in the city with a man named Judas, who lived on Strait street. Here he was engaged in prayer for three days and nights, during which time he ate noting. Meantime, he saw in a vision, a man named Ananias coming in, and putting his hands on him that he might recieve his sight. He could perhaps have given, in his circumstances, no stronger proof of his penitence than to fast and pray. He anxiously awaited the arrival of Ananias for three things,—what he *must do* to be saved, to receive his sight, and be filled with the the Holy Spirit.

Ananias was a devout and reputable man among the Jews who dwelt in Damascus. He was a disciple of the Lord, who appeard to him in a vision, directing him where to find Saul of Tarsus, telling him, perhaps to allay his fears of him, that he prayed, and had seen a man of his name, coming to him, and restoring his sight by laying his hands on him. Ananias objected to going because he had heard by many of Saul that he had done much evil to the saints in Jerusalem and had come to Damascus to bind all he might find calling on the name of the Lord. The Lord told him to go, and assigned this reason, he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Isarel: for I will show him how great things he must suffer for my name's sake,

Ananias went as directed, and entering into the house where Saul was, it seems that he immediately laid his hands on him, then spoke to him, saying, "Brother Saul, the Lord, even Jesus that met thee on the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. Immediately there fell from his eyes as it had been scales: and he received sight forthwith." He has, to this point in the history, been told nothing that he must do to be saved. Then Ananias said to him, "why tariest thou? Arise, and be immersed and wash away thy sins, calling on the name of the Lord."

Let us look back over the three days that transpired since the Lord appeared to him, to ascertain what Ssul has done. He has heard the word of the Lord, that Jesus is the Christ, the son of God. He has believed the testimony that was spoken in the Hebrew language. He has been three days and nights repenting, and has meantime been engaged in prayer. These four things he has done before Ananias came to him. From him he is to learn what he *must do*. All that he had done before Ananias came to him was as necessary to be done as what Ananias told him to do. Uniformity and absoluteness are characteristics of the law of faith and the Spirit. Ananias asked him why he delayed being immersed, calling on the name of the name of the Lord? He was immersed before he ate anything, after which he received meat and was strengthened. He was now converted to the Lord. To the four things he had done before Ananias came to him, he has now added two more, immersion, and calling on the name of the Lord. Ananias laid his hands on him, and the Lord restored his sight. He immersed him, and the Lord pardoned him. Saul called on the name of the Lord, and the Lord filled him with the Holy Spirit. If we now carefully examine all the testimony before us, we shall find this man's conversion to embrace precisely the same items that are found in every case of conversion in these days. He heard, believed in Jesus Christ, repented, and confessed during his three days prayer, the name and authority of the Lord, was immersed, calling on the name of the Lord. His

conversion was produced by supernatural means; so is every conversion produced now. The Gospel of Christ confimred by miracles, and wonders, and signs, is not natural, not the result of human wisdom or philosophy, but is superhuman, divine. As the result of divine operations every conversion to Christ is miraculous. Saul, thus became a disciple of the Lord as other men did, must labor in the same way as other beleivers, to form and maintain the character acceptable to the Lord. He had to keep his body under, and bring every thought in subjection to Christ lest, though he was an apostle, he should be a castaway. To some it may seem that, thus for, we have made some important omissions in the history of Saul. We have purposely endeavored to avoid any notice of his call to be an apostle and witness for Christ, that attention might be called directly to this matter. We introduce the subject therefore by this question, *For what purpose did Jesus appear to Saul?* The Lord answered this question thus: "I have appeard unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people and the Gentiles, unto whom now I send thee: to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God: that they may receive forgiveness of sins, and inheritance among all them that are sanctified by faith that is in me." When Ananias came to him, his confidence, if that was possible, was increased by what he told him in reference to his becoming an apostle and witness of Christ; "The God of our fathers hath chosen thee, that those shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard."

The same care must be exercised in discriminating between Paul's history as a disciple and an apostle, as in reference to the other apostles. Indifference to this will as certainly lead us astray as that there is a difference between being a disciple and an apostle of Christ. Paul immediately commenced in Damascus, to preach Christ, that he is the son of God. The

source of his knowledge, as to what, and how, he should preach is thus related by himself : " But I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received itof man, neither was I taugh it, but by revelation of Jesus Christ." Gal. 1 : 11, 12. Now we have received, not the spirit of the world but the spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth ; comparing spiritual things with spiritual." 1. Cor. 2: I2,13. None but inspired men can in truth speak thus. The other apostles were commanded to preach the gospel to every creature, and to all nations. Paul was to be a witness to the Gentiles, and children of Israel, and to all men. He acknowledges himself debtor to Greeks and barbarians, to the wise and to the unwise, to preach to them. To all the churches whom he addressed in his epistle he carefully announces himself an apostle of Jesus Christ. In several of them he declares himself a servant of Jesus Christ also, showing that he kept up in his own mind, and intended his brethren to understand that a clear distinction is to be observed between being a disciple, and an apostle of Christ. Rom. 1: I. 2, Cor. 4 ; 5. Philippians 1; 1. Titus I: 1. This distinction was not observed by Paul only as may be seen in James 1: 1. 2 Pet. 1: 1. Jude 1: 1.

In all these passages the apostles are careful to speak of themselves as servants of Jesus Christ. They speak authoritatively as apostles of Christ. A few quotations from their epistles will show this. Paul a servant of Jesus Christ, a called apostle, separated unto the gospel of God. Rom. 1: 1. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name. Rom. 1:5. Paul, a called apostle of Jesus Christ through the will of God and Sosthenes our brother, 1. Cor. 1; 1. Paul, an apostle of Jesus Christ by the will of God and Timothy our brother. 2. Cor. 1: 1. Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father who hath rasied him from the dead. Gal. 1: 1. Paul, an apostle of

Jesus Christ by the will of God. Eph. 1: 1. It may be observed that in all of his epistles excepting the one to the Philippians Paul asserts his apostleship. The reasons perhaps for his not doing so in this is because of the faultless condition of that church. In all the others some abuses needed correction, and to effect reformation he would remind them of his authority as one sent of the Lord. 2. Cor. 5: 30. He said, "Now then we are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." To this same church he said in his first epistle: "Now I beseech you, brethren, by the authority of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." "Let a man so account of us, as the ministers of Christ, and stewards of the misteries of God." Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to work and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. 1. Thes. 4: 1, 2.

In alluding to his qualifications as an apostle he says. Have not I seen Jesus Christ our Lord? Are not ye my work in the Lord? If I am not an apostle to others yet doubtless I am to you for the seal of my apostleship are ye in the Lord. He had seen Jesus Christ our Lord, and heard the voice of his mouth, both of which were among the things necessary to qualify a man for an apostle and witness of Christ. Neither of these qualifications is possessed by any one now. The authority of the apostles extend not only to the proclamation of the terms of pardon, but the enactment of laws for the goverment of the kingdom of Christ. Jesus gave no law for adoption of persons into his church and the regulation of their conduct afterwards that we are not indebted to apostles for. That they might not be mistaken in anything they should do, they were inspired by the Holy Spirit. He, said the Savior, shall bring all things to your remembrance whatsoever I have said unto unto you; and he will show you

things to come. The necessity of premeditation, by the assistance of the Holy Spirit, was thus obviated. When they were arraigned before kings and govenors for his name's sake, they did not have to study how, or what they should speak. Peter wrote to the brethren, that, after his desease, they might have the matter of his letter in remembrance. Paul directed Timothy to deliver the words which he had heard of him to faithful men, who should be able to teach others also. He said to the Ephesians, that the mystery, that had been hidden from ages and generations, was not made known, as it is now revealed unto his holy apostles and prophets, by the Spirit.

Paul's conversion imposed on him all the obligations of any other disciple of Christ. The love of Christ constrained him to live not for himself but for him who died and rose again. Becuse of his call to be an apostle and witness of Christ, he could say, constraint is laid upon me; yea wo is unto me, if I preach not the gospel of Christ. All his sufferings for the cause of Christ he puts down to the account of his discipleship and not to his apostleship. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might showforth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." 1. Tim. 1: 15, 16.

When perhaps the day of his execution has been fixed in Rome, he writes his last letter to a minister of the gospel who had known much of his life as a disciple and an apostle of Christ, and says to him with all the calmness that the hope of glory alone can produce: For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearning." Tim. 4: 6—8.

The religion of Christ as manifested in the life and teach-

ing of this man is no fiction, or hallucination, impulse or emotion, but a clear, plain, and mighty exhibition of truth and righteousness. Its facts, the most illustrious in the universe, are plainly and forcibly presented to the understanding to enlighten it. The nature of the facts is to awaken the deepest emotion in the human soul, leading to the renunciation of every sinful practice, and humble obedience to the commandments of Jesus in all things. Christianity is not a mere charm or spell that is infused into a person in some mysterieous manner. It is a revelation of the will of God to man in such manner that it was communicated by the Holy Spirit in words of his own choice to the apostles and prophets. These words they wrote and spoke to the people. In this way Paul turned men from darkness to light and from the power of Satan to God. To counteract the power of God as employed in the proclamtion of the gospel, Satan employes his ministers too, in the same manner. With a uniform purpose to destroy the soul of man Satan changes his policy to suit the exegencies of the time. He has never had the wisdom nor power to produce a system that would answer for all time and conditions, hence new revelations are said to be made, confirmed by many wonders and signs.

Who would not prefer to imitate the example of one so celebrated as Paul, whose Christian life was one of the grandest victories ever acheived by any man, and whose death was most glorious?

We have seen how this man was converted. We may have occasion to see how he turned or converted others from Satan to God. Every such instance embraces essentially the same items. The way of salvation is an uniform one in all cases. Who will then wait longer in the path of sin and danger, who has learned what the Lord demands of him, to enter the Christian life! Be pursuaded to turn now before it be too late. Soon the harvest will be past, and the soul lost forever that has not obeyed the gospel of Christ, soon the faithful will hear the voice of the Lord, saying, it is enough, well done, good and faithful servant, enter into the joys of your Lord, receive the kingdom prepared for you from the foundation of the world. AMEN.

(Concluded in the next number.—Ed.)

THE IDOL THINGS OF EARTH.

Earth's idol things—ah! what are they?
Things that soon vanish and decay!—
Things that are all of mortal birth,
And perish like their mother earth!
Earth's idol things!

And what is Wealth?—a gilded toy,
To get which men their time employ;
Which may take wings, and from them fly—
To leave which they at last must die!
And such is wealth!

And what is boasted human Fame?
Tis nothing but an empty name—
A gilded bubble thin and rare,
To burst and vanish into air!
This human Fame!

Ambition what?—a distant view,
That's robed in an enchanting hue;
But when on being nearer seen,
Loses its bright, attractive sheen!
Ambition this!

And what is Beauty, which men praise,
Diffusing its attractive rays?
A thing that cannot with us stay,
But which must vanish soon away!
This Beauty is!

And what is human, worldly love?
A something born first from above;
But which men have all earthly made,
'Till it like Beauty too must fade!
This worldly Love!

And human, Hope—to what compare?
A bright, but false and meteor glare;
That leads along in ceaseless chase,
'Till NOTHING ends the fruitless race!
This human Hope.

Such are the Idols of the Earth!
Things that are mortal in their birth!
That rise, and reign, and have their day,
Flourish awhile, and pass away!
Idols of Earth!

But he that does the will of God,
Who treads the path the Savior trod;
When earthly Idols pass away,
Shall shine in everlasting day!
Eternal day!

His own it shall be to possess
Treasures that fade not nor grow less
Treasures that ever will remain,
Shall be his glorious lot to gain!
Treasures to gain!

J. R. H.

For the Christian Pioneer.

THIS WORLD A FLEETING SHOW.

BY G. W. W. OF CHILLICOTHE MO.

"This world is a wilderness of woe.
This world is but a fleeting show."

O this world! it is dreary,
And how many grow weary,
Of its toils and its cares,
And its troubles and snares?
Many there be who would not regret,
Should their sun of life set.
In this world is wealth honor and merit
But we know these are vexation of spirit.
All the pleasures and joys, that man can e'er gain,
Beginneth in fear, and endeth in pain.
All the power and glory, that he can e'er crave,
Is his but a moment; then spoils of the grave.
Who then that treads along the slippery paths of life,
Meandering through labyrinths of toil and fields of strife,
But would meekly bow to death's oblivious rod
And sleep in peace; that they might wake with God?

HEAD RELIGION.

Do those ministers who in their preaching often use this phrase to the prejudice of innocent persons, know what head religion is? They speak of it as the opposite of heart religion. I will be greatly obliged to them if

they will tell us of any christian, or even professedly christian, assembly claiming to be the true worshipers of God, that holds to such a doctrine. I promise them that I will write against such, and I will operate against them more successfully than they do in their sly and despicable insinuations from the pulpit, for I will give the name of these people that all my readers may know them. I confess that I know of no such people. The doctrine is too absurd to be entertained by any rational mind. It is averse to the Bible, and every precept of the Savior. The Bible has much to say about the heart of man, and a religion that reaches not the heart, is not the religion of the bible. It says, "the heart of man is deceitful above all things, and desperately wicked! who can know it?" It is called the treasure, or great fountain from which all the defilement of the wicked proceeds. Men are commanded to purify their hearts, and to love the Lord their God with all their heart; and it is promised that in the day they seek him with their whole heart he will be found of them. The negative of this is, that the Lord will not be found of any man unless he seeks him with his whole heart. How then can any one ignore the heart in the religion of Christ? Will some of these preachers tell us who it is that holds to such an absurd and unscriptural doctrine. As one extreme generally begets another, it is to be hoped that they do not ignore the head in religion and make it all heart. The christian religion embraces the entire man, heart, soul, mind and body, with its head and feet; there is to be no partiality in this matter Ananias and his wife undertook to reserve their hearts from the Lord, and Satan availing himself of the occasion put it into their hearts to lie to the Holy spirit, their fate was sad and fearful! Let others take warning and tremble. God is not to be mocked. He cannot be deceived. He knows what is in man, he knows the secret thoughts and intentions of the heart, he knows the object and intention of these sectarian preachers in making these sly and blasphemous charges, and he will give to each his reward.

When he would judge man, he looks not upon outward appearances, he looks at the heart, he reads him all through. Man's whole soul and body must be devoted to the Lord, else he will be rejected. In this surrender, the entire intellect, with all the moral faculties, is included. When this is done, the man is said to have sought the Lord with his whole heart. The heart is never changed till this entire surrender is made. The heart is the great laboratory in which our actions are all coined before theyare exhibited to the world. When it is right the actions will be right. "Make the tree good and his fruit will be good," is an axiom of the Great Teacher. All this is done through the word of truth. Where that word is unknown there are no converts to Christ. The change of heart in the sinner, and which is so essential to his becoming a christian, is effected by this means. That God could convert men without the word, were it a question of mere power, I do not deny, but I do deny that he does do it. In what heathen land on all this broad earth, where the word of truth is not known, did any one ever hear of a convert to Christ. So foreign was it to the Savior's mind, that there would ever be any other converts than those made in this way, that he made no prayer for them, he prayed only for those who should believe on him through their word, and that the Father would sanctify them through the truth,—adding, "thy word is truth." But returning now from this partial digression, I ask these apparently knowing preachers, on the subject of head religion and heart religion, to tell us what these phrases mean, for their exact language is not found in the Bible, and we wish to know what meaning they attach to them, in what sense they use them, and who it is that ignores the influence of the Christian religion on the heart, and is content with Head Religion. Come, be men of courage and honor, deal no more in your sly inuendoes. Tell us plainly all about it. We want to understand you.

D. T. W.

For the Christian Pioneer.

TRADITIONARY RELIGION.

INFLUENCE OF TRADITION.

We frequently talk about the traditionary character of the people of Europe, in matters of religion—of the influence of tradition upon them—but if we will notice the character of the American people, we will find that they are just about as traditional in religion as the Europeans. A man generally believes ashis parents before him believed, or rather thinks as they thought, on religious subjects. He is Roman Catholic, Lutheran, Baptist, Methodist, Presbyterian, &c. not from an investigation of the Bible, and convictions based on that, of what he conceives to be the truth of the system he has espoused, but because his parents belonged to some one of these sects. They before him were such because their parents were. and so on. They take their children to "church" in early life, and have them carefully indoctrinated into "the faith;" and, as early impressions are generally the most indelible and lasting, he grows up with his mind completely imbrued with the erroneous sentiments he has been taught—with a sectarian veil over it as thick and impervious to religious truth as the Mosaic veil was and is over the minds of the Jews in reference to the religion of Christ. And thus these erroneous sectarian systems descend on down from one generation to another. Ask a man for a reason for his religion—"for the hope that is in him"—for a scriptural reason—and generally he can give you none. All he can give is, that his "daddy and mamma were good Catholics, Presbyterians, Methodists, Baptists, or what ever he is, and no doubt have "gone to heaven" (how does he know they have gone there? and that if he will go on in their "faith," as they did, he will go there too! Such persons are like the Scotch collier, who on being asked what he believed? replied that he "believed as the church believed." And what does the church believe?" responded the interrogator. "The church believes as I believe," was the reply. "And what do you both believe?"

was the question again. We both believe the same thing, replied the collier—when the colloquy ended. This is a good illustration of traditional religion.

These remarks show the difficulties and impediments with which the real reformer in religion has to contend. He finds the great mass of the people ensconced in a double coat of mail of tradition and superstition—woven together for the two generally accompany each other—and to break through them, and tear them off, so that the truth of God can find admittance or gain ingress to the mind, is the labor, often requiring great effort and much patience. Hic est opus, Hic est labor. Generally, in order to extirpate errors, they have to be removed one at a time; and the light of divine truth let in, a single ray or a few rays at a time. A good writer on Elocution, (Kirkham the author of the Grammar,) remarks very justly, that the eye of the mind is like that of the body—too much light at a time, an excess of light, blinds instead of illuminating it.

The removal of one error leads to the removal of another, and thus on until all are removed—as the removal of one rock or brick at a time from a wall, will, if persevered in, result in the removal of the whole wall, whereas it would have been impossible for one person to have removed it all at once. Let us compare this wall of errors that hedges in the mind of the traditionalist in religion, and bears it to the entrance of the light of divine truth—of God's word, for David says, "The entrance of thy word giveth light." When the removal of one rock or brick is effected—admitting the light to be present—the rays, a few at a time, begin to penetrate the room; and more as they are removed, until the whole room is illuminated. So the removal of one error, or a few errors, at a time, lets in some of the rays of divine light or truth, until all are removed, and the mind completely illuminated with the effulgence of the glorious gospel.—Our remarks on this subject may be found profitable in removing the errors of traditionalism in religion, from the minds of people and in their place filling them with the truths of God's word. It may require time and patient effort, but perseverance will generally

crown the work with success—except in some peculiar cases, in which the person has "grown gray in error," or is so "dyed in the wool through and through" with it, that all effort is fruitless. J. R. H.

Paducha, Ky. May 28th, 1865.

THE MEETING AT PALMYRA.

The semi-annual meeting of the Mo. State Christian Missionary Society, convened in Palmyra on Thursday the 25th and adjourned on Saturday the 27th ult. The attendance though respectable was not as large as desired, and the interest taken in the further advancement of the claims of the Society at this immediate instant, was almost equally small; still there was no disposition, not the least, on the part of any present, to abandon the organization or to give up the work. All, both members and visitors, (because all who were present, either from this State or others and not members of the Society, were invited to take part in the business of the meeting, and which they did,) heartily concurred in the importance of the missionary work and missionary societies. If there was a single dissenting brother present, I did not find him out. But somehow or other, the impression maintained that *now* was not *the* time to urge the claims of the Society with any probability of success, and consequently, there was scarcely an effort made during the meeting either for funds or membership.

Preaching brethren present, including both members of the Society and visitors were,

From Missouri: L. B. Wilkes and William Hatch, Hannibal; B. H. Smith and S. Price, St. Louis; P. K. Dibble; Macon City; G. R. Hand, Plattsburg; Benjamin Lockheart, Trenton;——Hopper, Hunneywell; D. T. Wright, Chillicothe;

From Illinois: A. H. Sims, Quincy; J. R. Ross, Plymouth; Andrew Baird, Bridgeport; E. J. Lampton, Carthage; W. M. Fetherston, Ursa.

From Kansas: Calvin Reasoner of Leavenworth.

The Corresponding Secretary, in lieu of a report from himself, submitted through the evangelists who have been laboring for the Society, a condensed report of their labors as follows:

G. R. Hand of Plattsburg, 8 months and 12 days labor, 269 discourses; 220 additions; $370 pledged by memberships, $75 of which he collected; $379,70 voluntary donations and contributions, footing up in all, $454.70 collected, and $295 yet standing in pledges.

Benjamin Lockheart of Trenton, 115 days labors; 175 additions; $531 pledged by memberships, $60 of which he collected; $42 collected on old memberships; $142,75 voluntary contributions and donations, making in all, $244,75 collected, and $471 standing yet in pledges.

Brethren Longan and Grandfield not being at the meeting, no report was made for them. But since the adjournment of the meeting, I have received bro. Longan's final report under his engagement with the Society which is published in this number. Bro. Longan has labored a few days over 4 months, and collected $307,60 as voluntary contributions and donations, and done much good in his field of labor. We wish the Board to continue him in their employ, giving him the entire portion of the State south of the River as his field of operations, and allowing him to choose his own points at which to labor. There will be no difficulty in sustaining him, as the brethren and friends where he labors will, we feel pretty certain, do this.

The Baptist, Methodist, and Presbyterians (O. S.) Churches showed us much kindness and respect. Early in the meeting each of them sent us a respectful, written invitation to occupy their houses of worship on Lord's day and Lord's day evening. The invitation was thankfully accepted and preaching brethren assigned accordingly to each, as follows:

For the Baptist Church, G. R. Hand in the fore-noon, and E. J. Lampton in the after-noon; for the Methodist Church, B. Lockheart in the fore-noon, and Calvin Reasoner in the after-noon; for the Presbyterian (O. S.) Church, L. B. Wilkes in the forenoon, and D. T. Wright in the after-noon; for the

Christain Church, B. H. Smith in the forenoon, and G. R. Hand in the after-noon.

At 3 o'clock in the after-noon on Lord's day, all met in the Christian Church and broke the Loaf.

Among the proceedings of the meeting the following Resolutions were passed:

"Resolved, that we, the members of this Convention, tender our thanks to the officers of the Hannibal & St. Joseph Rail Road, also to the officers of the North Mo. Rail Road, and to the officers of the Platte Country Rail Road for their kindness in granting the members of this Convention half-fare tickets."

"Resolved, that we, the members of this convention, tender our thanks to the brethren and citizens of Palmyra for their hospitality and kindness shown us during this convention."

"Resolved, that we, the members of this convention, tender our thanks to the Pastors and members of the Methodist Church, and of the baptist Church, and of the Presbyterian Church (O. S.) in Palmyra, for their kindness in giving us the use of their church houses for religious services on Lord's day, and Lord's evening."

The next semi-anual meeting of the Society was appointed for the city of St. Joseph, and to convene on Thursday before the 4th Lord's day in May, 1866.

Personal.

This was my first visit to the beautiful city of Palmyra, and when I say beautiful, I mean what I say, for it is really a beautiful city, and I heard it remarked by brethren attending the meeting, of more extensive observation than my own, that it will compare with the handsomest cities of the State. My daughter Ellen accompanied me, and also several brethren and sisters from Chillicothe, and on our arrival at the Depot, we found bro. James W. Eastin of the Palmyra congregation waiting our arrival, and also Capt. Carson of the Baptist Church of that city, with his daughter, sister McArthur of this city, who had preceded us some two weeks, with his carriage for our individual reception. Taking bro. Reasoner

of Leavenworth with us, we were soon conveyed to the elegant and tasteful mansion of our beloved brother and sister Carson where we received all the christian kindness and regard that noble and generous hearts could bestow. I shall long and gratefully remember their christian kindness to myself and daughter while attending this meeting. Judging from their present prosperity, the elegant arrangement of their house, the accomplished and christian family they have raised, and the high regard in which they are deservedly held by the people, I allow that but few, if any, of that city, have shared more largely, and drawn more bountifully of the blessings of the Giver of all good, than have brother and sister Carson. May they long live and continue to be the recipients of such kindeness. Bro. Eastin provided for the balance of our company so that all were hospitably and kindly taken care of.

During the meeting I also had the pleasure of this aged and venerable brother's hospitality, and of making the acquaintance of his christian companion, sister Eastin. They are both old and advanced in age, and like Zachariah and Elizabeth "walking in all the ordinances of the Lord's house blameless." I also partook of the hospitality of sisters, Flanagans, two beloved sisters in the Lord, held in high repute by the church for their faithfulness and devotion to the cause.

I had also the pleasure of making the acquaintance of brother and sister McPheters, and brother and sister Redd, and partaking of their christian hospitalities; besides these I made the acquaintance of other brethren and sisters of the Palmyra congregation. But I was disappointed in not finding our venerable and beloved bro. Creath there. It would have given me much pleasure to have met with this aged and venerable servant of the Lord whom I have long known and loved "as the apostle John loved the Savior," for his great work's sake in the Lord; but he was absent on a preaching tour, still doing valiant service in the Master's cause.

The meeting was a pleasent one and long to be remembered. It was gratifying and engouraging to meet with as many whole-soul and warm-hearted brethren and sisters as

we met there. I have seldom enjoyed the pleasure of meeting so many fellow-labors in the ministry as I did there. We all returned home strengethened and encouraged, leaving bro. Hand to preach for the brethren a few days. We trust that success will crown his labors. D. T. W.

MONTHLY COMMENTATOR DISCONTINUED.

The February No. of the Monthly Commentator by bro. Alfred Padon is to hand, and in it we find the announcement of its discontinuance for the lack of patronage. These are hard times on religious papers. Bro. Padon labored, it seems, under great disadvantages to keep the paper up as long as he did, and it is, he says, with deep regret that he has now to discontinue. We have for some time had fears as to the success of the publishing brethren of Illinois. Three papers are not too many for the brethren of that State to sustain, and sustain handsomely, if they only had the mind to do it. But there is the trouble, they haven't the mind to do it, they don't appreciatetheirimportance and the vast amount of good they accomplish. Political and secular papers are sustained and kept going all over the country, and a large amount of this patronage comes from the professed friends of the Savior. If they are indeed his friends, why not first sustain the papers devoted to his cause? Seek first," says he, "the kingdom of God and his righteousness." But in practice this is too often reversed, his cause and his honor are not unfrequently the last things cared for. Some brethren excuse themselves when asked to subscribe for a religious paper and aid an humble brother in his efforts to advance the cause of the Redeemer, by saying they are taking so many papers already that they actually haven't time to read any more. They have just as many now as they can read, and in a majority of such cases these are secular papers. Well, be it so! but know this, my brother, if the paper you turn off is really devoted to the Lord, you turn him out of your

house, when you reject his friend and advocate, for the purpose of retaining Cæsar and his associate rivals of our Lord. "In as much as you did it unto one of the least of these, you did it unto me," is an instructive and important lesson. D. T. W.

MISSIONARY REPORTS.

CLOVERDALE, Mo. May 26th, 1865.

DEAR BRO. WRIGHT: The final report under my engagement with the Missionary Society is now due. As indicated in my last, I spent the month of April chiefly at home, filling some independent appointments, however, so as to make my time as useful as possible. Friday before the 5th Lord's day I left home to devote myself again to the work, Saturday and Lord's day I was at Earmer's city on the Pacific Railroad, where I gained five additions by confession and immersion. I should have preached longer, but the town being too small to afford an audience, and the farming community exceedingly busy, it was thought inexpedient to protract the meeting. The additions were all young ladies, pupils of the very excellent school in that place presided over by sister S. Frankie Felix, as Principal. Miss Felix does not forget her religion in the school room, but rightly considers the Bible a most important text book. The result is that nearly all her pupils are christians. May the Lord bless "Allen Institute," teachers and pupils, and make it a great blessing to all that may come within the range of its influence.

Tuesday night, I preached in Georgetown. Wednesday night, I preached in Dresdon and gained one. I then left for Lexington where I arrived Friday evening, began meeting Saturday evening and continued over the 2nd Lord's day! The time was rather unfavorable, as there was considerable excitement caused by the presence of bushwhackers in the country. We had but two additions to the church; one, a lady who had been a Baptist, the other, by confession and immersion. I regret very much that no more was accomplished. The brethren in Lexington, in common with the rest of us, have passed through many trials during these calamitions times. All things considered, they seem however, to to have sustained themselves well. This indeed was to have been expected of a congregation which enjoyed ten years' labor of Allen Wright in the prime of his life, and which has since been favored with the zealous whatch-care and able teaching of T. P. Haley. Bro. H. M. Bledsoe was with me all the time I remained in Lexington. It is no flattery to say that I regard him as one of the best men I ever knew. He is beginning to show very plainly the foot prints of time upon his manly face. But what of that? He only waits the Master's pleasure. To depart and

be with Christ, is better than to toil and endure sacrifices for an unappreciating and cold hearted world.

Let me narrate an incident that happened during my stay in Lexington. If my reader has no ear for "the short but simply annals of the poor," let him pass this paragraph by. At the request of brother Dr. Smith, bro. Bledsoe and myself called in to see one of his patients who was expected hourly to die. This patient who turned out to be an old acquaintance of bro. Bledsoe's, and whom I recolected quite distinctly to have seen ten years ago, when engaged in a meeting in Lexington, was a colored man, named Simon. He had been for years a member of the church, as far as known, an orderly one. He was now evidently near his end. We talked with him, as if he had been a prince. The gospel knows no distinction. He expressed himself willing to go. In his simple but impressive language, he said: "I have prayed the Lord to take me out of this suffering, I hope that between me and him there will be no difficulty in that day." We gave him words of encouragement and cheer, and then bowed down amid that lowly, grief-stricken band, and offered a sincere prayer to Almighty God in behalf of the dying man and the friends gathered around him. Alas! in many an humble basement, like that in which Simon breathed his last, may be found many of his ill-starred race! Possesing indeed the boon of freedom, they are objects of benevolent sympathy nevertheless. May we never forget that Christ died for these children of Ham as well as for us who boast a finer skin. May we ever remember and practice towards them the Golden rule of our Savior: "All things you would that men should do to you, do you even so to them."

I presented the claims of the society in a few words to the congregation at Farmer's city, but wihout any success. The day was very inclement and the audience small. I think the brethren intended to do something, but from some cause, as yet unexplained, did nothing. The contribution at Lexington was forty eight dollars and eighty five cents.

I have now devoted, according to my count, a few days over four months to Evangelizing, under the patronage of the society. The results, as reported are very meager indeed. No one can feel this so sensibly as I do, still I hope my labor has not been wholly in vain. Grace, mercy, and peace to all that love and obey the Lord Jesus.

GEO. W. LONGAN.

May 25th. 1865.

Bro Wright: My report for May is as follows: I held a meeting at Haynesville, Clinton County, including the 5th Lord's day in April. The excitement of the public mind, and surrounding circumstances, were such as to render it impracticable to assemble a large congregation such as used to convene at Haynesville, still I labored faith-

fully to build up, encourage, and strengthen the faithful who had the courage to attend. The church at Haynesville has suffered much during the troubles through which our country has passed.

I held a meeting at Oregon Holt Co. including the 1st, Lord's day in May, had a fine hearing, and labored mainly to remove Sectarian prejudice, open the eyes of the community to the clear light of the Word of Truth, as taught by the apostles, and enforce the power and claims of christian Union, upon "the Bible and the Bible alone." Three were added to the church, two by commendation and one by confession and immersion.

From Oregon, I went to Savannah, and held a meeting including the 2nd Lord's day in May, had an attentive hearing by all classes, sectarians included. The latter, especially, I endeavored to treat with the utmost kindness and courtesy though using great plainess of speech, enforcing the plain and unequivocal teachings of the apostles, and exhibiting the contrast between sectarianism and christainity. On the last night of the meeting, a good Methodist sister, satisfied that christian Union is only possible on the foundation laid by the Apostles, in the Word of Truth, came forward and nobly confessed her Savior, preparatory to being buried with Him in baptism. May the Lord put it into the hearts of others who are almost persuaded, to go and do likewise.

The 3rd. Lord's day I spent with the brethren at Plattsburg. Two were added by letter,

Financial. Contribution by church at Haynesville $7. From the church at Oregon, $10. From three of the brethren in Plattsburg, $3. James Curtis, Oregon, 2d installment as Life Director, $5. Julia A. Springer, Oregon. 2d installment on L. D. $5. Total $35.

Number of discourses 28. Yours fraternally,

G R. HAND.

REPORTS FROM THE BRETHREN.

CARTHAGE, Ill. May the 9th, A. D. 1865.

D. T. WRIGHT—DEAR BROTHER: After a silence of some months, permit me to pen you a few lines by way of remembrance; and also through your excellent paper give some account of the success of the Gospel of our blessed Redeemer, within the field of my labor. During the last week in December, Rro. John M. Harris and myself held a meeting of seven days with Prarie Congregation in this county, which resulted in eight additions,—five by confession and immersion and three by commendation. In Carthage, Ill. since February twelve have been added to the disciples worshiping there,—seven by Faith and obedience, one from the Methodists and four by letter. At Crawford's school house on the 5th Lord's day in April, four confessed and were baptized. On the 3d Lord's day in the same month, one obeyed

at Prarie church. At Ursa, Adams Co. Ill., on the fourth Lord's day in April, five united by letter. At Mount Vernon in Hancock co., on the first Lord's day in this month, one made the good confession and was baptized, and three united who had been baptized. This is the same congregation that meets at Prarie; they have meeting once a month at each place. There is a fine field of labor here and much good can, I believe, he done in the name of our dear Redeemer.

I am now located in Carthage, Hancock co. Ill. This point has been much neglected. The Gospel in its purity has seldom been heard in its precincts until the last few months. But Blessed be God, the people seem willing to hear, notwithstanding every effort is being made to prevent it. But I fear not: for we have a noble little band of brethren here. With God and his Truth, they will triumph if only faithful. May God bless all who preach the truth that much good may be done Dear brother, I must now close hoping to meet you and many others, dear to my heart the last of this month in Palmyra, Mo. May the Lord meet with us there, and may every heart be filled with love to our Heavenly Father and to his creature man for whom Christ died.

As ever your brother in Christ. E. J. LAMPTON.

P. S. All communications for me, direct to Carthage, Hancock Co. Ill. Correspondents will do the same.

E. J. LAMPTON.

SIDNEY, Iowa. May 17th, 1865.

BRO. D. T. WRIGHT: Since my last to you I have had six additions to the Sidney congregation, five by letter and one by confession and baptism. Last Lord's day I had three additions to the Hamburg congregation, they formerly belonged to the church in other places.

Yours in the one hope. C. P. EVANS.

SILVERTON. Marion Co. Oregon, May the 1st, 1865.

D. T. WRIGHT—DEAR BRO. I had one addition by confession the fourth Lord's day in April at Grassy Pond, Marion Co.

Yours in hope of Heaven WM. L. MASCHER.

SILVERTON, Marion Co. Oregon, April 30th, 1865.

DEAR BRO. WRIGHT: In company with bro. George M. Whiteney I held a meeting at Independence meeting house, Linn Co. Oregon, commencing on Saturday before the fourth Lord's day in April and continuing over Lord's day, which resulted in eleven additions and a general good feeling of the brethren all over the congregation. The cause of our Master is gaining ground in Oregon, and we look forward to a bright future at no distant day, when we shall see scores

coming home to the Lord and bowing in obedience to the principles of the gospel of our Lord and Savior Jesus Christ.

Your bro. in Christ, KEATHLEY BAILES.

MOUND CITY, Mo. May 16th, 1865.

DEAR BRO. WRIGHT: At the Liberty school-house, three miles north of this villiage, meeting closed last evening, three noble souls confessed the Savior, and together with seventeen others were organized and officered, and will be known as "Liberty Congregation." May the Lord add to their number the saved and keep them, and all the holy brethren, faithful until death, that they may receive a crown of life. Your brother in the Lord.

R. C. BARROW.

CARTHAGE, Illinois.

BRO. WRIGHT: On the 2nd Lord's day in May, there were 4 additions at this place. One of these had been a member of the Methodist church for forty years. E. J. LAMPTON.

From a paper published at Canton, Lewis county, Mo., the name of which I have lost, I clipped the following: D. T. W.

ELDER A. H. SIMS of Quincy, Illinois closed his labors in the DeSote church in this place on Sunday night, with a most appropriate and impressive sermon to a large, attentive and appreciating audience. During his labors there were some 46 additions to the Church, and the influence for good, we trust, will prove yet more extended and enduring. Elder Sims is a young but able, eloquent, and earnest speaker, and well qualified to "do the work of an evangelist," and we are sure we but echo the sentiment of numerous friends in this vicinity and elsewhere, when we express the earnest wish that he may be long spared to proclaim "the ucsearchaable riches of the Gospel of Christ."

HARTFORD Warren Co. Iowa May 22. 1865.

BRO. WRIGHT: At a meeting at the Shook schoolhouse, Marion Co. Iowa, including the third Lord's-day in April there was one added from the Baptists. At a meeting at the Higbee School-house, Warren co. including the second Lord's-day in May, two ladies confessed the Lord, and one was immersed, the other was hindered by her husband. I guess he has repented of this great sin and all will yet be right. Also at a meeting at the Shook school-house including the third Lord's-day in May, there were two additions by commendation.

A. WILLIAMS.

OBITUARIES.

HAMILTON, Mo. May 29, 1865.

BRO. D. T. WRIGHT: I wish you to publish an Obituary of my dear, departed Wife. I will give you some items from which you can write a notice of her death. She died March 29th, 1865, at Mr. Cole's near Three Grove, Cass Co. Nebraska, aged 23 years, 4 months and 29 days. She was sick only a short time, but her sufferings were very great and borne with great patience and christian fortitude. It was her lot to die among strangers, but she was kindly cared for during her sickness. I never shall forget the Kindness showed her and myself by Bro. Wm. Hobbs and his christian wife, nor that of Mr. Cole, and many other families. My dear wife was composed, resigned and rational as long as she could speak. She seemed to realize for some time before she died the certainty of the approach of death, and her conversation was that of a dying christian. She seemed to sympathize very much for me in view of the lonely condition in which she was about to leave me. She was taken ill on Monday, and there were some hopes of her recovery up to Wednesday noon when she became very restless. Her lips and hands assumed a purple hue. Her sweet brow grew cold and pale, and an unearthly expression was in her eye. She looked camly though quickly around on the anxious croud that stood around. Every thing was indicative of the near appoach of the awful moment. Family prayers had been omitted the night previous on account of her sickness, and she seemed to have noticed it. She said something to me in a low tone about prayer. I asked her if she wished us to have singing and prayer in her room. She said she did. Bro. Wm. Hobbs read a chapter and offered prayer, and when he finished I heard her say, "amen." She was now getting very weak and sinking very fast. She said she would liked to have lived, but the Lord's will be done. She said she would like to see her absent friends, and requested me to tell them farewell for her. About 8 or 9 o'clock, as well as I can remember, she called for Mrs. Cole, who was quickly by her bed. She then camly looked at her and said, "Mrs. Cole, I wish to offer you my thanks for your kindness to me during my sickness." She then told her that she was soon going to leave this world. She bade her farewell! She then thanked all the kind friends for their kindness to her, and bade us all farewell, saying to me not to weep She asked bro. Louis Boyle if he would come with me to Mo. (She had previously made her request know to me, and asked to be buried in Mo. by the side of her two little Children.) He promised her he would. She then exhorted him to be faithful until death, and be kind to me whom she was leaving in a cold, unfriendly world! She remained silent for sometime, but when her voice was nearly

gone, she raised her trembling hand and said, "farewell, dear husband." She was a devoted wife. I brought her remains to Mo.—a little babe lay by her side in the same coffin. We buried them close by the side of little "Smithie" and little "Gallio." And now my dear wife and three children all sweetly sleep together, waiting the trumpet of God to call them forth to Eternal happiness. May God help me to live so that I can meet them in heaven where we will part no more.

Bro. Wright, I would ask you to take the foregoing items and fix up an Obituary as you think best.

Yours in hope of a better world, Jo. F. Davis.

Remarks: Dear Bro. Davis, I prefer giving your letter in full, to abridging it and making an obituary out of it myself. Your many friends will be much more interested by it than by any obituary I might make out of it. Be assured, dear brother, you have my prayers and sympathizies in the painful and afflictive bereavements that have befallen you. May the Lord be merciful and very gracious to you, and give you strength to bear up under these painful afflictions.

D. T. W.

Bottsville, Linn Co. Mo.

Dear Bro. Wright: It becomes my painful duty to record the death of sister Margaret Forman, wife of Bro. Joseph Forman. Sister Forman died in Linn County, Mo. May 23d, 1865, at 7 o'clock, a. m. She was born in Woodford county, Kentucky, Sep. 24th, 1796. She embraced religion in her youth, joined the Baptist church, lived with the same till about the year 1825, when she joined the Christian Church and has been a worthy and faithful member ever since. I have been acquainted with sister Forman for 24 or 25 years; she was always affable and kind to all around her. She leaves a beloved husband and two children, a son and daughter, and several grand children, and many friends to mourn her loss in society, O! may the good Lord enable the young females of our country to come to the Lord in their youth as sister Forman did, and live a quiet and peaceable life in all godly fear. I sympathize very much with Bro. Forman in this sad bereavement in his old age, in the loss of his aged companion. May the good Lord be his staff and stay until he goes hence to join his beloved companion in everlasting life and eternal praises to God and the Lamb, where parting will be no more.

MEDRITH BROWN.

CHRISTIAN PIONEER,

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

VOL. V.] CHILLICOTHE, Mo., JULY, 1865. [NO. 7.

For the Christian Pioneer.

HISTORY OF PAUL.

A DISCOURSE BY J. M. HENRY, OF NEW PARIS, OHIO.

(Concluded from page 270.)

Saul preaches Christ. The Jews and the Grecians seek to take his life. He escapes at night being let down from the wall in a basket. He went to Jerusalem and was introduced as a disciple to the brethren by Barnabas. Then the churches had rest throughout Judea, Galilee and Samaria, and were edified. Peter raised Dorcas from the dead at Lydda. Acts 9: 20—43.

BRETHREN AND FRIENDS: Whoever would understand the way that sinners are converted to the Lord must acquaint himself with this book of Acts. Nothing can justify carelessness to the lessons in this book that will not betray indifference to the salvation of a perishing world. Jesus communicated directly no terms of reconciliation to a lost and alien world. He entrusted that work to chosen men who are called apostles. We have already seen the object of Jesus' appearance to Saul, to make a minister and a witness for him "unto all men." Receiving his qualifications as a witness from having seen the Lord, and being inspired by the Holy Spirit, he needs not to wait for further preparation to announce the glad tidings of salvation.

After being immersed he received food and was strengthened and was certain days with the disciples in Damascus. He straightway commenced preaching Christ that he is the Son of God, in the synagogues of the Jews. It was the cus-

tom of all the apostles when they began to preach in any place where there were Jews to speak to them first. The apostle's theme at the commencement of his labors was his theme throughout his apostolic life. Jesus of Nazareth, crucified, and risen from dead, is the Christ, the Son of the living God. As a wise master builder, he laid in Corinth, the foundation, than which no other can be laid on which men may hope to be saved. To the Corinthians he said again, "I determined to know nothing among you save Jesus Christ, and him crucified." How different this course of preaching from that which asserts some mere dogma. A person, the glory of whom he had seen, more brilliant than the sun shining through a cloudness Syerian sky, was his theme. To tell man of his power and willingness to save, engrossed all his thoughts and speech. This was to him the grand nucleus around which to gather all the humble and affectionate ones of the whole world.

His preaching in Damascus produced great surprise among both friends and foes of the cause of Christ. They asked, if he was not the man who had been destroying them that called on this name in Jerusalem? Did he not come here with letters of authority to arrest all that might be found of this way and send them for punishment to the high priest at Jerusalem? When it was well konwn to the Jews that he was certainly the man, their rage was fearfully aroused against him. They counseled together to murder him. They watched the gates day and night to carry out their murderous purpose. No system of religion or philosophy ever known affects the human heart as Christianity does. Those who become well acquainted with it are borne, by the strength of its evidences, into a region of confidence in its author that will enable them to endure anything for it. On the other hand, it arouses and enrages men who disbelieve it, to the commission of the most diabolical acts ever perpetrated by the hands of men. The most violent and malignant opposers of Christianity have uniformly been the friends of other religions. Judaism, Paganism and Romanism have furnished the chief portions of that opposition. We remark also that the mass of the converts to Christ

in all ages has been from other religions. The apostles and the first disciples were all Jews. Thousands of converts on pentecost and immediatelv after were all Jews. Paul, having received his commission from the Lord, went at once into the Jewish synagogues and preached Christ to the worshippers there. No doubt his enemies said, what business has this man to interfere with our religious views? What they said is not specially recorded, but that they were intensely excited, their determination to kill Paul clearly shows. What he did as recorded is our only means of ascertaining the cause of their opposition. He preached Christ, that he is the son of God, and proved it. His proofs were drawn from their own scriptures which they acknowledged divine. How true to human nature under the influence of ignorance and prejudice was their conduct. In these days nothing said religiously is more offensive to some than the proof, by an appeal to their own accredited authorities of the correctness of sentiments they hold in aversion.

That Saul was a convert to Christ the Jews who sought his life certainly believed. Their conduct towards him can be accounted for in no other way. There is no way to account rationally for his change of conduct towards the disciples of the Lord, except by admitting the genuineness of the things recorded as having occured to him. His learning, and his position both forbid his renunciation of Judaism, and his embrace of Christianity, if the latter was a forgery. The poverty and unpopularity of the new sect forbid his uniting his earthly interests with it. And now having commenced to preach their doctrine his sincerity and confidence are put to a severe test at the commencement. He knew that Jesus had been crucified by his countrymen, as an impostor and blasphemer. He also remembered the death of Stephen. He could not forget his own hostility to the sect of the Nazarenes, and his mission to the city of Damascus to arrest them. To attempt to account for his change of conduct towards them in any other way than is recorded in the sacred narrative, involves the effort in inextricable difficulties. Had he been insincere in his confession of Christ, he would secretly have

sought to conciliate the Jews in Damascus. Their opposition was not the result of mere impulse. They waited until many days were fulfilled before they determined to kill him. Meantime they had had opportunity to learn what he preached, and the tendency of it. All the points of their antipathies they doubtless thought well established. They did not determine on the wicked course they would take with him, without thinking they would be doing right. Men seldom do things that they do not think are right, and ought to be done. An approving conscience is earnestly sought by men for all their actions. They may not always succeed, but failures are the exceptions, success the rule.

Paul's escape was effected by the disciples letting him down by the wall in a basket in the night. Careless reading here would lead to the conclusion that it was a short time after Paul's conversion that he returned to Jerusalem. His escape by night from the city was not until after "many days were fulfiled. He says he went into Arabia, and returned again to Damascus. Then after three years he went up to Jerusalem to see Peter, and abode with him fifteen days Gal. 1 : 17, 18. When he went to Jerusalem he tried to join the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him and how he had preached boldly in Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him, which when the brethren knew, they brought him down to Ceserea, and sent him forth to Tarsus. Here he is found in Jerusalem speaking boldly in the name of the Lord Jesus. If any man has a right to speak boldly it is certainly the man who speaks in the name, or by the authority of the Lord Jesus. If any man disputes, let him be sure to do so in the name of the Lord. He that does that will not become angry. His opponents may become very angry and excited, as was the case with the Grecians whom Paul encountered.

They thought no doubt he ought to let them alone, and let them worship according to the customs of their fathers. The commission the Savior gave his apostles, if obeyed, must interfere with all that is in the world opposed to complete triumph of the gospel. He did not say, go and let every creature alone, but preach the gospel to them. He did not say, go and let all nations alone, but make disciples of all nations. Jesus died and rose again that all nations might not be let alone, but that repentance and remission of sins should be preached by his authority among all nations beginning at Jerusalem. Christianity is always either aggressive or submissive, seldom defensive. Its aggressive character is implied in the commission given to the apostles. "Go and make disciples." That this labor would meet violent opposition the Savior foretold. Men, said he, who would kill you will think that they are doing God's service. Paul realized this as fully as any other of the apostles. Twice already in the first three years of his apostleship has his life been in peril. These dangers were from his former brethren whom he had sought to serve formerly, as earnestly as any man in their nation. This is one of the embarrasments that the friends of Christ have had to meet from the first until now,

We have an allusion to Paul's manner of preaching in this place not unworthy of momentary notice. Barnabas says he spake boldly in Damascus in the name of Jesus. Luke says that he spake boldly in the name of the Lord Jesus. When men speak from their own wisdom, or by merely human authority modesty becomes them; but when a man has the word of the Lord, let him speak the word of the Lord faithfully; what is the chaff to the word of the Lord? It was when the council saw the boldness of Peter and John, that, they took knowledge of them that they had been with Jesus. Conscious of having the truth, gives to men a peculiar boldness that is often offensive to the mere speculatist and theorizer. Men show the degree of their confidence in what they say, in the manner of their saying it, as well as in conforming their lives to what they teach. No evidence is wanting on the part of the apostles of Christ to prove their entire confidence in what they preached. Their speech, their self-

denial, and their sufferings for the cause, all unite to show their sincerity and intelligent devotion to Christ.

When the brethren sent Paul to Tarsus, and the Grecians with whom he had disputed had probably returned to their homes, the churches throughout Judea, Galilee and Samaria had rest. And walking in the fear the Lord, and in the comfort of the Holy Spirit, they were multiplied. The chief persecuter had become an advocate of the cause he once so zealously sought to destroy. The churches, especially, in Judea had heard this. The enemies of the cause in Judea especially had been so confounded by all that had taken place, that for a time at least, they were discouraged from making further efforts to overthrow the work. Up to this period Christianity has not encountered Paganism. All its opposers have been furnished by Judaism. They walked in the fear of the Lord. One happy consequence of this was that they were multiplied. It was not this alone however that multiplied the churches; they walked in the comfort of of the Holy spirit. These two things are indispensable to success in the cause of Christ as well as preaching. Peter actively engaged in all parts fulfilling his duties as an apostle, came in the course of his travels to the city of Lydda and visited the saints there. He found a man named Eneas who had kept his bed eight years, on account of palsy. Peter said to him, Eneas, Jesus Christ maketh the whole. Arise, and make thy bed. And he arose immediately. The effect of this miracle on all who saw Eneas in Lydda and Saron was, that they turned to the Lord. Peter had said that Jesus Christ had cured him, claiming no honor nor glory for himself in the matter, just as in the case of healing the lame man at Solomon's portico at the temple. Had he been an impostor he would naturally have sought the honor for curing the man, as all impostors do. His ascribing it all to the Lord accounts for the fact immediately stated, that the people turned to the Lord. This was what the apostles sought to do to turn people to the Lord.

While Peter was at Lydda a certain disciple named Tobithia or Dorcas, or in English, Gayelle, who lived in Joppa was sick and died. She was full of good works, and alms deeds.

They washed her and laid her in an upper chamber. There could be no reasonable doubt of her death; at least, there was none among the widows who lamented her death. Having heard that Peter was at Lydda a short distance from Joppa, in their sorrow they sent for him to come to them without delay. When he came they conducted him into the room where her body lay. The widows who perhaps had been reliev'd by her stood around weeping, and showing the garments that she had made for the poor. Peter put them all out of the room and kneeled down and prayed: and turning himself to the body, he said, Tobithia, arise; and she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. And when he had called the widows and saints he presented her alive. The effect of this miracle was, when it was known through out all Joppa, that many believed in the Lord.

No glory was claimed by Peter for this miracle. The people understood that it was done by the Lord. The Lord had said to Peter and the other apostles that they should heal the sick, cleanse the lepers, speak with new tongues, cast out demons, drink poison and receive no harm, handle serpents with impunity and raise the dead. Better opportunity than the present may not offer to speak of the design of miracles. Two celebrated ones are here recorded. Two general purposes are subserved by the miracles performed by the apostles. First to show their own divine call as witnesses for Christ. "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders and divers miracles, and gifts of of the Holy spirit, according to His own will." Heb, 2: 3. 4. Many have claimed to be sent with messages from the Lord. How can we know them to be authorized to speak by his authority? By the works that they perform. The apostles were not confined to a few miracles of a solitary variety, but extended to a great number and varity. It may be observed that there are two classes of miracles or wonders recorded in the Bible. These are brought into close

proximity in the case of Moses and Aaron on one side, and the Egyptian Majicians on the other. Both clases were not performed for the same purpose. Moses and Aaron performed theirs as they assumed by the power of God. The Majicians did not propose to perform theirs by his power, but in opposition to the others. In this contest the divine miracles were finally triumphant after sufficient opportunity had been afforded Jannes and Jambres to exhaust all their resources. The divine miracles of the New Testament all accomplished some immediate good, with one or two exceptions—the turning water into wine, and the blighting of the barren figtree. That Satan bestows power to work wonders is not less generally believed than any other testimony of the Bible. But how are the divine and satanic signs to be determined? The degree of power is one of the criteria by which we may judge of their claims. According to our perception of forces, greater energy would be necessary to raise a man from the dead, who had been buried four days, than would be necessary to produce a few slight raps on tables and furniture in a darkened room. The resurrection from the dead is an act seldom claimed to have been performed by the adversaries of Moses and Christ. Indeed, it is not unusual to be asserted that there is no such thing as a resurrection of the body. That which dies is that which is raised. Does the spirit die? Who assumes it? The divine testimony is that Dorcas' body was raised up by Peter. Of the daughter of Jairus it is said, her spirit came again, and she arose straightway. Luke 8: 55. Lazarus' body was raised from the dead after four days interment. This was palpable to the enemies of Christ, who sought to kill both him and Lazarus.

Another rule by which to determine the author of a miracle is the manner of its performance. Christ and his apostles performed all the varieties of theirs in the presence of vigilent foes, and immediately. There were no processes and waiting, no covering of the darkness of a room, or of night. But in the broad and open light of day, and in the presence of multitudes of friends and opposers. Then the object of the miracles of the New Testament. This never was primia-

rily for the benefit of the subject of the miracle,nor the aggrandizement of the performer, A grand and universal object was contemplated in the miracles performed by Christ and the apostles, namely, the proof that Jesus is the Christ, the son of God. "Many other signs truly did Jesus in the presence of his disciples which are not written in this book, but these are written that you might believe that Jesus is the Christ, the Son of the living God, and that believing you might have life through his name." John 20: 30, 31. The effect of Peters miracles in restoring Eneas and raising Dorcas was not to make the people think himself some great one, as had been the case with Simon the sorcer, but to turn them to the Lord—to believe in the Lord. To whom is our faith directed by the arts of sorcers? Avowedly to no one beyond the performer himself. What do modern miracle workers claim is proved by their wonders? That there is a spiritual state of being, that there is a God,and that all men will be finaly holy and happy. The first two of these was understood 1800 years ago. The last is simply false. The Pharisees believed there were angels and spirits when Christ came. Hence neither he nor his apostles ever strove to prove it. That there is one God was believed by demons, hence no effort was made to prove there is a God. No new revelation therefore is made and none needed teaching these two facts. The universal and ultimate holiness and happiness of all men never was believed or taught by any considerable number of men. The Savior whose mission was proved divine has said of some that they should go in everlasting fire prepared for the devil and his angels—they should go into everlasting punishment, where the worm dieth not and the fire is not quenched.

When the character and mission are proven to be divine, of of a messenger, then what he communicates is true, if homogenous proofs of his communications attend their delivery. The doctrine confirmed by the miracles of the New Testament is worthy of such display of divine power. The doctrine must be worthy of the assumption of divine interpretation. It is objected to this that we reason in a circle. The doctrine must be worthy of the miracle. The miracle must be worthy

of the doctrine. We answer that we do not reason on this in a circle. We argue that both the miracle and the doctrine must be worthy. Is this true of any other existing religion except Christianity? We answer fearlessly, no. All the astrology, juggling, and mutterings of living and dead soothsayers, fortunetellers and clairvoyants are deficient in either what they teach, or what they seek to prove by their arts, or both. There is nothing in all the teachings of Christ and his apostles to excite levity. Nothing was done by them at which reasonable men can afford to laugh. Nothing is light or frivolous. All is solemn, grand, sublime, and every way worthy of the loftiest conceptions we have of God, heaven, hell, time, and eternity. Indeed one constantly recurring proof of the divinity of the Bible is the appearance of its language coming down to our capacities. So of its miracles too. These were not so ethereal or sublimated in their character, as is the case, more or less, with all wonders performed by others than those commissioned from heaven. No parade or show is attempted on the part of any worker of the divine miracles. Seldom is any intimation give before hand of the miracle to be performed Jesus said to the centurion whose servant was sick "I will come and heal him." The centuirion answered and said "I am not worthy that thou shouldest come under my roof: but speak the word only and my servant shall be healed." The servant was cured without Jesus going to the captain's house.

In the case of Lazarus he had told his disciples that he would raise him from the dead that they might believe. In all the other thirty one miracles of the Savior I do not now remember one instance of his intimating that he would perform a miracle. Neither did the apostles give out they were about to work some wonderful work. The cure of Eneas and the resurrection of Dorcas by Peter, were not advertised until after their occurrence. How different all this from the advertisements of fortunetellers and clairoyavnts, of their arts and sciences. And then how almost infinitely different the thing done in the two classes of miracles. Casting out demons, restoring sight to the blind, hearing to the deaf restoring limbs

and raising the dead, belong to the first, for the purpose of producing faith in Christ, as the Son of God, and the Savior, of men. The other class never cast out demons, never restore lost limbs, never raise the dead, never speak in unlearned languages. On the contrary, they profess to find lost property, to predict who some silly young man or woman will marry, how to make money, to produce strange sights and sounds, to reproduce the hand-writing of some deceased relative or friend, to play Yankee doodle or fishers Hornpipe on instruments, and make tables dance, draw crayon sketches of the dead, and mock at Christ as being the Son of God. All these things and many more too tedious to mention, equally silly and wicked, characterize those who withstood Moses and Aaron and were opposed to Christ and the holy apostles, and now make light of the Bible as possessing any present authority to infallibly guide men in all the duties of this life.

I call attention to the leading features of the passage we have had under consideration. Paul has been divinely called and qualied to perform all the functions of an apostle of Christ. Accordingly he does not have to wait to learn what to preach nor how to preach. He speaks what he is taught by revelation of Jesus Christ. He tells the people what he himself had first received, how that Christ had died for their sins, that he was buried, and rose again the third day according to the scriptures. This marvelous change in his conduct amazed the people. He commences his life long theme, that Jesus is very Christ. The details of the Christian system are easy, comparatively, to him who has proper conceptions of Christ, and believes in him with all the heart. He desires to know what the Lord wants him to do. He, like Paul, makes no inquires about the rules prescribed by the church, for he understands that all authority is vested in the Savior as the lord and lawgiver in his own kingdom. The apostles he learns are the stewards of the mysteries that had been concealed from ages and from generations, and was revealed to them by the Holy spirit. He therefore is careful, especially in these days when so much doubt exists in the popular minds about how men become Christians, to acquaint himself well with

their teaching. Nothing is said of Paul's having converted any in Damascus immediately after his own conversion. The most notable effects of his preaching there were the amazement of the people, and the attempt of the Jews to slay him. He accordingly went to Arabia doubtless to fulfill the mission he had from the Lord, to turn or convert men from darkness to light, and from the power of Satan unto God. How he would perform this work is clearly indicated in his immediate course. He preached Christ, proving that he is the Son of God. He spake boldly in Damascus by the authority of Jesus. Two things are here brought to light as to how men are to preach, boldly, and by the authority of the Lord. No man can speak by the authority of the Lord, who does not speak as the oracles of God; as the Lord has revealed by his spirit, confirmed by miracles. Whoever now speaks, therefore, outside of the all things revealed to holy apostles and prophets by the Spirit, speaks without the name, or authority of the Lord.

The miracles performed by Peter did not turn the people to the Lord. Their performance secured the attention of the people, so that they would listen to the law of the Lord, which is perfect converting the soul. Miracles belonged to the establishment of the church and confirmation of the truth preached by the apostles. So far as miracles secured the attention of men to the gospel, their place is now supplied by the unity of believers. Jesus prayed that men might be consecrated through the truth; and that those who believe on him through the word of his apostles, might all be one, as he and his Father are one, that the world may believe the Father sent him. If Christians would see the work done now that miracles performed in converting sinners, then let them be united as he and his Father are united. The efficiency of the church in converting men has always been in the ratio of her unity. One of the mightiest elements of power in Romanism has been and is its unity. The greatest element of weakness to-day in Protestantism is its divisions. One reason of its divisions is that it does not believe on Christ through the word of the apostles. One reason why it does not believe on him through the word of the apostles is because

of philosophy rather than Christianity. How hard is it for men to avoid the adoption of some philosophical sentiment of Christianity rather than Christianity itself. The trinity or unity, original sin, divine decrees, total depravity, infant membership, etc., etc., the discussion of which, after ages of disputation leaves the masses of men as ignorant as ever concerning the truth or falsity of these doctrines, and the disputants themselves no nearer one than when they began. The primitive church for 300 years had no organized divisions. Its triumphs were wonderful. The religious philosophy contained in the "Apostles' Creed" sowed seeds of divisions that have multiplied, not disciples, but parties.

The churches need rest after a long dark night of toil and warfare internally. When that day comes, if before the Lord is revealed from heaven, they may then, as did the churches in Judea, Galilee and Samaria after Saul's conversion, walk in the fear of the Lord, and the comfort of the Holy Spirit and be multiplied. Shall we, brethren and friends live to see that glorious period? The Lord knoweth. Our present duty is plain. As Christians to put no stumbling in the way of the success of the primitive gospel of Christ, neither by word nor act. As aliens to God and the covenant of promise to yield to him immediately in soul and body. Soon all systems will be known to be vain, that have not Jesus as their foundation and chief corner stone. Soon all conduct will be seen to be vain, that has not been in the name of the Lord. Soon the earth will appear a mere bauble and heaven alone real. Soon our names will be forgotten on earth and no name precious but that by which the disciples of Christ are called. Soon we shall all have passed beyond the reach of opportunites to hear and obey the gospel of Christ. Soon all the sounds of earth will be heard by us all no more. But a voice from heaven will pierce the cold ear of death, and we shall all hear it. That voice will summons us to the judgment of the great day. Then it will be too late to call on the name of the Lord for salvation. Let me beseech of you, my friends, who have not obeyed the gospel to wait no longer. Turn to the Lord now, while it is called to-day. Soon the

summer will be past. Soon the harvest will be ended. Soon, if you refuse him that speaks from heaven, will you be lost. Come then to him, proved to be divine, by testimony from God himself, by the Holy Spirit, by prophets, apostles, John the Baptist and many wonderful works.

The Spirit, and the bride say come, and let him that heareth say, Come, and whosoever will let him take of the water of life freely. Then walk in the fear of the Lord, and the comfort of the Holy Spirit the remainder of your days on earth, and on the other side of Jordan you will meet Paul and Peter, Eneas and Dorcas, and the pure and holy living and dead, and join in the anthem of eternal praise to the Lord God Almighty and the Lamb.

ANALYSIS OF JAMES 1. 25. No. II.

In our first article, we saw, that in the nature of things, we should expect a law, not of precepts exclusively, but of principles also. Just here I must define the difference between precept and principle. An abstract verbal definition, is not always the best, for the masses; I will produce an illustration, in which the difference will be apparent to all. I see a man in distress, and I know Bro. Wright has the means to aid him, I say "*Bro. Wright, assist that man.*" The sentence in quotation marks and emphasized, is a precept and has reference to a specific act. Bro. Wright inquires, Why should I assist him? I reply, on the principle that, "*Whatever you would that others should do unto you, do you even so unto them.*" This last quotation from the Savior, is a principle; and has refference not to this act only, but to every act relative to our duty to our fellow beings. Here you have the difference between precept and principle. This underlies all our duty to man, and that has refference to one specific act only. Now it is infinitely easier to remember this general principle, than it would be to remember the precepts growing out of it. Indeed, all the precepts growing out of this one principle, would make a volume nearly as

large as the New Testament. Here then, is a peculiar excellence of "the perfect law of liberty."

We are now prepared to examine this "perfect law of liberty," in its bearing on the discipline of the church. There are two classes of acts that come up for consideration in every church. The first class are those which are positively forbidden to the christian, and they are easily managed; for the law says, "thou shalt not steal," of course if a member in the church steals, the law excludes him, and all are satisfied. The second class are those that are not positively forbidden, but are nevertheless sinful, these are not so easily managed. As an instance of the latter class, we select dancing, and of course the reasoning that will apply to this, will apply to all cases in the same class. Perhaps there is not one thing that has given the Elders of the church as much trouble as this very thing, now, we hope, to be satisfactorially, and scripturally, disposed of. An Elder waits on a dancing member, and begins to admonish him or her. The dancer is willing to be convinced, and informs her instructor, that if he will show her where the N. T. forbids dancing she will never engage in it again. Her instructor informs her that when Paul eunumerates the works of the flesh, he closes by saying, "revelings and such like," and the dancing is included in the phrase *and such like*. She informs him, that there was no reveling where she danced; on the contrary, it was a nice genteel social party: and further, when the Savior spoke of the return of the Prodigal Son, he said there was dancing, and he did not condem it. The Elder feels that it is wrong to dance, but how to make his wayward sister see it and feel it, he knows not. The case comes up in the church, and is discussed there; the older members feel that it is wrong, and if it is persisted in, the dancer ought to be excluded, but how to make all satisfied that it is absolutely wrong, they know not. Up comes the advocate of the little book called a discipline, and says, "Your N. T. as a discipline will not do, if you had a little book *like ours*, you could soon settle this business; our discipline positively forbids dancing; your N. T. is not definite enough." And the conclusion is more than half drawn,

in the minds of brethren, that a little book, is really a *sine qua non.* Finally, the dancer is excluded, *because dancing is contrary to the rules of the church!*

Now we must remember that ours is a law of precepts and principles combined; and whatever conflicts with the principles of this law, is condemned just as effectually as if it were positively forbidden by precept. We have elicited a principle that governs our acts towards men; now let us find one that governs our acts towards God. "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life are not of the Father, but of the world." John. Surely this is definite enough. The councils, synods, conferences, and associations of men, have never drawn, half so accurately, the line between the church and the world. The acts which have for their object, the gratification of the desire of the flesh, and the pride of life; and have not for their ultimate object, the glory of God; are purely of the world, and because they are of the world, should be avoided by the subjects of that king who has said, "My kingdom is not of this world." I now submit to every dancing christian, the question: Do you dance to glorify God? Every one, that answers honestly, will answer in the negative. Then you dance to gratify one or all of the above desires. Now hear from inspired lips, the conclusion of this matter. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world, is the enemy of God."—James. Now, it is certainly easier to remember this principle, than it would be to remember all the precepts growing out of it. And when cases of discipline come up, in which the act is not forbidden by precept, the Elders have only to conclude whether the act has for its sole and ultimate object the gratification of the above desires, and if it have no other object in view; then it is clearly, and unequivocally condemned. I invite the special attention of every Elder of the church to this point. By a careful study of it; and a good understanding of this principle, you may determine, infallibly, what is allowable by this *perfect* law, under which we are placed. Just here, every sectarian denomination have blundered

Not understanding the nature of the law, they have laid violent hands upon it; thinking to make it plain, and of more easy application in cases of discipline; but every effort of theirs has only served to render imperfect that which was already perfect. The history of the Methodist discipline fully vindicates what is here said. Every fourth year they meet in solemn conclave, and one important part of their business is, to amend their little imperfect thing, called a discipline. In their brief history, they have altered, repealed, and amended the little thing, in some of its parts a number of times. For nearly two thousand years "the perfect law of liberty" has stood, with its precepts and principles, infallibly pointing out the right, and condemning the wrong. Unchanged and unchangeable, it stands to-day, and informs the christian, that he must not engage in anything that has for its sole and ultimate object, the gratification of "the lust of the flesh, the lust of the eye, and the pride of life." The Methodist's discipline, is a *convenient* little thing. Made by man, of course man has the power to amend it. And when light is thrown upon it, from the perfect law, enabling the world to see the weakness and folly of the little thing, and when its votaries are no longer able to defend it, they come together, and repeal, and amend the little thing, by substituting something else that they believe is more defensible.

For the benefit of young christians, I will lay down a rule which, if adopted, will in every case lead them to correct decisions. Custom has reconciled us to many things that are contrary to the law under which, as christians, we live. Some of these things I will here enumerate, they are "*Social parties*," where light, vain, and foolish plays and speeches are the order of the evening. *Dancing, Card playing, Theatre-going, Tipling, Whiskey selling, etc.* These are not all forbidden by precept, but they are condemned by the principles of our perfect law. The rule to be observed, by young disciples, is this, When you are invited to engage in things of *doubtful propriety*; ask yourself the question, where did this thing originate? In the church, or in the world? If the answer is, in the world; then remember

that, the perfect law says, "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world." It says further, that "Whoever will be a friend of the world, is the enemy of God." We are accounted friends of Jesus when we do his will, for hear from his own divine lips, the test. "Ye are my friends, *if you do whatever I command you.*" This then, is the test and it follows inevitably, that we are not the friends of Jesus when we do what he has not command, nor allowed us to do. He does not allow us to engage in anything that is condemned by his law; worldly amusements are condemned by the principles of his law; and hence we become his enemies just to the extent to which we engage in them. Tell me, my young brethren, can you after having your spirit purified, and cleansed from sin, by the blood of Jesus, after having renounced the world and its allurements, by confessing before men the Lord Jesus; after having been confessed by him before the father, and the holy angels, can you, after this, go back, even in part, into that world you once renounced, and thus consent to be, by the Savior, the angels, and the Almighty Father, considered an enemy to your best, your truest friend?! We leave you to ponder on these things for one month. ANON.

For the Christian Pioneer.

TYPES AND SHADOWS.

We believe and maintain, that Christianity is a System, and as such, attains to perfection as near as any other system at which man has been permitted to look. And as all other systems which are well founded, have a leading idea as their basis or center, and without which they cannot exist, so has the system of Christianity. It has for its basis or center and without which it cannot exist, Jesus Christ.

Remove the proposition "That Jesus is the Christ," and all that remains of God's dealings with man during

his sojourn here upon the Earth, as is reveald in the pages of inspiration, is fraught with but little interest, and inspiration, or the Bible, is to no purpose. It is worthless save a few moral precepts.

But Jesus says "I am the Alpha and Omega, the beginning and the end, the first and the last." Therefore we are led to the conclusion reasonably, that all things spoken of in the Bible from the first of Genesis to the last amen in Revelation, points, if not directly indirectly to the personage of Jesus—Giving a history of some important personage, or event, which stood as a type or a shadow to the Messiah, or something pertaining to his kingdom.

View the several dispensations as they stand related to each other, as types in connection with the remedial system, and answer for yourself, reader, if there be not harmony and a design.

We ask the question, were they given severally and without a relationship one to another; if so, a great deal of conceived beauty to my mind, does not belong to the system.

But in the Christian system, the first thing presenting itself to view, evidently, is an object in which the minds of men can be concentrated as an object of faith; and this object is Jesus Christ.

Now this object was typified in the personage of Adam. And if not to some extent so understood by his posterity, it was understood by them in the same ratio, as was by the Jews, the Tabernacle worship, as was the moral light in brilliancy of the one age to that of the other.

In several very prominent points Adam bears a similarity to the Messiah. Let us enumerate a few of them.

1st. Adam introduced sin and by sin death; Our Savior introduces Righteousness, and by this Righteousness Life—and ultimately Life eternal.

2nd. Adam stood at the Genitive head of the human family; Our Savior stood at the Regenerative head of the human family.

3rd. Adam possessed Regal power over the earth—God gave the fish of the sea, the fowls of the air, and the beasts of the field all into his hands, Our Savior evidently if not now, will in reality ultimately possess this power on earth "All authority in Heaven and on Earth is given unto me" Matthew 28: 19. "To his name all things in Heaven, and things on the Earth, and things under the Earth,shall confess to the Glory of God,and every knee shall bow"—Paul to Philipians.

4th. Adam possessed the Parental care over his family, and over his posterity; Our Savior possesses it over the Church which is spoken of as a Bride.

After Jesus Christ as the Messiah is presented to the world for their consideration, the first step upon their part is, faith in the proposition.

Now that there was a promise made to Adam upon which his hope could be suspended we agree, and that inspiration concerning it is silent. But in the curse pronounced upon the Serpent at that time, there was a clause spoken the subject matter therein contained upon which the mind could lay hold, enabling it to look forward with fond anticipations to the time when man would again be restored to his former relationship with God, or to some position equal to if not greater than the former. And upon this, in connection with other sentences of favor, which perhaps were given, though not recorded, or alluded to by any writer in inspiration, was the faith of the few anti-deluvians suspended. Therefore take into consideration the faithfulness of Able, Enoch, Noah, and him who is styled the "father of the faithful," in connection with all the anceient worthies, and truly the Patriarchal Dispensation was given to the world in order to demonstrate to it the principles of Faith.

God told Moses to proclaim the law to the camp of Israel, and if they would hear his law and obey it, they should be his people, and He would be their God. Upon another occasion when a pharisee lawyer desired to know of our Savior, which was the greatest commandment, He said,

" Hear O Israel, the Lord our God is one Lord."

We are further led to the conclusion, that if the minds of the people had at that time been sufficiently prepared for the reception of the Messiah, He would have made his appearance upon Earth. But Paul says, the law of Moses, or Jewish Dispensation, was given to act as a School master or Pedagogue to lead them to Christ; but when Faith or the Gospel was come, then they were no longer under the law but under Christ. Now going beyond that institution, and its peculiarities, and viewing Jesus as the grand centre of the whole system, may we not say that the Patriarchal Institution was a school to prepare the minds of the people for the reception of the Jewish Dispensation. And the Jewish—taking a second step, in all of its precepts and laws, and in the entreaties and exhortations of all of its rulers and prophets tending to impress the minds of the people with the importance of a reformation of life, requiring them to afflict their souls year by year, and bring their offerings to the altar, at the same time threatening to sever the connection of him with his people, from them who refused to comply, to lead them to Christ.

After all of the bearings and influence upon the minds of its people, they to the extent departed from its admonitions and teachings towards its close, as to require the personage of John the fore-runner of our Savior to again teach them Repentance, and the Baptism of Repentance for the Remmission of sins; thereby leading their minds back to the Law and to the prophecy concerning the divinity of Christ; to which if they had have complied, they would have been brought directly to him, and would have embraced his teachings as did his disciples.

Therefore as he taught the multitude, " Which of you, intending to build a tower, sitteth not down first, and count the cost, whether he have sufficient to finish it. Lest hapily, after he hath laid the foundation, and is not able to finish it, all that beholdeth it begin to mock him, saying, this man began to build and was not able to fin-

ish,—Luke 14: 28, 30; did he go to work and erect his Kingdom or temple without some forethought? Not at all; but the thing was well considered, and the material in a state of preparation for over four thousand years. All had been prepared and the material on the ground ready. An object in which the minds of the people all both Jews and Gentiles could be concentrated, thereby making them one in that respect; the principles of faith and Repentance or Reformation of life demonstrated; and implicit obedience to the ordinance of Baptism as taught by the fore-runner of our Savior given; the Divinity of Jesus Christ, in his life, his death, his Resurrection and ascension, placing him as the chief corner stone of the building; the concurrent testimony of Phrophets and Apostles therein, as a foundation. And therefore having these things given, and assembling themselves together as Apostles at the city of Jesusalem, as Isaiah and others had prophesied, and as Jesus had directed, they waited until they were endowed with power from on high, and the times and the seasons had arrived, when the first Pentecost after the crucifixion had come, and the Holy Spirit given, they go to work and out of the prepared material, the building is fitted up and framed together in complete style. We first hear the apostles proclaim the Divinity of Jesus according to the testimony of the ancient Prophets, and that of themselves; faith is produced; repentance and baptism is proclaimed and complied with; and remission of sins and the gift of the Holy Spirit promised; and three thousand persons healed—Their sins washed away, not by the blood of bulls and of goats, but by the atoning blood of the Son of God—carried to the right hand of the Majesty on High, to the Holy of Holies, where he ever sits to make intercession for those who are ready to call upon his name in an acceeptable way.

Here we will leave you, reader, upon this subject for the present, but probably will say something further upon it in the future. ANONYMOUS.

PARDON OF SIN—A DIALOGUE.

Conversation, between a Methodist and Disciple on the Pardon of Sin. No. VII.

D. This is our seventh interview, and I trust you will now present some pertinent and tangible evidence in support of your proposition, that feelings are the only true witness to pordon. This you affirm; but you have made a signal failure, so far, in the attempt to support it by any authority derived from inspired men.

M. I must confess I have presented all the proofs I can think of; and unless you have felt as I have, I cannot convince you.

D. What would be thought of a witness who, on having stated that a certain event had taken place in a foreign court, answered, in reply to the question how he knew it to be so. "Because I felt it to be so"? He would be hooted out of court, or his evidence rejected on the ground of insanity. Now pardon is an act performed by God, it takes place in the court of heaven. Man may be conscious of his own thoughts and emotions, and of the state of his own feelings; but it is a grand leap in logic to suppose, and a glaring solecism in language to say, that his conciousness takes cognizance of things outside of him, and extends so far as to hold, in its all-embracing grasp, the throne of God, and the secrets of the court of heaven. Unless you produce one proof, (we would be satisfied with one), from inspired men that we may know that we are pardoned when we feel well, or by our feelings, you will have failed. In the absence of this evidence, we must be excused for not agreeing with you. Now we call your attention to the law of the Lord. Under every dispensation God has had a law, by obeying which man might know when he was pardoned. We have an account of such a law in Leviticus, v, 10: "And he shall offer the second for a burnt-offering according to the manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him." Now what evidence

had the man that he was pordoned ? We answer, the very highest ; for he had the Lord's word for it. But again, verses 15-16: "If a soul commit a tresspass, and sin through ignorance, in the holy things of the Lord : then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a tresspass-offering: and he shall make amends for the harm he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest, and the priest shall make an atonement for him with the ram of the tresspass-offering, and it shall be forgiven him." Do you suppose, my friend, that any one, under this law, would think of claiming pardon upon the ground of feelings, or until he had obeyed the law. Now in order to find his duty, he must not go back to the book of Genesis before the law was given ; but he must come down to the book containing the law applicable to men in his time; and when he did what the Lord required, he had the Lord's word for it, and felt that he was pordoned, because the Lord said so.

M. But we are not under that law now.

D. Very true ; but we will come down to the law under which we live ; for it is of the utmost importance that the sinner understand it. Hear our Lord, (Matt. xiii, 23) : "But he that received seed into good ground is he that heareth the word, and *understandeth it,* which also beareth fruit, and bringeth forth some a hundred fold, some sixty, some thirty." Every thing in its proper place. In order to a proper understanding, then, we come to the law of Jesus Christ, and this brings us to the beginning at Jerusalem, and ask the apostles, who executed the last will and testament of our Lord, what are the terms of pardon as laid down in that law ? This we find in the book called *Acts of Apostles.* To this book, then, we must go, to learn what the law of pardon is under this last despensation of God to man. It contains a faithful record of acts of inspired apostles, under the last commission of our Lord Jesus Christ, and, sir, it is of the utmost importance that we study that book, lest we be guilty, as

some were under the former dispensation, of the sin of ignorance.

M. I must confess that I have been much edified, since we have been investigating this subject, and you have removed a great amount of prejudice from my mind; for I have heard a great many things said about your views and among other things, that you did not believe in experimental religion, but all you wanted was to get people baptized.

D. I have no doubt you have heard a great many misrepresentations and bad things said of us and our views; and that, too, by men professing to be preachers of the gospel. For all the powers of darkness have been arrayed against us and we have been misrepresented by all classes of men, from the so called Bishop down to the most ignorant class-leader. But the Lord has said of his church, "the gates of hell shall not prevail against it;" and if we are only true to the Lord he will be true to us. Our mission is to call the people back to the law of the Lord and to urge them to follow the noble example of Ezra of old: "For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel." Now, if our hearts seek the law of the Lord, we may find it; for "those that seek shall find." Jesus said, go preach the gospel to every creature." This is to save men; what are the terms? "He that *believeth* and is *baptized* shall be saved," (pardoned.) Again, "Thus it behooved Christ to suffer and to die that repentance and remission of sins should be preached in his name among all nations beginning at Jeralem.', Now the apostles must teach in harmony with this; and by following them—beginning at Jerusalem—throughout Judea, Samaria, and to the uttermost parts of the earth, we shall find their practice all in strict harmony with this law. In the beginning at Jerusalem, they commanded men to "repent and be baptized for the remission of sins." When Philip went down to the city of Samaria and preached Christ to them, the people "with one accord gave heed unto the things which Philip spoke, hearing and seeing the miracles which he did, and when they believed, they were baptized,

both men and women." Shortly after this he met with the Ethiopian nobleman, and when, on their way, they came to a certain water, on his profession of his faith that Jesus Christ is the son of God, he "baptized him. When Peter went down to preach to Cornelius, he commmanded him to be baptized. Many of the corinthians hearing believed and were baptized," as also were Lydia, and her house-hold," "the jailor and his household;" and "Ananias said to Saul, And now why tarriest thou? arise, and be baptized and wash away thy sins calling on the name of the Lord." (Acts xxii, 16.) Not only faith and repentance, as all denominations admit that they are essential, but baptism also was placed in the commission by our Lord himself, and practiced by the apostles in their execution of that commission.

M. Do you think that the water washes away sins?

D. Sin, my dear sir, is a spiritual or moral defilement. Baptism is one of the conditions upon which its remission is suspended. When a man therefore, has complied with the other conditions, faith and repentance, and this only remains, he may be said to wash away his sins in this sense, that he fulfills the last and only condition remaining and God forgives. The virtue does not reside in the water, but in obedience to the command of God. Baptism is a test of man's faith in Jesus Christ and of his loyalty to God. It brings the penitent believer to the place where he meets with an application of the atoning blood of our Lord Jesus Christ, by which all our sins are washed away. "Know ye not that so many of us as have been baptized into Jesus Christ, have been baptized into his death?" In his death his blood flowed. Baptism, therefore, brings us to the place where he has shed the blood of Jesus which washes away all sin.

M. Candor compells me to say that I have hitherto misunderstood your views. You believe, I now understand, that it is the blood of Christ that washes away sin through the means appointed, or the conditions made known through the gospel.

D. You are right; nothing but the virtue of that blood will answer. As under former dispensations it required the blood of the victim, so under this last dispensation, it requires the all-atoning blood of Jesus Christ.

M. Why, that is orthodox doctrine,—you are orthodox.

D. I percieve we are becoming more orthodox, as people begin to understand us. One of your elders pronounced us orhodox a short time ago in our town. But though we desire the good opinion of good people, we will not compromise with error for the sake of being accounted orthodox. We intend to follow inspired men, regardless of what uninspired men may say and teach.

M. I must say that is the safe course. It is what I desire to do, and I will now confess what I never did to any one before. I have been troubled no little in regard to my baptism. My parents both died when I was little. My sister says they had me sprinkled in infancy, to the best of her recollection. I once applied to one of our preachers to baptize me; but, after telling him what my sister said about it, he refused. I have almost come to the conclusion to repudiate infant baptism altogether.

D. You can repudiate it without violating any law of our Lord Jesus Christ. I will ask you one question on that subject. What is the difference in the condition of two infants dying in infancy, one having been baptized, (sprinkled,) and the other not?

M. I can see no difference; the scriptures speak of none. Of little children the Savior said, "of such is the kingdom of heaven."

D. This, then, ought to settle that question in your mind forever. You must obey God for yourself. I am astonished at the inconsistency of Methodists on that subject. They claim to be very liberal, and to allow every one to choose for himself. But at the same time, if they had their way, they would deprive all Adam's race of the privilege of choosing for themselves, by baptizing them in infancy.

M. There is another thing in which I cannot agree with our church, and that is, in three modes of baptism. I think they ought to select one mode and stick to it.

D. That is my opinion. There is no controversy between them and us, in regard to our practice. All believe immersion is valid baptism.

M. Since we have commenced these investigations, I have determined to obey God for myself, and put the matter out of dispute. Now, brother D., seeing we must close our interviews, permit me to say, that I trust we have been benefited by these investigations. In fact I must say my mind has been enlarged in scriptural knowledge, and I am determined to read my Bible more and more, to find what the Lord requires me to do:

D. I congratulate you, brother M., on your good resolution. May the good Lord bless us, and bring us to his everlasting kingdom. A.

(Concluded.)

BIBLICAL CRITICISM.

Receiving the Word of God.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."—1 Thess i: 5.

The expression here, "not unto you in word only," and what immediately follows, "but also in power, and in the Holy spirit," etc. would seem to imply that there was some other power necessary in man's conversion to Christ than that of the word of God—some separate, abstract operation of the Spirit. But let us notice another passage in the next chapter, and take in connection with this:

"For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it

not as the word of man, but as it is in truth, the word of God, which effectually worketh also in you that believe."—1 Thess 11: 73.

Here the word of God is said to have not only worked but effectually worked in those that believed; which is at variance with, and utterly opposed to, such an abstract operation of the spirit as that supposed to be taught in the passage we have first quoted. The question now comes up, what did Paul mean there? This can easily be answered. He refers to the "signs" or miracles, by which the word of God was confirmed. We are told in Mark, after the commission recorded there which our Savior gave his apostles, that "they went forth, and preached every where, the Lord working with them, and confirming the word with signs [miracles] following;" and again: "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 bearing them witness, both with signs and wonders, and divers miracles and gifts of the Holy spirit according to his own will." We can now fully see what the apostle meant, when he said the gospel came unto the Thessalonians not in the word only; that is, not in the "word of man," or word merely, but in the power of God, shown in the miracles, gifts, etc. of the Holy Spirit; and thus confirmed, they received it "in much assurance," as the word of God, thus confirmed. So that the passage or expression in question is the furthest from teaching an abstract operation of the Holy Spirit. God does not call on us to believe on and obey him, on the mere ipse dixit or word of his messengers to the human race; for then we would not know but that they were deceiving us, by speaking merely of themselves, or of their own accord, but qualified them with the Holy Spirit, to work miracles in the name of Christ, to confirm that word. Hence Peter says that "no prophecy of the scripture is of any private interpretion, private impulse, for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy spirit."

J. R. H.

HONOR TO WHOM HONOR IS DUE.

We have not made ourslves, nor are any of us independent of the men and the work done before our time. There is a certain honorable credit due to the first great translators of the scriptures into the English language, There are comparatively, but few who know what Wickliff, Tyndale, Huss, and others, suffered in their righteous labors to give the word of God to the people in their own mother tongue—the English language, or properly appreciate the importance of their work to the ages following them. So also, there are but few who know what Luther, Calvin and Wesley suffered, the immense labors they performed, the importance of their incipient efforts in the good work of reformation. In all probability the Reformation of the nineteenth century never would have existed had not these prelimiuary moves been made, these incipient teps been taken,and a people thus,in some degree prepared beforehand. In like manner,the men now active and enjoying the fullness to which this great Reformation has attained,engaged in the work and responsible for the course and shape things shall take, would never have been where they are, nor capable of accomplishing the work they are now doing, had they not been preceedod by sacrificing, noble and heroic men. In the general bustle, whirl and rush of things now, we are liable to over-look and forget, if not to a shameful extent, at least to some degree, some of these men, who are yet with us and who are worthy of the highest esteem. In the midst of the general whiz, hum and whirl, we have decided to call attention briefly to a few of these veteran men, who are now rapidly sinking under the weight of infirmity, the pressure of years and the toils of a long and laborious life. We believe their memories are precious in the sight of God, as they should certainly be in our view. We shall call attention to a number of these who are still in the memories of thousands.

1. JACOB CREATH, JR.

We do not know precisely the age of this venerable servant of God and preacher of the gospel, but think about seventy

years. In the following particulars, he has but few equals;

I. *Native strength of mind.* But few writers, young or old, have the native strength and vigor of mind possessed by this venerable man of God. The articles he has produced in the past twelve months for vigor, force and power, are scarcely excelled by any writer among us. For real compass of broad and clear sense, he certainly has but few superiors; nor are we able to discern any abatement in his power as a writer. We have never heard him speak, but are informed that he is a powerful speaker.

11. *Soundness in the faith* He is above all doubt, sound and solid all over in the faith once delivered to the saints. He is for the faith of Christ and nothing else; for the pure and holy gospel; without any modification, emendation or supplements—the gospel as the Lord gave it. It matters not with him whether the number for the original faith and worship is great or small; he is for it all the time and nothing else.

III. *Extended historical knowledge.* No one who has read the articles of Bro. Creath, with any degree of care, can fail to have seen that he is a student of history; that he is entirely familiar with the history of the church, the fathers, the martyrs, the reformers, translators, critics, commentators, reformations and opponents of reformations. He is emphatically a reader and a thinker.

Bro. C. has been a man of almost an iron constitution, of immense labor and endurance. Much more credit is due to him than is generally supposed in the great reformatory movewent of this century. In 1830 and 1831, he published in Lexington Ky., the *Christian Examiner and Budget.* He did most of the writing, bought the stationery, rode three miles to town, put up his horse in the livery stable, paid twenty five cents postage on all the letters sent to the paper; and for all these things, and his time, he only received in two years $10.—He paid the expenses out of what little he got for preaching. There were very few brethren then to pay any thing.

In Oct. 1826, he travelled by land from Lex., Ky, to

Miss., at his own charges, and preached "the old gospel" in that southern wilderness two years. There was nearly a civil prosecution produced by his preaching. He was burnt in effigy at a camp-meeting. He has now the libels that were published against him. His life was even threatend. He was near being mobbed several times. In the midst of these trials, he had fever, came near dying, closed his eyes and never expected to open them again. Out of these toils and sufferings, and others like them, from other men, came the southern churches and an academy, and brethren, Shannon, Matthews, Richland, Randalson, all of whom are now gone to rest. Many of these things are forgotten by men, but are treasured up in God's great book of remembrance.

In April, 1838, he travelled from New Orleans to Bethany, a distance of more than two thousand miles, and assisted Bro. Campbell six or eight weeks, wrote a pamphlet against infant *rantism*; and then in June, of the same year, went to Old Va., spread the gospel through his father's own neighborhood. The fall of the same year, he came to Knoxville, Tenn. Nashville; preached and spread the gospel in Southern Ky., in December of the same year, to use his own language, he "pitched into the hottest of the fight and fought through thick and thin, sword in hand, hilt to hilt, for eleven long years." He then went to Missouri where we had not a house of worship and only a member here and there. He would ride all night, in the heavy dews, to avoid the flies and hot suns, by which means he contracted a fever which lasted two years and came very near killing him. He must have had almost the constitutian of a lion, or he never could have endured all this. Bro. John T. Johnson said to him, the last time he saw him, if it had not been for him, he never would have been in this reformation. This was in Harrodsburg, in 1851 or 52. These things are many of them forgotten by men, and only a small portion ever knew them, but they are treasured up in God's great book of remembrance, Great will be his reward in heaaen. The Lord the righteous Judge has a crown of righteousness for all such.

From what we know of Bro. Creath we doubt whethre

there is any other man among us making a greater effort to serve God and reach the heavenly rest than he. He is in the true sense, a man of faith and a devout worshipper. Young preachers who have been with him, have told us of his devotions. Of a morning before preaching he would retire with them to the grove or some secluded place, and there engage in most fervent prayer for the Lord's blessing and assistance. He is living, talking, preaching and writing as one shortly expecting to end his labors and appear in the presence of his Savior.

We have called attention to this man of God as we intend to do in reference to a few others, of strong faith and great moral worth, that we may not forget these men, or their labors of love in going before us, doing the harder and more unpleasant work, and securing to us the true faith and the grandest field for religious enterprise ever opened to men in the flesh. If we forget such men, or the work they have done, turn a cold shoulder to them, speak of them contemptuously, discouroge them and break their hearts, the Lord will abandon us and we shall rush into ruin and disgrace. Their cries are continually ascending to heaven and entering the ears of the Lord of hosts, and the Lord will hear them. They have the knowledge, the piety, the love of God and of the truth, and deserve our love and sympathy in their declining years; and we should certainly delight to bestow it on them. We are thankful that we have a few of these men with us to teach us piety, devotion, to love God and Jesus our Lord; to give us examples in reading, meditation and industry in the kingdom of God. We shall all, if we shall live a few years, reach age and all its burdens, and, then, if not before, we shall know how precious it is to be in the hearts of good people, and crushing to be treated unworthily. The Lord help us to take a just view of the condition of the aged, as well as the young, encourage, bear up and sustain the one; improve, cultivate and make noble men of the other.—*Am. Christian Review.*

LETTER EROM B. K. SMITH.

NEAR INDIANAPOLIS, June 8th, 1865.

BROTHER WRIGHT: It has been some time since I have written any thing for the Pioneer. My silence has not been because I felt indifferent to its success, or that of the cause for which it pleads, but because other duties have crowded it out for the time being.

I am not, even now, prepared to get up any thing, I fear, that will be worth the space it will occupy, as I am just on the eve of starting to an appointment. But I deem it necessary to report myself, lest I be considered a *deserter* from the *Pioneer* corps. Know then, that one reason of my seeming absence from the *Pioneer* camp, is, that I have been sapping and mining, preparatory to a flank movement by way of the Jewish quarter of the fortress of Infidelity.

But to drop this bungling figure, (which I have not the time now, either to revise or prolong,) I have opened a correspondence with the editor of the *Israelite Indeed,* published in New York city by a converted Jew, or, as he prefers to be called a "Hebrew Christian." Said paper is a neat little monthly, which, if you have it not already on your list of exchanges, you would do well to exchange with it. This correspondence has opened the way for the briging out of certain matters, touching circumcision, Jewish proselytism, proselyte baptism &c., &c., which have not heretofore, been discussed among our brethren to any extent. He has kindly consented that I may lay the whole, (or any part) of the correspondence, before the brethren through our own papers—his ideas of the puculiar mission of his paper compelling him, as he says, to exclude some of the most important topics introduced in my letters. To these he responds privately, with the permission, as above stated, for *me* to make them public, through our own papers.

Now, I am preparing this correspondence for insertion in the "Weekly Christian Record," from which you can copy it, in part or in whole, if you think it worth its space in the Pioneer. In fact I would prefer, if it would not be thought an intru-

der upon too much of your space, to see the whole thing copied into the Pioneer. I flatter myself it will not be of that class of matter, which, like the sensation articles in a daily, are out of date the day after publication and will not bear a second reading. I would therefore like to have it canned away in the Pioneer, so that it may be seen and read after many days—a fortune that really attends articles which are only published in a weekly news paper sheet.

Another reason I have for desiring its republication in the Pioneer, is, that the readers of that paper, but few of them comparatively, take the *Record*. It will therefore extend the circulation of it to a great many who otherwise would never see it; and also inform many of our brethren of what is doing among the ancient rejectors of the despised Nazarine; which, as a "sign of the times," indicates the approach of that when the scattered sons of Israel "shall return and come to Zion with songs," and shall be prepared to say with a will "Blessed is He that comes in the name of the Lord!" But enough; this will explain to you (in part at least) why I have not, for some time past, written any thing directly for the Pioneer.

The Lord bless, and keep you in his holy keeping.

B. K. SMITH.

THE POSITIONS OF ELDER JACOB CREATH ON THE SUBJECT OF MODERN MISSIONS.

My first position is that "Missionary Societies" are unknown to the New Testament Scriptures, either the name or the thing, and are, therefore, not to be used, patronized nor countenanced by Christians, any more than infant baptism or confession of sins to a priest,—that neither Christ nor the Apostles nor the Christians of the first century, ever named or used them, therefore they are NAUGHT. This one argument is *decisive* against them, and until controverted, or the contrary shown, it stands as unshaken as the authority of the Bible. This is enough. There I plant myself against all the good angels, all the evil angels, all the good men and all the wicked men of earth and hell, and all the demons in hell. There I stand as *unmoved* and as *immovable* as the pillars of

heaven against *all* consequences. My second position is, that this is the teaching of the Christian Baptist from 1823 to 1830, a period of seven years, and of the Harbinger for the first ten or twenty years of its existence, and is therefore no novelty nor heresy among us. My third position is that, neither the expediency, nor necessity, nor utility, nor goodness, nor evil, nor any other thing has anything to do in proving the *Scriptural authority* of "Missionary Societies." We must have apostolic example or precept for them, or they are like chaff blown away by the wind. Expediency is but another word for *human traditions*. My fourth position is, that if we allow the advocates of "Missionary Societies" to plead their expediency, necessity, utility, good or evil, or any other Jesuitical maxim in their favor, then shall we be compelled to allow of Romanism, Sectarianism, Mormonism, Mahometanism, and all other isms.

My fifth position is, that *all* religious assemblies by *whatever name* called, or for *whatever purpose* convened, other than one congregation uniting on Lord's day to break bread, are unscriptural, unwarrantable and dangerous to the liberties of the congregations and to individuals, that they proved ruinous to ancient Christianity, to sectarians, and that they will divide our people, if continued. My sixth position is, that these assemblies were first called Synods by the Greeks among whom they originated about 180 or 190 years after Christ, and were called by the Latins or Romans, Councils, see Mosheim's Church History, Vol. I, page 146, Century the Second, article Synods—and are nearly coetaneous or of the same age with creeds, infant baptism, and other spokes in the devil's wheel. My seventh position is, that as the example of *our goodmen* are plead in their favor, that it is the example of goodmen that originated all the errors in the true religions and all the false religions, to wit: Aaron originated idolatry among the Jews, Abraham, Jacob, David and Solomon polygamy,—among patriarchs and Jews, and Tertullian, Oregin and others originated the early corruptions of Christianity, and the founders of the sects originated sects. This is an offset against our great men being in favor of Missionary Societies. My eighth position is, that a majority of mankind have always been wrong religiously—witness the antediluvians, the heathens, Jews, and the wicked. This is an offset against the plea of majorities in favor of "Missionary Societies," among our brethren, their bobbing, their bowing, their scraping, their stumbling, their falling or their standing still has nothing to do in the case.

My ninth position is, that there are no missionaries now sent of God, that his missionaries, like the apostles, all belonged to the first century of the Christian era, that missionaries and miracles—are relative terms like husband and wife, father and son. I was told not long since that I misunderstood the advocates of modern missions, that they meant the Missourians were heathen, and that missionaries were needed to civilize them. I was asked in Kentucky, last September, if the Missourians were becoming more civilized. I said NO, the Missourians had always been civilized ever since I knew them. I did not know that they had become more so since I left home. We had as well look for "Apostolic Societies" in the New Testament as for "Missionary Societies." My tenth position is, that missionaries now sent out by conclaves of men ought not to be paid one dime for what they do, they ought to go with only a staff in hand, no money, no shoes, only one coat, no shinplasters, no greenbacks. My eleventh position is, that all our individual congregations ought to have at least one evangelist in the field, and others more, that he ought to receive from the people to whom he preaches from $800 to $1000 in greenbacks, or $700 in gold, or else from the congregation sending him to evangelize, and that the overseers of the congregations ought to receive a double support as Paul directs, who both preach the gospel and teach the Scriptures, which but few are able to do,—and that instead of heaping up riches as many are doing to eat their flesh like fire, the property of the congregations ought to be a common stock business for these purposes.

My twelfth position is, that God is the possessor of heaven and earth, and the earth and its fullness are his, the gold and silver are his, and that the property held by Christians is held by them in trust to be employed by them as stewards to spread the gospel, to do good to men through men, through evangelists chosen by individual congregations to labor, to give themselves to prayer and the ministry of the word. Acts 6. I have gone to places and preached a week day and night and when about to leave some brother would hand me seven or eight dollars, and tell me as an excuse for the small sum, that the paying brethren were not there the last day, they kept out of the way. If I preached all the week and it rained on Sunday, I lost the week. I have never been employed as a missionary by our brethren. I have labored for nearly forty-eight years night and day, I have exhausted a strong, vigorous constitution, I have written enough to make me rich, and have only received ten dollars for my writings; if I had been paid as lawyers, doctors, mechanics and farmers are paid, I should now be comfortable in my old age,—instead of which I am

old, exhausted, diseased and poor, and have preached all this winter for a living. As far as preaching is concerned I am as poor as when I began. I do not complain, I have food and clothing, but no horse to ride and preach the gospel, nor means to get one. I shall soon finish my fight, and when I cross Jordan, I hope to be rich, to have a crown and a throne and a kingdom. Brethren, keep Brother Wright up, keep our paper going,—send him some money now. Read Matt. 25. I was hungry and you fed me. Do good, brethren, and feel good, what a feast it is to do good. Your old brother in hope of a better world, JACOB CREATH.

KANSAS CHRISTIAN MISSIONARY SOCIETY.

LEAVENWORTH, Kansas, June 13th, 1865.

DEAR BRO. WRIGHT: The Annual meeting of the Kansas Christian Missionary Society commenced here on the 1st inst, and continued till the 4th, the Executive Board meeting on Monday. Four Missionaries were employed for the coming summer. Two more are to be employed as soon as suitable men can be found. Their compensation will be $600. per year. Brethren from other States, wishing to come to Kansas to preach the Gospel might do well to address us further. We have changed the time of our Annual Meeting from Spring to Fall. Our next Annual meeting being on Thursday before the 1st Lord's Day in Sept. at Prairie City.

Our Missionaries reported some 300 accesions in the last six months. We have had the full time of about 4 Evangelists. The actual receipts for 6 months were $827,70.

At our next annual meeting we expect to form district organizations on our Missionary, Educational, and Sunday School interests, though these organizations are to be combined together, and to form one convention.

We number in this State, some three or four thousand. There are some sixty churches. Many of them are languishing for want of attention. Our Missionary Society can do considerable toward keeping them together, and uniting their efforts. We adopt the policy of making the churches self-sustaining as soon as possible.

Our meeting was spirited and harmonious. The brethren feel encouraged. Our thanks are due the A. C. M. Society for aid in prosecuting the Missionary work. To the labors of this Society we must attribute much of the prosperity of the cause as it now stands in Kansas. Very truly your bro. and fellow-laborer in the Gospel.

CALVIN REASONER,
Cor. Sec. K. C. M. Society.

REPORTS FROM THE BBETHREN

Harrison County. Mo. June 26, 1865.

BRO. WRIGHT : Since the first of January last, we have had nine additions to the church meeting on Grand River above Canesville. 7 by confession and baptism, 1 reclaimed, and 1 from the Baptists.

A. J. JAMES.

OREGON Mo, June 1st 1865.

DEAR BRO. WRIGHT;—I visited Rock-Port, Atchison county, last Lord's day, and continued the meeting until Wednesday. Only one immersion, but we had a very pleasent meeting. I enjoyed the hospitality of Bro. J. M. Templeton, whose christian kindness and liberality is only excelled by that of his excellent wife, and amiable daughters. Rockport is one of those rare places where the preacher is overpaid, and sent home to his family with a heart overflowing with joy and gratitude. May the Lord bless us all abundantly and add to our number the saved. Your friend and brother.

R. C. BARROW.

DONIPHAN, Kansas, June 28th, 1865.

D. T. WRIGHT.—DEAR BRO : Favor, mercy, and peace to you, and all the holy brethren in Mo. I have just returned from Savanah, Andrew co. in your State ; I preached there Saturday night and Lord's day, had two additions by commendatoin ; baptized one who made confession when I was there before.

Yours very truly, R. PATTERSON.

Plattsburg, Mo. July 5th, 1865.

BRO. WRIGHT : After the State Missionary Society had adjourned, and the brethren had departed to their homes or respective fields of labor, I remained at Palmyra some ten days preaching mainly of nights, had a fine hearing, and immersed four who were "added to the church."

Sunday June 11, Preached at Quincy, Ill. at 11 a. m. and at night, also Monday and Tuesday night. The house of the brethren at Quincy is small, and was crowded to overflowing on Lord's day both morning and night. Our talented and devoted young brother Sims preaches for the church at Quincy. We have some excellent brethren and sisters there and they are talking of building a larger house on a lot offered to them for the purpose by one of the sisters. Having an appointment at Clarksville, I made it on my way to stop and preach two nights, at Hannibal, where I had the pleasure of meeting with brethren Wilkes, and Hateh, who reside there and labor in the gospel at that and other points. At Clarkesville I remained

a week preaching, most of the time, three discourses daily. The house was usually crowded at night, and on Lord's day the audience could not near all get into the house. Two were restored who had been for some years out of the fellowship of the church.

Brethren Dawson, Rice, Ford, and J. J. Errett, were with me more or less during the meeting, and aided with their, exhortations, prayers and singing. On Saturday and Sunday June 24th, and 25th, I preached at Painesville, 8 miles from Clarksville, where the crowd was so large that it was supposed that more than one third of them were compelled to remain outside for want of room, notwi hstanding they have a good sized house. One was added to the church from the Baptists. On my way home I stopped at Chillicothe two nights, where I found our venerable Bro. Creath holding a meeting and had the pleasure of hearing him preach two discourses. Preached at Plattsburg on Sunday July 2nd and delivered a Sunday School address on the 4th. at the pic nic celebration of the Sunday-school of Plattsburg, where hundreds of children and citizens, assembled in the woods, listened to addresses by Rev. Mr. Penny, of the Methodist church, and Hon. Judge Burch. Number of discourses delivered since my last monthly report, 42.

Yours fraternally, G R. HAND.

HIGHLAND PRAIRIE, Lincoln Co. Mo. June 12th, 1865.

DEAR BROTHER WRIGHT :—The following is my report to the Missionary Society for services rendered during the month of May:

Two days at Herodd's School house in St. Charles County; two days at Union Church in Lincoln county; two days at Troy in Lincoln county; three days at Hickory Grove in Warren county; six additions at the last point, contaibution, $10. 00

Fraternally, D. M. GRANDFIELD.

Oregon, Mo., June 26, 1865.

DEAR BRO. WRIGHT: Since my last report I have had nine additions—three by confession and immersion, and six by relation.

To the Lord be the praise. R. C. BARROW.

NEMAHU, City. N. T. July 11th 1865.

DEAR BRO. WRIGHT :—I have not been unmindful of the Pioneer, and hasten to forward the names of additional subscribers. We are having a glorious meeting here. It has continued eight days with twelve additions : six have been immersed, and one who has made confession yet to be immersed. I was alone until yesterday, when bro. Hansberry joined me, and speaking brethren are expected on Lord's day next. Rejoice with us, my dear brother, and pray for our continued success in winning souls to Christ.

Yours in the Gospel bonds R. C. BARROW.

We feel under obligations to our beloved bro. Barrow for his constant remembrance of the Pioneer. I would that all our preachers were as mindful of the Pioneer as he is. We have a good many copies on hand of the back numbers of the present volume which we would like to get off. Paper is too high to lose them. Brethren, send us more subscribers. D. T. W.

Father Magee's, Gentry Co. Mo, July 10th, 1865.

DEAR BROTHER WRIGHT :—I have Just closed a very fine Meeting with the brethren at the Magee Meeting house. Though we had no additions, yet we had a good Meeting. Indeed it was a time of rejoicing in the Lord. Praised be his holy name, for all his goodness to the children of men. E. DUNAGAN.

CARTHAGE, Ill. June the 30th, 1865.

BRO. D. T. WRIGHT : The cause of Christ is still prospering in this part of the Land of sorrow. On the 1st Lord's day in June, 6 were added to the congregation in Carthage. On Monday following, I joined Bro. W. M. Featherston in a meeting at Pilot Grove in this county, which resulted in 8 additions, one from the Baptists, 2 by commendation and five by confession and immersion. The second Lord's day in the same month, at Mt. Vernon, nineteen were added by letter or commendation. At Carthage the 3rd Lord's day, five were added, three by letter and too by obedience.

In Quincy, Adams Co, Ill. on the fourth Lord's day in June five were added by letter. In this beautiful city we have a noble band of brethren numbering some two hundred and 40 members with our very excellent Bro. Sims for their teacher, but they need a house of worship very much, the one they have is entirely too small for the audience that would like to sit under the sound of God's Truth at that place. May God Bless the brethren there for their Kindness to me his servant, during my short stay with them.

In Carthage yesterday (The 1st Lord's day in July)there were too added to the congregation by letter. May God be honored and much good be done in the name of Christ. E. J. LAMPTON.

QUINCY, Ill., June 14, 1865.

DEAR BRO. WRIGHT : We have recentley had four or five additions to the church here at our regular meetings. Last Lord's day I immersed a very worthy gentleman who had been a Methodist thirty seven years. Very truly yours in the Lord,

A. H. SIMS.

HIGHLAND PRAIRIE, July 3rd, 1865.

DEAR BROTHER WRIGHT :—My report for June is, 3 days in War-

ren county at Hickory Grove; one addition, contribution, $10, 00. In St. Charles Co., Herrod's School House, 2 days.—one addition. Troy, 2 days. Highland Prairie, one day.

I don't know what action, if any, was taken by the Society at Palmyra.—Whether to continue these reports or not.

I have written to you, bro. Wright, twice, but no answer has come. I Know, however, your time is taken up profitably.—I shall not tax you beyond your strength.—Affectionately,

D. M. GRANDFIELD.

REPLY: Dear Bro· Grandfield, I wrote you in response to your letter. I may not have answered as early as I should have done I do not now remember the date of my answer. But the Pioneer for June should have been to hand before the date of your letter above. It has been delayed somewhere in the mails. I trust it is to hand by this time. You will find the proceedings of the Palmyra meeting in that. The contracts with the brethren to labor for the society all terminated at that meeting. That, you will remember, was the contract: to labor till the semi-annual meeting. There has been no further action since, as to employing missionaries. I, however, hope, that you will continue to preach the gospel and do all the good you can, and that the brethren where you labor will sustain you; and that you will also continue to report the result of your labors for publication in the Pioneer. May the Lord bless your labors, my brother, to the furtherance of his cause, and the strengthening of the brethren.

D. T. W.

Shelby County, Mo. July 10. 1865.

DEAR BRO. WRIGHT: I have been able to preach but little this year. I have taken but 7 confessions.

Your brother in Christ, R. A. HOPPER.

KIRKSVILLE, Mo. July 15th, 1865.

BRO. WRIGHT: Since I last wrote you (May 5th) I have preached 57 discourses, organized two congregations, one at Newark Knox Co. and one at Illinois Bend in this (Adair) Co., and immersed seventeen. North East Missouri needs more laborers, and much good could be done if we had more assistance,—Brethren, come up to the help of the Lord against the mighty.—Pray for me.

Your brother in the one hope, D. M. KINTER.

We learn that a meeting closed at Liberty, Mo. on the 3rd inst, under the labors of Eld, R. C. Morton, with 38 additions, D. T. W.

IOWA ANNUAL MEETING.

The Diciples of Christ in the State of Iowa will convene in Annual Meeting in the city of Oskaloosa on Thursday 2 o'clock P. M. before the fourth Lord's day in August, 1865.

Brother A. D. Fillmore will be with us at this meeting. He will give lessons to teachers of vocal music and leaders of church singing for one week before the meeting.

Come up, brethren, from all parts of the State for we shall have a good time. F. WALDEN. Recording Sec'y.

At the request of some of our special friends among the Baptist brethren, we publish the following Religious Notices for general information to all concerned. D. T. W.

RELIGIOUS NOTICE.

THE TRENTON BAPTIST CHURCH, OF Grundy County, Missouri, by a unanimous vote, cordially invites the Meeting of North Grand River Association, to be held with her on Saturday (26th), before the 4th, Lord's Day in August, 1865.

We hope all the churches will respond.

Come up, brethren, filled with the blessing of the Gospel of Christ.

By order of the Church. W. W. BROOKS,

June 17th, 1865. Church Cl'k,

RELIGIOUS NOTICE.

The North Grand River Association will convene with the Trenton Baptist church Grundy county, Mo. on Saturday 26th, before the 4th Lord's day in August, 1865.

The churches composing the above Association are cordially and anxiously invited to report their churches by letters and delegates.

Come up, dear brethren, without fail. Let us not longer sleep, but awake to the Masters's work and go forward.

Sister Associations are requested to cosrrespond. June 21st 1865.

W. H. ROBERTSON,

W. C. BENSON,

Clerks of the Association.

EDITORIAL.

On Wednesday evening before the first Lord's day in this month (July), E ld. Jacob Creath of Palmyra, commenced a meeting in this place and continued till Lord's day night, preaching of nights only through the week, and on Lord's day three times. The discourse at 4 o'clock on that day was a funeral discourse on the death of bro.

Downing's little son who had died the previous night. His discourses were very interesting, being peculiarly addopted to the times. Such preaching is needed all over the State. He labors with all the zeal and earnestness that characterized his younger days. While listening to his tremulous but melodious voice, you feel that you are in the presence of a great and venerable man of God.—And such indeed he is; and how appropriately may the inspired words be applied to him: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Two very worthy and excellent ladies, both heads of families, and in the prime of life, came forward, confessed the Savior and were immersed and added to the congregation in this place during the meeting. Bro. Creath was returning from a preaching tour in Daviess County where there were some thirty additions to the church under his labors. On another page in this number, we publish a short biographical sketch of this venerable man, from the pen of bro. B. Franklin of the Am. Chris. Review. It will be read with much interest by all our readers.

THE GREAT AND DECISIVE BATTLE OF ARMEGEDON. From a letter I am just in reciept of from bro. Creath, I learn that he is republishing this pamphlet. It will contain about 60 pages and like every thing from his pen, will be read with much interest. Price fifty cents. It will be out by the 20th inst. I have never seen a copy of it yet, but hope to be able to say something more definitely about it in our next.

On the morning of the 4th inst (July), I left home for Linneus, not on a preaching tour, but to solemnize the Marriage of Eld. Ben H. Smith of St. Louis, and Mrs. Sarah J. Ralph of Linneus, Mo. which I did on the evening of that day. Mrs. Ralph was a beloved sister in the Lord, and also an intelligent and accomplished lady. We congratulate them both in the new relation they have taken, wishing them a long and useful life, and the enjoyment of happiness and prosperity.

Since our last issue went to press, I made a visit back to Lindley, Grundy County, where I formerly lived some 8 or 10 years, and where I commenced the publication of the Pioneer. I found bro. D. M Turney conducting a meeting for the brethren,—it was his regular monthly appointment there, and being invited to address the brethren, I did so on Lord's day evening, also on Monday morning and on Tuesday evening when the meeting closed and I returned home. There were some additions during the meeting, the number I do not remember, only a few however, by confession and immersion, the most of them by taking membership, having formerly been immersed. The brethren are doing well, and the prospects for good are encouraging. Bro. Turney preaches for them one Lord's day in each month. Last, but not least with me, was the very liberal contribution they

made me while there. At the instance of bro. E. L. Winters, one of the elders of the congregation, on Tuesday, the last day of the meeting, the people present came forward and with their own hands, each for himself, handed me in small sums, to the amount, in the agregate, of nearly sixty dollars. I record this to the honor of the noble and generous people of that community. May they long live and enjoy the truth in all its fullness and strength.

J. W. McGarvey's four Letters to Bishop McIlvaine on Christian Union. These interesting and valuable letters are now published in pamphlet form by Thomas Holman, Corner of Center and White Streets, New York, at 75 cents per dozen copies. It contains 23 pages, and should have a wide circulation. Every congregation should send for a few dozen copies and distribute them gratuitously.

Christian College, Columbia Mo. We have recived the late Catalogue of this Institution under the presidency and superintendendence of J. K. Rogers A. M. It is one of the best institutions for the thorough education of young ladies; and is in a highly prosperous condition. See advertisement on the cover of this number. We have a few copies of the catalogue at our office and can furnish such of our citizens as may want one.

OBITUARIES.

Died at her residence in Fremont County, Iowa, May 17th, 1865, my beloved sister, Mary Ellen Beckstid, wife of Simon P. Beckstid, in her 27th year. She became a member of the Christian Church at the age of 16 years, and remained such until her death. She was much esteemed by all who knew her. She leaves a husband and three small children with many other friends to mourn her early death.

Lovely sister, thou has left us
Lonely in care-worn life,
But it is God that has removed thee
From its sorrow, pain and strife.
Should we weep to have thee linger
On the fleety shores of time,
Since a home amid the happy,
Now we fondly trust is thine.
O May we meet, O may we meet, there?
Where they never weep nor die.
It were worth a life of sorrow,
If at last we meet on high.

Mrs. M. J. MILLER.

Died of flux, in this place, on Saturday evening, July 1st, 1865, Benjamin Franklin Downing, son of James F. and Susan A. Down-

ing of this city, aged 9 years, 10 months and 16 days.

"Farewell, Bennie, we have laid thee
In the narrow tomb,
'Tis hard to part, 'tis hard to leave thee
In thy lonely home.
But by faith we look above,
To that bright and starry place;
And we hope again to meet thee,
By divine assisting grace."

D. T. W.

St. Joseph, Mo. June 7th, 1865.

Died at his residence in Andrew county Missouri, on the 9th day of April, 1865, Jordon Wright. Brother Wright was born in Randolph county in North Caorlina, on the 17th of January, 1796. In November, 1819, he located in the State of Indiana where he resided until 1845, when he removed to Missouri, where, as above Stated, he died. In the year 1823, he united with the christian church on Blue river in Marion county, Indiana, and shortly after was ordained as elder. It was my good fortune to have made the acquaintance of Bro. Wright some eight years since, from which time we were fast friends. I think I can truly say, I never knew a better man, always kind to all, the untiring friend of the church, laboring constantly for her best interest, never cast down, though having much to discourage him, especially since the war commenced, among others, the humble log house in which he had so long preached, and worshiped, was burned down; but still he preached to his faithful little band in school houses, or whereever they could get together. Brother Wright was not an educated man in the modern sense of that word, but he had read his bible, and understood well the plan of salvation, and when he told it to the people in his plain earnest way, they gave heed. I shall not soon forget the last prayer I ever heard the good old man make, and it was nearly the last he ever made in a congregation; it was at night, at the house of Bro. Craig, whose wife, a dear and good sister, and a member of the same congregation with Bro. Wright, had that day been buried, whose funeral I had preached that day. After my discourse was over which I delivered that night, he was called on to close the meeting by prayer which he did. From the first utterance, one felt that he was in the presence of one who was in communion with God, but when he besought the blessings of the Lord to rest on that bereaved husband, and those motherless children, no soul of man ever heard anything that was more touching. I thought of the ancient patriarchs, as I looked in the face of that holy man, and saw the tears bursting through his closed eyes, and thought then, and still think, none were holier than he. But I shall hear him no more on earth, nor will his christian sons and daughter, and beloved church, again listen to his solemn admonitions. But they have the benefit

of his example set in life, and right well have they profited by it.

He has gone, poor, weary old man! where the weary are at rest, and the wicked cease from troubling."

JOSEPH J. WYATT.

Died, on the 12th of June, 1865, in the town of Lindley, Grundy County, Mo. after a long and lingering illness from Diarrhea contracted in the Federal army, David T. W. Scott, aged 15 years, 9 months, and 18 days.

We sympathize with his dear mother, now sister Sayers, in the loss of this her only living son. His youthful strength was too weak for the fatigues of the campaign under Gen. Sherman. And added to this, was a prisonr's life for a while in the hands of the Confederates. Being parolled by them, he returned home to die! So emaciated an worn out was he, when he returned, that his step-father did not know him. O Lord, hasten the day when wars shall cease, and the nations study righteousness! D. T. W.

Died in Chillicothe, Mo. of flux, on the 10th of July 1865, Martha Elizabeth Swetnam, daughter of H. M. & Nancy B. Swetnam, aged 3 years, 3 months, and 10 days. D. T. W.

"Mourn not, though your hopes are blighted;
Weep not that your child is dead;
The joys of yon heaven eternal,
Shall dwell on her innocent head.
Sweetly sleep, thou dear departed,
In thy low and norrow bed,
Till the sound of the trump shall awaken
The hosts of sleeping dead."

Died, in the city of Chillicoth, Mo. on the 14th day of May, 1865, Nathan Harry, aged 44 years.

Mr. Harry was born in Virginia, in 1821; was married on the 19th day of December, 1843; went to California in the spring of 1850 and returned in the spring of 1851. On his return he opened a Hotel in Brunswick, Missouri, known as the Harry House, which, under his excellent management, became a very popular house and widely known both East and West.

In the year 1857, he sold out his Hotel in Brunswick, and moved to Chillicothe, Mo. And in 1858, he took charge of the large brick Hotel then known as the Craig House, but which has since been known as the Harry House. He continued in charge of this popular House till his death.

Mr. Harry had a large and extended circle of acquaintances and was a very popular landlord. We sympathize with his christian companion, Sister Harry, and her dear family in this afflictive bereavement.

Died at his residence in Lindley, Grundy county, Missouri. Rev. Nathan Winters, aged 71 years.

The deceased was born in Robertson county, Tennessee, in 1794. When he was 16 years old, he enlisted as a volunteer in the Indian war, and continued in the service till the year,——when a treaty of peace was made with the Creek Indians. He was in the battle of the Horse Shoe, and several others.

He was married in 1814. In 1817, he moved into the State of Illinois, and settled in Morgan county, at which time there was but one other family in the county. In 1827, he volunteered in the service of his country to suppress the deprepations of the Winnebago Indians. In 1839, he went out again as Captain of a company against the Indians under Black Hawk, and served, as such, in the Black Hawk war.

In 1815, he joined the Methodist Church. In 1830, he was licensed to preach. In 1839, he was sent by the Protestant Methodist Church, as a missionary to Missouri, where he afterwards made his permanent home. He settled with his family on Medicine creek, in the eastern part of Grundy county, near the town of Lindley where he died.

He was elected President three times of the Protestant Methodist Church of Nothern Missouri, and served each term to the satisfaction of his brethren. He had fair abilities, possessed a good constitution and an indomitable energy. He was a man of great benevolence and religious devotion. He lived and died in the faith of the Christian religion. He gave his children and grand children, together with the friends who witnessed his departure, full assurance that he now rests in peace where the wicked cease from troubling. Rest, dear father, in quiet and peace, and enjoy the full reward of thy long and toilsome life in the service of God.

JAMES WINTERS.

I have known the deceased for a number of years, and I take pleasure in publishing this just tribute of respect to his memory. He leaves his aged and devoted companion, who has faithfully stood by him, as no other earthly friend could do, through all his trials and virtues in life, for more than half a century, together with five sons, and many relatives and friends to mourn his death. We mourn with them in this sad bereavement, and sympathize with the widows and fatherless in Lindley and vicinity who will, if possible, feel his loss as painfully as his own dear family, in the absence of the many acts of charity and kindness he always showed them. I happened in Lindley the evening he was buried, and heard this remark made by a very worthy and intelligent citizen of that place. Such acts of religion will never be forgotten before God. He who gives only a cup of cold water as a righteous act, shall in no wise lose his reward, says the Savior. And "in as much as you did it unto one of the least of these, my disciples," said he "you did it unto me." D. T. W.

CHRISTIAN PIONEER,

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

VOL. V.] CHILLICOTHE, Mo., AUGUST, 1865. [NO. 8.

For the Pioneer

ORDER OF THE PRIMITIVE CHURCH.

BY J. M. HENRY.

And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow, into him in all things who is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the manner of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore and testify in the Lord, that ye, henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Ephesians 4; 11—18.

Order, it has been said, is heaven's first law. It is certainly a law of God for the church that all things shall be done decently and in order, unto the edification of the body in love, and that there be no schism in the body. In searching the word of God, which alone is infallible, for the order of teaching, exhortation, prayer and praise, we need to divest ourselves of all prejudice of education or feeling, that we may be profited by our labor. We must not look for authority concerning these things in the writings of Apostolic or Christian fathers. But believing what is so extensively con-

ceded in the religious world, "that the Holy Scriptures contain *all* things necessary for life and salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man as an article of faith, or be thought necessary to salvation." Or in the language of the Bible itself, "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Or, again, his divine power hath given unto us *all things* that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue.

During the process of the creation of the world, there was a time when all was chaos, and darkness covered the face of the deep. To bring order out of the prevailing confusion was the purpose and act of God. Hence he first said, let there be light, and light was. In bringing order out of the confusion and moral darkness of this world, an analogous process took place. Darkness once covered the world, but gross darkness the people. When he came, who is the light to lighten the Gentiles, Zion was commanded to arise, for the glory of the Lord had arisen. The Gentiles, who had been in pagan darkness before the coming of Christ, were said to have been in darkness, through the ignorance that was in them. That darkness was dispelled by their having heard and learned of Christ, and being taught the truth as it is in Jesus. They were renewed in the spirit of their mind, and put on the new man, which, after God, is created in righteousness and holiness of truth.

For the edification or building of the church, Christ having received gifts for men, that the Lord God might dwell among them, first gave apostles. These were inspired by the Holy Spirit, so that all they said, was spoken by the supreme authority with which the Messiah is invested. The commission that he gave them embraces every creature under heaven. To them our attention is directed by the Lord himself in these words, he that receives you receives me, and he that receives me receives him that sent me. His command to them

required them to preach the gospel to every creature, to teach all nations. These inspired ambassadors were the first installment of the gifts he, having ascended to heaven, bestowed on men. They commenced their labors on the Day of Pentecost next succeeding his ascension to heaven. He had said, while on earth, he would build his church. This he did not in his own person but used these apostles first as the instrument for its erection. Before that day and occasion no one of the inspired writers speaks of his having a church. But immediately after that occasion, we read of the Lord adding to the church daily, those who were saved. From that time to the present the church is spoken of as having existence. The matter of important inquiry from this point is, what was the order of receiving persons into the church? Between the time of Jesus' ascension and the time indicated by the language of the 47th verse of the second chapter of Acts, we can certainly find what we now inquire after. That this order is to be learned from anything done by the company of one hundred and twenty disciples, before the Day of Pentecost, is simply impossible. No one was added to them during the week or ten days they were waiting, besides had any one been received among them, it would have been without the assistance of the Holy Spirit. The manner of their employment was not such as to indicate the reception of persons into the church. They were employed in prayer, and choosing one of their number to be a witness with them, of the resurrection of Jesus, to supply the place of Judas among the twelve. When the Day of Pentecost was fully come, being of one accord in one place, they were immersed in the Holy Spirit, and began to speak in a great number of languages, understood by a part of the audience. This amazed their hearers. Some however who did not understand their speech said they were drunken. To this charge, when the twelve stood up, Peter replied. He declared the phenomenon witnessed there to be 1st, A fulfillment of a prophecy of Joel; and 2d, A proof that God had made Jesus whom they had crucified both Lord and Christ. When they heard, this they were pricked in the heart and cried out to Peter and to the

rest of the apostles, Men and brethren, what shall we do? Then Peter said to them, Repent and be immersed every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit. Then they that gladly received his word were immersed, and the same day there were added to them about three thousand souls.

The above is the law, and consequently the order of heaven, for receiving persons into the church. Let us enumerate the points which this history gives us. 1. Here are the preachers, the apostles of Christ, of whom he had said, you shall be my witnesses in Jerusalem, and Judea, and Samaria, and to the uttermost parts of the earth. The Holy Spirit also was to be a witness. He came on the preachers on that day, according to Jesus' promise. He gave them the power to speak as they did. They had been commanded to preach the gospel, repentance and remission of sins, beginning at Jerusalem. If we could not otherwise learn what the gospel is we could learn it from the discourse on that occasion. If we could not, from any other source, ascertain what repentance is, and how remission of sins is obtained, this sermon would inform us. Would we learn how the Holy Spirit is obtained, and on whom it is bestowed, this sermon furnishes the information. From the order there established, there is no deviation, by divine authority, to the present date. There were on that day, preachers, the Holy Spirit, the Gospel of Christ, hearers, believers, repentance, remission of sins, the name of Christ, and the gift of the Holy Spirit, all present. There was then from the necessities of the nature of things a certain order which must have taken place. First, the spirit to reveal the gospel. Second, the preachers to whom it should be revealed. Third, their speech. Fourth, the hearers. Fifth, their hearing. Sixth, their faith. Seventh, their repentance. Eighth, their remission. Ninth, the reception of the Holy Spirit. And, tenth, over all, the authority of Christ. If we suppose this order disregarded no intelligible exhibition can be seen of the plan of salvation. If we suppose pardon for instance, to be the first thing, there will be obviously no necessity nor propriety in preaching the gospel. If

repentance be first, it would violate the fact that a man repents because he believes there is a God, and that he has sinned against him. If the gift of the spirit be first, then there is no distinction between the obedient and disobedient. But on the day of Pentecost they were commanded to do certain things, and promised if they did them they should receive the Spirit. It is the testimony of *every writer* of early or primitive church history that I have seen, that when those who heard the gospel, and believed in the divinity of Jesus Christ, and confessed with the mouth their confidence in him, that they were immersed, and received into the fellowship of the faithful. The observance of the foregoing order 1800 years ago made christians. Can any one see why the same course observed now would not result in the same thing? An analysis of the twenty or more accounts of conversion recorded in Acts of Apostles and the allusions to them in the epistles will justify the testimony of ecclesiastical historians just referred to. Philip went to the city of Samaria, and when they believed him preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women. Acts 8: 12. He preached Jesus to the Ethiopian officer from a passage he had just read from Isaiah. And as they went on their way they came to a certain water, and the eunuch said, See water: what doth hinder me to be immersed? and he said, if thou believest with all thy heart thou mayest. And he said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he immersed him. Acts 8: 36 - 38. Many of the Corinthians hearing believed, and were immersed. Acts 18: 8. The Roman Church believed that God had raised Jesus from the dead, and they confessed with their mouth unto salvation.

Departure from the above scriptural order has divided the professed followers of Christ, from the introduction of the innovation until now. There can be no end to division so long as that order is disregarded, if any are found to maintain and defend it. Romanists boast of unity, but it is the

unity of traditional errorists. So also may Protestant parties boast of unity, but each has a bond and order of unity of its own. How few and feeble are their pleas for the divine authority of their peculiarities! The most common argument they employ for their characteristics is the circumstances that gave rise to their organization, and the propriety of their doctrine and practice. Circumstances have never existed that could justify departure from the law of Christ, that would not at the same time, justify disregard to all religion, of every form and character. The wisdom of Christ is seen in the adaptation of his religion to all nations and every creature, in all time and in every circumstance, without changing or modifying it, as he gave it by his apostles to the church. No alteration of it has ever been made that has not weakened its power on the human heart. After so many and various efforts to change or modify it always resulting in evil, why is it that we cannot be satisfied with it? It is a significant fact, that what I have here presented as the order of receiving persons into the fellowship of the church, is admitted by all to be correct. The only honest ground of objection is that persons may not be sincere who embrace this always. If the grand and awful solemnities which cluster around the Lord's appointments will not make men sincere, we may despair of producing sincerity in the human heart.

After this brief and consequently imperfect survey of the divine order for receiving sinners into covenant with God, the subject of our theme very appropriately presents itself for consideration. The brief language immediately following the account of 3000 converts on pentecost, is that they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Apostolic teaching or doctrine is the first thing in this summary of church order, that is offered for our consideration. What that teaching is in fact, may be learned from the recorded discourses of the apostles, delivered for the conversion of men to the Lord. The disciples could not be indifferent to the proclamation of the terms of pardon to sinners without disregarding an important part of the doctrine of the apostles.

Whenever a church or an individual becomes indifferent or weary of having what the apostles have preached for the salvation of a perishing world, it should be regarded as a dangerous state of things. The presence and interest of those who have obeyed the gospel, whenever it is preached, is an important element for its success. Let those who have obeyed it find fault with the proclamation of the claims of the Lord on all men for immediate and unconditional submission to him, and success under such circumstances will be a marvel. Those converted on pentecost did not act thus. Neither do young and faithful converts do so now. The apostle Paul declared his determination to know nothing save Jesus Christ and him crucified, in churches where they had become wearied with the gospel of Christ, and had been giving attention to a perversion of the gospel. One happy result following attention to the Apostles' teaching, was, that when the disciples were all scattered abroad by persecution, they went everywhere preaching the word. How few churches, alas, in the present day, if scattered by persecution, or any other cause, would go preaching the word! The amount of knowledge possessed by one which is indispensable to his own salvation, is sufficient to qualify him or her to tell it to others. There may be great difference in the force with which it may be communicated, but that need not hinder any one from embracing every occasion to make it known. The epistles, all of which were written by apostles, form the most extensive means of our knowledge of the teaching of the ambassadors of Christ, concerning the duties and relations of the Christian profession. In them the disciples are constantly reminded of their salvation from past sins, and the means of their recovery from their fearful state. In all the epistles the death of Christ for their sins, the love of God, and the present privileges and blessings belonging to them, are kept prominently before them. The orderly conduct of the apostles themselves is presented to them as models for their imitation,

"Walk so as you have us an example." The highest order of courtesy is continually presented to them as their pattern. Some men are inclined to be like the object they love most; and as the Savior is the supreme object of every Christian affection, so the apostles taught that Christ was to be imitated by them in all the graces that adorn him transcendently,

Christianity being eminently designed for men in society, when division of labor brings greater results than can be accomplished by single effort, that which is denominated church organization soon become a necessity. Certain persons for specific duties would justify the appropriation to them of names significant of their work. The first of these we call attention to is called overseer, elder and ruler, in the New Testament. His qualifications and duties are described in the epistles to Timothy and Titus. There are alternate names for overseer and elder, as bishop and presbyter. There was more than one of these in each congregation, whose history has reached us through apostolic pens. Such distinctions as the following, among the officers of the primitive church, which I copy from a popular dictionary of our language, is entirely unknown to the primitive church. Under the definition of the word clergymen, we have the following names: bishop, archbishop, dean, prebend, deacon, archdeacon, priest, pastor, rector, curate, parson, vicar, minister, canon and preacher. Of these fifteen titles, but six of them are known to the primitive original church of Christ. Two of the six are interchangably used for overseer and deacon, viz. pastor and minister. The duties of overseers were to rule, instruct and feed the church. For these there were more than one man necessary in every congregation.

The assumption of Episcopal prerogative by one man over more than one church is a thing utterly at variance with anything taught or practiced by the primitive church. The nearest approach to anything like this in the primitive was the supervison of many churches by an apostle.

But this was done by them, by the authority with which they were clothed as apostles of Christ. This power was given them by the Lord without the power to transfer it to others, or the necessity existing for its transmission. It is noteworthy that those church establishments which invest one man with the episcopate of a number of churches, assume also for these men that they are successors of the apostles of Christ. The authority of the apostles is contained in their word and by it they, though dead, still speak and govern over the church of God at large. The fact that they appointed overseers in the churches which they planted, proves the necessity of such office. The fact of placing a plurality of these in each congregation, shows that one for several congregations is not needed. The pope's assumption of being the vicar of Christ is not more unscriptural, though it may be more pernicious, than the assumption of archiepiscopal power by protestants. Christ lives and governs the affairs of his own kingdom without the assistance of pope or high prelate. The apostles have delivered the laws of Christ's kingdom which are preserved.

The lead in congregational worship cannot be had without some one to either do so, or at least invite some one to do so. Intending that there shall be no confusion in the church of God a sense of propriety alone would suggest the necessity of a leader. But even this, obvious as it may seem, has been anticipated in the divine arrangement of officers, whose duty it is to attend to this very thing. There is no room for human legislation in the church of Christ. Every word for all times and circumstances having been provided for infallibly in the word of God. Paul directed Timothy to deliver the word he had heard and received of him, to faithful men, who should be able to instruct others also. Thus the perpetuity of the faithful word is provided for by divine wisdom. Paul wrote indeed to Timothy, that he might know how to behave himself in the house of God, which is the church of the living God, the pillar and support of the truth.

With teaching, ruling and overseeing the spiritual interests of the church do the labors of the elders, presbyters or bishops have to do. All is to be done by them without partiality, and in the spirit of the greatest meekness, patience and love. They must not be soon angry, nor puffed up with the office. Indeed, I have come to the conclusion, that a man anxious for office in the church thereby proves he is not qualified for it, having no just conception of its responsibilities, or he would not seek the position. A man who is so fond of popular favor as to desire the office of elder or any office in the church because of the influence it may give him will not be likely to administer the affairs so much according to the law of Christ as according to popular opinion. This principle is destructive of the power of the church for good, and certain to bring on dissension in the church, sooner or later.

That the highest benefit may result to the church from her officiary it is required of the members "to obey them that have the rule over them; for they watch for your souls as they that must give account, that they may do it with joy and not with grief." Ruler and ruled are as much correlates, as teacher and taught. Overseers in the church do not exercise their rule by corporeal punishment nor fines as the civil rulers do. But in the neglect of properly enforcing the law of Christ, first by admonition and instruction, and finally by excommunication, where reformation is not produced, how demoralized do churches become. Persons are frequently prosecuted by civil law and punished, who are all the time held in fellowship with the church. The church takes no vengeance on disobedient members, and those who walk disorderly. She is commanded to put away from her all who walk disobediently. The church is a hiding place and refuge for the faithful and obedient, but never for sinners in disobedience. The alteration of the terms of admission and the laws of fellowship in the church tends to enlist those who lightly regard the Lord's authority, and disgust

those who have respect for him. In the loose discipline of the church at this day, and the unauthorized terms of admission is to be found mainly the cause of the obliteration of nearly all distinction between the church and the world leading Universalists, Spiritualists, and infidels to the conclusion that they are as good Christians as any one. The lack of faithful men to teach the faithful word faithfully the idea concerning the new birth has been frittered away to a mere sentiment or emotion, instead of a vigorous faith in Christ, and a courageous obedience to his law of induction. An error equally destructive of the church's power for good is, that when once a person has entered the church, he has no more, or at most, little to do, he need to learn no more, he need not pray, he need not sing the praises of the Lord, he need not give anything for the advancement of the cause, and nearly the only thing such an one does regard is, that he is the Lord's freeman, which he interprets to mean, to go to meeting if he feels like it, to stay at home if he wants to, to visit his neighbors at the time, in short, to set at defiance all rule and authority, in the church and in heaven; except such things as may suit their own caprice or convenience. For such a state of things as this (and it is no fancy sketch I have drawn) there is needed faithful, godly rulers who will spare the flock by instructing and leading all that can be influenced for good, and excommunicating all that are an abomination to the Lord from the fellowship of the honest and earnest ones in the house of God.

Other matters involving the primitive order of the church I must for the present leave to a favorable opportunity. Meanwhile, I would exhort every member of this church to search for work in the church. It may be found in the singing class, in the social meeting, in prayer and praise and exhortation, in reading the Bible and meditation. When at last our change comes, having been the subjects of divine order here, we may be received into heaven, where order reigns supreme, and where sin, the means of disorder here, can never come,

and there harmoniously chant the praises of him who doeth all things well, is my prayer. *Amen.*

NEW PARIS, Ohio.

For the Christian Pioneer.

EVILS WHICH EXIST IN CHRISTIAN CONGREGATIONS AND WHICH CAN AND OUGHT TO BE CURED.

BRO. WRIGHT: There is a proverb in the Bible 2600 years old, which says, There shall be like priest like people. Hosea 4: 9. Never was there a truer proverb than this. The priest a wanderer from the narrow way.

The silly sheep, no wonder they strav. The priest and people co-operate together, and mutually influence each other as do the soul and body of a man. This is a general proverb, not a universal one. It is the bounden and *indispensable* duty of every preacher, not only to teach his people the Scriptures correctly, both theoretically and practically, but first of all to teach them *good manners*. To talk of religion before we have good manners, is to put the cart before the horse, is to teach the child to read before he has learned his alphabet, good manners first in a meeting-house, religion afterwards. It has often been remarked how *orderly* are Presbyterian and Episcopalian congregations, and how *disorderly* are Methodist, Baptist, and our congregations. Why is this so? Because the former teach their children good manners at home and in the meeting-house, and the latter are not taught in either place, but suffered to do as they please. It must be ascribed to tuition, and not to the want of good sense. The latter have as much sense as the former. Another cause is family prayers have gone out of use. The next evil which I shall notice, is a want of punctuality in the time of meeting. Appoint the meeting to begin at one hour and meet all the next hour so as to disturb the preacher all the time he is preaching and to break up the impression as fast as he makes it. This is a common evil in towns where the bells give due

notice of the hour of meeting. None but rude and ill-bred people ever do this. Mr. Wesley always closed or locked the meeting-house doors when he began to preach. It is perfectly useless for any man to preach before he has silence and attention, while people are constantly coming in and slamming the doors, and tramping like rough-shod horses on the floor. If Mr. Wesley were to arise from the dead, and was to visit one of his people's meetings, when they were getting religion, the preacher raving, vociferating at the top of his voice, beating the pulpit, slamming the Bible on the pulpit, some shouting, some praying, some clapping hands, some laughing, some talking, the boys standing on the benches, some running over the house, &c., &c., would he know his own people? would he not think reformation was needed? would he not think it resembled a corn-shucking, more than a Christian meeting? These meetings are one great cause of disorder. A second evil which I shall name is that of packing dogs to the meeting. There is no sure sign of a *vulgar, low bred person* than that of allowing dogs to follow them to a place of worship. A dog is one of the most *obscene, vile* animals that lives. The heathen would not allow one of them to enter one of their temples, but people called Christians will pack ten or a dozen of them to a place of worship. How decent people can witness the filthy and abominable antics of dogs in a meeting-house, and laugh at it is something I cannot understand.

Show me a person with dogs dragging after him to meeting, and I will show you a rough, ill-manneredly set of people and congregation. Like people like priest. It is the duty of the preacher to forbid it. A third evil which prevails in Christian assemblies, is whispering, laughing, talking and tittering in time of preaching. This is one of the besetting sins of females. They will turn their faces and bonnets to each other and whisper all the time of preaching, and lay their heads on each other's shoulders and talk in the time of preaching. If reproved for it, they will stir up the men to insult the preacher, and to annoy him. They excuse themselves by saying they were sick. They are sure to blame the preacher for their

misconduct. Women are excitable beings, and are worse behaved in Christian assemblies than men. Where women behave well the men behave well, and where women are rude and rough, the men are so. Levity and frivolity, light-mindedness, is as bad as drunkenness. Our Savior has placed it or foolishness at the bottom of a long list of black crimes. See Matt. 15: 17, 20; Mark 7: 18, 23. I hope your female readers will heed this. Levity is the destruction of everything that is good. Every idle word that men speak they shall give an account of it in the Day of Judgment. Matth. 12. What an account will some men and women have to give in that day! Another evil which I shall name in meeting-houses is, chewing and smoking tobacco in and about places of worship. This is *heathenish.* Sometimes a gang of *young rowdies* will collect about a meeting-house door and talk and smoke cigars, and just before the meeting closes, come dashing in the house like a set of drunken soldiers. The police ought to be placed at the door of such meeting-houses. Some meeting-houses resemble hog-sties or cow-pens, more than places of worship, large puddles of amber and quids of tobacco all over the floor. Another heathenish practice which I shall name, is that of cutting and carving the benches of the meeting-houses, and doors and pulpits, and marking the walls with charcoal, and making figures of black. These men should be presented to the grand juries and fined heavily and sent to jails and penitentiaries to learn a trade. This is the reason why European travellers call Americans barbarians. Fathers and mothers, teach your children better manners. Preachers, teach your hearers good manners, and don't leave it for strange preachers to brake your people as young colts are broken, before they can preach to them. Another evil practice which I shall name is, that after the benediction is pronounced, the people fly up in a fury, like hens flying up after a hawk, and like children let out of a country school-house after being kept in a day,—instead of being quiet, serious and solemn, and showing that we have been in the presence of God. This is another female sin and will destroy the effect of the best discourse ever

delivered. It is like throwing water on fire. Unmerciful long prayers is another sin. They are like the fall rains, no end to them. Your brother,

MOSES LONGSTREET.

For the Christian Pioneer.

THE ONE FOUNDATION.

As the Church of Christ is often contemplated under the figure of a house or building, it is, hence, spoken of as having a foundation upon which it stands and on which each lively stone is built, and without which the Church can not exist.

This being true, (which no one will deny:) it follows that any organization not built upon the true basis, cannot properly be denominated the Church of Christ. Hence the importance of knowing precisely what constitutes this foundation. This question becomes the more interesting when we reflect that in this building is where our Father dwells and blesses all his faithful children. If we stand not upon this foundation we must necessarily be at a distance from our God and without the privilege of saying "Our Father in Heaven." A privilege that ought to make glad the hearts of the children of men.

But to the question. What is the foundation? In the 16th chapter of the testimony as recorded by Matthew; we have the following from the lips of our Blessed Lord in response to the confession of his divinity by Peter: "And Jesus answered and said unto him: Blessed art thou, Simon, Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven, and I say also unto thee: Thou art Peter and upon this Rock I will build my Church, and the gates of hell (unseen) shall not prevail against it." In this the Redeemer asserts something as a basis upon which he will (not has) erect his house. What this something is, we think can clearly be seen by leaving out the address to Peter (viz. Thou art Peter.) It woud then read as follows, commencing in the 17 verse: "Flesh and blood hath not revealed it unto thee, but my

Father who is in heaven, and upon this rock I will build my Church. Hence we learn that that which is called rock in the 18th verse is the same fact that the pronoun *it* in the 17th verse stands for, and this *it* refers for its antecedent to the sublime truth made known in Peter's confession recorded in the 16th verse.

We, therefore, conclude that the grand truth that Jesus Christ is the Son of God, is affirmed by our dear Redeemer as the Foundation upon which his glorious, spiritual building is to stand.

But does this constitute the entire foundation? In answer to this question, it might be well to say, that taken in its most comprehensive sense, it forms the entire perfect basis. In this sense the Apostle Paul spoke when he said to his brethren in Corinth: "other foundation can no man lay than that which is laid, which is Jesus Christ." But if we contemplate it as a fact isolated from every other truth, it cannot be so considered. Hence to comprehend fully the foundation, we must find what it is that rests with this rock in our minds and hearts and holds it firmly there; for it must be evident that if this truth alone is given to us, without any thing to fasten it in our hearts, it could not move to action. Hence the necessity for a plurality in the one foundation. With this thought before us, let us turn to Paul's letter to the congregation in Ephesus. Speaking to that body he says: "You are built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone." In this language the entire basis of Christ's Church is brought to view. Composed of three rocks (if you will allow the phrase:) Christ being the corner one. The reason of this plurality is seen in the fact that the truth that Jesus the Christ is the Son of God, can only exist in our minds in connection with the testimony of Prophets and Apostles; for without evidence there can be no faith, we cannot build upon this foundation. "For he that comes to God must believe that he is, and that he is a rewarder of them who diligently seek him." This being correct, it follows that there could be no Church of Christ established until the last part of the foundation was completed, or, in

other words, until the Apostles were qualified to bear witness concerning Christ. For a house cannot be erected upon a part of a foundation. But not withstanding this, we are often told that Christ's Kingdom was set up in the days of Abraham. If so, upon what was it built? Certainly not "upon the foundation of Apostles and Prophets, Christ himself being the chief corner," for neither Apostles nor Prophets existed then, It must have been, then, upon another foundation. But we are told in the Book of God, that "other foundation can no man lay than that which is laid." We see, then, it was not built upon another: for there was no other, and as it could not be built on this one until it was completed, we therefore conclude that the Church was not established until the Apostles commenced bearing testimony on the day of Pentecost, in Jerusalem; and that repentance and remission of sins were there proclaimed in His name, and that the foundation was laid in the hearts of that people, where Peter presented Christ as the keystone, supported upon the right and upon the left by Apostles and Prophets.

May the day soon come, when all will receive and build upon this foundation—that GOD'S people may be one.

E. J. LAMPTON.

THE SCRIPTURAL PROOFS IN SUPPORT OF MODERN MISSIONS SUMMED UP.

No. 1. The first proof is expediency, which is a large chapter without verses, and which comprehends all God's omissions, such as dancing, creeds, modern music, modern missions, praying at the tombs of the martyrs, the sign of the cross, infant rantism, auricular confession, et cetera. This chapter is becoming as necessary and as popular with our people as traditions are to Catholics and sects; and will finally render the New Testament as useless to us as to them. As this chapter grows in importance with our people, so will the New Testament sink into insignificance. It is plain to any

person of discernment that there is now much more reliance placed upon this chapter to prove modern missions, than on the New Testament. No. 2. A repeal of a "part of the law of Christ" in Matt. 10 and Luke 10. No. 3. Men were sent with Paul to see money faithfully applied. 2 Cor. 8, 9. No. 4. The different foundations on which virtue stands. Phil. 4: 8, Elder D. T. Wright. No. 5. My inconsistencies and agencies. Elder Thos. P. Haley. No. 6. An enumeration of my objections to missions, God's omissions and fat hogs and expediency, Elder G. W. Elley. No. 7. I never attended one of these meetings, says Elder Elley, and Elder Haley says the first time he ever saw me was at one of these meetings. No. 8. I am coming into these meetings and will soon be fully into them, says Elder Wright. No. 9. The harmony and good feeling that prevails at these meetings. No. 10. The amount of money collected or subscribed to these missions, the report of the May meeting in 1864. No. 11. Literalism and spiritualism. Elder Wright. No. 12. I have not faith enough to undertake missions under the law governing missions in Matt. 10 and Luke 10, neither have they. No. 13. There is no Scripture for building meeting-houses. Calvin and others. No. 14. The gifted Creath has turned his pen against your best efforts to spread abroad the knowledge of salvation. Elder Padon. No. 15. A careful examination of the great commission will settle this whole matter and leave us clear to act in the premises. Elder Padon. No. 16. The Lord ordained several facts worthy of notice—namely four—facts, making in all twenty Scriptural proofs for missions. No 21. The doing is commanded, but the how the thing is done, is left to the prudential consideration of the saints. No. 22. There are certain axiomatical truths that might apply here, three in number—making twenty-five Scriptures in support of modern missionary projects. Elder Padon. The chapter of expediency is all of it, the Scriptures are referred to as a ruse. These masters have said that it is so. Then it is so. No. 26. Philip made a mistake when he went down to Samaria. December No., page 449. No. 27. The commission given to the seventy in Matt. 10, was temporary and local, page 451 of December No. No. 28. Preachers without pecuniary means are powerless, page 465, Dec. No. No. 29. Co-operation of churches, falsely called churches, instead of individuals. There is not in all the New Testament one instance of the co-operation for the spread of the gospel. Produce it if there is, or else abandon your cause. No. 30. We are driven to the necessity of such meetings as the Chillicothe meeting on account of the covet-

ousness of the churches, page 446, Dec. No., Elder D. T. Wright. No. 31. Persecution spread the gospel and not individual churches. No. 32. Scattered abroad spread the gospel. If these are not all the Scriptures for modern missions, they are certainly the most important, and if any more are d scovered they shall be enumerated. A man had as well look in the New Testament for Mahomet's coffin as to look for any higher authority for doing any religious act after the day of Pentecost—than one congregation meeting in one place, on one stated day—the first day of the week. This is the teaching of the New Testament,—of the C. Baptist, and of the first and best twenty years of the Harbinger. Churches (and not clubs of men) co-operated to send money to poor saints in Jerusalem, and that is the only instance of co-operation recorded in the New Testament (save Acts 15.) The fabric of a vision is not more baseless than all religious meetings for all and every purpose, other than one congregation, meeting regularly in one place, on one stated day. In all the above thirty-two humanisms and dogmatisms, there is not the shadow of a scriptural proof of the co-operation of churches to spread the gospel. The gospel was spread for eight or ten years before there was more than one Christian congregation in existence, and that was the mother and Jerusalem congregation, consequently none did or could co-operate with her. This is as true as that the gospel issued from Jerusalem.

The enemies of God try to parry off this blow by saying that persecution spread the gospel, and not this church. If persecution did it, it was not clubs of men called churches, that did it. These men argue against plain Scriptural facts, just as Catholics and sects do. They pay no more regard to the New Testament, than do papists and sects. They are determined to carry their point, let the New Testament say what it may. They are like the man who said his horse was sixteen feet high, when told that he meant sixteen hands high, no, he said, he had said that his horse was sixteen feet high, and he would stand to it. These men have said that the apostolic churches co-operated to spread the gospel, they have not found it, they cannot find it; but they are determined to stand to it, whether they can find it or not. These are the men who *prate* about the Book, the Book. What do they care about what the book says, any farther than it quadrates with their system. They are determined to carry this scheme over the heads of the churches, scripture or no scripture. They dispose of the plain laws of Christ, and of three Scriptural examples of three churches individually spreading the gospel, with as much ease as ever did Jews or Catholics.

They have been shown repeatedly that Christ left his congregations separate and distinct in Revelations 1, 2, 3 chapters, but what does these men care for what Christ either said or did? They are going it with a rush headlong down the road that the ancient apostolic Jews, Sects and Christians went before them. Corruptions increase with numbers and wealth. They have rejected the word of God, they have despised his word, cast it behind their backs. then comes disobedience, idolatry and destruction, as it did upon the Jews of old. Wo to them, they are gone in the way of Barak.

Yours truly, JACOB CREATH.

ANALYSIS OF JAMES 1: 25. NO. III.

In the articles preceding this, we have found some things that are worthy of consideration, by Christians, old and young. We have learned that our law condemns "the lust of the flesh, the lust of the eyes, and the pride of life." But these very things are inseparably connected with our nature, and must be gratified. And because they are so connected with our nature, God has made provision for their gratification, but in such a way as not to become condemnable by our perfect law of liberty. The lust of the flesh, includes those things which gratify the appetites and passions thereof. God permitted Solomon to gratify the lust of his flesh even to satiety, and in the end, Solomon informs us, that it was all "vanity and vexation of spirit." But even here, the lust of the flesh may be gratified, hence, our perfect law says, "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge." The appetite is to be gratified also, hence, says our law, "every creature of God is good, and is sanctified by the word of God and prayer." When then, the Christian offers thanks to God for food provided for him, he gives glory to the eternal Father, and at the same time satisfies the lust of the flesh. and this is not sinful. It is the inordinate gratification of the appetite and passions, that is condemned, condemned because the man who engages in it, has not the glorification of God before his eyes at all. The professing Christian, who can sit down at

the board, spread with bounties from the munificent hand of God, and like the horse at the manger, or the hog at the trough, proceed to satisfy his appetite, without first looking up to the Giver of every good and perfect gift, is guilty here, and condemned by our perfect law. The lust of the eye was innocently gratified, by the sweet singer of Israel, when in rapturous song he cried, "The heavens declare the glory of God, and the firmament showeth his handiwork." God, who formed the eye, adapted it to the light, and the light to it, and clothed with beauty the heavens above, and the earth beneath; to fill with joy and delight the eye of the Christian, and thus cause him ever to look up, and praise the Author of all these things. But when the Christian descends from the contemplation of the works of God, down to the theatre, and the scenery there, the gaudy and indecent dress of the performers; when he delights to look upon scenes that have for their object the awakening of passions wholly sensual and earthly, then is he guilty, and condemned by our perfect law. The pride of life, and its inordinate gratification, permeates all society. It is this that keeps up castes and distinctions amongst men. It is this that has made the distinction between the blood of royalty and the blood that courses through the veins of all men. It is this that is the author of the vain, but high sounding titles of earth. It has contributed no little to the making of "Rev. Divines," D. D.'s, etc. The Justice of the Peace even, puts on an air of official dignity as soon as his fellows elevate him just a little. It animates the man who is blessed (or perhaps cursed) with more of this world's goods than his neighbors. Everywhere you see it. The Christian has a fine field in which to gratify this element of his nature. A child of God, a younger brother to the Redeemer, an heir of immortality, and wealth untold beyond the azure fields above. What needs he to care for the high sounding titles of earth; he is, by virtue of his relation to the God incarnate, the man divine, elevated far above these things; and after they shall have passed away as the morning dew, he will be in the full enjoyment of an estate that excels by far all things earthly, as much so as the gold of Ophir

excels in value the brass required to make a pin. Here then is ample space in which to cultivate the pride of life, and in the doing of which God receives the glory.

But the crowning excellence of the law of liberty is, that it releases us from the bondage of the grave. During life here we are relieved from the fear of this bondage; and when dear friends and brethren are laid in the tomb, the joyous hope that they will come out thence cheers our hearts, and makes our present sorrows easy to be borne. For the sweet hope of a glorious reunion beyond the tomb, a reunion of those we loved here, of those with whom we have struggled here, of those with whom we have had sweet seasons of communion and fellowship here; for this hope, Almighty Father, accep' our heartfelt and warmest gratitude.

It will be remembered that when anything is absolutely perfect, to either add to it, or take from it, renders it imperfect. When then, it is affirmed that we have a law that is absolutely perfect, of course there is no relation in life, in which a Christian may be placed, but what his duty, in such relation, is pointed out by this law. That this is unqualifiedly true of our present law, every careful student of it will readily admit. Is the Christian a minor, and subject to parental control, there stands the injunction, "Children, obey your parents in the Lord, for this is right." Is he a father, here is his duty, "Fathers, provoke not your children to wrath," &c. Is he a husband, there is the admonition, "Husbands, love your wives, and be not bitter against them," and to the wife, "Wives, submit yourselves to your own husbands," &c. Is he a servant, his duty is equally plain; or if a master, the same is true of that relation. Is he a citizen, his duty as such, is elaborately laid down in precept and principle. Indeed, human law was never intended for the Christian; or rather, the Christian's conduct should be such that he would never come in conflict with human law; unless, indeed, that law enjoined a duty that is forbidden by our perfect law. In such an event, the course to be pursued by the Christian is quite clear. Obey God always, rather than man, even though it costs our lives, and all things else, save our integrity to the Lord Jesus Christ.

We shall conclude these articles by a direct consideration of the subject matter of our text. "*Whoso looketh into* (*into* not *over*) *the perfect law of liberty.*" This law must be studied, meditated upon, treasured up in the heart, then only does it benefit the Christian. But to look *into* it is not enough, for, says the apostle, "*and continueth therein.*" To continue daily to conform to its precepts and principles, is an absolute necessity. This the man never does, who reads it to find proof texts for his peculiar system of divinity. He, and only he, who reads it to find what God requires at his hands, and performs as he learns, is the man who obeys the suggestion of the apostle. "*He, being not a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.*" We are not to go to church, hear a discourse, go out and immediately forget the instructions received. How many Christians are guilty just here! They hasten out of the house, and the first question is, "What's the news?" A long talk about the war, the price of horses and cattle, the prospects of a crop the coming season, anything and everything, except that topic in which we *must* all be interested in some day. Brethren, abandon this practice, the Lord has given you six days in which to attend to worldly matters, can you not attend to his business *just one day*, since he has given you six times as much time to attend to your own affairs? The man who looks into, continues in, is not forgetful, but a doer of the law; it is said of him, this man shall be blessed in his deed. Not blessed in *thinking* of it, nor in *intending* to do it, but *in his deed*, in the real and actual performance of his duty. Brethren, don't read these articles hastily, and then lay them on the shelf with your last year's almanac. Read them carefully, and if they will cause you to study again the perfect law, and aid you, even a little, in determining your whole duty to God, under this law, then will the writer feel amply rewarded for the little trouble he has had. God deals with us as full-grown men, presuming that we are sufficiently interested in this most important of all matters, to study carefully his teachings, which alone are able to lead us, infallibly, through trials and sorrows here, and bring us safely

home to heaven, where Jesus, in person, will be our everlasting instructor. That we may, as subjects under a perfect law, try daily to become more perfect, by a strict conformity to that law, is the ardent desire and prayer of

ANON.

For the Christian Pioneer.

CONVERSION.

We propose to examine this subject briefly as we find it in Acts of Apostles, and the first thing to come at is the Scriptural meaning of the word; second, who are the subjects of conversion; third, what are the means used by God in order to conversion.

I. The words conversion and converted, I think, are used some three or four times in Acts, and I understand the literal meaning of the word conversion to be turning; thus, if a man is converted to Christianity he has *turned* from the things of this world to the things of God, his heart, by the power of the gospel, has been taken from the groveling things of earth and *turned* upward, and by faith laid hold upon the glories of heaven; before, he was walking in that direction that leads down to the gates of hell; when converted, he *turns* his course and walks upward in the direction that leads to the pearly gates of the New Jerusalem, and on account of these convicted, converted, called and sent pastors, that is, by their teaching, people are led to the conclusion that the two words have the same meaning, when ten minutes' observation will convince all sensible people that they are used to mark out two different states of the mind.

From the Scriptures, I understand that as soon as a man is convinced by the word of God and his conscience that the course of life he is leading is wrong, therefore condemned by the word of God, he stands a convicted man, but not *converted*, for he has not *turned* from his wicked course of life; "for the devils also believe and tremble," James ii. 19, yet neither the Savior nor his Apostles were able to convert the smallest one of that troublesome family.

To illustrate the Scriptural meaning of convict and convert, we propose to examine the case of Saul of Tarsus. When the Savior appeared to Saul as he was journeying to Damascus, he caused such a magnificent display of supernatural power that Saul fell to the earth, and I think I may safely venture the assertion, that at this time, Saul is neither convicted nor converted, for it is impossible for a man to be either without knowledge. Saul was not conscious that he was doing anything wrong, and it was the least of his thoughts that it was that Savior whose resurrection he had so stoutly been denying, for he immediately asks the question, "who art thou, Lord?" Acts ix. The Lord answers, "I am Jesus whom thou persecutest." For the first time in the life of this illustrious man, the thought flashed across his mind that the Savior had risen from the dead, and that he had been wickedly persecuting the anointed of God. He is now conscious that he has been leading a wicked life; he now stands a convicted man, not *converted*, for he has not turned; it was not the display of supernatural power that convicted Saul, but it was the words which the Savior spoke; they condemned his wicked course of life, and like a sharp two-edged sword, they carried conviction to his honest heart, and caused him in his agony to cry out, "Lord, what wilt thou have me to do?"

Some twenty-five years ago, under a similar state of mind, I asked one of those preachers who profess to be called and sent of God, as Aaron of old, what I must do to get religion? (this is a sectarian phrase.) He told me to go into a secret place, and pray God to send his Holy Spirit into my heart, and when he came, he would shed abroad the grace of God in my heart and speak peace and pardon to my troubled soul. How it is possible for these called and sent men to require of a sinner what they know God has never required of mortal man, I cannot see; thus trifling with perfect impunity with the word of God and the immortal spirits of their fellow-beings.

The Savior answers Saul's question by telling him to go into the city and there it should be told him what to do; he

arises and goes into the city. Saul for three days is a believing, repenting, praying sinner, not converted. Ananias a devout man comes and speaks unto him the word of the Lord: "why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 12 to 16. We can say now positively, that Saul of Tarsus is a converted man, because he has heard the word of the Lord, believed, repented and obeyed its divine teachings. He now turns from his wicked course of life, and preaches with all his heart that same Jesus whom he had been so zealously persecuting.

II. Who are the subjects of conversion? We answer, all persons who can hear with the understanding, for no being on earth can be converted to Christianity unless he has the power to understand the word of God; and I am fearless in making the assertion, that no called and sent preacher, let him be Bishop or Archbishop, Priest or Pope, has the first shadow of authority from the Scriptures of divine truth, for adding persons to the Church of Christ, who are unable to understand the first word of any language, living or dead; but I am perfectly willing that they shall add as many of those interesting little beings to their own little churches, that they have been making so rapidly for the last 300 years, as they may think proper; although they seem to think it will take the doctrine of final perseverance of the saints to save some, and that of universal salvation to save others and themselves. Take the history of the Christian Church as recorded in Acts, where persons were added to the church by hundreds and thousands in a day, and they were all persons who could hear with the understanding; they are the only class of persons on earth, that reason and revelation point out as fit subjects of conversion.

III. What are the means used by God in order to conversion? At present we propose to only speak of two, namely, the Word and Spirit of God. For after a long and careful examination of this much controverted matter for 12 years my conclusion is, that the word and spirit go hand in hand, in the work of conversion; the Savior says, "the

words that I speak unto you, they are spirit, and they are life." John 18: 63. Paul says, "the gospel is the power of God unto salvation to every one that believes." Rom. i. 16. In religious matters we should be exceedingly careful to avoid extremes, and it is astonishing that preachers will not be satisfied with the plain revealed will of God, when they know that everything else is temporal and must perish with the using of it. Some are so full of some kind of a spirit, I know not what, that they go to work on God's word, and chisel, gouge and spiritualize until all at once, the orthodox spirit reveals to them the Papal doctrine, that God's word is a cold dead letter, having the form of godliness but without life or spirit! Is this blasphemy, or simply orthodox wisdom? This class of ecclesiastical gentlemen, I am disposed to think, are somewhat unjust in their demands on the Holy Spirit, for by their clamorous demands, they seem to be determined to force all the work of conversion on that good spirit; and I am a little suspicious, that there is another class of ministers, (some smile when they are called parson,) whose theoretical powers cause them to lose sight of the true relation that exists between God's word and spirit in the work of conversion.

Now if there be a man living that can show in the book of Acts, where either the word or spirit acted independent one of the other in the work of conversion, then I will believe that he can explain how the soul and spirit of man acts so harmoniously together in the mysterious work of human life. Let men be careful how they attempt to separate what God has joined together, "for great is the mystery of godliness." It has often caused me to tremble, when I think of the fearful responsibility that rest on ministers of the gospel. If God in his wisdom has decreed that his word and spirit shall work together in the great work of human conversion and redemption, be it so. God has endowed us with just so much power, we can comprehend just so much, we can enjoy just so much of His will, while in this natural world, and no more. Our powers are limited; we are finite beings and cannot comprehend the infinite. But thanks be

to our God that he has provided us, all the information, and all the means essential to our conversion, salvation, and enjoyment in this world and the world to come. The Savior says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," (Mark. iv. 4,) and I pray the time may speedily come, when ministers of the gospel will be content to live on this heavenly food, and that plain honest hearts will hand it out in all its purity to a confused world.

SIDNEY, Iowa. CORTES JACKSON.

For the Pioneer.

INGRATITUDE AND UNTHANKFULNESS TO GOD.

Among the list of prominent sins of which the apostle Paul speaks, in one of his epistles, which should characterize mankind in the "last days" of the Christian Dispensation, is that of ingratitude or unthankfulness to God. And indeed when we consider that it is in Him we live, and move, and have our being, and by Him that we are constantly upheld and sustained, it is a sin of the greatest magnitude, and deserving of the severest punishment, which the person guilty of it will most assuredly receive in the world to come, unless he reform from his sins, obey the gospel, and live the life of a faithful, obedient Christian. If ingratitude to a natural parent in this world, one who has given being to a child, taken care of it in helpless infancy, and reared it up to manhood, be a *crime;* how great must that crime be in reference to our Heavenly Father, without whose all-upholding and sustaining power, and whose providential care and goodness over us, we could not exist for a moment!

The ungrateful man has been aptly compared to a *hog,* who eats the acorns under the tree, without ever looking up to the source from whence they come. So the un-

grateful man enjoys the bountiful and manifold blessings of God, without ever looking up to the source from whence they come!

It has been said that "gratitude is a delightful emotion," and indeed it is to all who have indulged in it. The feeling of thankfulness for favors and benefits bestowed upon us, is one of the most delightful in which we can indulge; and particularly is it so in reference to our Heavenly Father, to whom we should always feel thankful and grateful, and whom we should never forget for a single hour or moment; but always carry about with us, wherever we may go or be, a sense of His divine presence. Let us assiduously cultivate a sense of gratitude, and thankfulness, and devotion to God, knowing that such is acceptable to Him; and that for it, if our lives harmonize with our profession as Christians, we shall receive an imperishable reward; and one infinitely superior to all the plaudits of earth, and all its short-lived and ephemeral pleasures and glories!

SIDNEY.

For the Pioneer.

DR. ADAM CLARK ON THE NATURE AND IMPORTANCE OF BAPTISM.

As the nature and importance of that institution, by which persons become the citizens of the kingdom of Christ, can hardly ever be overrated, and is necessary to be well understood, we here transcribe some "Observations on the Nature and Importance of Baptism," from the great Methodist commentator, the celebrated Dr. ADAM CLARK; to which we invite the particular attention of our Methodist friends. Dr. Clark says, "It is no unessential or non-essential." "Its great importance to the Christian religion," is carefully noted by him. He quotes Dr. Lightfoot, endorses him, and says: "I have reserved his observations for this place, and earnestly

recommend them to the notice of the unprejudiced reader,"—"the thing itself, and its great reference, are of the *utmost consequence.* Baptism is a *standing proof* of the *divine authenticity* of the Christian religion." As upon the divine authenticity of the Christian religion, depends its validity, and our faith in God and Christ, the hope of heaven, and eternal life and glory, of what vast, transcending importance must it be; and of what supreme importance must that institution be, which is not only a *proof* but a "*standing* proof" of that authenticity!

But how, we would ask, does Christian baptism become a standing proof of this? Let Dr. Clark himself answer, in his notes on 1 Cor. xv. 29, where Paul says or asks: "Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Now listen, O ye Methodists, to the notes of your great commentator on this passage, and never more oppose *immersion* as Christian baptism—never more advocate sprinkling and pouring for baptism—for if Dr. Clark is correct, nothing but *immersion* can be baptism—pouring and sprinkling are entirely out of the question. Dr. Clark says on that passage:

"The sum of the Apostle's meaning seems to be this: That as we receive baptism as an *emblem* of *death,* in voluntarily *going* UNDER *the water;* so we receive it as an *emblem* of the *resurrection* unto eternal life, in *coming* UP OUT OF *the water;* thus we are baptized for the dead, in perfect faith of the resurrection."

It thus, according to Dr. Clark, becomes a standing proof of the divine authenticity of the Christian religion. It is as a *commemorative* institution, representing to us the burial and resurrection of the Lord Jesus Christ. And, as Dr. Lightfoot well argues, a *seal* of the doctrine of Christianity. J. R. H.

For the Christian Pioneer.

REDEMPTION.

The redemption of man from his past sins, was fully consummated and completed in the sacrifice of God's own dear Son. Jesus Christ gave himself for us—for our salvation he became a prophet, priest and king. He is the first and the last. All things were created by him and for him; and our future welfare is willed in all his institutions. He was made a little lower than the angels that he might taste death for all, not willing that any should perish; but that all should come to repentance. All power in heaven and on earth is given into his hands. He was made Lord of creation and Supreme Ruler of the universe—possessed all the attributes necessary to the redemption of man and the salvation of souls. Nothing could have been done for us that was not fully completed in redeeming us from our own errors. His life was the most perfect and exemplary the world has ever known; his merits are boundless—neither are men capable of clearly conceiving the fullness of his riches.

It would greatly aid and assist our conceptions of the death and sufferings of Jesus Christ, and more clearly manifest the nature of sin offerings; if we could only secure clear and correct views of sin in all its relative bearings upon the universe. Certainly we should not be satisfied with mere vague and indiscriminate notions in reference to the tendencies of sin; but should make an effort to fully comprehend every attitude in which it stands to God and man. It was impossible for the sacrifices of the patriarchal, or Jewish dispensations to atone for or take away sin. These were only typical of the sacrifice of the blood of Christ, for Paul says, "For it is not possible that the blood of bulls and goats should take away sins." Again, Heb. 9: 12, 13, 14: "Neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of

goats, and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." In this enlightened age, none will for a moment dare to doubt the sanctifying and saving powers of Jesus Christ, none can doubt his humiliating mercy, his willingness to lift their feet from the mire, and place them upon the rock of ages. He has secured for us riches that could otherwise never have been obtained—he has paid for us a debt that must otherwise have hung over us eternally—doomed to punishment throughout countless ages in eternity. He has given himself for all that accept his terms of pardon—break off their iniquities and with full purpose of heart resolve to give themselves up to the living God; for the righteous at the last day, he has secured a home eternal in the blissful regions of the haven of rest. Is it not strange, then, notwithstanding the offered mercies, and innumerable promises of the most favorable nature, some will continue to wield the arm of open rebellion against God, and his kingdom? will reject the proffered terms of pardon upon the plain and simple plan, as directed in the gospel of Christ. His blessings and promises beam radiantly upon millions of this favored land, inviting those on the very verge of ruin—those now on the broad road to destruction, who have hitherto lived in open violation to the law of God, and are yet, amidst all his promises and efforts to redeem them, sinking down into the very abyss of darkness—crushing beneath their trodden path the authority of a just and merciful God—deriding his institutions, defying his power, and treating with impunity everything that is sacred. Jesus Christ gave himself for you, and he has the power to redeem you from the eternal destiny that awaits all who love not God, and refuse to obey him. Then why will you not immediately submit to his authority, submit to his institutions, give all your strength

and might to the prosperity and advancement of his cause—build up his kingdom, and thus achieve for yourselves a crown of life eternal in the presence of the majesty on high—become heirs of God and joint heirs with Christ Jesus. Look at your own hearts, to your own interests, examine yourselves, and carefully reflect upon your own destinies—waste no time in embracing the offered mercies of our Savior. Act in obedience to the commands of one whose power is supreme, and attain to a sphere that will entitle you to all the blessings of heaven.

Remember, the period is fast hastening when the angel of death must visit you with a summons to appear before the tribunal of God.

HAWK POINT, Mo. D. ARMSTRONG.

From the Review.

"TOO MANY IRONS IN THE FIRE."

Preachers of the gospel are much like other men. They are liable to be acted upon and influenced in common with the "rest of mankind." A great many of them rise above all sordid motives, and devote themselves entirely to the proclamation of the word. To them souls are more precious than gold—the cause of Christ than "filthy lucre." Being "set apart" to preach the gospel, they give up all secular pursuits, so far as consistent with circumstances. Having embarked in the good work, they are not continually looking back to, and long for, the flesh pots of Egypt.

Another class of preachers—and by far too numerous—regard preaching the gospel a secondary matter, and "making money" of the first importance. They study the tricks of trade more than they do the Bible. They are continually *hitching* on to their calling, as a preacher, some secular enterprise, from which they hope to realize large pecuniary gains. They study the art of getting money through the week, and with sanctimonious countenances, preach stale ser-

mons on the Lord's day. Their harp theological has but one string, while their harp secular has a thousand. With a "Balm in Gilead" sermon, or with a discourse on the "Chronology and Geography of the Bible," perhaps softened down with a "heavenly tone of voice"—these men make preaching a means of ingratiating themselves into the favors of a large and noble brotherhood, that they may the more readily ply the several "professions" they are engaged in. A single dollar for the cause of Christ will not be sacrificed by these fellows. This kind of preacher is peculiar to no denomination in particular; they are found everywhere—even among the disciples. I recollect, when a boy, I attended a camp meeting. It was a Methodist institution, as any one coming within cannon-shot of it could readily determine. The noise was immense, the confusion beyond description. A long bench full of "Rev. Divines," were in the stand ready to lead off in the performances of the day. But their number was to be augmented by the addition of one more. He came riding in a two-wheeled chariot (called in the Western Reserve a "sulkey") drawn by a single charger. The countenance of this newly arrived divine was strikingly solemn—his voice deep and sepulchral—his hair the color of a brick-bat. The neck-tie of this "called and sent" gentleman was of immaculate whiteness—his dress of glossy black, In short, he was a fine specimen of a modern clergyman. Hitching his horse to a sapling which stood not very far from the altar, he was soon on the stand along with his fellow divines. A large crowd of boys soon collected around the sulkey, being attracted by its novel appearance. Outside of the seat-frame was fastened a large leathern pouch, and written on this pouch in large letters was the word "pills." This told its own story; the proprietor of the horse and vehicle was a pill-peddling preacher, and had come to the meeting to fleece the crowd with worthless nostrums, and to preach his "Balm in Gilead" sermon I watched him when he arose to preach. He talked much of the great Physician, and of the ills humanity is heir to in the flesh—how the best known prescription for the ills of the body was his pills; and

for the ills of the soul, his theology was a certain antidote!!! His pouch was emptied before he left the camp ground. He was an adept in the art of vending pills—he was a pill preacher.

A seedy looking specimen of humanity called on me some time since, and gave his name and residence as follows: "Rev. J. O. M., Boston, Mass." Said he, "In my leisure moments I invented a washing machine, and having secured a patent on it, I am out trying to introduce it." "I preach too," said he, "and would like to address your citizens to-night." His first business, you perceive, was to sell his machine. His preaching was merely a handle by which he introduced it.

We saw announced, in flaming hand-bills, that Elder —— will exhibit, before the citizens of P——, the wonders of the magic lantern—dissolving views, historical and amusing scenes, &c., &c., and that on the following day he will preach at a certain hour, when a collection will be taken up for the support of the gospel. This elder's "trick at trade" needs no comment at our hands.

Apropos the pill-peddling preacher is the traveling denta divine. You have all seen this genius, and a *rara avis* he is. When he packs up his traps for a tour among the saints, he puts his turnkey and forceps—his punches drills and rasps in one pocket. in another he puts his tin-foil and beeswax, and is then ready to start on his journey. Like the character in one of "O'Neal's Charcoal Sketches," he is now prepared to extract morals with "neatness, cheapness and dispatch." He is ready to pull an "eye-tooth" or preach a "gos-*pill*" sermon whenever called upon!! "There shall be weeping and and wailing and gnashing of teeth," is a favorite text with him. If he does not succeed well as a preacher, he will succeed in making money in the dental line, and of course will be satisfied as to results.

We knew a preacher not long since, who was engaged to devote all his time to several congregations, but who would find time from his pastoral duties and studies to run a shingle mill, butcher shop, and I don't know what else besides. Truly, he was not afraid of having to many irons in the fire. He

receives a fair salery for his labors as a preacher, but then, by cupling on an appendage or two, he could make an extra dollar, by obstracting a little of the time he has pledged to the brethren, and give it to his secular business. A man may grow rich by this process—rich in this world's goods, I mean, and be a most miserable thing in the sight of God. May the Lord have mercy on all such mercenary, miserly, narrow-hearted, money-loving preachers.—Without mercy and reformation they will be lost forever.

DISCIPULUS.

QUERIES.

BRO. WRIGHT: Will you give me some information on the following points, viz:

1. Who can properly administer baptism, or what constitutes an administrator?

2. Would the baptism of a penitent believer by a *hypocrite* be valid?

3. Can we consistently receive any person into our churches who has been baptized, as a Christian duty merely, and without respect to its design—for the remission of past sins.

4. What part of a man is the *Spirit?*

Any information on these points will be thankfully received. R. MILLS.

KANSAS.

1st. What constitutes an administrator?

We think that *every* disciple, male or female, has the abstract *right* to administer baptism. So far as mere right goes, all have it in virtue of their being citizens of the kingdom in which all are equal. This right, however, may, by common consent, be delegated to some person or persons, as for instance, the elders of the church, when a church is organized. It then devolves on the elders to do the baptizing; not because they alone have the right, but because the rights of others have

been delegated to them. If a disciple, whether evangelist or not, be traveling in a region where there is no church, and if a penitent believer asks baptism at his hands, he is entitled to administer it, and it would be perfectly valid. I would just as soon receive baptism under such circumstances as to receive it from the Apostle Peter at Jerusalem. By universal custom, females delegate this right to males. But if circumstances absolutely required, females could administer the ordinance legitimately; for in the kingdom there is neither male nor female. We may say then, on this point, that all disciples have the right to administer baptism. If the right be delegated to another, then the person appointed should baptize as far as he could. In cases of necessity any disciple may baptize.

2d. Would the baptism of a penitent believer by a *hypocrite* be valid?

Yes; if the hypocrite was himself, professedly, a baptized believer; and if the candidate himself did not know that the administrator was a hypocrite. If he was known to the candidate as an *impostor*, the baptism should not be recognized

3d. Shall we receive persons into our churches who have been baptized without any knowledge of the *design* of baptism?

The common custom is to do so, and it has not been shown to be unscriptural in principle. Arguments and illustrations on this point are very numerous.

4th. What part of a man is the Spirit?

It is the *immortal* part. It is that which survives death. It is something that can go to Jesus when the body dies. Says Stephen, "Lord Jesus receive my *spirit*." If the spirit does not live *after* the body dies, then Stephen did not know *anything about it*. Being full of the Holy Spirit, his face radiant with the halo of heaven, he uttered mere nonsense in the form of solemn prayer, if the spirit dies with the body! The Savior alluded to the *spirit* when he told the thief on the cross

that he should be with him in paradise that same day. The body was broken, but the spirit lived with Jesus. Paul desired rather to depart and be with Christ than to remain. His body could not go upward till the resurrection morn, but his spirit could.

The apostle writes to the Thessalonians of the spirit, soul and body. We notice some good remarks in the Christian Baptist, page 463, on the distinction between these three: "The body is the organic mass, animated and pervaded by the soul or animal life, which, as the Scriptures say, is in the blood; and the spirit is that pure intellectual principle which acts immediately on the soul, and mediately on the body. * * * The spirit has the faculties we call the powers of understanding; the soul has its passions and affections; the body has its organs and their functions. In man, reason and all intelligence belong to the spirit, together with volition in its primary character. All the passions belong to the soul; all the appetites and propensities strictly belong to the body. But so united are these constituents of man, that what one does the others do likewise." In all his acts man is responsible. The spirit should be the supreme power. All others should be made subordinate.

This three fold division of the nature of man is very ancient. Many of the writers of antiquity allude to it. The allusion of the apostle to this subject was in harmony with the metaphysical dogmas of that age. He accepts the distinction as fundamentally correct. Let our analysis of human nature be what it may, the *spirit* must include the intellectual, the moral, and the emotional powers of man. Whatever is organically connected with the body so as to depend on physical organization is not essential to the existence of the spirit. We know that physical organization is highly important and probably it is absolutely necessary to the carrying out of God's designs in the creation of man; but the relation between the spirit and the body is of such a kind that they may be separated, the body returning to the dust

while the spirit returns to him who gave it. Much more might be said, but time will not permit. C. R.

OBEDIENCE TO SECULAR RULERS.

ALBERT BARNES' NOTES ON ROMANS.

It will be remembered by the Christian reader of the New Testament, that Peter, in one of his epistles, says to the elders of the congregations he was addressing: "Put them (Christians) in mind to obey magistrates," &c. Added to this, from the great apostle to the Jews, to whom was committed "the keys of the kingdom of heaven," or authority to open the new kingdom of Christ to Jew and Gentile, we have the language of Paul, the great apostle to the Gentiles, of similar import, but much more extended in Romans xiii, 1, &c., beginning: "Let every (Christian) soul be subject to the higher powers," &c. The Notes of the celebrated commentator, Albert Barnes, written many years ago, and before our unhappy civil war came on, on this chapter, are so good and so much to the point, that we cannot forbear extracting a portion of them for the *Pioneer*, convinced that they will have a salutary effect on its readers. They are as follows:

"*Let every soul*.—Every person—[every Christian.] In the first seven verses of this chapter, the apostle discusses the subject of the duty which Christians owe to civil government; a subject which is extremely important, and at the same time exceedingly difficult. There is no doubt that he has express reference to the peculiar situation of the Christians at Rome; but the subject was of so much importance that he gives it a *general* bearing, and states the great principles on which all Christians are to act. The circumstances which made this discussion proper and important were the following: (1.) The Christian religion was designed to extend throughout the world. Yet it contemplated the rearing of a kingdom amid other kingdoms, an empire amid other em-

pires. Christians professed supreme allegiance to the Lord Jesus Christ; he was their law-giver, their sovereign, their judge. It became, therefore, a question of great importance and difficulty, *what kind* of allegiance they were to render to earthly magistrates. (2.) The kingdoms of the world were then pagan kingdoms. The laws were made by pagans, and were adapted to the prevalence of heathenism. Those kingdoms had been generally founded in conquest, and blood, and oppression. Many of the monarchs were blood-stained warriors; were unprincipled men; and were polluted in their private and oppressive in their public character. Whether Christians were to acknowledge the laws of such kingdoms and of such men, was a serious question, and one which could not but occur very early. It would occur also very soon in circumstances that would be very affecting and trying. Soon the hands of these magistrates were to be raised against Christians in the fiery scenes of persecution; and the duty and extent of submission to them became a matter of very serious inquiry. (3.) Many of the early Christians were composed of Jewish converts. Yet the Jews had long been under Roman oppression, and had borne the foreign yoke with great uneasiness. The whole heathen magistracy they regarded as founded in a system of idolatry, as opposed to God and his kingdom, and as an abomination in his sight. With these feelings they had become Christians; and it was natural that their former sentiments should exert an influence on them after their conversion. How far they should submit, if at all, to heathen magistrates, was a question of deep interest, and there was danger that the Jewish converts might prove to be disorderly and rebellious citizens of the empire. (4.) Nor was the case much different with the Gentile converts. They would naturally look with abhorrence on the system of idolatry which they had just forsaken. They would regard all as opposed to God. They would denounce the religion of the pagans as abomination; and as that religion was interwoven with the civil institutions, there was danger also that they might denounce the government altogether, and be regarded as opposed to the laws of the land.

(5.) There *were* cases where it was right to resist the laws. This the Christian religion clearly taught, and in cases like these, it was indispensably necessary for Christians to take a stand. When the laws interfered with the rights of conscience: when they commanded the worship of idols, or any moral wrong, then it was their duty to refuse submission. Yet in what cases this was to be done, where the line was to be drawn, was a question of deep importance, and one which was not easily settled. It is quite probable, however, that the main danger was, that the early Christians would err in *refusing* submission even when it was proper, rather than in undue conformity to idolatrous rites and ceremonies. (6.) In the changes which were to occur in human governments, it would be an inquiry of deep interest, what part Christians should take, and what submission they should yield to the various laws which might spring up among the nations. The *principles* on which Christians should act are settled in this chapter.

Be subject. Submit. The word denotes that kind of submission which soldiers render to their officers. It implies *subordination*—a willingness to occupy our proper place, to yield to the authority of those over us. The word used here does not designate the *extent* of the submission, but merely enjoins it in general. The general principle will be seen to be, that we are to obey in all things which are not contrary to the law of God.

The higher powers. The magistracy; the supreme government. It undoubtedly here refers to the Roman magistracy, and has relation not so much to the rulers as to the supreme authority which was established as the constitution of government. Comp. Matt. x. 1; xxviii. 18.

For. The apostle gives a reason why Christians should be subject; and that reason is, that magistrates have received their appointment from God. As Christians, therefore, are to be subject to God, so they are to honor God by honoring the arrangement which he has instituted [or permitted] for the government of mankind. * * * * *

No power. No office; no magistracy; no civil rule.

But of God. By God's permission, or appointment; by the arrangements of his providence, by which those in office had obtained power. God often claims and asserts that He sets up one and puts down another. Ps. lxxv. 7. Dan. ii. 21; iv. 17, 34, 35.

The powers that be. That is, all the civil magistracies that exist; those who have the rule over nations, by whatever means they may have obtained it. This is equally true at all times, that the powers that exist, exist by the permission and providence of God.

Are ordained of God. This word ordain denotes the ordering or arrangement which subsists in a military company or army. God sets them in order, assigns them their location, changes and directs them as he pleases. This does not mean that he originates or causes the evil dispositions of rulers, but that he directs and controls their appointments. By this we are not to infer, (1.) That he approves their conduct; nor, (2.) That what they do is always right; nor, (3.) That it is our duty always to submit to them. Their requirements may be opposed to the law of God, and then we are to obey God rather than man. Acts iv. 19; v. 29. But it is meant that the power is entrusted to them by God; and that he has the authority to remove them when he pleases. If they abuse their power, however, they do it at their peril; and when so abused, the obligation to obey them ceases. That this is the case, is apparent further from the nature of the question which would be likely to arise among early Christians. It could not be and never was a question, whether they should obey a magistrate when he commanded a thing that was plainly contrary to the law of God. But the question was whether they should obey a heathen magistrate *at all.* This question the apostle answers in the affirmative, because God had made government necessary, and because it was arranged and ordered by his providence."

Such are the Notes of this great Commentator on the New Testament, on the passages of Scripture in question. We regard them as about the best we have ever met with on the subject; and as eminently just and unobjectionable to all

unprejudiced and intelligent readers of the Bible, who are disciples of Christ. Christians are to obey civil rulers on the same principle that (Christian) wives are to obey their husbands, not only the gentle and good (husbands) but also the froward and perverse. Let the disciple of Christ study well what the Bible enjoins on the subject of obedience to civil or secular rulers, as well as on all other subjects; make that his rule of life and duty, theoretically and practically and he cannot err. SENEX.

HOPE AND FEAR.

The poet Pope says:

> "Two master passions sway the human mind,
> Self-love to urge and reason to restrain."

If he meant that these were the two master-passions of the human mind, he missed it—he was mistaken. He was a very philosophic poet, but not philosophic enough here.

Hope and *fear* are *the* two master passions of the mind: and all might say:

> "Two master passions to the mind belong,
> Fear to impel and hope to lead along."

Some Christians object to "working on the fears," to induce people to become religious. Now it is wrong to work altogether on the fears. It is too much like going blindly to work. Of itself, fear is blind. Such religion as this will not last—it has no foundation, no permanence in the mind. And there is the other extreme, in leaving fear entirely out of the account, and depending entirely on working on the hopes of man to make him religious. We must work on his fears as well as on his hopes; and while we present the dangers of hell, the lake of fire and brimstone, the undying worm, eternal misery, destruction and banishment from the presence of God forever, we must present the hope of heaven—its happiness, joys, etc., to the mind.

And these hopes and fears must not be made to spring from the imagination of man. They must be based on the repre-

sentations there found, of heaven, hell, etc. They must not only be made to engage the affections of the heart, but it must be done through the mind. Both head and heart must be engaged.

It has been well said, that a religion entirely of the affections or passions, is *blind;* while one entirely of the head is too *cold.* Both heart and head must be engaged, and in harmony with each other. In fact, religion must engage the *whole* man, body, soul and spirit. Nothing short of this will do. Not only every action and every word, but every *thought* must be rendered subservient, and brought into the captivity of the obedience of Jesus Christ. J. R. H.

CHARACTER AND PRESERVATION OF THE BIBLE.

We either have, or have not, a Divine Revelation, perfectly adapted to the genius and condition of human nature. The educated mind of Christendom during a period of more than eighteen centuries has concurred in the belief and assertion of this transcendent fact. The philosophers, poets, orators, legislators, and all the highly gifted and cultivated leaders of public opinion, in the civilized world, have conceded, that, of earth's literature, science and religion, the Bible itself is, *par-excellence,* the Book of Books, worthy of the Supreme Intelligence to be its instrument, subject and object. It has passed through every ordeal—through the burning fiery furnace of the most scathing criticism; and, like the pure gold of Ophir, it has come out of that furnace not merely unscathed but shining with a lustre, a beauty, a glory, that surpasses all the literature, science and religion of all ages, races and generations of men. The arm of flesh will sooner quell the waves of the sea, arrest the minds of heaven or pluck the sun from the centre of its system, than human wisdom, genius or learning fasten upon any page of this Divine volume a single characteristic of weakness or folly—of fraud or fiction.

A. CAMPBELL.

THE BATTLE OF ARMEGEDDON OR THE WORD OF GOD AGAINST THE WORLD.

CONTAINING A REVIEW OF THE FORCES WHICH ARE GATHERING UNDER THE BANNER OF THE MESSIAH AND OF SATAN TO THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY.—BY J. P. WEETHEE.

This work is republished by Eld. Jacob Creath of Palmyra, Mo. It is a pamphlet consistsng of 56 pages. Price 50 cents per copy. Address Jacob Creath. Palmyra, Mo.

We have received a copy but have not yet had the time to read it. When our last number was printed, I had not seen the work, and supposed it was written by bro. Creath; but since receiving a copy, I see that he is only republishing it. He says:

"I deem this pamplet of sufficient importance to be republished. It contains more information on the present condition of the world than anything I have read of the same size. It was written seventeen years ago, which time has seemed to confirm it statements. I know nothing of its author, of his residence or religious sentiments or whether he be dead or living now. It fell into my hands in June last, (1865), while in North-west Mo. I hope it will be read and its contents duly weighed by all reflecting persons" D. T. W.

REPORTS FROM THE BRETHREN.

JACKSONVILE, Oregon, June 16, 1865.

DEAR BRO. WRIGHT: I am preaching every Lord's day with but once in a long while an exception.

On the second Lord's day in last month, we organized the first church ever organized in this valley on the Bible and that alone. There were Sixteen of us that went into the organization.

I preached to an attentive audience there on last Lord's day, and took one confession, and then immersed him the same day into the Lord. There was one other united with us whom I had immersed on the preceding Monday. He lives on Morgan Creek, some twelve miles from my house where I preach regularly every month. He became convinced of his duty to obey his Savior, but, like many others, he put it off when I was up there, a week before, and the first Lord's day in this month, he started, thinking I had meeting at the Bell School-house where we organized, but on the way he learned that

I had meeting on the north side of Rogue River, and turned back; but on Monday, he got on his horse and came to my house and I immersed him. I have immersed but four in the Valley, and they are all men, and 2 or 3 of them Methodists. The prospects are good I think now, for others. There is quite an opposition by sectarianism against us here, but "truth is mighty above all things and will prevail." Your brother in Christ.

MARTIN PETERSON.

PLATTSBURG July 31st 1865.

BRO. WRIGHT: On my return from a preaching tour in the eastern part of the State as reported for last month. I found my family sick, and remained at home some two weeks preaching in Plattsburg on the first and second Sundays in July. Held a meeting in Independence, including the third Lord's day. Immersed three, including the lady who made confession at the meeting in March, and whose baptism was deferred on account of her health. Received one from the Baptists. Held a meeting at the Union Church on Castile near Millers mills, including the 4th and 5th Lord's days, and closing yesterday with twelve additions six by confession and immersion one from the Baptists and five by commendation. Bro. Samuel Trice labored with me during the most of this meeting, and Bro. Dr. Jourdan two days. Summary for the month. Number of Discourses 25. Confessions 8. From Baptists 2. By Commendation 6. Total 16. In one year ending this day, I have preached 385 discourses. Added by confession and immersion 189 added otherwise 80, making 268 additions in all. Yours fraternally

G. R. HAND.

KANSAS CHRISTIAN MISSIONARY SOCIETY.

LEAVENWORTH, Kansas, July 27th, 1865.

DEAR BRO. WRIGHT: The time of our Annual Meeting has been changed from Spring to Fall. Hence the next Annual Meeting of the Kansas Christian Missionary Society will be at Prairie City, commencing on Thursday before the 1st Lord'sday in Sept. 1865. We cordially invite our brethren from other States to participate with us. Prairie City is about 50 miles south west of Leavenworth.

Truly yours &c. CALVIN REASONER.

Cor. Sec.

ONE DAY AT PETERSON'S SCHOOL HOUSE.

We spent the fifth Lord's day in last month with bro. Lockheart at the Peterson school house on medicine Creek in Sullivan county, and witnessed the confession and immersion of six young ladies. They were immersed near about midnight not far from the time of night the Jailor and his family were immersed. Three of them confessed at the afternoon meeting which closed about 7 o'clock and the other three came forward and confessed at the meeting after candlelighting, after which the the entire audience repaired to the creek three quarters of a mile off, and witnessed the immersion. These noble young ladies obeyed the gospel as the converts under the apostolic preaching did, they believed and were immersed forthwith.

The congregation at that place is in a prosperous condition. They were organized under the labors of of our beloved bro. Martin Peterson now of or near Jacksonville, Jackson county, Oregon. Bro W. M. Downing is their regular preacher whom they highly esteem for his work's sake. We acknowledge with sincere thankfulness the christian kindness and liberality shown us while there. We were not only refreshed and encouraged in our labors of love and works of faith but we returned with several new subscribers and some thirty three dollars in money as a donation, and some valuable presents to make glad the little ones at home. May the Lord preserve and prosper the brethren and sisters of that little congregation.

This liberality was not in consideration of services then rendered as bro. L. did most of the labor on that day, but of christian regard and esteem for a fellow laborer and brother in Christ with whom they have been long and intimately acquainted. It is pleasant indeed to revisit old acquaintances and meet with such kind expressions of grateful rememberance. D. T. W.

MEETING AT STALL'S SCHOOL HOUSE. Bro. Lockheart held a meeting at Stall's School-house, some six or seven miles south east of Trenton, on the fourth Lord's day in last month, and immersed some six or eight persons, and constituted a church there with sixteen members. The prospects we learn are fair there for building up a congregation. Though there is considerable feeling among the Methodists, who had lulled the community into a fancied security by their Methodistism, still their excitemet, by the introduction of Christianity there, will, we think, redound to the furtherance of the gospel in that community. Bro. Lockheart will return there on the 2 Lord's day in this month, and hold a meeting of some days when there will doubtless be others who will unite their destinies with those sixteen who have already taken a stand for the Lord.

D. T. W.

THE MISSIONARY DISCUSSION. Instead of making a reply to bro. Creath's articles published in this and the preceeding number, I simply refer the reader to what has already been published. There is a strong desire upon the part of many of our readers for something else than this discussion, and I feel it a duty as well as expedient to yield to their request, and shall be pleased to meet with no demur at present to this. D. T. W.

OBITUARIES.

GRUNDY COUNTY, July 11, 1865.

DEAR BROTHER WRIGHT: It becomes my painful and at the same time pleasing duty to record the death of our beloved and lovely sister, Emily Foster, daughter of John and Eunice Chatfield.

She was born February the 26th, 1841, in Trumbull co., Ohio, and died May the 29th, 1865, in her 25th year, in Grundy co., Mo., near Trenton. She became a member of the Christian Church in Plattville, Wisconsin, in the 15th year of her age, and ever after, adorned her Christian profession with those graces and virtues which characterize the true lovers of the Lord Jesus Christ.

With feelings of sadness and pleasure the writer made a funeral discourse to the weeping assembly that came to pay their last respects to her they loved so dearly. There we looked upon the emaciated and decomposing form of her that but a few days before, we had seen in the house of her Lord in all the vigor and beauty of health and loveliness of Christian deportment. But there with her sweet voice, we will join ours no more! There her lovely form, we shall see no more. The warm and affectionate grasp of her tender hand, we will receive no more! But great joy springs up in our hearts, when we remember that she shall live again. Blessed is she, for she has died in the Lord, "Yea, saith the spirit, for she rests from her labors, and her works do follow her." What a motive to perseverance we see in the departure of a Christian. We lose their society here, but, if we are faithful, we will soon regain it in heaven. They will not come back to us, but we can go to them, and with them enter into that everlasting rest that remaineth for the people of God. Our beloved sister leaves an affectionate husband, and one little son, and many relatives and friends to mourn their loss. When asked by her weeping mother, Are you willing to die? She said, Yes, mother, I am willing to die. She then addressed her dear husband, exhorted him to prepare to meet her in heaven. And thus another of our lovely sisters has departed in the triumphs of the faith of Jesus.

W. M. DOWNING.

Will the American Christian Review please copy.

W. M. D.

CHRISTIAN PIONEER,

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

VOL. V.] CHILLICOTHE, Mo., SEPTEMBER, 1865. [NO. 9.

For the Pioneer.

PRAYER.

BY J. M. HENRY.

And he spake a parable unto them to this end, that men ought always to pray and not to faint: Saying, There was in a city a judge, who neither feard God nor regarded man. And there was a widow in that city: and she came to him and said, avenge me of mine adversary, and he would not for a while; but afterward he said within himself. Though I fear not God nor regard man, yet because this widow troubles me, I will avenge her, lest continually coming she weary me.

And the Lord said, Hear what the unjust judge says. And shall not God avenge his chosen, who cry to him day and night, though he is long suffering in respect to them? I say to you, that he will avenge them speedily But yet, when the Son of man comes, will he find faith on the earth?—Luke xvii: 1—8.

BRETHREN AND FRIENDS: I have no apology to offer you for calling attention to the subject of prayer, but feel an apology due rather for not making it the theme of a discourse more frequently. The fact that Jesus prayed while on earth, should be a commendation of it to every one who would be as his master. That he did so in the presence of men, and in solitude, may admonish us of the propriety of praying always, lifting up holy hands, without wrath and doubting. That he who was holy and without sin in any way prayed, may teach us that we shall never become so holy as to render prayer unnecessary—that he taught men of like passions with ourselves to pray is evidence direct of the duty. An apostle has said by divine direction that we should pray

every where, and the Lord in the text, that men should always pray and not faint. That all men approved of God, known to the Bible history, were men of prayer is certain. That there would be a general unbelief in the necessity and propriety of prayer when the Lord should come again, seems intimated in the question, "When the Son of Man cometh, shall he find this belief in the land?" By Ezekiel God declared to ancient Israel, after foretelleng by that prophet, on their return from their captivity, and the peopling of the streets of Jerusalem with men like flocks, that nevertheless for these things he would be inquired of to do it for them. Ez. 36 : 37. It was in accordance with this universal rule God has ordained for blessing a nation or people that both Nehemiah and Daniel when the seventy years of the captivity were expiring, which Daniel learned by searching the book of Jeremiah that they prayed to the God of Abraham, Isaac and Jacob. God heard their prayers and fulfilled his promise to the nation. They did not pause to say, "God has promised at this time to restore our people to their own land, and therefore as he is unchangeable he will do it, whether we pray or not." They believed God heard prayers because he had commanded it. They did not stop to inquire whether God would have to perform a miracle to answer their prayer. Though they were learned men, their learning did not make them so self-confident as to think they knew so much of the infinite Jehovah that he could not answer their prayers without violating some established law of his vast dominions.

In looking over the prayers recorded in the Bible, four things are found to be embraced in prayer. *Adoration, Thanksgiving, Confession* and *Petition*. Some compositions in the Bible are almost exclusive adorations in which great reverence is shown for God describing his majesty, glory, and power in the most glorious language known to human utterance. He is addressed as glorious in holiness, perfect in praise, doing wonders. As filling the heavens with his pleasure, and covering himself with light as with a garment, making clouds his chariots, and riding on the wings of the wind, laying the beams of his chambers in the waters, speaking and the earth trem-

bles, but touching the hills and they smoke. He is spoken of as inhabiting the praise of Israel, that his chariots ar twenty thousand, even thousands of angels. That his glory is above the heavens. To repeat all that is in the Bible of this kind would be to speak large portions of it.

In thanksgiving there is utterance of the glad emotions of our hearts for what God does for us. This leads to enumerations of his goodness and mercy to us. These employ the tongue and heart for his providence is supplying the wants of every living thing. In sending the rain and dew from heaven, and causing the sun to shine, and the earth to produce the abundant rewards of human industry. The displays of divine wisdom and power in creation call forth the thanksgivings of inspired seers and poets. The holiness of God and human sinfulness are constantly in contrast in the writings of the prophets and apostles of the Lord. The natural tendency in all worshipers, whether of the true God or heathen deities, to strive to be like the object they worship leads the true devotee of the only living God, in view of their disparity in holiness to confess his sins and unworthiness before the God who is too pure to look on sin with allowance. He is inclined to petition God, when he views his own helplessness and dependence, for aid and protection. What God has done for us, and what he has promised to do, demands of us, for the former thanksgiving and praise, and for the latter, supplication and petition. What God is, and what we are, demand of us, for the first, adoration; and for the other confession and the deepest contrition.

Who may pray, is a question hardly necessary to be considered, when we would enforce on the followers of Christ to do so, as Jesus says the elect of God do, day and night. Still, a word or two here may not be amiss, since many seem to have a very vague and uncertain notion on the subject.

None but a subject of government among the kingdoms of this world is supposed to have the right of petition to that government. The citizens of another government, who would have all the privileges of our own must become a subject of this government, by compliance with the laws of adoption or

naturalization. All men are by nature children of wrath, and as such are not the children of God. They who are born of the flesh these are not the children of God. There is a plain and specific law of adoption appointed for all nations and every creature, having been enacted by the king himself. The man whose stubbornness refuses to submit to the government of Christ need not be taught to pray, for certainly the Lord will not answer him. What may be the condition of the man who honestly and sincerely does the best he knows and yet has not complied with the condition of adoption, I stop not now to consider whether the Lord will hear him, because I know nothing about this matter not revealed in the word of the Lord. But the man who has complied with the gospel terms of adoption, that he may, and should pray, is the decision of every believer in the divine origin of the Bible. That multitudes neglect to do so is a lamentable fact, indicative positively of that unbelieving condition on the subject referred to by the Savior. It is uncertain to us when the Lord will come again to the earth, but that he will do so is certain. Should he come now, how many of us are prepared for meeting him, having confessed our sins, and been forgiven by him? We sin so often that frequent pardon is a necessity to every child of God.

> "Restraining prayer we cease to fight,
> Prayer makes the Christian's armor bright."

A prayerless Christian would be an anomaly in the kingdom of God. We speak now of a Christian in character and not in relation merely. This distinction between character and relation must be observed by us if we would meet some difficulties that are in the way of a clear perception of the whole gospel plan of salvation. Let me illustrate. A man may perform the duties of a husband or a father and yet be neither a married man nor a father. There are many who act thus. Again, there are many married men and fathers who fulfill their duties in neither relation. A man enters into the relation of a husband and never discharges the duties of the relation. Just so a man may enter into the relation of a christian and never fulfill the duties of the relation. The relation

and character must be possessed to meet the demands of the law of Christ. Many persons flatter themselves that they will be saved because they sustain the relation of Christians; that they are in the church, are in Christ, have complied with all the conditions of admission into the kingdom of Christ. No deception can be more certainly fatal than this. Others say that since they have the character, therefore their eternal salvation is secure. The same authority that requires the character demands also that we enter into the relation. The man who believes and is immersed the Lord pardons his past sins according to his word. But if he concludes that therefore his eternal salvation is secure and neglects the practice of the precepts which his mere relation binds him to observe, he will soon be burdened with an amount of sin and guilt, that may sink him beyond the reach of pardoning mercy.

We next notice the conditions to be complied with in order to secure an answer to the Christian's prayer. And,

1. He must continue to pray. Because the widow was importunate the Judge decided her case as she desired. Hear, said Jesus, what the unjust judge said. And shall not God avenge his own elect, who cry day and night to him, though he bear long with them? I tell you he will avenge them speedily. In the prayer the Savior taught his disciples, to pray repeatedly for the same thing is inculcated. "Give us this day our daily bread." Every day that prayer might be offered by them with propriety, and by his authority. The night of his betrayal, the Savior prayed in quick succession three times, saying the same words each time. Paul besought the Lord thrice for the departure of the messenger of Satan from him.

2. We must ask agreeable to his will; or in faith. If we ask anything agreeable to his will, says John, he heareth us. He that would obtain his request from the Lord must ask in faith. This is the law according to James 1: 6, 7. As faith comes by hearing the word of God, we must acquaint ourselves with its teachings, otherwise we shall not know what to pray for as we ought. The spirit helps our infirmities, by teaching us in his holy word what is right. In examining the

holy spirit for instruction as to what to pray for, it will be seen that every thing promised is a proper thing to ask God for. His promises are great, numerous, and precious. We cannot ask him in faith to bestow on us the promises made to the apostles as such. Those things promised them as disciples we may ask him for in faith. When he promised them that they should drink poison and receive no harm, lay hands on the sick and they should recover, and speak with new tongues, he confined this promise to apostles, the means he employed for thus endowing them with power, was by a baptism of the holy spirit. No man can now pray in faith, predicated of the word of God, for a baptism of the holy spirit. They can pray in faith for the holy spirit, because the Lord gives him to them that ask, and all that obey him. The Messiah having promised to immerse his apostles in the holy spirit, it would be properly a thing for them to ask of him, until the promise was received on the day of pentecost. From that day until the present, no apostle prayed or directed any one else to pray, for the baptism of the spirit. The immersion of the spirit, neither makes a man's character better or worse of itself. We may ask the Lord for an understanding heart, that he would strengthen us with all might by his spirit in the inner man according to his own glorious power. To ask him to come down and convert us, or our friends, cannot be done in faith.

3. That we do his will, or obey him is a condition of being answered for our petitions. The Lord's hand is not shortened nor is his ear dull that it cannot hear; but your sins and your iniquities have separated between you and your God that he will not hear. Isaiah 58: 1. 2. We know that we have the petitions that we desired of him because we do those things that are pleasing in his sight 1. John 3: 22. From the above it is clear the Lord does not answer to the prayers of the disobedient. Would we have him hear us, then must we obey him. If I regard iniquity in my heart the Lord will not hear me. Psalm 68: 18. The Lord is far from the wicked; but he heareth the prayers of the righteous Prov. 15: 29. The Lord will not accept our prayers as sub-

stitutes for obedience to his precepts. Neither will he accept us, though we obey him in all else, and pray not to him. As every creature of God is good, and nothing to be refused, be-because it is sanctified by the word of God, and prayer; so no act of obedience is to be set aside, but obeyed reverently, and coupled with prayer will be attended with God's blessing on it. If God answered the prayers of the disobedient as he does the obedient the blessings offered to the self-denying can hardly be worth seeking.

4. Humility must be possessed by the accepted one. The case of the Pharisee and publican was introduced by the Savior to teach the necessity of self abasement. The Pharisee stood boasting of his good deeds, and instituted a very unkind comparison between himself and the publican, saying he was not as the publican. On the contrary the publican in his humility would not so much as liftup his eyes to heaven, but smiting his breast said, God, be merciful to me a sinner. He went down to his house, said the Lord, justified rather than the Pharisee. Pride is one of the most abominable sins in the sight of the Lord. He despises the proud and froward heart. He that exalteth himself shall be abased, is his solemn and awful denunciation of pride. Pride goes before a fall, and a haughty look before destruction, said Solomon. He also says, that before honor is humility. He that humbleth himself shall be exalted, said a greater than solomon. We may carry our heads aloft now, and refuse to bow to the Lord as suppliants, but the day comes when every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father. Those who are proud now, will be humbled then: while those who humble themselves now under the mighty hand of God, will be exalted then and forever.

We have some who profess to have discovered that no change is produced in God's dealings with us because we pray. Such persons of course cannot be expected to pray in faith. Many of them however admit that prayer changes the petitioner by producing such a change in him as places him in the channel where the divine blessings flow, and for that reason it is right and proper for the man to pray. It is impossible to

to conceive of a prayer being offered to any being that does imply that the dealings of the being petitioned shall be different from what it would have been had we not prayed. If we alone are to be affected by our prayers, why not pray to ourselves? It is objectedt o prayer that God needs not to be informed of our wants for he knows them being omniscient, that he is unchangeable, of one mind and none can turn him, and that he governs the universe by established laws and therefore will not alter the mode of his government to answer our whims and caprices.

It is true that he knows all things, is unchangeable, and governs the universe of mind and matter, but it is not true that laws govern the universe. Nor is it true that any man has searched the modes of his government so thoroughly as to be able to say what God can or cannot do without violating some law of his realm. It is true that his book which reveals these things of his character teaches the necessity of our asking him for the blessings he can bestow. There is a complexity in the divine administration of the material world that defies human wisdom to comprehend. Who can tell the cause of the difference of the same season in two years; one being dry and cold, the other warm and wet? No miracle is admitted, nor any law suspended or violated. The same general law of reproduction operates in the perpetuation of all races of animals and plants yet there are differences in those nearest a like. What causes these marks of individuality? There is a constant supervision of them by the lawgiver. This supervision may allow him, without the violation of any law, to answer every prayer offered according to his will. Indeed, he may for all we know or can know have constituted his government originally with reference to answering every acceptable prayer of his creatures on earth. That he has answered prayer is certain, and that his word contains commands to his people to inquire of him is equally true, and further, the universal desire in man, in the hour of of his calamity to call on God for help, would itself indicate that he who gave the disposition to pray, will also hear.

The question of the effiacy of prayer is intimately connec-

ted with the question of special providence, as God's care for individuals is called. I cannot perceieve how God provides for the wants of every living thing without special regard to the wants of each individual, and when the Savior's remark that not a sparrow falls to the ground without the notice of the heavenly Father is added to this consideration I see no way of safe denial. That there is a difference in his dealings with men, is certain as that he notices the conduct of men. His face is against them that do evil; and he is near to them that call on him, to such as call on him in truth.

When it is said God *cannot* answer without a violation of the laws of his government there is an assumption of pride incompatible either with piety or profound scholarship. Sir Isaac Newton confessed at the conclusion of all his vast researches, that he had acted as the child that had gathered a few pebbles on the ocean's shore only. So overwhelmed was he with the magnitude and wondrous complexity of the divine proceedings in the government of the worlds. Notwithstanding God will avenge his own elect, that cry to him day and night, yet will the Son of Man find this belief in the land, when he comes? While a great deal is said in these days about prayer, it is a reproach to multitudes professing the religion of Christ that they know so little about it. Should the prayers of some whom I have heard be answered no one would be more surprised than themselves. We are commanded to pray in faith. James 1: 6. Therefore I say unto you, what things soever you desire when yo pray, believe that you receive them and you shall have them. Mark 11: 24. And whatsoever you shall ask in my name, that will I do that the Father may be glorified in the Son. If you shall ask any thing in my name I will do it. John 14: 13, 14. Again, Ask and you shall receive, seek and ye shall find, knock and it shall be opened unto you. Matthew, 7; 7. Here is the command to ask, the condition in which we shall ask, and the authority by which it is all to be done, We are to ask whatsoever we desire. This is limited by asking in faith, and this is further restricted to the authority of Christ, or in his name. We may desire a certain thing, shall we pray for it? Yes if we can pray in faith for

it. If we can not pray in faith for it, let us not expect to receive any thing of the Lord. That we expect to receive any thing of the Lord must be determined by his authority. This is to be found in his word. While the Lord administers the government of the material universe with sufficient flexibility to answer prayers addressed to him that are according to his will, it is certain he has not revealed to us what we shall ask him for, and how we shall do, illustrating the wholes, by the most illustrious examples, and then accomodate his answers to our unauthorized petitions. To be heard we must ask for what he has promised, we must study his word.

Importunity and faith, as conditions of being heard, imply earnestness and sincerity in us. Too many prayers are so wanting in these elements as to liken them to a woman who prayed that a cerjain evil might be averted, but at last it came and she remarked "it is just as I expected." The reactionary influence of boisterous supplications on ourselves, is not to be regarded as a answer to our prayers. Prayer to be earnest and in faith, will neither be offered in a tone of voice so loud as to impress those who hear with the idea that the Lord is deaf or can be moved with noise, nor will it be in a tone so law, as to produce the thought that we are ashamed of being found engaged in prayer. Large words and unusual expressions should be carefully avoided. Sincerity seeks to express itself clearly and plainly. There is no attempt at rhetoric in the Savior's prayer, in the 17th chapter of John. That prayer is embraced in 622 words in our language of which 538 are words of one syllable. Of the remaining 84 words 18 are of three syilables, 64 of two syllables, and two of four syllables. It is neither wanting in eloquence nor strength.

But I must pass to a conclusion, without having said many things that may with truth and propriety be said, on this important theme. The person who has entered into the relation of a Christian, must pray, or live destitute of the Christian, character. Whoever has not entered into the relation *must* be born of water and spirit, if he would enter into the kingdom of heaven. He that would live the Christian life must pray day and night in faith that God will hear and answer his

supplications. The unbelief of the day in which we live, manifest often by those who pray, as well as those who never pray, demands of every one that would be accepted of the Lord that he "watch and pray." Not from a cold and formal intellect, nor a boisterous fanaticism, but from a warm and devoted and loving heart, with a mind instructed in the word of the Lord. How soul-inspiring are the prayers of such a one in the congregation of the saints. How sincere the spirit of such a Christian. How joyful their heart. May we learn of the holy ones who walked with God, of the Savior of sinners and the apostles of the Lamb, how to pray and what to pray for. The spirit offers his aid, in the lessons he has recorded for our instruction in the Bible. Prayer, is the act of asking with earnestness or zeal; entreaty supplication, request; petition; suit.

In prayer and praise we speak to God; as he sees the heart it is vain for us to approach him with feigned lips, and equally vain will be a life spent in which we never pray to God.

It is the highest honor that we are permitted to speak to God. Let us strive to become familiar in our intercourse with him. If we are faithful to him a brief period we shall be accepted of him into a region where prayer is no more offered' but praise will take its place forever. There now the prayers of saints are collected by an angel of God, and presented before his throne as accepted incense, the odor of which is pleasing to him, who governs the universe.

"A deity believed is joy begun;
A deity beloved is joy advanced,
A deity adored is joy matured.
Each branch of piety delight inspires
Faith builds a bridge from this world to the next,
O'er death's dark gulf, and all its horror hides.
Praise the sweet exhalation of our joy.
That joy exalts and makes it sweeter still.
Prayer ardent opens heaven,
And lets a stream of glory on the consecrated hour
Of man in audiency with the deity."

NEW PARIS, Ohio. August 1865.

LETTERS TO A HEBREW CHRISTIAN. NO. I.

TO THE EDITOR OF THE "ISRAELITE INDEED."—MY DEAR BROTHER: Excuse me, a total stranger, for thus addressing you; for I claim every man, Jew or Gentile, as my brother, who owns and honors my Lord and Master as you seem to. I have, for many months, meditated opening a correspondence with you, either privately, or through the pages of your little *Nathaniel*; but it is first necessary that I should inform you how I came to be favored with the visits of "Nathaniel."

Something over a year ago, (if I remember rightly,) it appeared in my P. O. Box, with my name plainly written on its face. I gladly examined it, as a token from some unknown friend, and waited for an explanation. In the course of time, I received a letter from a well known and highly esteemed sister, (in the Lord) inquiring if I had been receiving it, how I liked it, and if I would like to receive it another year, &c. This explained the mystery and enabled me to enjoy its visits unalloyed by any apprehension of being *dunned*, after a while for the subscription money. May the good Lord long preserve this modern Priscilla and Dorcas combined, in her unassuming career of Christian benevolence. Should this ever meet her eye, she will please excuse this slight expression of my appreciation of her many benevolent qualities both of head and heart; especially as I have not *named her out*, and none but such as she may choose to divulge the secret to, need ever know to whom I allude.

But, to the subject-matter of this communication:—I have long desired the privliege of a free and familiar conference with an intelligent son of Abraham, according to the flesh; especially one who has so far got the *veil* (see 2nd Cor. iii.) off his face as to see, in Jesus of Nazareth, his long promised Messiah. In you, I recognize such an individual. And now, the question is, can I enjoy this privilege with you, either by private correspondence, or through the pages of your paper? If you consent, I shall have many questions to ask, and suggestions to make—none however through mere idle curiosity; but all for the purpose of eliciting the truth on

questions of practical importance in the faith and practice of Christianity. I shall restrict myself to about four pages of foolscap per letter and would suggest that your replies be about the same length. The size of your paper will not admit of long articles, neither will they be so generally read, if spun out to too great a length.

In pursuance of the above plan, I will introduce *Circumcision* as the first subject of investigation. You are aware that among professed Christian theologians, those called Pedo or Paido-Baptists, regard Christian baptism as the antitype of Jewish circumcision—in other words, that Jewish circumcision was abrogated, to make room for Christian baptism—consequently, as circumcision was performed on infants, baptism should also be administered to infants. Now, do you recognize this as cogent reasoning; and do you teach and practice thus among your brethren of Hebrew decent? You will pardon my introducing this question at the very threshold of our correspondence, as I do not recollect to have seen any thing in the paper, which would enable me to to decide whether you are Baptist or Paido-Baptist upon this issue. If you take the *Paido* side of the question, I wish to know what you do in cases where the convert has already received circumcision before conversion to Christianity?

In such cases you have both the type and antitype in the same individual, if you receive them without baptism, you ignore an essential item of the apostolic commission and practice, which never regarded a conversion complete (whether Jew or Gentile,) till the party was baptized into the name of the Father, and of the Son, and of the Holy Spirit.

Furthermore, on the supposition that you are Paido-Baptist, I would like to know by what authority you claim that circumcision has been abrogated and baptism substituted for it? That the Jewish, and all other Christians, who were lineal descendants of Abraham, in apostolic times, were both circumcised and baptized, admits of no doubt; and that none such were ever taught by an inspired teacher, to cease circumcising their male offspring, or to baptize them instead, is equal-

ly clear to my mind. If you have testimony to the contrary, let us have it.

Circumcision is nothing, either here or there, as respects Christianity. It is a rite, not of Moses, nor peculiar to the children of Israel; but is alike binding on *all* the "many nations" of which Abraham is the lineal father. It was enjoined by Moses, simply because Israel was a part of Abraham's family, and an heir in common with the other branches of the family, to an inheritance in the district of county given to Abraham, for an everlasting possession to his posterity :— said grant was confirmed to Abraham and his posterity, by the sign of circumcision, which is God's covenant in their flesh, throughout their generations; and this flesh mark will remain an indelible mark of destruction, between Abraham's flesh and that of the rest of mankind as long as the generations of Abraham endure.

Neither Judaism, Christianity, nor Mahomedanism, has ever changed, or can change this relation which they *all* sustain as the *temporal* heirs of Abraham. It is still true, that *every man child among them must be circumcised or he is cut off from his people*, having *broken God's covenant*. Any one, either Hebrew or Gentile, may become a *spiritual* heir, through Christ and receive the true christian circumcision, which is of the heart, made without hands—cutting off the * * sins of the flesh; but this gives no right to the temporal inheritance of Abraham.

B. K. SMITH.

P. S.—The foregoing letter has been written with the best of motives and the kindest feelings, both for yourself and the important work in which you are engaged. If you think proper to insert it, and thus open the way for further correspondence, I hope to be able to elaborate more fully, matters that I could only mention in this.

I hope you will take no offence at my addressing you as a Paido-Baptist. I have no reason to suppose you of that school of theology, and only did it to introduce some thoughts which could not be so readily presented, except in the form of a re-

ply to a paido-baptist argument. If you really occupy that ground, my questions are pertinent, and you can answer them in your reply. If not, your disclaimer will be sufficient to set you right; and you will not object, I am sure, to having these matters fully discussed and understood by your Jewish brethren as the *veil* is being removed, by their hearts turning to the Lord.

If this overture should prove acceptable I shall hope to hear from you soon, either by letter or through the "*Israelite Indeed.*"

If you write, address B. K. SMITH.
Box 358, Indianapolis, Indiana.

A METHODIST YANKEE TRICK.

Bro. WRIGHT: I hold in my hand a small pocket edition of the New Testament, labled on the back of it, "The New Testament by Campbell and McKnight." On the first page we have the following words "The New Testament translated from the original Greek: the four gospels by George Campbell, D. D. The Epistles by James McKninght D. D. And the Acts and Revelations of the common Version. Hartford: J. Gaylord Wells, Printer No. 184 1-2, Street, 1845." Thus it appears this trick of old Nick was played twenty years ago, by one of his staff. The brother who gave it to me told me, that it came from a young man who had been a Methodist, and he had obtained it from a Methodist preacher before he obeyed the gospel. These facts can be proved if denied. The lable or lie on the back of it conveys the idea or makes the impression that A. Campbell and McKnight have made a New Testament for our benefit. We are well observed by satan and his officers. George Campbell revised the four gospels, he did not translate them only in part.—James McKnight came near translating the Epistles, but did not do it entirely, he and G. Campbell both said that baptizo ought to be translated immerse but did not dare

to insert that word in the text. See G. Campbell's notes on Matth. 3. Mcknight and Wesley on Romans 5. Bro. H. T. Anderson of Lexington, Ky. has ventured to give us a translation from the Greek, and not a revision of King James' Revision of Tyndal's translation.

JACOB CREATH.

BARRY, Pike Co. Ills. August 2, 1865.

THE SUPERNATURAL IN RELIGION. NO. II

BRO. FRANKLIN:—In the former article on the supernatural, I may have used the word *miraculous* where some other word would have conveyed my meaning more accurately; and perhaps, more acceptably to many minds. I do not mean that conversion is *miraculous* in the ordinary sense of the term; for a miracle usually denotes an exertion of *physical* power, whereas conversion as far as it includes the idea of a moral change, is the result of an exercise of moral power—the power of the Gospel.—But whether any exercise of power is miraculous or not, depends on the nature and source of the power. If it be extraordinary, and if it be from God as its source it seems to me that it is in some sense miraculous.—It sometimes happens that in the discussion of a subject, after assigning the conditions and relations of the argument, we use words in a higher or more general sense than they are commonly used, though not so as to mislead for the particular sense is apparent from the discussion itself. In this way I use the miraculous as equivalent to supernatural.

In reasserting the leading proposition, therefore, I would say the power of the Gospel is supernatural, and its effects are also. This power of the Gospel is known as a *moral* power; and it might sound strange to some to hear of a supernatural moral power, yet such we think to be the nature of this power.

We say 1st, that there is a moral power justly termed natural. What is power? It is force or influence. What

is meant by the word natural? It means that which is according to, or is a part of, or the result of—nature. Nature is the perfect creation—governed by constant unwearying exercises of divine power, the modes of which are called laws of nature. Now, if we find that, by means of nature, *moral* impressions are produced on the minds of men, then we must acknowlege a natural moral power. But nature does produce these impressions,—"From the creation of the world, the invisible things of him are clearly seen, being perceived by the things that are made, even his eternal power and God head, so that they are without excuse"—Romans 1. When creation is said to give us ideas and impression in regard to the *power* and *divinity* of the most High, we understand that *moral* influences are excited by created things; or that they are the means of conveying impressions, which is substantially the same. Again, "the Heavens declare the glory of God, and the firmament shows forth his handiwork; day unto day utters speech; night unto night shows forth knowledge." A great many passages of scripture speak in the same way, We need not multiply. When moral impressions are produced through nature, we may say, that she is the source of moral influences.—To verify this we have only to look into the sparkling vault above. Dead must be the heart that is not filled with emotion. Nature is regarded as furnishing the most striking evidences of the power, wisdom, and goodness of God. Paley, in his Natural Theology, and Thomas Dick, in his many popular works, elaborates this subject.

It was to such sources of moral influence that man was directed, before the lapse of the race into sin, or the first Gospel promise was ever given. It may be said that nature only exerts a moral influence in proportion as it is properly interpreted by our moral perceptions; but the same is true of any kind of moral power.

The Cross of Christ is a moral power only to those who understand and interpet it aright. Inasmuch then as nature is the source of countless moral influences, we may properly speak of *natural moral power*.

This may also be called ordinary moral power, since it is exerted through ordinary natural laws.

2. The Gospel is entirely distinct from the system of nature. Each one is clearly defined. While one is ordinary, the other is extraordinary. One is natural, the other is supernatural. The Gospel is God's great power for salvation. This power lies in two directions: one legal, the other moral. The former is chiefly, if not altogether alluded to by the Apostle in Rom. i: 16, though it is very generally supposed to refer to the moral exclusively The latter is brought out most fully perhaps in the writings of John. The Gospel is a complete system; and so far as it is a system operating on unchanging principles, it might seem to some rather natural and ordinary, than supernatural and extraordinary. We call it supernatural because it is distinct from and above the system of nature. Make atonement for sin, as shown us in the gospel, a natural and ordinary transaction, and you reduce it to the level of natural law. You destroy the sinfulness of sin and the grace of God. You make atonement a matof necessity. There would then be no special favor shown to the human race. But as this is impossible, we must admit that atonement is extraordinary and supernatural. But the atoning or legal power, and the moral or motive power of the gospel are united in the same person and in the same acts and attributes. If the one be extraordinary the other must be also. Hence the whole system must be supernatural, and the power exerted must be supernatural moral power.

3. When we speak of the gospel as a supernatural system, we do not mean that its mere inception or establishment was supernatural, and that afterwards it became naturalized and produced its effects in a natural way, like oak trees—first miraculously created, and then naturally self productive. We think this an unfortunate illustration though it has been used in this connection. If the gospel were self *productive*, that is, if there was one original system, and if this system gave rise to other systems so as to be reproductive, if this were the

case, then would the illustration be in place, though it would not prove the whole series to be natural. Again if the author of the gospel had become the literal head of a new race of people in the world, a peculiar and holy people; if this people originated by natural generation from the founder, then would the illustration be in place, though it depends on circumstances whether such a system would be natural or supernatural.

Further the figure is not apropriate if applied to the work of conversion going on in the world; for the first conversions were on the same principles and in virtue of the same power as is now exerted. It may have been more efficiently exhibited at first but the moral and legal power was the same —the power of the gospel. The primitive conversions look no more like creationism than the modern do.

4. If the system is supernatural, if the means are extraordinary, if the power be above nature, so the effects produced must be supernatural. There is a natural system and the effects produced may be called natural. There is also a supernatural system, and the effects produced are supernatural, not with reference to physical but moral effects. Redemption as a whole is one sublime and extraordinary interposition of God in man's behalf. Redemption in any particular case is just as much an interposition of God. So far as the gospel seems to identify itself with the natural course of things in this world, appealing to men and moving them in the usual way and doing this systematically and constantly, just so far it seems to be purely a natural sysem. But when we draw the line between the whole of nature and the whole of grace, when we contrast Natural with Revealed Theology, although impressions may be produced on the mind in a similar way in both systems, we must feel that the one is merely natural while the other is supernatural; one is in accordance with the original creation, the other comes to us through an extraordinary divine interposition.

5. Why do we insist on the distinctions indicated in this article? We do it in order to discriminate between nature and grace—the law and the gospel, the expenditures of the one and those of the other. In no other way can we have a clear

view of the universal, moral government of God. Conversion is a supernatural work, not because it is the result of any direct or mysterious power, but because it is affected by the gospel which is a supernatural system. The salvation of the race is accomplished by an extraordinary divine interposition.

Truly yours, CALVIN REASONER,

CHRIST A PROPHET. ACTS 3. 22—23.

This prophecy is found in the 18th chapter of Deut. 15—19. A prophet is an inspired and divinely commissioned person, whose chief office is to impart religious instruction or to communicate the will of God to the children of men. The inspiration of the prophet enabled him to foretell future events, to speak of what was still future as present or indeed as already past. The necessity for this office originated in the ignorance of man, resulting from his separation from God. Had man continued sinless, God would have continued to be his teacher as he was when he walked in the Garden in the cool of the day. But when man sinned the necessities of the divine government demanded and compelled his expulsion from the Garden and the withdrawal of the Father's face. But as man was not to be abandoned, and the remidial scheme was to be introduced, God continued to hold converse with man through the prophets, driving away the darkness from their minds and putting therein the light of God's holy truth. During the whole period intervening between the fall of man and the coming of Christ, God chose to speak at sundry times and divers manners to the fathers by the prophets, giving them "line upon line and precept upon precept," thus keeping in their minds the knowledge of God's attributes and his will concerning man. When God determined to deliver Israel He prepared Himself a prophet, Moses, miraculously preserved and singularly prepared to be the prophet of Israel and the *type* of Christ. When Israel had been delivered from bondage and indeed while the stupendous miracles which resulted in their delivery, were transpiring, the proph-

et was putting into the mind of his people a correct idea of God and his government, and their relations to him. In the accomplishment of this object they were shown their own *sinfulness* and the enormity of sin in the sight of God. The ceremonial law was especially designed to educate the *moral sense* of the people of Israel. During the whole history of Israel it was not lawful to seek the purposes or the will of the Father through any other channel—they were not allowed to consult familiar spirits nor false prophets, and when Israel departed from the teachings of the prophets, God invariably punished them for their folly.—Not only was Israel punished for consulting any other source than the one God had provided, but the prophets also who presumed to stand in the place of God's prophets were severely punished. There was a well founded reason for this in the love of the Father for His child, and the deep necessities of the human heart. As the soul of man was made for the abode of the truth, and as all error and falsehood dwarf and debase the God given spirit, it is necessary that God should allow no intrusion here, hence he claims the sole prerogative of imparting religious truth to the mind, and inspired the prophets in the several ages for this purpose. When the knowledge of God and the relations of man to Him and the enormity of sin had been taught, man immediately felt another want, not met in the office of the prophet. He felt that there must be some way of approach to God. He now knew Him and had some proper conception of himself and desired especially to enjoy His favor and his approbation.

God met this want in providing a priesthood. By the prophet he taught the people what would be acceptable sacrifice, and gave instruction to the priest how to approach Him in sacrifices.

The prophet taught the knowledge of God and his law, thereupon man became conscious that he had violated the law and was a sinner, and as the prophet had said, the soul that sins shall die; they demand a sacrifice and a priest. During the continuance of this priesthood, no one but a God appointed and a God ordained priest could officiate at the altar. He

who dared to encroach upon the Priest's prerogative did so at his peril.

There were no intrusions permitted there. The anointed priest went to the altar of sacrifice, and the high Priest entered the Holy Place once every year, to make atonement for the sins of the people. When they enjoyed a priesthood God gave them also a king to rule over them. The God anointed king admitted no rivalry. Any one who attempted to control Israel save the authorized king, was a usurper, and was punished as such in the providence of God. These prophets, priests, and kings were called God's anointed. The prophet anointed to teach, the Priest to make atonement, and the King to govern Israel. Now while prophets were anointed, Priests anointed, Kings anointed, no one of them was ever "*the Anointed*," but when Jesus came, the prophet of whom Moses wrote. He was called "the Anointed." All those anointed before Him were types of him, and he is emphatically Jesus "the Christ" or "the Anointed."

Jesus is the prophet of Human Nature, not "a prophet" but "the Prophet;" and since the fulfillment of the prophecies concerning Him, there has been no other inspired prophet. He alone now brings the will of God to man, for God "hath in these last days spoken unto us by His Son." He is "the way, the truth, and the life." No man can come to the Father but by Him. On "Mount Tabor" Elijah, the chief of the prophets, laid at His feet his prophetic office, and God said, in this solemn presence, "This is my Son, *Hear Him*." Any one since that day, who claims to speak by divine authority as a prophet, except he derive that authority from Christ, is an imposter and usurper. Any one who attempts to discover religious truth to man, not revealed in the scriptures of divine truth, usurps the prerogative of Jesus Christ.

Jesus was also the priest of Humanity. All the priests before Him were simply types, and He is the great antitype. While He was on earth, Paul argues he could not be a priest, seeing there are priests who officiate, but when his blood was shed, He took that blood, and, as the Priest, entered into the Holy of

Holies even into heaven itself, and offered his blood as an atonement for the sins of the people.

He was not only the priest but He was also the sacrifice. All the victims ever brought to Jewish altars and all the blood shed, were typical of Jesus as the Lamb of God and his blood that cleanseth us from all sins. Since Jesus died, therefore, no priest has ever legally offered a sacrifice to God or earth, and all mass and incense burning are an abomination in the sight of God. He who now wears priestly garments and assumes to officiate legally as a priest of the most High God, is guilty of the Most Heaven daring presumption.

He who imagines that an earthly priest has any power on earth to remit sins, is grossly deluded and needs to be taught the great truth that Jesus is now the only lawful priest in the Universe, and that no one else has any sacrifice to offer acceptable to the Lord God Almighty.

Jesus is not only the Prophet and Priest of Humanity, but He is the King of Kings, and Lord of Lords. He is the only rightful sovereign of the Universe. As the Law giver of the church, and indeed of the great family of man, he has given the New Testament as His will concerning the human family.

It is declared by an inspired writer to be sufficient, and it is a fundamental proposition and principle in the church of Christ and indeed in Protestant Christendon, that the Bible is all sufficient—"for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished for every good work." If men then make a creed, they violate this principle and insult Jesus as the great Law giver of the church.

Those who subscribe a creed may not be conscious of the fact, but in the very act of subscribing they dishonor the great Lawgiver who was wise enough to reveal all that was necessary to know and good enough to do for His creature—all that was necessary to be done for Him. "Jesus is the Christ." The most sublime and comprehensive oracle ever revealed by the great Father or heard by God's creatures Human or Angelic.

T. P. HALEY.

THE NUMBER THREE AS A SACRED NUMBER.

There are certain numbers, used so much in the Bible and in such a manner, that they are termed "Sacred numbers." And what is remarkable, those used the most are generally *odd* numbers; as *seven, three,* etc. The reason of this may be, because odd numbers are necessary to indicate clearly the majority. or preponderence of things, in a division of a number. Or, it may be, from some reason, in the Divine Mind, with which we have never been made acquainted, because not necessary for us to know. The number *seven* is the most used; but *three* is also much used, as we design here to notice. *Seven* indicates perfection or completeness in any thing. *Three* appears to indicate unity or oneness where a thing is composed of more than one; seven, perfection; and three, unity. in nature, composition, design, etc.

We will begin with things secular and natural; for we find three greatly used in these. There are three great divisions of the heavenly bodies, the sun, the moon and the stars; and again, three divisions, the fixed stars, the planets and their satellites. There are three great divisions on the globe, the earth, the ocean and the air: three great divisions again, the animal, vegetable and mineral kingdoms. There are three great volumes, used in the education of man; revelation, society and nature. (We notice these things as they come up or occur to the mind, and are suggested to us.) A tree has three parts; the bark, the wood and the foliage. Fruit has three parts; the rind or peeling, the pulp and the seed. An animal has three parts; the bones the flesh and the blood. In writing we have to use three things, the paper the pen and the ink. In a family there are three divisions of the members; father, mother and children. Man is a triune being, consisting of body, soul and spirit. A perfect, or well balanced political government consists of three great branches; the legislative, judicicial and executive. There are three great divisions in human matters; the political, the religious and the military. There are three parts of a house; the wall, the floor and the roof. There were once thought to be three

great elements. Fire, air and water. There are three great agents in chemistry, natural philosophy and the operations of nature; heat, light and electricity. A hogshead, barrel, etc has three parts; the staves, hoops and the head. Were we to study up things consisting of three, in natural or secular matters, we might go on indefiitely, almost adinfinitum. The reader can if he choose study up many other things himself; as, for instance, a pocket knife has three parts; the handle, the backspring and the blades; a triangle has three sides; andin striking blows, as to drive a nail or any operation of the sort, three blows generally finish the operation.

But we must turn to that which is of far greater importance; matters and things of a religious character. God is represented in the Bible as a triune Being: "There are three that bear record in heaven; the Father, the Word, and the Holy Spirit: and these three are one. There were three great progenitors of the Jewish nation: Abraham, Isaac and Jacob. Our Savior, when he went up on the mount of transfiguration. took three of his discsples with him: Peter James and John; and they saw three on the mount; Jesus, Moses and Elias, conversing together. The Israelites performed three days journey to the Red Sea, when they left Egypt. There were three days of the feast of unleavend bread. Our Savior arose from the dead, on the third day. There are three principal conditions of becoming a disciple of Christ; faith, repentance and baptism. There are three important things as respects man; birth, life and death. There are three great themes in the Bible and things as respects man; life. death and immortality. There are three great clases of officers of the Church of Christ; Evangelists, Bishops or Elders, and Deacons and Deaconesses: and the New Testament recognizes neither more nor less than these nor any others. There are three great ordinances of the Christian Church, for Christians to observe; Christian Baptism, the Lord's Supper and the Lord's Day, the proper observance of the last one being entirely too much neglected.

Thus we might go on, as we have said, almost adinfinitum in religion as well as in nature: but we will let these exam-

ples and illustrations suffice; and let the reader supply with his own mind as many others as he pleases. He may also take up the number seven, if he choose, and the numbers twelve, five, etc. and run them out the same way.

J. R. H.

THE CAPTIVE JEWS.

BY G. W. W.

By the rivers of Babylon we sat down,
Yea with hearts and looks cast down;
For we long had journeyed with weary tread,
As a captive band, by conqueror led.
Our hearts were heavy and sad were we,
As we hung our harps on the willow tree.

We sadly wept when we thought of Zion
Sorely torn, like the prey of a lion,
And oft' turned our eager, tearful eyes,
To the hills that met the far off western skies.
Jerusalem! Jerusalem! when ere we thought of thee,
We sadly hung our harps on the willow tree.

When we thought of all our glories past,
And how those glories closed at last;
Of our most beautiful, beautiful city,
Our hearts were touched and melted with pity;
We felt how hard it was a captive to be,
And we hung our harps on the willow tree.

Jerusalem! O Jerusalem! if I forget thee,
Thy lofty walls and stately cedar tree,
If I forget thy beauty, thy glory cease to love
Thy blessed courts and temples they seem like those above
May I forget my cunning, nor captive cease to be,
But ever hang my harp upon the willow tree

Though weary are our nights and our labors long,
They that led us hither captives, require of us a song.
How can we sing of Zion in a strange land?
We a sad and feeble few of a captive band,
When our hearts are far away by the Great Sea's billow
And we have hung our harps upon the weeping willow.

Though oft' we heard sweet music within the mighty city,
It only roused our hearts to beat with hope and pity.
When e'er we saw her games, and her festal days,
Her many crowded streets and pleasure seeking ways,
With heavy hearts we'd lay our heads upon our pillow
And sadly hang our harps upon the weeping willow.

As Jehovah commanded, time our deliverence brought,
And with happy tread our blessed land we sought;
Seventy long years after we entered the mighty town,
Since by the rivers of Babylon sadly we sat down,
Our captive bands were losed and we again were free
And gladly took our harps from off the willow tree.

So we like captive Jews in a strange land;
When adverse winds cast our barque upon the strand,
When many rocks appear and many sorrows come,
When breakers thick beset, and anchor we have none,
When rudderless we drift upon life's stormy billow,
Like them We hang our harps upon the weeping willow.

A MISREPRESENTATION CORRECTED.

BRO. WRIGHT: You will have no objection to my telling you an assertion I heard yesterday. It was while sitting at a window reading bro. Franklin's paper, when my ears were saluted with the words "ALEANDER CAMPBELL," and looking out I saw one of our brethren and a Methodist high-official of this place in conversation. I knew the voice from whence these words emanated, and knew, too, that no sectarian would speak well of "ALEX. CAMPBELL," and hence I rose to learn the occasion of such a remark, but just at that time I had to attend to some business which kept me till after the conversation was over. The brother to whom this anti "Campbellite" was talking had formerly belonged to his denomination, but had been enlightened in gospel truths, and of course renounced this artificial religion. and what design this high-official had I do not know; perhaps to warn him against "Campbellism," and endeavor to regain him. However that does'nt matter. But after inquiry it seems

in midst of the conversation they were takling about creeds, discipline, &c. When the sectarian said Alexander Campbell's "Christians System" stood to us, and we are governd by it, as their "creed" or discipline controls and directs them. Now I wish to know if there is a single line as matter of faith that has ever been penned by man which stands to us as the Methodist discipline stands to that sect, and if the Bible, the whole Rible, and nothing but the Bible, is not our infallibly creed—that it, and it only, is our map, chart and compass to direct us across lif s troubled ocean —that we may not get hold of an artifical one, and be in danger of missing the "strait and narrow road," and find ourselves wrecked upon the ruggid rocks of lifes raging sea A few words in refutation of this remark of our most esteemed Methodist friend from your pen or some other brothers, would be much appreciated by myself and many brethren. As to the falsity of this accusation, I am perfectly satisfied

Yours in assurance of eternal bliss.

W. G. Y.

REMARKS IN CONNECTION WITH THE ABOVE: It is astonishing that any man of intelligence, and much more so, that a "hige official" in any religious denomination, should give countenance to the charge that the Christian System, a treaties on the Christian Religion, written by bro. Campbell, stands to us, as a people, in the light and force that the Methodist Discipline does to the Methodist Church. If any one is so ignorant and stupid as to believe this, he is truly an object of sympathy. The Bible and that alone, is our creed and discipline in all matters of religion. Nothing but that is authoritative among us, while the Methodists, as this "official" well knows, can say no such thing for themselves. On the assumption that the scriptures are not sufficient for the church, they have adopted a book of discipline containing articles of religion &c. for the government of their church; and by that, and not by the Bible alone, do they receive and expel members, or-

dain ministers and conduct the business of their church; and the minister who shall dare inveigh against any of the articles of Religion contained in that book is subject to be dealt with as guilty of gross immorality. We receive and expel members, ordian ministers and conduct our meetings and worship by the scriptures alone, believing what they say, that they thoroughly furnish the man of God for every good work; and that is all the work religiously he has any concern abo ut. But we will admit, the Bible and that alone, is not sufficient for the government of the Methodist Church; because such a church is unknown in the Bible, and of course there are no provisions made for its government, hence the necessity for their book of discipline.

D. T. W.

FEMALE LAUGHING COMMITTEES IN CHURCHS.

Mr. Editor: My object in this communication is to apprize you and your readers that the above committees are becoming quite common in our meeting houses. It has been ascertained that these committies are composed principally, if not entirely of the daughters of the different sects in the place where we hold our meetings. They are becoming fashionable, we seldom hold a meeting of late without being visited with one of these committees. It is said and believed that they are sent there by their parents to interrupt, disturb and, if posssible, to break up our meetings and to prevent persons from obeying the gospel; they will collect together in squads of four or five in some dark corner of the house, and talk, whisper, laugh and titter, cut up, and provoke the speaker and excite attention. I heard one man say their object was to get the young men to notice them and marry them, that they had no other way to gain notoriety; they had lost their standing in society, and took this plan to attract attention. Their parents have learned that it is useless for them to oppose our teaching by argument, and

they have devised this plan to obstruct our progress In one place they were threatened with a presentation to the grandjury before they could be checked. This is the fable over again of the dog in the manger, and the ox and the hay. How fallen and degraded are such females! Let all such infamous committees be frowned down and driven from places of worship as Christ drove the buyers and sellers from the Temple.

AN OBSERVER.

KENTUCKY UNIVERSITY.

Bro. Franklin: I take pleasure in announcing to the brotherhood, that the removal of Kentucky University from Harrodsburg to Lexington, is a fixed fact, and that it will be opened here on the first Monday in October next, under the most flattering circumstances. A more full and complete organizatin of the University has been effected with the plan recommended in my annual report to the Board of Curators, and several of the colleges designated will be opened next session

1st. The colleges of science, literature and the arts, will be under the control of the present faculty with the addition of the names of John Aug. Williams, widely known as the able and accomplished President of the Daughter's College, Dr. Robert Peter, long connected with the Medical College, and the Geological Bureau of the State, and acknowledged to be one of the ablest chemists in all the country, and Prof. J. K. Patterson, a faithful and popular instructor in Transylvania University.

2nd. For the first time among us, as a people, there will be also the *Biblical College*, under the control, for the present, of Brethren R. Milligan and J. W. McGarvey, the very announcement of whose names will be a guaranty that the best advantages and facilities for instruction will be furnished young men preparing for the Christian ministry. In this college, also, connected, as it is, with the others, daily instruction

will be given in the Bible, as a regular text book to all other students, who may desire it. An additional Professor will be announced in connection with this college at an early day.

3rd. The college of law will be opened, also, with a full course of instruction by a faculty consisting of M. C. Johnson, Esq., Judge W. C. Goodle and Judge R. A. Buckner, gentlemen widely know and distinguished in their profession.

4th. The Agricultural and Mechanical College, which was established by the legislature, as one of the colleges of Kentucky University, will be organized as soon as the 330.000 acres of landscrip, donated by Congress for its endowment, shall be sold and the funds placed at the disposal of the Board, and so soon as the necessary buildings can be erected; for which purpose I have already secured more than $100.000. Other colleges, also, in due course of time, will be opened in connection with the University.

The consolidation with Transylvania University has transferred permanently and absolutely to our control $65.000 additional endowment funds, together with commodious grounds and buildings for present purposes, besides large libraries, apparatus, museums, &c., &c.

Comfortable rooms for boarding will be furnished to about 100 young men, free of rent, a preference being given to such students as will study for the Christian ministry. Tuition also, will be gratuitous to all such students, thus, making the matter of education to them comparatively cheap. You will, therefore, see from the above, that we are progressing rapidly with the great work of building up a *University*, in *fact* and in *truth*, which will be open and accessible to the humblest youth in all the land.

For the particulars, as to the terms of admission, course of study, expenses, &c., we refer to the annual announcement which will appear in a few days, or to the new advertisement in your columns.

We say, then, to the young men of the Mississippi Valley, come, and we will try and accomodate you, with the most favorable advantages in the way of a liberal education.

Very truly yours, J. B. BOWMAN.

KENTUCKY UNIVERSITY.

We take pleasure in calling the attention of our readers to the advertisement of this institution, in our paper. In view of its well-established character and its liberal endowment, and with a view to establish at least one great University in the state, the legislature, at its last session, passed an act, consolidating with it the Transylvania University at Lexington; and also by another act, established the Agricultural and Mechanical College of Kentucky, as one of its colleges, and thereby removed it from Harrodsburg to Lexington. This consolidation of the several enterprises gave at once an endowment of about a half million of dollars, besides grounds, buildings, extensive libraries, apparatus, museums, &c., ample for furnishing the highest facilities for the education of several hundred young men.

With such a basis secured, Kentucky University will open at Lexington, in October under the most flattering circumstances; several of its colleges, it will be seen from the advertisement—the college of science, literature, and arts; the college of the Bible; and the college of law—have full corps of able and distinguished professors. We take pleasure in calling attention, especially, to the opening of the law school, under the control of the Hon. M. C. Johnson, Hon. W. C. Goodel, and Hon. R. A. Buckner, gentlemen whose professional ability and reputation will at once establish the character of this school.

We understand, also, that steps will be taken toward the organization of the Agricultural and Mechanical Colleges so soon as the 320 000 acres of land scrip, donated by Congress for its endowment, shall be sold, and the proceeds placed at the disposal of the curators. We also understand that the General Agent of the University (J. B. Bowman, Esq.,) is succeeding finely in raising funds for the purchase of a model farm and the erection of all the necessary buildings for carrying out this great educational enterprise, he having secured already over $100.000 for that purpose.

In the mean time, the Curators have very generously tendered to the State the privilege of sending one student from each Representative District, free of tuition, in the College of Science, Literature, and Arts, as contemplated in the Agricultural College bill, passed last winter. We would urge upon the proper authorities in each county the importance of selecting some promising young man, and making him the recipient of this State honor.

We would say, in conclusion, that we take great pleasure in recommending this institution to the friends of education through out the Mississippi Valley as eminently worthy of their patronage.—*Louisville Journal.*

BE FAITHFUL TILL DEATH.

Be thou faithful unto death, and I will give the a crown of life. —Rev. ii. 10.

Our hapiness, and enjoyment of God beyond the tomb, depend entirely, so far as conditioned at all upon our part, on our faithfulness till death. This truth is taught upon every page of the inspired volume where there is the least allusion to the subject. We can never progress so far in the divine life, in purity and holiness, as to justify us in ceasing our works of faith and labors of love. Spiritual life is enjoyed in this world, eternal life in the world to come. Here we labor for both, there we shall enjoy without labor or toil. God is most gracious; while we labor, he imports the requisite strength from day to day, that we may never give out nor grow weary in the work. He assures us his grace shall be sufficient for us. Our labors are unlike those of any other kind it is possible to conceive of. In every other department of labor, we have to depend upon our own strength; in this we depend upon God. While we work, he also "works in us to will and to do of his good pleasure." While faithful in the discharge of duty according to his will, there is an abiding sense of his presence with us. By day and by night,

at home and abroad, in prosperity or adversity, we know that he is with us observing all that transpires—all our surroundings whether good or bad; and we know he is not insensible to any fears we may entertain, but feels for our troubled hearts, and sympathies more deeply with us than all earthly friends could do. We know, too, as he is the Almighty, and Lord of all, that all will be over ruled to our good, though, to all mere human appearances, at the time being, it may not seem so; still, it will be. As truly as he exists, no evil formed against us shall prosper, the Lord has spoken it; and if we are faithful to him, doing his will from the heart, we have nothing on earth to fear. The performance of work under encouragement like this, must be cheerful. Our own willful neglect in not studying his word as to what we should do, or a willful departure from what we know to be our duty, is all that can disaffect our standing with him; nothing but that will cause him to withraw his divine and soul-inspiring aid from us, and leave us in the hour of danger. While we are true to him he will be true to us, and will hear and answer every prayer we make according to his will. He never took care of an Apostle with more love and tender solicitude than he will of you and me, dear reader, in the year 1865, if we act as faithfully. When he speaks we must listen: when he commands we must obey. "He is Lord of all." His authority is supreme. Let this truth go, and all may begone! Admit his authority is subordinate to any earthly power, and he may have nothing further to do with us! his protection, and his internal aid and encouragement may leave us forever! Our God is a jealous God, he admits no rivals, we have to hold and reverence him as supreme. We must prefer him and his cause to every thing else, or he will disown us; the crown of life beyond the tomb we shall never wear, unless we are faithful till death. Faithful, not only when the wind blows softly, and the current flows smoothly; but when the rain descends, and the floods come, and the winds blow and beat upon the cause, and disaster and death threaten the adventurer, even then must we stand for the Lord." "Be of good cheer," he says, "I have overcome the world." "Let not

your heart be troubled, neither let it be afraid," "greater is he that is in you, than he that is the world." "Fear not them that kill the body, and after that have no more power; but fear him rather, who after he hath killed the body, hath power to cast both soul and body into hell." "I know thy affliction and poverty, but thou art rich." "Fear not the things which thou art about to suffer. Behold the Devil shall cast some of you into prison, that you may be tried; and you shall have tribulation . . . . . Be thou faithful till death, and I will give thee a crown of life."

D. T. W.

COLLEGE OF THE BIBLE.

We are pleased to learn that the Curators of Kentucky University which is noticed in another part of our paper, have organized a College of the Bible as one of the Schools of the University. We hail this as the right move in the right direction; and we are pleased to learn, too, that the tuition and lodging rooms for students will be free in this College, thus making it an easy matter for young men to obtain a Biblical education.

It is astonishing how familiar the ancients were with the writings of the Old Testament. Stephen and Paul refer to them in their defenses before the people, with the familiarity of a school boy repeating his alphabet. All the holy men of note known to Bible history were men well acquainted with the writings of the Old Testament. And at the present time, an intimate acquaintance with, and a thorough understanding of, the word of God is just as imperative and essential as at any former period of man's history. We trust that young brethren having the ability and the love of God in their hearts moving them to preach the gospel of Christ, will avail themselves of this favorable opportunity to qualify themselves for the work. The College will be for the present under the control of brethren, R. Milligan and J. W. McGarvey.

Speaking of this College, bro. McGarvey says: "It contem-

plates the instruction of young men in the Bible, both in English, Greek, and Hebrew ; and proposes to draw upon collateral sources of information to the full extent that is necessary to this end· Its design, in other words, is to do in a more successful manner if possible, the very work in which Bro. Campbell has long labored in Bethany College, and Bro. Milligan in Ky. University ; and for which chiefly the brethren have contributed their money to these institutions. What Bro. Milligan has formerly done in this way, he will continue in the new College, with this advantage that he will hereafter be relieved from teaching other branches, so as to give all his time to Bible instruction. My work in the institution will consist in aiding him in whatever way I can do so to the best advantage. There is nothing new then in the scheme ; except that by the employment of two men, instead of a small part of the time of one, the Bible can be more extensively taught, and the young preacher can have some special instruction not demanded by the general student, but essential to readiness in preaching the gospel and defending the faith.

Our scheme does not contemplate shutting young men up seven years in the class room before they are permitted to go to preaching. Neither does it contemplate fixing any standard or attainments which shall be prerequisite to preaching This is the business of the churches; or rather, the standard has been fixed by the Lord himself, and it is the business of the churches to apply it.

But we intend to open classses in the Old Testament and the New, and every part of them, in English; classes in the Greek Testament and Septuagint, and in the Hebrew Bible to which we invite all young men who desire to enter them, offering free tuition to all such as present good credentials as pious young men who desire to preach, and who are known or supposed to have a talent for it. Any such young brother can enter any class for which he is qualified, and pursue it either to the end of the course or to the extent that satisfies him. If he wants to study the English Bible alone one session, he can do so, and find enough to occupy his

time ; or he can continue two years. If he is defficient in his knowledge of the English language, he can enter the " School of English Literature " in the College of Arts and science, and supply this deficiency to his hearts content, at the same time that he studies the English Bible. If he desires to enter the class in the Greek Scriptures, and has not the necessary knowledge of the Greek language, the " school of ancient languages" is open to him free of charge. If he wants to pursue the Hebrew,the Hebrew professor will start with him in the Gramar, and carry him on till he can translate the Hebrew Scriptures. In this way, we open to the young disciple the most extended course of education, both Biblical and Secular, all of which he may pursue if he has the means, the time, and the patience, or of which he may take any portion best adapted to his circumstances and his aims in life."

Congregations should assist such indigent young brethren of promise as have a desire for the christian ministry. The time is short, what we do for the Lord, let us do quickly.

D. T. W.

EVIDENCES FOR THE CHRISTIAN MIRACLES.

It is a mistake to suppose that the whole proof of the truth and divinity of Christianity rests upon the testimony of eye witnesses to certain facts: That testimony is only one link —an important and easential one, we admit, yet only one link —in the chain of christian evidences. Take, for example, the great miracle of the New Testament, the resurrection of our Lord. Paley, in his Evidences of Christianity, has urged with singular cogency the argument from testimony in support of the reality of the resurrection. Is it conceivable, he asks, that a dozen plain good men, too plain to be capable of inventing an unmatched sophistry, and too good to be suspected of concurring in an unmatched falsehood, should agree to declare that they had seen their Master risen from the dead, should firmly assert it before opposing magistrates and under tenor of death, should continue under all circum-

stances unwavering and consistent in their declaration of the fact in spite of all the blandishments and all the threats which could be employed against them; and that they should continue this statement in the very city where the alleged event occured, without being substantially confuted—is it conceivable that all this should have taken place on any other supposition than that the statement of the men was true? Yet forcible as undoubtedly this argument is, it does not constitute the whole strength of the case. It is open to this reply: that though exceeding unlikely, yet it is conceivable that such a collusion might possibly have taken place; that consequently the case must be regarded as one of degrees of probability rather than of absolute demonstration; and further, that the transcendantly important issues involved were almost too great to be suspended merely on the evidence of fallible witnesses. Nor, on the hypothesis that the proof of Christ's resurrection depends solely on the testimony of eye witnesses would it be easy entirely to obviate the force of this reply. But the case is totally altered if we take a broader view. If we bring into consideration the whole facts of our Lord's manifestation upon earth; his incarnation, baptism, doctrine, miracles; if we consider what a sublime spirituality, what an exquisite purity, what an unearthly wisdom, what a marvellous combination of infinite power with infinite tenderness; pervades this whole manifestation; if we bear in mind that our Lord's whole ministry was one continued assertion of his own divinity, of his equality with the Father, and of his coming again in supreme power, and that he must have been indeed the son of God unlesswe accept the alternative that the holiest and purest and most graceful and gracious of beings was a deceiver and a blasphemer; if we bring into consideration all these things, we shall find how immensely strengthened is the apostle's attestation of the fact of his resurrection. The doctrine comes in aid of the facts. The harmony of the alleged fact with all else that we know of the character and person of our Lord, enables us to receive the testimony of those who saw him risen from the dead, and renders their evidence indubitable. Had the alleged fact of this resurrection stood alone, had we known

nothing of Christ but this one circumstance, not even the statement of the twelve might have been sufficient entirely to dispel every misgiving as to its realty. But supported as that statement is by the whole character and life and teaching of the son of Man, every misgiving as to the fact of the resurrection is obviated: and the risen Christ, like the risen sun is seen by the light which flows from himself.

The same reasoning will apply to the miracles of the New Testament generally. We are in possesion of outward historical evidence in abundance of the actual occurrence of most of these miracles. The evidence is, to say the least, as strong and as conclusive as any which history can produce in support of its narrations, and on the strength of which the accounts of Alexander and of Hannibal and of Socrates have received universal credence. At the same time we cannot but feel that the extraordinary character of the alleged facts demands an extraordinary completeness of evidence; the more so, since men are confessedly liable to excitement when in the presence of what they deem to be supernatural agencies. This does not amount to saying, with Hume, that it is impossible to estalish a miracle by testimony—from it. All that we are concerned to show is that, as a matter of fact, we are not required to credit the miracles of the Testament solely on the strength of what may be called the outward historical evidence, but that there are other matters to be taken into consideration which immensely strengthen the evidence of the witnesses, and render that evidence perfectly credible, notwithstanding the astounding character of the facts which they relate.

For example: each miracle related in the four gospels must be viewed in its connection with Christ. We can not be allowed to select any particular miracle, and judge of it by the outward evidence of an insulated phenomenon. Before disproving the truth of these miracless, we must dispose of the whole question of the appearance of Christ. For let the fact that Christ was the Divine Son once be admitted, and there can be no longer the slightest difficulty in regard to any of them. And until you have effectually set aside that great

fact, with all its marvellously complicated yet harmonious evidence it is of no use quibling at the historic evidence or at the intrinsic improbability of this or that particular miracle. Each eye witness who furnishes his attestation of the mighty works of our Lord, instead of having to submit to a disrespectful cross-examination on the ground that his statement is prima facie incredible, comes forward in reality backed by a prepossession in his favor, founded upon the whole character and manifestation of Christ. You are in no theoretical perplexity, what to do with these miracles considered as a class of events. With exquisite aptness they fit into their place in the plan of Christ's manifestation; and so far from being improbable or monstrous, they are so exactly in keeping with the whole manifestation of Him whose works they are, that it becomes difficult to decide whether it is the Savior who more conclusively attests the miracles, or whether it is the miracles which more conclusively attest the Savior.

The credibility of those miracles is further increased by a consideration of their character. It will not be denied that the fact of a miraculous interposition—or, as we should prefer to put it, the fact of the manifestation of the Divine Son—being once admitted the character of the miracles attributed to Christ is perfectly in accordance with such a manifestation. Their benevolent, and merciful charcter is familiar to all. The variety of power which they display is equally remarkable. There is power over the human frame, power over the mind, power over the beasts and plants and fishes, power over winds and seas, power over absolute creation, power over the tenants of the unseen world. The moral and spiritual teaching of these miracles is not less wonderfully varied. Each of them is an acted parable, and a treasury of instruction; and many of them are manifestly and singularly symbolic and prophetic. The miracles viewed collectively present new features, which are not to be discerned in them when viewed individually. All this comes in support of the merely external evidence.

It will thus be seen how defective and one-sided are the notions of those who imagine that the evidence of eye witnes-

ses and of cotemporaies is the only prop which the christian fabric has to lean upon. It will be seen how irrelevant it is to attempt to invalidate that evidence on speculative and metaphysicul ground. And, what is more to our immediate pupose, it will be seen how the supernatural events recorded in the scriptures rest on a variety and wealth of evidence which is altogether without parallel. Our belief in the reality of these supernatural events does not rest upon outward testimony alone; but that testimony, in itself intrinsically good and trust worthy, is confirmed to an extent which language can but feebly express, by other considerations entirely independent of the actual witnesses.—*London Quarterly.*

THE TIMES.

Dear Brethren in the Lord: The times, in our own State, (Mo.) especially, are, to all human appearance, more omnious of trouble to the children of God than they have ever been in our day. Why the Lord is permitting us to be thus sorely tried, we may not perhaps fully understand. But doubtless it is part at least, to the hankering of his professed friends after politics. The churches of some sectarian bodies have been more like political schools than places of worship of the great God. The preachers have acted more like teachers of such schools than teachers of Christ and his religion. And I am sorry to have probable reason at least, to believe, that some of our own dear brethren in the Lord are not altogether clear in this matter. They have drunk of the spirit of the world too freely, while they have turned empty away from the spirit of Christ. And the Lord may, in consequence of this shameful departure, be now giving us all over, in this State, to this severe trial, in which Satan will sift us as wheat. The Lord told his people over eighteen hundred years ago, they could not serve two masters,—that they would either hold to the one and despise the other, or, that they would love the one and hate the other. Sad indeed, the truth of this statement should ever have been questioned! The apostles

corroberated the statement by telling us that the friendship of the world is enmity with God. Can a man therefore have fellowship with God, and enmity with him at the same time?

This trial to which we are now subjected, will, we fear, affect us more than all the troubles of the last four years. We find intelligent and good brethren in the Lord, whom we love as Jonathan loved David, differing upon the momentous issue, and as to what our duty is under the circumstances, considering all the surroundings. But amid all the gloom that seems to loom up in the horizon, I have this consolation, that the Lord knoweth those that are his, and through the valley and shadow of death, he will be with them, and they shall have no evil to fear. I feel that I am not a party to the bringing about of this trouble; and that I may, more acceptably than the Pharisee did, say, I thank God that I am not as some other men are in this respect. I have never made a political speech in my life, I have never written anything of a politico-religious nature. I have all my life respected the laws of my country. I have lived a loyal and faithful citizen. I have a good conscience before God this day, that I am clear of the blood of all men; I have coveted no man's silver or gold, nor have I intentionally wronged any man. I have for nearly twenty-five years been a regular ordained preacher of the gospel; I have given liberally of my means to its support. I have done all, as I thought at the time, I could do for the good of the people. These statements I make here in the section of country, and amongst almost the identical people with whom I have lived for near twenty years, and they are my witneses as to the truth of them. So that I feel that I am unstained by this sin of political preaching, or interfering in anyway with the civil authority.

This officious meddling on the part of preachers in the politics of the country, is one of the besetting sins of the age. The result of which, to some extent, is, that christians, so-called at least, have followed in the wake, "like priest like people," until this conglomeration—this thorough mixing together of professors and non-professors, has obliterated and destroyed the lines of destinction between the church and the

world. "Let your light so shine before men that they may see your good works and be led to glorify your father who is in heaven." "Ye are the salt of the earth; a city set on a hill that cannot be hid." Such are the words of him who spoke as never man spoke.

Man may err in his teaching, but he who taught this cannot err. Let a stranger now take his stand in any of our public places, and pick out the christians if he can by this rule. How many will he find by their light? How many will he find turning from the folly of this world by the pious conversation and godly walk of these persons? can he find even the preachers, unaided by any one, unless he attend church? Now while such is the condition, can we expect any thing but trouble? Brethren, all of us can live more holy and righteously than we do live. Let us look into the matter. Let us examine ourselves whether we be in the faith, and not forget that except Christ be in us we are reprobates. What we do, and what we countenance in others, are matters we should prayerfully consider before God, whether they are the exhibitions of the Spirit of Christ, or whether they are of the world. Remember, that all that is not of the Father is of the world.

There is great need of Christian forbearance and christian prudence. Never has there been a more favorable time for the disciple of the Lord to let his light shine than now. Wickedness stalks abroad in day light; gross darkness is upon the people, and how brilliantly will the light shine when the contrast is so striking. The people have never been more anxous to hear the gospel and obey it than now. Wherever the preacher is faithful to preach the gospel and nothing else to the people, success crowns his labors. It cannot be otherwise. We have the same God, and the same Lord Jesus Christ, the same Savior and Redeemer the apostles and first christians had. We are as dear to him now in the year 1865, as they were 1800 years ago. And he will crown our labors now with the same success he did theirs, if we will act only as faithfully. Let every brother and sister in the Lord, renew his zeal for the cause; let each study the scriptures more; pray more, in se-

cret and in public; exhort more; preach more: study and strive harder to be more righteous and more holy, and we shall save ourselves and all who hear us. There is a great work to be done. Let us have no idlers among us; all can do something,—something to honor our Lord in the salvation of the people. The time for us to work is short. A few more years at most and the Lord will relieve us, and crown us with honors unending; joy everlasting will be our portion, and we shall dwell with God forever. The world and all the interests we have in it, will soon be beyond our reach, and the Lord will be our only desire. The approbation of God will endure as a source of happiness unending, while the applause of men will perish forever. "They that have been wise shall shine as the firmament, and they who have turned many to righteous shall shine as the stars for ever and forever." If we shall prove unfaithful in this crisis, the Lord will place his cause in the hands of others who will do his will; and he will bless them, while we may lament our folly forever. May He guide his people into the right and keep them from err, and strengthen them with all might in the inner-man, and give them the joy of gladness forever.

D. T. W.

THE MISSOURI OATH.

The Review of August 29th contains an article over the initials of J. C. R. on the Missouri Oath. The writer asks, "will bro. Franklin or some other competent writer immediately give to the brethren through the Review proper advice on this very embarrassing subject." Bro. Franklin in his remarks says, "The aim of this law is not *to stop the preaching of the gospel*, for many as faithful preachers of the gospel as are in the state are as free to preach as ever, but a class of a certain *political description* are prohibited." Again he says, "If preachers go on and preach under this act, and and suffer the penalty, what does that suffering come from? Do they suffer for Christ? for the gospel? for their religion?

or *for their political status*? Certainly not for Christ, the gospel, or religion; but their *political status*, for others of precisely the same religion perform all their religious functions without molestation. Whatever persecutions may fall on any in this case, justly or unjustly, are purely of a *political* and *not* of a *religious* nature. What then is to be done? We answer, those who can honestly take the oath, should do so at once and faithfully keep it till they die. Those who cannot take the oath honestly, should at once seek a home in a section of country where their political *status* will not subject them to the inconvenience complained of. In this way, no law, human or divine, is violated, and the services of no useful man is lost."

Bro. Franklin has not, in our humble judgment, met the real difficulty at all, in this article. He has viewed the question from a mere political stand-point, and given his advice accordingly, which at once draws a line of distinction between preaching brethren, and subjects all who have left the State since the passage of that law, together with all who may hereafter leave, during its continuance, to the charge of being in some way or other connected with the rebellion; —a charge that will in many localities, be no little embarrassment to the successful labors of good and "useful men."

The main difficulty is, that the requirement subordinates Christ and his authority to that of the State. It is based on the assumption, that the State has the right to allow the gospel preached within her lines or not. In short, that she has the right, should she choose to exercise it, to exclude Christ and his authority from within her lines. Has she this right or not? Has the State the right to assume the prerogative of Christ in the church, and legislate the qualification necessary to constitute men "competent to preach" the gospel, and "to hold or exercise the functions" of the offices in the Church of Christ? If so, she may legislate the form of worship, the doctrine to be preached, and the conditions of membership. We cannot concede one of these divinely given rights, without, in principle, conceding them all. This is the point. Here is the trouble with as good and faithful men as

live; men that have never preached politics; never directly or indirectly interfered with the laws of their country; have always held the authority of Christ as supreme, and have preached that he is Lord of all. Shall these men now virtually say, under oath, that Christ is not Lord over even his own body, the church, in Missouri? This is a serious question, one of vital importance. Our action upon it may affect us beyond the tomb! It strikes at the foundation of all our hopes! I have long and prayerfully studied it, and with a conscience void of offense toward man or my country, I have decided not to acknowledge the subordination of my Lord and Redeemer to any earthly power. He has stood by me all my life to this day. He has forgiven my sins, and fed me and clothed me till I am old and gray headed. I have chosen bodily sufferings with the people of God, if such should befall me, rather than run the risk of incurring his displeasure. I shall not take this oath for the sole purpose of obtaining from the State permission to preach the gospel. I am already authorized and commissioned to preach Christ and the resurrection, by one above the State, and all other earthly powers, even by Him who possesses "all authority in heaven and in earth;" and when I preach, I shall preach by virtue of that, and commit myself to Him who is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen.

D. T. W.

REPORTS FROM THE BRETHREN.

HARTFORD, Warren Co., Iowa.

DEAR BRO. WRIGHT: I was with the Church at Overton's school house, from Saturday until Tuesday night, including the second Lord's day in July, there were six additions to that little band. I was also with the same congregation, from Friday night until Tuesday night, including the fifth Sunday in the same month, there were twelve additions. To the Lord be all the praise.

Your brother in Christ, A. WILLIAMS.

ELD. D. T. WRIGHT:—Dear Brother: At our Annual Meeting, now in progress, having commenced last Thursday, at Bethel, Polk County, Oregon, the following resolution was unanimously adopted, and requested to be published in the Pioneer, by order of the meeting. By request of the secretary I enclose a copy to you.

"Resolved, that, inasmuch as our worthy Brother, D. W. Elledge, came to us well recommended as a Christian, and worthy Minister of the Gospel, and from our own acquaintance with him, we, therefore, the Christian brotherhood of Oregon, in annual meeting assembled, do, unsolicited, yet cordially and heartily recommend him to the Christian brotherhood of Oregon, as a christian of untarnished character, and an efficient, and successfull Evangelist and proclaimer of the Gospel of Jesus Christ." Done by order of the meeting." June 24th, A. D. 1865. E. Murphy, Chairman; A. W Lucas, Secretary.

Bro. Wright, I cannot forego the pleasure of saying, that a most happy reaction will follow the result of our state meeting. It was very largely attended, and the hearts of the brethren were filled, and warmed to boiling over, with religious enjoyment. What a salutary influence will be carried home with these christians, to all parts of our State. Our venerable emigrant Bro. D. W. Elledge, one of the principal labors, proved himself "a workman that needeth not to be ashamed." in argument, eloquence and entreaty, provoking to love, union, and confidence among the brethren, and inducing many unconverted, to yield to and confess the Lord. May the Great Husbandman largely increase the proportion of such material in all following emigration to this part of His moral vineyard. There were twenty four, or five accession, up to our leaving, yesterday afternoon, about twenty by confession and the meeting continuing with good interest under the labors of Elders J. A. Powell, J. E. Murphy, G. W. Richardson, and other worthy ministering brethren.

Hoping you may have full particulars soon, we only ask notice of the resolution, the remainder, or any part thereof, is, however, at your disposal. Yours in Christ, G. M. WHITNEY.

EDITORIAL ITEMS.

KENTUCKY UNIVERSITY: We take pleasure in calling the attention of our readers to the advertisement of this institution, on the cover of our paper; and also to two articles relative to it, published in another part of this number. The University is now being removed from Harrodsburg to Lexington, and has been, by an act of the Legislature, consolidated with the Transylvania University; and by another act of the Legislature, an Agricultural and Mechani-

cal College has also been established in connection with it. By this consolidation an endowment of near half a million of dollars has been secured with many other very considerable advantages and facilities for education. Read the articles referred to, headed Kentucky University.

CANTON UNIVERSITY: We understand that this institution will go into operation about the first of next month, (Oct.) under the presidency of Eld B. H. Smith of St. Louis. Advertisement will appear in our next issue.

UNION CAMP MEETING.—There wlil be a Union Camp Meeting for all loyal ministers and members of the Christian Church commencing on Thursday, September 7th, 1865, three miles south of Salem at the Big Spring in Daviess County, Mo.

The people are requested to bring rations for eight days with them. We invite all returned soldiers to attend. The Rev. A. C. Cave gives a special and urgent invitation to his noble boys of the 23d Mo, Volunteers.

A. C. CAVE.
JNO. MOREHEAD.
J F. MESSNER.

We clip the above from the Chillicothe Constitution, one of our city papers, and would inquire of "the loyal ministers and members of the Christian Church," how it is, that this announcement appears over the names of these Methodist preachers? Now we have made some little inquiry about this meeting, and have concluded it is not a meeting of the "ministers and members of the Ghristian Church" at all: but a Methodist meeting in which some other sectarians like themselves will participate. Now every body knows, or ought to know, that the Christian church is not the Methodist church, nor the Methodist church the Christian church. They are two, separate and distinct churches, and no more one and the same church, than Missouri and Iowa are one and the same state. We suspicion this as an unmanly dodge in these Methodist preachers. Gentleman, go by your own name and not by ours till you merit it. D. T. W.

OBITUARY.

DIED, in Chillicothe, at the residence of her son-in-law, Dr. C. A. Williams, at 3 o'clock on the morning of the 24th July. 1865, Mrs. JANE PAGE, aged 70 years, 3 months, and 9 days.

CHRISTIAN PIONEER.

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

VOL. V.] CHILLICOTHE, Mo., OCTOBER, 1865. [NO. 10.

ORDER AND DISCIPLINE OF THE APOSTOLIC CHUCHES.

In all questions, enquiries, and discussions on Church order and discipline, the appeal must be made to the New Testament, as the great arbiter to decide upon and settle them. That,—and that alone—fairly interpreted, is authoritative and binding. It matters not what may be—or may have been the decisions of religious councils and ecclesiastical assemblies, or opinions of theological writers, Biblical critics and commentators,—the decissions and authority of the Apostles, the inspired ambassadors of Christ and ministers plenipotentiary of Heaven, are alone binding and decisive ; and the order and discipline of the churches under their immediate care and direction, is that to which we are to look as the *examples*, and as containig the precedents by which we are to be guided and governed. Let us look for a moment at this, and see what was that order and discipline :

1, The Bible—the writings of the Old Testament, and of the Apostles—constituted all the *creed* of the first churches. "The Bible—and the Bible alone—the religion of Protestants" —contained the *principle* upon which they acted in all their worship, proceedings, and discipline, as far as a creed was concerned ; and the only *theory* in religion acknowledged by them. It was their "only and sufficient rule of faith and practice." Its decisions were authoritative, ultimate and final.

Nothing was ever allowed to supercede it, or share with it in authority. Whatever it taught was received.

"Without exception and without a doubt."

without qualification, hesitancy, or mental reservation. "To the law and to the testimony," was all the appeal; and a "Thus saith the Lord," settled every question. They had no creeds—no confessions of Faith, Prayer Books, Books of Discipline, Articles of Faith, or abstracts of Doctrine. The Bible alone was sufficient to perfect them in faith and practice in all things—to keep out heresy and error, keep in truth and orthordoxy, and guide them in government, worship, and discipline. "The Holy Scriptures are able to make thee wise unto salvation." "His divine power hath given unto us *all things* that pertain unto life and salvation." If the Bible alone was sufficient for them then, it is equally sufficient for us now.

2. The different churches or congregations composing the Church or Kingdom of Christ, were all entirely *independent* of each other, in their government and discipline. There was no higher authority or tribunal than the congregation; and to that, acting by its officers, was all the appeal. It had no power to *legislate*, but only to apply, or decide upon the application of the laws of the Kingdom. There were no Presbyterian Synods or General Assemblies—no Methodist Annual and General Conferences,—no Episcopalian Convention —no Enclesiastical Councils, Diets, Convocations, or anything of the kind; and no authority from the Bible for them.—There was no *higher* authority than the *congregation*, which could receive and exclude members, choose and ordain officers, and decide upon its own internal affairs and regulations. Than this, there is nothing plainer or more susceptible of demonstration, in all the New Testament, in which (and not in the Old) their religion was principally contained. These individual congregations could and did *co-operate* together, in an *associational* capacity, for the good and interest of the cause and for the promotion of the affairs of the Kingdom, and its extension and wellfare. But in doing this, they never compromised or sacrificed a particle of their independ-

ence, or interfered with the internal affairs and regulations of each other. They could not in this capacity, take cognizance of any case of discipline in any other individual congregation —a thing which belonged entirely to that congregation.

3. These congregations, when properly organized and "set in order," had, each of them, *two* classes of officers: Elders, Bishops, or Pastors, and Deacons, and Deaconesses, or *female* Deacons. In every congregation there was generally a *plurality* of each. Than this there is nothing plainer in the New Testament: "And when they had *ordained* them elders in *every church*," &c. Acts xiv. 23. "And when they were come to Jerusalem, they were received of the *church*, [but one,] and of the Apostles and elders," &c. Acts xv., 4, 6. "And from Miletus he came to Ephesus, and called the elders of the church." Acts xx., 17. "Let him call for the elders of the church," &c. Jas. v. 14. "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Phil. I., i. There is then nothing plainer than that there were in each congregation a plurality of each class of officers. These Elders, Bishops, Overseers, or Pastors, (for all these terms imply the same class,) had the management of the spiritual affairs of the church to which they belonged and of which they were officers. They were its divinely appointed and ordained Teachers, and governed and ruled over its members, both in an individual and associational capacity. They were the real Pastors of the church, according to apostolic order. And they were all equal in authority and office, in the church to which the belonged. There was no one particular presiding Elder, Bishop, or Pastor, elevated above the rest, and pre-eminent over them, in power, office or authority. It is true that there could be but one preside at a time—at the meeting of the congregation—but that gave him no pre-eminence over the others, only for the time being; and all the others were equally qualified, and had equal right to preside. It was their duty to govern and preside over the church,—both at their meetings for worship, edification, &c., and individually to watch over them, every day—and in their walks and intercourse of life, as "overseers"

of the church of God, "which the Lord has purchased with his own blood," and called by his spirit through his word. out of the world. They were only teachers, and not preachers, exofficio, or by virtue of their office; and in this capacity they had nothing to do with aliens or those out of the church, their place being within the church entirely. It is true, that they could act as preachers, but not by virtue of their pastoral office, or office of Elder or Bishop, but by being additionally appointed and ordained to the office of preacher or Evangelist. Such were the apastolic Elders, Bishops, or Pastors, and such they should be now, and must and will be.

4. As we have just alluded to Preachers or Evangelists, as a separate and different class of officers, entirely distinct from Pastors, Bishops, or Elders, in office and sphere of duty and operation,—it will perhaps be best to speak of them here. Just such a class of officers was required by the wants of the Christian Church or Kingdom. The world—those outside of the Church—are to be converted to Christ and brought in; and for this purpose the Gospel must be preached to them, in order for their faith, repentance, and obedience; and those who can be influenced by it, to become penitents, and induced to obey it, are to be baptized "in the name of Christ," and "into the name of the Father, and of the Son, and of the Holy Spirit," on a public confession of their faith in Christ, that "Jesus Christ is the Son of God,"—in order to pardon and salvation from their past sins, and induction into the Church general or kingdom of Christ, and a state of adoption, mercy, favor, and acceptance with God And then afterwards they are to be presented to the church or congregation and received into it. The apostolic congregations never received persons or members to baptism.—That was the duty of the Preacher or Evangelist by virtue of his office; and belonged exclusively to him, and to him alone. Neither did the Pastors, Elders, or Bishops, have any thing to do with them until baptized and received by the congregation into the church as their office and duties were inside the church entirely, and confined to those within it. Hence the necessity for a separ-

ate and distinct class of officers—Evangelists or Preachers—to attend to these matters without the Kingdom. This is plainly indicated in the commission by Matthew: "Go convert or disciple all nations,"—how?—"baptizing them into the name of the Father, and of the Son, and of the Holy Spirit"—and what then?—"Teaching them to observe all things whatsoever I have commanded you," &c.

Here the first part of the commission—discipling by baptizing—is to be carried out by the Evangelist or Preacher; and the second part—the teaching—by the Pastor or Elder. Preaching and teaching are, strictly speaking, two entirely different and distinct things,—the first belonging to the Evangelist, and the second to the Bishop or Pastor. The same individual, as we have observed, could exercise both offices at the same time but he must be in possession of the qualifications for each, and have a separate appointment and ordination to each. Some such are spoken of by the apostle: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." I. Tim. v. 17. That persons were baptized by the Evangelist, without being received to baptism by the church, is plainly taught in the New Testament. We have an example in the case of Philip and the Eunuch—Paul and Silas at Philippi—Philip at Samaria, &c. And that they were first baptized, and then received into the church we have as much and as plain and conclusive evidence. On the day of Pentecost we are told: "Then they that gladly received his [Peter's] word, were baptized: AND the same day there were added unto them about three thousand souls." Acts ii. 41. Again: "And the Lord added to the church daily the saved."—as correctly rendered from the original—those already saved from their past sins by faith, repentence, and baptism. (Acts ii. 47.) These Evangelists are to be set apart to their work in the following manner: Brethren found to be in possession of the gift or talent of preaching, are to be elected or chosen by the congregation to which they belong, in the 1st place; and then, in the 2nd place, set apart, after the apostolic order, by fasting, prayer, and the laying on of the hands of the Presbytery or El-

dership—the Pastors, Bishops, or Elders of the congregation.

5. The *worship* of the congregation.—The apostlic orderof worship on the Lord's day, is briefly summed up in the 2nd chapter of Acts of Apostles: "They continued steadfastly in the apostles' *doctrine* and *fellowship*, in the *breaking of bread* and *prayers*." One of the principal objects of the meeting together on Lord's day of the Christians or Disciples, was to break the Loaf or observe the Lord's Supper. This was an indispensible part of their worship, to thus show forth the Lord's death on the day of his resurrection—and without which that worship was incomplete, defective, and inefficacious. It was to be observed *every* Lord's day. And that it was thus attended to, is not only plain from the references made to it in the New Testament, but by the concurrent voice to history for three hundred years after the apostolic age, and the testimony of all Biblical critics and commentators of note. And that it was intended to be thus kept up until the end of the Christian dispenstiation, is equally as evident.

"Do this in remembrance of me." "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." Another object as important, was the doctrine or *teaching* of the apostles, by the Pastors or Elders in the congregation. This was too a most important, part of their office and duty.—to publicly instruct the members in their various duties, reprove, admonish, exhort, &c. It was for this, in conjunction with the preceding and the other parts of public worship, that they met together on Lord's day, and not to listen to an eloquent and flowery discourse from a dandily dressed popular preacher, with perhaps scarcely a particle of the apostles' teaching in it, and then go away with their ears well tickled but their heads almost or quite as empty as they went, and their hearts made but little if any better! Alas! how have the times changed from the primitive! They had preaching, certainly but it was by the Evangelist, and distinct from the teaching of the Elders or Pas-

tors and for the alien world, not for the church.

Prayer was another part of the Lord's day worship of the congregation, equally with the others, having its appropriate place in it, and of the utmost importance, as all must acknowledge. Without it there could be no acceptable worship, as we can easily see from the Bible. It was therefore equally atended to with the others.

Another equally as important, but now, alas! too generally neglected, was the "fellowship." This is one of the terms used in the Bible that was incorrectly rendered or has changed its meaning since the common version was made, and does not now signify what it then did. It now means communion or co-partnership—then it meant contribution, which was also attended to on Lord'sday. On that day, when met together for worship, the primitive Christians made contributions for the various purposes which they were required for the relief of the poor and destitute saints requiring assistance, which was the principal object—for the support of the Elders or Pastors and the Evangelists or Preachers,—purchasing the bread and wine for the Lord's Supper, &c. Every congregation had its treasury, and the Deacons were its treasurers or almoners to take care of and dispense its contributions. Handing around the bread and wine every Lord's day, and attending to the other matters pertaining to the Lord's house, were but a small part of their duties and office, compared with the others such as providing for the poor and destitute saints, minstering to the wants and necessities of the Evangelists and Bishops, &c. Here was their legitimate sphere. They had nothing to do in any way with the spiritual affairs of the church and could not from the nature of their office. As to the 'fellowship' or contribution being a regular part of the Lord's day service, we hear Paul saying to the Corinthians: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," &c. As to singing, though that is not specially mentioned, we find from other places the

it constituted a part of the worship of God, that was attended to as regularly as any other.

Such was the apostolic church, its officers, government, discipline, and worship. Such they left the church, and such they designed it should continue, and did continue, until corrupted by the great Roman apostacy. But alas! how great has been and still is the departure from it! There must be a return to it—there will be a return, and we rejoice that there is one taking place, and has been for several years past. Happy will those churches be, which, when the Lord comes, He shall find thus walking in His ordinances and commandments! And awful will be the condition of those He shall find living in departure from them! While the first will be accepted by Him, the latter will be rejected, and awful will be their destiny! And it is only those living in comformity to the apostolic Gospel and plan of conversion and salvation, and in observance of this government, worship and discipline, as ordained and left by the Apostles,—that have the approbation of Christ. 'I rejoiced greatly,' says John, 'that I found thy children walking in truth, as we have received a commandment from the Father.' 2 John 4. 'Therefore brethren, stand fast, and hold the [apostolic] traditions which ye have been taught, whether by word, or our epistle.' 2 Thess. ii. 15.—Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you 1 Cor. xi 2. 'We besesch you, brethren and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and please God so ye would abound more and more. For ye know what commandments we gave you by our Lord Jesus.' 1 Thess. "Tho' I be absent in the flesh, I am present in spirit, joying and beholding your order, and the steadfastness of your faith in Christ." "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Col. ii. 5 7.—For I have received of the Lord that which I also delivered

untoyou, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. And after the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup ye do show forth the Lord's death till he come.' 1 Cor. xi. 23-26.

Now this—'often'—was every Lord's day: 'On the first day of the week the disciples came together to break bread.'—Acts xx. 7. Thus 'they continued steadfastly in the apostles' doctrine, and the breaking of bread,' &c. It is only those churches thus living in the observance of all the ordinances of Christ, of his worship, government, and laws that have His promise to be with them until the end of the Christian age. 'Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world'—or ages; until 'He shall come the second time without a sin-offering unto salvation.' That time is now rapidly approaching, and the church, His bride, must make herself ready, and is beginning now the work of preparation. She must return to the ancient order. Such churches as return to it, and are found living up to it in all respects when He comes, He will receive and own; and those that are not, that are walking after the ordinances, traditons and commandments of men, He will reject and turn them off, with the disobedient and unfaithful.

J. R. H.

CORRESPONDENCE.

Bro. Wright:—Your kind. fraternal letter is to hand, and for it accept my thanks. I have been on the wing for two months; just got home to-day, and not withstanding I am weary I can not refrain from a compliance with your very po-

lite and urgent request. You say it is a long time since I furnished anything for the *Pioneer*: you are certainly mistaken, my dear brother, for the last three numbers contain the marks of my scribling pen. I had well nigh concluded to withdraw from the Pioneer corps for a short time, and thereby make room for brethren of larger calibre; but if Bro. Wright thinks my "articles are read with interest and profit," I shall be most happy at all convenient seasons, to appear as a contributor. Ere I close these prefatory remarks permit me to express my heart felt sympathy with you, and all the brethren who may be deprived the privilege of proclaiming the unsearchable riches of Christ, by a law as infamous as it is contrary to the principles of our Republican government. I am guilty of just not one thing which that odious oath condemns, but were I a resident of your state, with the history of Daniel and the Lion's den before me, I would continue to preach, and would not "consult flesh and blood," but strong in the faith that it is better to obey God than men" I would commit my all into the hands of Him who cares for the humble sparrow, and die, in the service of our glorious king. It pains me to think that any of your preachers will take that oath. If, with one heart and voice they would mildly, yet firmly, refuse; refuse not because they are guilty but because they are innocent, réfuse because of religious conscientions scruples, refuse because the State says you must take it or quit preaching; I say, if all our preachers would act thus, in my humble judgment it would give character to the cause, that would ere long tell with wonderful effect. Men will not always be crazy; the blind fanaticism which begat and brought forth that oath will itself die out, and the very men who fathered it will be ashamed of their own illict gettings; then the men who withstood it on religious principles, and the cause they plead, would tower high above that flimsy stuff which has its culmination in the kissing of the great toe of the man of sin. In what is said above, I have not forgot that the christian must not "speak evil of dignities," nor does what I have said look at all in that direction; on the contrary, it briefly sets forth what I firmly believe would be, if adhered to, the practical workings

of the course laid down. This may seem to be a curious preface to what here follows:

ELEMENTS OF SUCCESS IN PRIMITIVE SOCIAL MEETINGS.

We read that anciently "upon the first day of the week the disciples came together to break bread," and the inference is clear that they met on the first day of every week; further, that they did not always have a preacher to call them together; on the contrary, it is generally understood that the Bishops, or elders officiated. It is also belived that then meetings were uniformly interesting and well attended by the brethren. Now, we have our bishops and deacons, we have the bread to break, we have our organization after the pattern of the primitive church; and now without a preacher it is next to impossible to get even a majority of the brethren out every Lord's day. Why is this? Is it because the brethren are less interested now in their own salvation than the brethren formerly? Did these brethren have elements of success that we are deprived of? And were these elements just such as was calculated to bring the brethren together? To the answering of these questions the pages following shall be devoted.

We cannot think that the failure to attend the social meeting can be justly attributed to a lack of desire, on the part of the brethren, to be saved. Indeed we very well know that such is not the case. But the social meetings, as generally conducted, are not interesting to them; and the simple act of communion however important it may be, can never of itself be made of sufficient interest to draw out the whole brotherhood. Various expedients have been restored to, by the religious world, to compel an attendance at what is called the regular meetings of the church. The monthly business meeting of the Baptists, with its man made penalties, is one of these expedients. The class meeting of the Methodists, another. Here the votaries of Methodism meet and weekly tell the same tale, and should one be absent repeatedly the "discipline" provides that, "the Elder,

Deacon, or one of the Preachers visit him, whenever it is practicable, and explain to him the consequence if he continue to neglect: namely, exclusion." And through fear he is compelled to attend, and thus do Methodists have a willing people to bow to their God. Even amongst us elements are sometimes introduced that are, to say the very least of them, questionable. Occasionally a preacher has the brethren, both male and female following in the well beaten path of Methodism, religious experiences &c, to the no little amusement of spectators. But this is a digression.

In the congregations anciently they had elements of success, that are never present in what is called our social meetings now. These were 'spiritual gifts.' In the history given us of the apostles' labors, it is evident, that one of the first things done by them, in each congregation, was to endow with "spiritual gifts" some of the brethren. This done, these spiritually gifted men were able to teach infallibly; and under their instruction the church was highly edified. We, of course, have no men gifted as they were, and consequently are deprived of the instruction delivered to the brethren from time to time. Of course I speak now of what we call social meetings; for while it is true that we have all that is necessary for our guidiance in the divine life, laid down in the New Testament; it is equally true that not one in a hundred of our present eldership, can present it so as to make it interesting to the church. Here then, is an element that was always present in the congregation of primitive worshippers; but is never present in our modern social meetings.

But, was this element calculaled to have an influence on the brethren, in bringing them out to meeting on every Lord's day? A mere glance at the circumstances, will convince any one that it was calculated to have such an influence. Revelation was not complete then as it is now, each exclusive Lord's day something was added. There was a brother who spoke in an unknown tongue; here is one to interpret his speech; there was a brother to teach infallibly the infant church; and here is one to deliver an appropriate exhortation, an exhortation fresh from the skies, direct from the ever blessed spirit which

warmed and cheered the hearts of the brethren. All these were there, and occasionly a leper was cleansed, a blind man restored to sight, a deaf one to hearing, a cripple healed, the spirit of an impostor discerned etc. Thus was the wonderful works of God made manifest, brethren gazed being filled with wonder and delight. Compare such a meeting, where these things were done, with the tame and pointless exercises of our modern social meetings, and you will not wonder that these become a drag, and that the brethren grow weary sometimes in attending them. The mind of man is so constructed, that is, so constituted, that it loves a change; it grows weary by listening to the same thing repeated each Lord's day the year round. I have listened to Elders repeat the same prayer not only for months but for years. I have heard them deliver the same lecture until it became as tedious to sit and listen to it, as it would be to read throughout an absolete almanac. In the primitive church there was something new; in our day it is all old, and not very good at that. The brethren grew in grace then, they grow not an inch now. That system made men, this makes dwarfs. That the Lord's supper was, and ever should be, a primary consideration is not here questioned; but when an effect is produced by various causes combined, we must not expect the same effect in the absence of some of the causes. Hence, we should not expect the brethren now to be affected as they were, then, seeing that the elements of causation differ.

But, can we not have as interesting meetings now as they had then? I reply, we can. Whenever the brethren find a man amongst them, who is "apt to teach," having also the other qualifications laid down in the New Testament, and the brethren disentangle him from the affairs of this life, so that he can give himself to the work; then we may expect something like the interest manifested anciently. Our elder-ship, as now standing, is about half right. We need in every church a plurality of Elders; one of whom should be given wholly to the work; so that he might be able to "bring out of the treasury things both new and old." Then he would have something new to present, something not absolutely

new, but new to his congregation; and the hearers would be instructed and edified. That this is true our own history proves most conclusively. Go to the church where there is preaching once a month, and social meeting three times a month, on three occasions the house is nearly empty, on the fourth it is full. Again, go where they have preaching every Lord'sday, and the house is always full. The cause of the difference lies here, the preacher studies his subject, each day he has some new things to present; the people are instructed and are always in their respective places. The Elder has no time to study, he comes up on Lordsday worked down by the labors of the week, his mind is simply a blank; he has nothing to say, and consequently says nothing; and of course no one is instructed the church gradually, but surely, dies under such treatment. Brethren, you must open your purses a little wider, run your fingers down a little deeper; give your Elder, Pastor, or Preacher a chance to study; then, and only then, will you have workmen that needeth not to be ashamed.

R. P.

THE TWO TRANSLATIONS.

My object in writing the following lines, is to call the attention of our brethren to the relative value of the New Testament as we have it translated by H. T. Anderson and the American Bible Union. My reason for this is, that I have seen many brethren buying the A. B. U. Translation in prefference to bro. Anderson's. Now the most profitable way to expose error is to place it and truth side by side. We shall only select a few passages from Acts, and the Epistolary writings.

I. Acts xi. 38, Anderson's translation. "Repent and be immersed every one of you in the name of Jesus Christ in order to the remission of sins." The A. B. Union has it, "Repent, and be each of you immersed, upon the name of Jesus Christ, for remission of sins." Now I should like to see those divines undertake to explain how it is possible to take a penitent believer and immerse him upon the

name of Jesus Christ, or upon the name Arch Bishop; would it not be just as easy to immerse upon one name as another? I should be pleased to see one of those clerical gentleman undertake the operation. The way-faring man can easily understand how a man may be immersed in a name, but when it comes to immersing upon the name, I must confess I have no explanation to offer.

II. Anderson's Translation: Acts xvii. 26: "We ought not to think that the Godhood is like"—A. B. Union has it: "We ought not to think that the Godhead is like," In this word Godhead, in all its deformity, the orthodox dogma of the holy trinity is seen. In a certain confession of Faith, Page 373, it reads thus: "There are three persons in the Godhead, the Father the Son and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory, also in the same book this triune God, is thus described on page 15: "God is a most pure spirit, invissible, without body, parts or passions." Thus, in as plain language as it can be expressed, this orthodox God has neither being nor existence, hence no God at all: for how can a being exist without either body, parts, or passions!"

III. Acts xxvi. 20, Anderson's Translation "Repent and turn to God, doing works meet for repentance." This is so plain that it needs no comment; but here comes the A. B. Union: "Repent and turn to God, doing works meet for repentance." Let us look at this for a moment. 1. A man must repent. 2. Turn to God. 3. After he has repented and turned to God, he must go to work and do works meet for repentance! No living man can make any sense out of the expressions unless it be those called and sent men who teach the people that repentance comes before saving faith.

IV. Andersons Translation, Acts xxvi. 28: "Agrippa said to Paul, you almost presuade me to be a Christian." A Child can understand this beautiful language; but how silly the language of the A. B. Union. Agrippa is made to say to Paul: "With little pains thou persuadest me to become a Christian." I would like to ask those learned divines if they call this good English? Some would smile and simply call it orthodox.

V. Anderson's Translation. Col. iii. 12. "Put on there fore as the elect of God, holy and beloved, a merciful disposition." A. B. Union has it: "put on therefore as God's chosen, holy and beloved, bowels of compassion."

VI. Anderson 's Translation. 1 Tim. i. 10. "The law is made for lewd persons, for sodomites, for menstealers," etc. the common version,and also that of Geo. Campbell, McNight and Dodridge have this same word, manstealers. But the A. B. Union have discoverd, for the unlearned world, that the original word means slave dealers instead of menstealers. Does not this smack strongly of that politico-religious spirit which, in modern times, spiltin twain one of our so called holy evangelical, orthodox establishments and made those lovely brethren the most bitter persecutors of one another ?

I could bring many more passages up for comparison, but I think I have produced enough to satify any thinking mind. I have paid over the full amount of a life membership to the A. B. Unnion, and it has turned out to be a strong sectarian establishment. I cannot be the the friend sectariansm and the friend of Christ at the same time; for one of the highest and holiest missons that the Church of Christ has to perform on earth is to write land preach God's word faithfuly. Let us then earnestly contend for the faith which was once dolivered tc the saints: for the Savior said "it is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

I believe that it is conceeded by the best scholars in our ranks, that bro. Anderson's translation is as good if, not the best we have in our language; if so, it is our duty as Christians to give him our hearty support.

CORTES JACKSON.

SIDNEY, Iowa.

The Question, that the Christian should ask when tempted to engage in a dubious measure is, "is there any good in it?" The one generally propounded is, "is there any harm in it?" Abstain from the very apearance of evil.

THE MISSOURI OATH. NO. 2.

Some inquire why we did not speak out on the subject of the Missouri Oath earlier. In reply, we would say, the political papers, which had a much wider circulation in the State than the Pioneer, particularly the St. Louis Dailies, were then discussing the subject pretty freely, and for us to have joined in at that time, would have identified ourself and paper with them as politicians, and our good intention might thus have been thwarted. Hence we chose to remain silent for the time being, and did so, till bro. Franklin came out in the Review so contrary to our understanding of the matter that we thought it time to speak.

But we do not wish to speak harshly now. We say to all, be patient and prudent. Be not hasty to speak against brethren whether they have taken the oath or not. It is hard to appreciate their condition. You have to be, as it were, in their shoes, and in their surroundings, to do this. You may think what you would do, and say what you would do; but change your position, take that of the erring one, as you suppose, and you may possibly do just what he has done. I see brethren on both sides of this question, whom I love with all my heart. I dare not speak harshly of either of them, though in my humble judgment one of them has erred. But the Lord understands the matter better than we do, and as Lord of all the earth, he will do right. Let us have fervent charity one for another; charity or love covereth a multitude of faults. The Lord will open our way and his cause shall not be retarded, if we but do our duty. Let all humble themselves and pray much, live more devoted and godly, watching every weak point in their nature, striving against sin, and longing after holiness without which no man shall see the Lord, and all will soon come right.

We have taken our stand on this subject, which we trust to maintain mildly, though firmly. Not because of our "political status," but our religious "status." Christ possesses all authority in heaven and on earth, else our religion is not true, and he commands the gospel to be preached. Hence

no mere earthly power whatever, has the right to forbid it. There is not an oracle under the heavens more true than this. How then can I, with a conscience void of offense toward God, deny this?—deny this, under an oath of loyalty to a usurping power, a power that has placed itself above Christ, assumed the prerogative of the great God, and then says to Him and his dear Son, your ministers shall not preach, within my dominion, except by my permission. This is the plain meaning of that requirement. Were Christ himself here, he would not be allowed, by this usurping power, to preach or teach the people, except on terms of its own legislation!

I cannot take that oath, for the following, among other reasons:

1. It subordinates the authority of Christ to that of the State.

2. It impairs the public confidence in the allsufficiency of the Christian religion: for a religion that can be controlled and even suppressed by men, as this law presumes, is not adapted to the exigencies of our fallen nature.

3. It is of schismatical and mischievous tendency, dividing the body of Christ, the Church, and alienating the affections of the members one from another. This objection of itself, is sufficient to debar every brother from taking it.

4. It ignores the truth that "Christ is Lord of all, and head over all things to the church," and assumes the high prerogative to decide upon the competency of persons to hold and exercise the function of the offices of the Church of Christ.

5. From every indication, the close of the Christian dispensation is near at hand, and this may be, for aught we know, either "the mark of the beast in the forehead," or the preparation for it! If so; a voice from heaven proclaims louder than the seven thunders, take it not at the peril of your life!

6. With the full force of these things upon my mind, besides numerous other similar considerations, can any intelligent and serious persons who fears God, say that I would not commit a sin in taking it, if not that of apostacy, one so near like it, that the Lord would never forgive? I cannot, therefore, take that oath.

The foregoing will indicate to all lovers of the truth, and all others whom it may concern, the reason of my opposition to that oath, or any other, as a qualification to constitute men "competent to hold and exercise the the functions of bishop, elder, deacon, minister or clergyman" in the church of Christ.

In what is said above, I have reference to that oath only, and not to the Federal government in any of its departments, but to the oath alone with its creative and enforcing power considered abstractly and absolutely; and that, too, only as a condition to holding and exercising office in the church of Christ in teaching and preaching the gospel, and not as a condition to the exercise of office purely civil and secular. These latter, come not within the spere of my duty as as teacher and preacher of the gospel of Christ. I wish neither to dictate nor say one word about matters outside of my duty as a minister of the gospel. And I trust that no brother will do me injustice by attributing my course and decision, to other and different motives from those I have given.

I will conclude this article with the following private letter written me by a brother whose praise is in all the churches of the saints. It has been on hand and in type for a long time, but for the reason assigned heretofore, in this article, we did not publish it. But it is due the brother and the great cause for which he lives and labors, that his position should be known by the readers of the Pioneer; and believing too, that he will not object, we, therefore, take pleasure in publishing it. It will, doubtless, be read with interest by all our readers. D. T. W.

LEXINGTON, KY. July 22. 1865.

DEAR BRO. WRIGHT: The subject of your letter of the 10th is a very serious one, and demands very mature consideration. Since the receipt of it, I have conversed upon the subject with Bro. C. J. Smith, D. T. Morton, M. E. Lard, T. P. Haley, and others, and my own conclusions, in which I think they all concur, are about as follows:

1. Civil governments have the unquestionable right to dictate the conditions on which every purely civil

privilege may be enjoyed, and christians must either comply with the conditions, or forego the privilege. They must submit to all positive requirements of the civil authority which do not conflict with duty to God.

2. No earthly power can prescribe the conditions on which purely religious offices may be exercised. God himself has legislated in these matters, and human legislation upon the same is a disregard of God's law.

3. When such human legislation is attempted, and the conditions imposed are such as cannot be complied with without disobedience to God, they must be unhesitatingly rejected. Such was the case when Peter and John were forbidden to teach or preach in the name of Jesus Acts 4: 18—20.

4. When, in such cases, the condition imposed contains within itself nothing sinful, the question is one of christian liberty, and is to be determined by deciding whether it is right for Christians to allow human authority to bind them in religious matters where God has left them free. This question Paul has decided in the negative, by the following words. "If then you have died with Christ from the elements of the world, why, as though living in the world do you submit to ordinances? touch not, taste not, handle not, (all of which are for the destruction of those who use them,) according to the commandments and teachings of men." Col. 2: 20, 21. The ordinances here referred to are those imposed by human teachers, not by civil governments; but if the same ordinances had been confirmed by a decree of the Roman Emperor, this would not have made themm authoritative, seeing that the ground on which they are rejected is simply and exclusively that they were "according to the commandments and teachings of *men*. It is a violation of God's law, therefore for christians to submit themselves to the commandments and teachings of men in religious matters.

In the 3d and 4th of these supposed cases, the power imposing the conditions referred to is guilty of sin in usur-

ping the authority of God, and the party submitting commits sin in obeying human authority where God has forbidden such obedience.

In applying these principles to the case in hand, we have the following result:

1. The oath required is made a condition not of some civil privilege, like voting, holding office, or teaching of a public school; but of enjoying religious privileges, and performing religious offices. The power imposing it, therefore, is clearly guilty of usurping God's prerogative and interfering with God's own legislation.

2. It is a condition which some christians who are, by the law of God, required to preach and exercise the offices of deacon and elder, cannot comply with without perjury. It is unquestionably the duty of such to continue the discharge of these duties whatever may be the human authority that forbids.

3. Some brethren can take the oath without perjury but in doing so they would be guilty of submitting to the same usurpation of divine authority as though they should comply with any other ordinance of men. Rather than do so, they should submit to the penalties prescribed, or fly from them as from the hand of persecution.

There are two additional reasons to enforce the line of conduct last named. If I admit the right of the State to dictate conditions on which I may preach. I cannot deny its right to dictate what I shall preach. If it prescribe the conditions on which office may be held in the church, it may also prescribe the membership. We cannot surrender one of these God-given priveleges without surrendering them all and allowing human legislators if they choose to dictate our whole religion.

Again, numbers of brethren must continue to preach and act as deacons and elders who cannot take the oath. If those who can take it, do so, they put their brethren at serious disadvantage, and virtually assist the usurping power to oppress them.

These are my deliberate convictions on all the premises, and I submit them to you in the fear of God.

J. W. McGARVEY.

CALLING ON THE NAME OF THE LORD.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and the peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.—Exodus xx. 24.

We all love to call some place on earth home, though we know we can but temporarily remain at any spot on earth. A thousand pleasant associations cluster around the word whenever we hear it. My father, mother, brothers, sisters, and the days of my own childhood are all gathered around the fireside of the old homestead. There are the mischievous pranks of one, the odd remarks of another, and the childish trial of the youngest, to imitate the word and actions of the older ones of that family circle. But now they are scattered far apart, some are sleeping in the cold grave, some struggling in the great battle of life in adversity and obscurity, and some in the midst of the throng of happiness and worldly fame. The old hearthstone is either deserted, or stranger hands kindle the fires there now, and other voices make heart music in my home. For still it is my home as no other spot on this earth ever can be. Hallowed and deepest memories cling to the spot; though the stranger's plowshere pass over it. The dust is precious to me where my tottering feet were taught to press the soil of my mother's home. I would not hasten away from my memory for this earth the fond recollections of that home, my childhood's home. The infant voices that one after another, like musical performers took part in the home music of the family, have passed the time for using bird tones, have become vocal either in stern and manly utterance of truth on earth, or sing in angelic notes the triumphs they have won through the blood of the Lamb, in the blessed heavenly home where partings cease forever. Home, thou word of Christ

ian birth and of eternal life, how dear thou art to me.

Once days dropped slowly, now the years fly rapidly. Once time seemed to travel slowly on foot,—now he has eagle wings whose rapidity seems hanging me on to the close of my days and years on earth, Disappointment, and pain, and penitent tears have been my portion. Longings and desires for home spring up in my soul as I look about me to feel assured I have no home in this dying world. To know that there is a place here where my Father from heaven, my everlasting home, will meet me and comfort and direct me, is a joy that lifts me above presents sorrows and bereavements. The pious of ante-Christian ages found that place where the Lord recorded his name at an alter of earth or unhewen stone. He felt while there that place was his home temporarily, for though blessed there they confessed themselves pilgrims and strangers, seeking a city beyond the place of toil, sin and tears. The pious Jew after settlement permanently in the promised land went three times a year to Jerusalem to meet his brethren, and the God of his fathers, Abraham, Isaac and Jacob, for in that city had God chosen to record his name, and there to meet and bless him.

Now, no altar of earth or stone, nor marble hall, nor sculptured temple, confines the name of him whose name is love But in Jesus Chirst, the divinely authorized altar, God dwells, and every grace and blessing needed to comfort and strengthen way-worn pilgrims to a home beyond the dark river of death is found. There we may call on the name of the Lord and be saved. There is no other name that has salvation in it, but the name of Jesus Christ under the whole heaven.

His name can be invoked for salvation only by the believer. He cannot call on him in whom he has not believed, and can not believe on him of whom he has not heard. Arise, said Ananias to Saul, and be immersed, calling on the name of Lord. There, and then, the believeing penitent is directed to invoke the name of the Lord, with the sweet promise that he shall be forgiven. Jesus, whose name means Savior, is there approached as the altar to which those have a right to come who trust in him. Henceforth the worshipper may daily and constantly call on him, that is, invoke his name.

Calling on the name of the Lord has ever stood connected with some act of obedience to positive law. Sacrafice offered on patriarchal and Jewish altars was an act, the reason of which could not be seen. There Abraham called on the name of the Lord, and thither he returned to call on the name of the Lord. To Jerusalem the tribes of God went up to offer sacrifice, and call on the name of the Lord. Jesus invites men to come to him, calling on his name, and promises them salvation. Immersion is a positive law to the believer, for in that he comes to Christ, and enters into him. There he subsequently offers sacrifice, his body holy, his thanksgivings and praises; and and then the Lord hears him, and saves him. From that hallowed relation he looks up in the midst of temptations and tears to a home in heaven. Blessed memories of his spiritual joys at the altar here comfort him in life's darkest hours. His home draws near him as he journeys on in the world, and rejoicings are his more and more as he advances. Finally he steps off the shore of time, trembling, yet confident in the captain of his salvation, on whose name he calls again, and an answer of peace is given him. Home comes to view with more than earthly blessings fraught. His pious father, and mother, brothers, and sisters are there. The city of God his eternal home is there. No stranger's foot press its sacred street forever. No discordant voice of feeling is there. No stranger's ruthless hand altars or defaces the beauties of that home beyond the skies. God, the Father is there, and Jesus the elder brother is there, and there all the family of God named after Jesus. Oh blessed reunion! Happy day! Joyful season! Come. Till then I wait, and "O let me never repine, since thy word and thy promise are mine."

J. M. HENRY.

AUXILIARY CHRISTIAN MISSIONARY SOCIETY FOR WESTERN KENTUCKY.

DEAR BRO. WRIGHT: Sickness in part and close confinement to business have prevented me from noticing the

inauguration of this society before, which, promises to do a great deal for the success and progress of of the Gospel of Christ in Western Kentucky. A Christian Missionary Society has been in operation for some time in this State, the great object of which has to supply the destitute portions of the State with the preaching of the gospel, of which in many places the people had been deprived, to reorganize the congregations where necessary &c. for which purpose the society seems to be very well suppled with pecuniary means.

Towards the last of June, bro. Eld. Thos. Munnell, Secretary of the State Society, wrote to bro. Eld. Jo. F. Brown, our preacher at Paducah, that if we would appoint a meeting at some suitable point in this part of the state to commence on Friday before the 2nd Lord's day in July take into consideration the foregoing matters and objects, he would endeavor to be present. Bro. Brown saw myself on the subject; and it was agreed that I should write a Circular to the brethren in the western part of the state based upon the letter and suggestions of bro. Munnell. I did so; and the circular was accepted and signed by bro. Brown as pastor, myself as one of our preachers, and the Elders of the congregation, and circulated as extensively as the limited time before the meeting would allow. Paducah was selected as the most elegible point for the meeting, on account of its accessibility by river and railroad.

The meeting came off, and was as well attended as could be expected under all the circumstances, or indeed better than I expected. An auxiliary Society was formed; and another meeting appointed to be held sometime in this month at Mayfield, Graves Co. Ky. At what time I can not now recollect, as I found I could not attend, and did not impress it on my mind. In the midst of the meeting, I was taken very ill, and ceased attening—indeed I was almost completely prostrated; and had eventually to leave for the country. But, as I understood, arrangements were expected to be made to put at least two evangelists in the field; and what means could not be raised in

this District to sustain them would be supplied by the State Society.—Bros. Munnell, Walden, Miles, Plattenburg, McCoy, Koon, and other preachers and elders were present, and participated in the proceedings of the meeting at Paducah; which I regard as the inauguration of a most auspicious period for the dissemination of the gospel of Christ and its success in western Kentucky; and the initiation of a series of efforts, which, properly conducted, cannot fail of being crowned with great success, through the blessing of God; but it is God who must give the increase

I also regret to say, that bro. Brown was taken ill just before the meeting began; and has since been near the door of death with typhoid fever. After a long and sever attack, I am glad to learn he is convalescent, and in a fair way to entirely recover. His loss would have been a great one to the cause of Christ; and I hope he may be spared to us for many years to come. As ever, your bro. in Christ, JNO. R. HOWARD.

NEAR PADUCAH, Ky. Sept. 16th, 1865.

ELD. JACOB CREATH'S COMMENTS ON BARNES' NOTES ON THE THIRTEENTH CHAPTER OF ROMANS.

BRO D. T. WRIGHT:—*Dear Sir.* I returned some days ago from a tour of preaching of six weeks duration day and night, mostly night, this wet and oppressively hot weather, and having to ride late at night after preaching, I have contracted a severe cold, hoarseness and sorethroat, which renders me quite unwell. I had confessions and the brethren said I did much good besides. I would like to speak of things that I saw and heard but I have not time, nor health.

As regards Mr. Barnes' notes on Romans 13th chap., I presume a majority of intelligent christians are agreed. He says "the great difficulty among the ancient christians was what

kind of allegiance they were to render to earthly magistrates.' Again he says: " there were cases where it was right to resist the laws. This the Christian Religion clearly taught, and in cases like these, it was indispensably necessary for christians to take a stand. Where the laws interfered with the rights of conscience: when they commanded the worship of idols, or any moral wrong, then it was their duty to refuse submission. Yet in what cases this was to be done, where the line was to be drawn, was a question of deep importance and one which was not easily settled. Their requirements may be opposed to the law of God, and then we are to obey God rather than man. Acts 4: 19. 5: 29. When they abuse their power the obligation to obey them ceases. It could not be and never was a question, whether they should obey a magistrate when he commanded a thing that was plainly contrary to the law. But the question was whether they should obey a heathen magistrate at all. This question the apostle answers in the affirmative, because God had made government necessary, and because it was arranged and ordered by his providence." All this I subscirsbe to most heartily, all this I published substantially in the early part of 1861.—before the war began, and before I knew what Mr. Barnes had written, and which was endorsed by the Review and the Harbinger and our leading brethren. I wish now to ask your readers a few plain questions based upon Mr. Barne's admissions, that the Bible is God's word, that our first obligations are to Him and secondly to Rulers. How does all these admissions of Mr. Barnes' agree with the higher law doctrine, which disregards the law of God and man, which tramples them under our feet, and cast them behind our backs? Does not all these things prove to what a pitch of Atheism we have arrived at?

How does the the cases of of Mr. Barnes, when it is right for a christian to resist earthly rulers, agree with all the unconditionals which we have heard for the last four years? Is there any blessing in nature, providence or Redemption, that is unconditional? if there is let your readers name it. Calvinists and Universalists are both for unconditinonal salvation

but it is a figment of their brains. Politicians have learned from them to dream of unconditionals, but what are they? Does a man sleep unconditionally, with his eyes open, whether his nature needs sleep or not? Does a man live who disregards all the laws of his nature whether he eats poison or wholesome food? Nonsense. If our political blessings are unconditional, why have constitutions, laws rulers at all? None but men drunk with infidelity ever talk in this way.

Is there any thing like unconditionals in Paul, or Barnes' notes on Paul? Not one word. Yet this is the doctrine which has ruled the nation for four years. Why has all the stress been laid on Rams 13th, and none on all those passages which speak so frequently and plainly on wives, children and servants? Did not the power that ordained that subjects should obey their rulers, ordain that children should obey their parents and servants their masters?

The scriptures have settled the principle that when a ruler commands one thing, and God another, that we should obey God, in Daniel's case and in the case of the apostles Acts 4: 19, 5: 29. The apostles replied when forbid by earthly rulers not to preach that we ought to obey God before men. Why should not this answer be returned now, when rulers command us not to preach as well as then? When God says all through the Bible, you shall not kill, and rulers say we must murder our fellow-men, why is it not proper to say you shall not kill, we must obey God before men. God does not say, no one shall kill except rulers. Mr. Barnes, says christians ought to take a stand when they are commanded to disobey God. God says love your neighbor, the ruler says kill him; Mr. Barnes says I must resist the ruler; and so say I.

If all who profess christianity would follow Mr. Barnes and the Bible we could not have war. Rulers would have to do their own killing. Unless christians refuse to kill how are the prophecies to be fulfilled which say wars are to cease to the end of the world, that the nations are to beat their weapons of war into implements of husbandry. If our obedience to rulers is unconditional, then if a military-shoulder-strap tells

me to murder and burn all my neighbors. I will tell him I shall not do it, he may do it himself. For the present, I shall not preach nor teach nor marry persons under the New constitution. But I shall exhort as did John the Immerser, Luke 3. 17. as did Peter Acts 5, and as did Paul in many cases. We have become so subservient that we are almost afraid to repeat the words of God. I heartily approve of the articles published by the Presbyterians and Baptists. I do not believe that we are under any moral obligation to refrain from preaching. I have obeyed all the orders during the war, which did not contradict the laws of God. I was spoiled of my property, I was outraged and insulted in all sorts of ways by day and by night without resistance and without provocation. But I shall exhort for the present. I believe I ought to obey God before man. I have been loyal to the constitution in all cases, and intend to be,—but I cannot consent to disobey God to please men. When God is obeyed, men are obeyed, and when God is disobeyed men are disobeyed. Yours truly,

J. CREATH.

CHRISTIAN HYMN BOOK—NEW EDITION

This new book will be ready for sale by the 20th of September. It is about fifteen years since the book now in use was revised, and the long use of the stereotype plates has worn them until they are unfit for further service. Valuable as this selection was at the time it was made, there has been for years quite a general conviction, especially among our preachers that many valuable hymns were not included in the book; and that some that were, could be spared, that the wants of the Christian Churches required a book of more extent and greater range of subjects—a book in every respect equal to the best extant.

This feeling had become so general that it was obvious a new book would be produced. It was probable that, if left to individual enterprise, several books would be the result. It is very desirable that our churches every where have a common

Psalmody. To secure this result, Bro. A. Campbell, at the solicitation of quite a number of the leading brethren from various States, donated the copy-right of the Christian Hymn Book, in trust, to a committee of five, chosen by himself and the brethren attending the Annual Meeting of the American Christian Missionary Society, in October, last year. This committee was to arrange for the publication of a book, the matter of which was to be prepared by another committee, of the same number, chosen in the same way. The latter, or editing committee, are Isaac Errett, W. K. Pendleton, W. T. Moore, T. M. Allen, and A. S. Hayden. The publication committee consists of R. M. Bishop, C. H. Gould, W. H. Lape, O. A. Burgess, and J. B. Bowman.

The profits of the book are to be paid into the Treasury of the A. C. M. Society, and to be devoted to the spread of the gospel.

These committees proceeded immediately to their work, and the book is nearly completed. The labor of the editing committee has been a considerable tax on their time, and has been facilitated by the aid of other competent brethren, especially by brother William Baxter, who generously gave into their hand matter previously selected by him.

The Committee of Publication, in announcing the new book, is gratified to be able to say that, in the judgment of various brethren who have been able to examine the copy for the book, and in their own, the material for the work has been so carefully selected and classified, that it will meet the approval of our brotherhood generally.

The plates are cast from new type, and are sharp and clean. The book will have 1,323 hymns and 840 pages, being more than twice the matter of the old book. The prices for the first edition will be seen in the advertisement of the Publisher.*

The Committee having ascertained the exact cost of manufacturing the Hymn Book, solicited proposals for its publication from several leading houses east and west. The most favorable of these propositions, and one regarded by us as entirely satisfactory, was made by H.S. Bosworth, of Cincinnati, An agreement has therefore been made with him to manufac-

ture and supply the book on terms and at prices fixed by the contract, with a provision for the reduction of rates in future, as book material and labor decline. R. M. BISHOP,

Chairman of Committee for Publication.

CINCINNATI, *August* 25th, 1865.

*See advertisement on the cover, for prices of the New Hymn-book.

EXCHANGES.

The following are the papers and periodicals of our brethren recieved at this office as exchanges :

A. CAMPBELL'S MILLENNIAL HARBINGER, A monthly periodical of 48 duodecimo pages, ably conducted by W. K. Pendleton and Prof. C. L. Loos, co-editor. It is the oldest periodical now published by our brethren, being in its thirty sixth year. Terms $2.50 for single subscription. Address W. K. Pendleton, Bethany, Brooke County, West Va.

MESSAGE OF GOOD WILL TO MEN. This is also a monthly of duodecimo size, in its nineteenth year. For many years it was known under the title, "Banner of Faith." It is a good paper, as is evident by its being sustained and continued till it has reached its 19th volume. Terms, $1,00 a year. Address D. Oliphant, Picton, C. W.

HERALD OF TRUTH. This is a monthly of 32 large duodecimo pages, conducted by W. T. Horner, and published at Buffalo, New York, at $1,50 a year ; or $1,00 for six months. Bro. Horner will greatly enlarge this work after the 1st of January next, to a double column Octavo of 48 pages, after which the Price will be $2,00 per annum. Address. W. T. Horner, Buffalo, N. Y.

THE CHRISTIAN MONITOR. This is a neatly printed and well conducted magazine of 32 large duodecimo pages, and has peculiar claims upon the brethren but more especially on the sisters, being the only paper in our ranks published by a sister, to wit. Mrs. M. M. Basset Goodwin. We take pleasure in commending the Monitor as worthy of a liberal patronage which we trust it is recieving. It is published at Indianapolis, Indiana, at $1.00 a year for single subscription. Address Mrs. M. M. Basset Goodwin.

THE CHRISTIAN HERALD. This is a choice monthly consisting of 32 double column pages, conducted by two young and devoted brethren, D. Downs and J. W. Karr, at Wapella, Illinois. This periodical is rapidly growing into favor among the brethren, and gaining, as we hope, an extensive circulation, which it certainly deserves. Terms $2,00 per annum. Address J. W. Karr. Wapella, Ill.

THE CHRISTIAN TEACHER. This excellent and ably conducted monthly of 32 duodecimo pages, is published at Sacramento, California, by J. N. Pendegast; and is the periodical of the brethren in that State, being under the control, we believe, of their State meeting, and is the only paper published west of the Rocky Mountains, that we know of, devoted exclusively to the advocacy and propagation of the truth as taught in the New Testament. May it long live and do much good. Terms $2,50 a year. Address J. N. Pendegast. Sacramento, California.

LARD'S QUARTERLY. This is a large Octavo consisting of 112 pages each number, printed on a superior quality of white paper, and justly ranks among the ablest productions of this age. We heartily commend the Quarterly to all, but more especially to the preaching brethren. No preacher should neglect to send for it, and it ought to be found in every family. The second volume is now completed, and the first number of the third will be out about the 1st of December next. Bro. Lard will consider

the subject, in that number, of Christians going to war. This one article will be worth, we trust, the subscription price of the paper. Terms, $2,50 a year.

Address Moses E. Lard, Lexington, Ky.

(To be continued in the next number.)

THE MISSOURI OATH. NO. 3.

BY ALEXANDER PROCTOR.

PARIS Sept. 22nd 1865.

DEAR BRO. WRIGHT: An article over my name, addressed to you appeared in the Republican of the 11th I belive. I write this by way of explanation. I was away from home when yours requesting my views on the subject came to hand. When I came home it was too late for the July No. and I had some appointments which I was compelled to fill right off, and when I found time I wrote the piece referred to hoping to be in time for the August No,, mailed it, and left for Independence and Kansas City, supposing you would get it in time to answer your purpose and mine, but before it left the office (it was permitted to lay there several days, why I know not.) the Post Master knowing what it was, the August No. of the Pioneer came in the mean time, and it was then handed back to me on my return. I then delivered it in the form of a lecture at a few points through the country, about the first of Sept. and supposed as the time had passed for the oath to go into effect and so much had been said about it, that it would not be necessary to say anything more publicly. The impression was made in St. Louis by some one, by whom I know not and why I am also ignorant, that I had already taken the oath, and bro. I. O. Carson, one of my particular friends there, wrote me a letter in reference to the matter representing the sentiments of most of my brethren there. In reply, I wrote them a note and mailed them the article having no other use for it, I thought it would give them my views of the thing sufficiently, and correct the false impression, without any thought of its going to

the Republican, but when they received it, they had it published immediately without consulting me about it. This is the true history of the peice. I regret that it was not in time for your paper. I told the people here and every where I have been, that I would suspend for a time the mere thing of making sermons, but would meet the people every Lord's day and exhort them to faithfulness and if any would confess Christ, I would baptize them. I have pursued this course regularly, lecturing and exhorting.

I have suffered much this summer with bronchitis, very much as I was when at Chillicothe, I could not stop speaking long enough for it to get well, there is so great a want for preaching, but I am better now, and I hope of being free from it altogether by cold weather. I am going to take the field as soon as this oath is prized up a little.

As ever your bro. A. PROCTOR.

It was but the morning before the above came to hand, that I received a letter from bro. Howard in which he said that he had read bro. Proctor's letter to me in the Mo. Redublican, and was highly pleased with it. This was the first intimation that I had of it. The next mail brought the above letter. Immediately I set out in search of the Republican of the 11th and after some little time I found it, and with bro. Howard, I can say, "I am highly pleased with bro. Proctor's article," and so, I think, all our readers will be; and with a hearty endorsement and commendation. I herewith submit it to them.

D. T. W.

PARIS, Mo., Aug. 4, 1865.

DEAR BROTHER WRIGHT:—I have frequent inquiries from friends in different parts of Missouri as to the best course to take in regard to the New Constitution Oath.

Such question as the following have been asked by a number of the most prominent of my brethren in the State; "Shall we take this oath and preach?" "Shall we disregard it and preach?" "Shall we abandon the preaching of the Gospel in Missouri altogether?" As these are questions which I know are pressing heavily on the hearts of all thoughtful and conscientious men among us throughout the entire State I have determined to submit my own convictions concerning

them through your paper. My answer to the first of these questions after the most deliberate and honest thought, which I am capable of giving the subject is this: While I hold it to be right and proper to take any oath which can be taken truthfully for the performance of any civil duty or the enjoyment of any civil right, I cannot take this or any oath whatever, in order to enjoy the right to preach the Gospel. In an article, the length of which is limited by the size of your paper, I can give but few of the reasons for this decision. To take this oath would be to violate all the deepest convictions of right and of duty, which a life of study—and which, I trust, has not been prayerless—has fixed in my mind and heart towards my God, my race, and my country.

1. My readings of the Bible and of history have led me to believe that my right to worship and to preach is a gift, not from Government, either directly or indirectly, but from God himself. Civil Governments confer rights upon men, because they are their citizens; but God grants rights to men, not because they are citizens of any Civil Government, but simply because they are men first of which, in the order of time and the chief in importance is religious freedom. My religious freedom therefore, I receive from Him, and hence dare not surrender any part of it or abandon any of those high and sacred duties which such a gift imposes. Infinitely more precious to men than all the rights which civil Governments can bestow, or than life itself.

2. Towards my race. It is well known to all readers of history that God has given to men all the religious freedom which we now have in the world, not through the instrumentality of Governments, but in spite of them. Only a few centuries past, the civil Governments of Europe claimed the high prerogative of conferring relgious rights, or of taking them away. But there were found men then whose allegiance to God was too high and true to yield to those claims, hence they were required to subscribe to "oaths of supremacy," "oaths of loyalty," and "test oaths," which fill the dungeons of Europe with the greatest and purest men then on the globe. Those men, through centuries of suffering, have transmitted to

us, their posterity, from their prisons, their scaffolds and their tortures, the divine gift of our religious liberty. This we have received as a sacred legacy intrust, to be used by us for the benefit of mankind, and to be transmitted, for the same lofty purpose, to succeeding generations: hence to take this oath is to be faithless to the solemn trust of the great and good of all past ages and a betrayal of the highest and holiest interests of those which are to come. I cannot consent by any act of mine to turn back the tide of our civilization and religious progress a half dozen centuries.

3. Towards my country. To the most superficial, in the knowledge of the past, it need not be told that the American Revolution, which gave us our Government, was but the outgrowth of those conflicts and struggles for religious freedom already alluded to. Those great and venerable men, who laid the foundation of that Government, which has been the fountain of untold blessings to the inhabitants of of this continent, learned, from the example of their noble ancestors in the world, to love and to suffer for the principles which have made it what it is. When they gave us our Constitution, they said religious freedom is too great a gift to be conferred by man, God only can bestow that. Therefore we will protect all men in the enjoyment of it. In this spirit they formed the great charter on which our Government stands. To take this oath would make me false to the memory of those men and to the spirit & genius of the Government which they have given me.

4. We are conscious that it is denied that such requirements as these are really in the oath. To make this palpable I will quote Sec 14, Art. 2. of the new Constitution: "Whoever shall, after the times limited in the 7th and 9th sections of this article, hold or exercise any of the offices, positions, trusts, professions or functions therein specified, without having taken, subscribed and filed said oath of loyalty, shall, on conviction thereof, be punished by fine, not less than five hundred dollars, or by imprisonment in the county jail not less than six months, or by both such fine and imprisonment." Now the 9th section virtually declares vacant all offices held by bishops, priests, deacons, ministers, elders, and other clergymen

of any religious persuasion, at the end of sixty days, after the Constitution takes effect. It does this by enacting that no such person shall be competent after that time to exercise the functions of such offices without taking, subscribing and filing the oath of loyalty. Observe now the 14th section above quoted, declares the penalties mentioned in it shall be inflicted upon whoever holds any of these offices after that time without the approval of the State. I call special attention to the word *'hold ;'* no one shall be permitted to *hold* after the time specified without taking the oath any of these offices, but bishops, priests, deacons, &c., do hold these offices now, but those who do not take this oath dare not hold them THEN.

By whose authority do these classes of men hold their offices now ? and, after the 3d of September, when they dare not hold them, by whose authority will they have been deprived of them ? There is not one of them but that believes their right to hold them is not from men, but from God. Unless, then, they are sadly mistaken in that belief, the State claims the power to deprive them of offices, professions, trusts and functions which can only be conferred by God himself.

It goes further than this. It says they shall not only not hold these offices, but the same penalties are threatened against the " exercise of any of the functions therein specified." Now among our people, some of the " functions " of the office of an elder is to call the people together for public worship, to exhort them to pure and holy lives, to rebuke those who sin ; but, after the 3d of September, without the approval of the State. they cannot do this ; and some of the functions of the office of a deacon are to distribute the charities of the Church to the destitute, and the elements which represent the body and blood of Christ to his disciples assembled. *These constitute the essential parts of our worship every first day of the week.* It will be readily seen that, to deprive these men of the exercise of the functions of their offices, is to disorganize all our churches and break up all our public worship. How then can any conscientious man recognize the right of the State to do this, by taking any oath whatever, without, at the same time, betraying the fundamental principles of all the civil and religious freedom, now in the possession of men.

But again, suppose all the officers, preachers, elders and deacons, should take the oath, and to that degree make the Church subordinate to the State, what kind of a Church would that be? What would be the esteem of the world for such a Church? What estimate would be placed upon her even by those men who have brought her into that position? Unless we violate all the principles on which a judgment of that kind can be formed, *even they* must feel a profound contempt for the church *they* have made. What must she think of herself, when she has lost her god-given position in the world and become an appendage to the State? When I preach the Gospel, let me believe that I hold my commission from the Eternal King; and the Church which I serve, let me bileve, acknowledge Him as her one only supreme head, and is free and unpolluted by any alliance with the world.

What then is to be done in the melancholy issue, which is thus forced upon us? Must we adopt the unfeeling suggestion of a prominent member of the Convention which formed the new Constitution? When it was seen by some that the class of men proscribed by it would be driven from the State, he said: "Let them go. Men who can take the oath will occupy their places." I have lived in Missouri nearly thirty years; many preachers, elders and deacons, longer than that. Besides a general association with the people of the State, nearly twenty years as a preacher of the Gospel, has attached me to them with ties closer, stronger and deeper than could ever be formed again elsewhere. The homes of my kindred and friends are here, and the graves of my father and mother, and brothers and sisters; and I wish to live in the State which was theirs, and when I die, I wished to be buried by them: hence, to me, the unutterable heartlessness of those words, "Let them go." If there is a place in the world where I can be useful, it is the place which God, in his providence, has assigned me, and I do not feel at liberty to abandon it. To be forced away, not because of any disloyalty, for no man who has known me before and during the war, and has any self-respect, will charge me with that, but because I belong to a class, and because I cannot violate my sense of duty to God and my

country, I feel to be a wrong the most painful that I can conceive. To obey cheerfully all laws and authorities, and to teach men so has been a principle from which I never deviated; but to command men by law to stultify all moral sense and self-respect, to say by the solemn form of an oath, that is true and right which in their hearts they believe to be false and wrong, is the sadest thing that has occured in the civilized world in the last hundred years.

But it will be said, it has already been said, that such sentiments are disloyal. This I must solemnly deny. It is because I love my country and reverence her authority, and desire, above all earthly things, her perpetual peace and prosperity, that these things pain me. "For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him;" but it was thou, my country, whom I have loved as my mother. It is thy command, that I have venerated next to my bible, that requires me to do this thing, which seems to me to be a wrong committed against the liberties of mankind. If my humble voice could reach the ear of those editors and politicians who threaten with the odium of disloyalty all who feel these convictions, I would entreat them to pause and think. "They know not what they do." What and whom do they threaten? A majority of the people of Missouri are grieved at heart on account of the false position in which they are placed. Our great State, for which we feel so much pride and affection, has been engineered by the accident of revolution into a position of antagonism to the church, to the religious and moral sense of the people, and, we believe, to the vital principle on which the National Government rests. We appeal, in the name of God and of liberty, and of a large number of the people, to those who have it in their power to relieve us according to law, to hasten to do it, and save us from anarchy, suffering and wrong. To my brethren, to all Christians, I counsel faithful obedience to the laws, both for conscience' sake and the word of God. "Render unto Cæsar the things which are Cæsar's, and to God the things which are God's." As an humble fellow-citizen, I would respectfully

entreat those in authority to divest themselves of all violence of speech and of action, when dealing with the religious convictions of a great people. One honest, true-hearted man in prison, on account of religious and moral convictions, would be a more terrible enemy to vanquish than all the armies of the South.

A. PROCTOR.

"THE REMEDIAL SYSTEM: Or, man and his Redeemer; being a systematic view of the great plan by which God has solved the problem of sin.—By H. Christopher, A. M., M. D. of St Louis."

Such is the title of a new book proposed to be published by Bro. Christopher so soon as a thousand subscribers shall have been secured. We find the following Testimonials in reference to it:

"The manuscript of the work here presented to the public I have examined with much care, and take pleasure in commending the work as worthy not only of a thoughtful reading, but of a permanent place in every library, and especially that of the preachers of the Gospel. The author has been peculiarly happy in connecting the great Systems of the Universe, and in treating Scripturally and philosophically the whole question of sin, and in showing that the solution given of it in the Gospel is the only one possible.

"HENRY H. HALEY."

"I have read a large portion of this work in the manuscript. and take pleasure in commending it to the public as a most valuable production. It is original in conception and profound in thought. It will prove a most acceptable auxiliary to the cause of Primitive Christianity, both by vindicating its claims, and by furnishing a new and rich field of thought to the student of the Bible. I have no doubt that all who purchase and read it will feel themselves amply rewarded.

"J. W. McGARVEY."

"I have read most of this work in manuscript, and some of the most important chapters twice, and fully concur in the judgment expressed above.

"A. W. DONIPHAN."

The volume will contain between six and seven hundred pages (octavo,) and will be executed in a *superior* style, as to paper, type and binding.

The price of a single copy sent by mail (prepaid) will be $3,50.

To every person subscribing for ten copies (in clubs,) one extra copy will be presented.

Persons desiring the work will please send in their names at once, that the work may appear as soon as possible after the requisite number shall have been obtained.

Subscribers will be expected to forward the money when the work shall be announced as ready for delivery.

Address H. Christopher. St. Louis, Mo.

ANNUAL MEETING, 9th DIST. MO.

Bro. Wright:—The annual Convention of the Churches of Christ in this district was held at Paynesville, Pike Co., beginning on Friday Aug. 18th. It was called to order and presided over by Bro. L. B. Wilkes, of Hannibal. The attendance of delegates was not very large though several were represented which were not represented last year.

The churches represented were as follows, viz.:

Paynesville. Clarkesville, Frankfort and Louisiana of Pike co.; Louisville and Troy of Lincon co; Middleton of Montgomery co.; Paris of Monroe county, and Hannibal of Marion county.

Moreover, there were present and participating in the meeting, brethren representing several churches outside of the District.

The amount raised for missionary operations within the bounds of the District was:

From the churches. per delegates,	$ 87.00
Private contributions,	110.15
Total,	$197.15

The amount reported expended last year was $214.50.

The Board of Managers reported to the meeting that last year they employed two brethren for a part of their time as missionaries, viz: Bros. T. Ford, of Montgomery, and W. C. Dawson, of Pike. These brethren reported having been greatly impeded in their labors by the troubles of the country, the presence of armed hostile forces in the country, confronting each other, ect. However, Bro. Ford reports six months' labor at each of two points, viz.: Elmore School House Lincoln Co., and Sulphur Lick, Lincoln Co., with a total result of forty-three additions.

Bro. Dawson reports labor at Frankfort, Pike Co.; Salt River. Ralls Co.; and Mount Zion, Marion Co.; in connection with other preaching brethren, and singly at Palmyra, Marion Co.: New Hope and Antioch, Lincoln Co. with a total result of thirty-four additions.

The Board were sorry to report so little done; but where little is given, little is required."

A resolution was offered by Bro. Calvin and passed by the Convention, recommending to the the patronage of the brethren the A. C. Review and Christian Pioneer.

On motion of Bro. Crumb, the place of the next meeting was fixed at Troy, Lincoln Co.

The election of officers to serve during the next year resulted as follows: President, L. B. Wilkes; Vice president, T. Ford; Cor. Sec., J. J. Errett; Rec. Sec., W. C. Dawson; treasurer———Stewart. Board of Managers, H. J. Findly, T. J. Hammond, W. T. Stewart, F. C. Duval, W. B. Bryant, S. A. Calvin E. V. Rice.

On motion the Convention adjourned to meet at Troy, Lincoln Co., on Friday before the 3d Lord's day in August, 1866.

L. B. WILKES, Pres't.

W. C. DAWSON, Rec. Sec.

The above is a brief abstract of the Minutes of the Convention, ordered for publication in the Review and Pioneer. I will further state that the meeting was largely attended, and on Sunday the audience was estimated at over 2,000. After the adjournment of the Convention on Saturday, 19th, the meeting was continued by Bro. Wilkes, bro. Rice, bro. Wilson, and others, until the next Wednesday resulting in nine additions to the church at Paynesville.

W. C. DAWSON.

REPORTS FROM THE BRETHREN.

SILVERTON, Marion Co. Oregon. Aug. 12, 1865.

D. T. WRIGHT—DEAR SIR: Last Lord's day, in Scio, Linn County, I held a meeting in connection with bros. D. W. Elledge and John Powell. The immediate result was five additions,—3 from the world, 1 from the United Brethren, 1 reclaimed, and also two others immersed who had previously confessed. The brethren seemed to be much encouraged, and a good imprsesion left on the audience. To the Lord be all the praise. K. BAILES.

MIDDLETOWN Mo. Aug 30th 1865.

DEAR BRO. WRIGHT: There have been forty addditions to the church at this place since January. In addition to my humble labors once a month, we were visited in Feb'y by brethen, John Smith of Ky. and W. J. Mason,—result, 7 added and much good cheer to the brethren.

During the month of July we had the labors of brethren, Mason and Wilson 4 days—result, 12 immersed. During same month bro. E. V.

Rice was with us 5 days: result 18 additions. During the present month in company with bro Jos. Rice, I held two meetings in Lincoln county. The 1st at Cannon's schoolhouse, lasted 7 days and resulted in 23 additions—19 by confession and by commendation. The 2nd at Sulphur Lick meeting house (Baptist), lasted 6 days and resulted in 18 immersed. We thank God and take courage. I think I shall be able to extend the circulation of your excellent paper the next volume. It is daily growing in favor, as it so richly deserves.

Your bro and fellow laborer

TIMOTHY FORD.

SPRINGFIELD, Ill. Sept. 4th, 1865.

BRO. WRIGHT: I closed a very interesting meeting at Linneus, Linn Co. Mo. on Wednesday night Aug. 23d, having continued with steadily increasing interest for nineteen days, preaching every night and a good portion of the time in the day also. 49 made the good confession, 2 restored, 6 recieved from the Baptists and 1 from he Methodists who had been immersed, and 10 were added by commendation, in all 68. Of those who made the confession, 3 were from some reason or other, not baptized during the meeting. A fine feeling existed throughout the community and I trust much good has bee done beyond the immediate apparent results of the meeting. Bro. Turney of Trenton was with me during the first week, and Bro. B. H. Smith of St. Louis until near the close of the meeting.

I spent a few days with the brethren in St. Louis, preaching some six discourses, and started on Wednesday morning Sept. 30th, for this place to attend the Annual Meeting of the Illinois State Christian Missionary Society. Number of discourses preached during the month of August, 37. Yours fraternally

G. R. HAND.

KIRKSVILLE Mo Sept. 12th, 1855.

BRO. WRIGHT:—DEAR SIR I wish to inform you of the success or the Cause of Christ in my field of labor. On last Lord's day evening I closed a meeting in Knox County near Novelty, which resulted in upwards of seventy additions to the Novelty Congregation—Twenty-nine by confession and immersion and six from the Methodist church, two from the Cumberland Presbyterians, one from the New Lights and quite a number reclaimed. The meeting was one of great interest and largely attended. The writer was the only minister present and preached thirteen discourses. A deep, and we trust lasting impressron was made on many others, and could some efficient brother who would preach the pure and unadulterated word or God, without being entrammeled by "Cæsar's" Yoke, call that way he would find a hearty welcome and reap a rich reward of souls as well

as be helped on his way after a godly sort. In the six weeks last past I have preached sixty discourses, with forty eight additons by immersion. To God be all the glory. If the Lord will, I shall start on Monday, the 18th inst. on a visit to my aged parents in Pensylvania,—expect to be absent about three months which will leave a large field without a laborer. Will our preaching brethren please remember this and call this way? Your brother in Christ,

D. M. KINTER.

N. B. I read, with interest, your articles in the Sept. No. of the "Pioneer" on the "Oath" prescribed by the New Constitution—I fear our preachers and papers are too much conformed to the world to reprove such infamous legislation as it deserves—I have not, cannot and will not take it, though I was 19 months in the Federal service, 10 months of which time I was Lieutenent. I have so far preached without molestation, but not without threats. I have not shunned to declare the whole counsel of God and reprove the measure in scriptural terms. I shall never again forsake the cause of Christ for Ceasar, and I can thank God that, though in the service, my hands are clear from the blood of all men. May God bless you and sustain you. Amen. "He that is for us is more than they that can be against us."

K.

LEXINGTON, Mo. Sept. 7th, 1865.

DEAR BRO. WRIGHT: Yours of the 3rd of June came duly to hand and it remains unanswered to the present time. I have been a great deal from home since its reception engaged in holding meetings in conjunction with bro. Gaines at Dover, and with bro. McHatton at Columbus and Greenton. There were at the three places some 30 adtions mostly by confession, and have also been preaching at other points. At Greenton the meeting was continued until Saturday night to about 10 o'clock. We just stopt in time to avoid the penalties imposed by the new consitution. It had been the intention both of bro. McHatton and myself to go on preaching just as we had done before paying no attention to this constitutional provision upon the subject: but further reflection and the advice of friends induced us to suspend our labors for a while, and in the meantime I have concluded to visit Kentucky and spend sometime among the brethren there where they have no such oppressive and tyrannical enactments constitutional or otherwise. I should not be surprised if bro. Gaines left the State also. We thought it best to let the storm break its force, hoping that a reaction or at least a calm would follow when we might with less danger act in disregard of this odius measure, as it seems to me it can not long stand against the tide of pupular opinion setting in against it, even if it is not annulled by the judiciary.

There was preaching in but one of the churches in this place on last

Lord's day and that the Catholic. We have fallen on evil times, but hope that the Lord may direct us in this sore trial through which we are called in the providence of God to pass. I see that bro. Franklin has written an apologetic article for the late convention, and advises all who can to take the prescribed oath or leave the State. This will render the situation of the non-conforming more embarrassing. But we must await the developments of time.

Fraternally and truly yours. H. M. BLEDSOE.

CARTHAGE, Ill. Sept. 11th, 1865.

DEAR BRO. D. T. WRIGHT: On the first Lord's day in August, two were added to the congregration of Christ in this place,—one by letter and one from the Baptists, and on the 1st Lord's day in this month one by letter was added to the above congregation. Bro. W. M. Featherston and myself held a meeting of ten days with Prairie congregation in this county which resulted in 20 additions,—11 by obedience, one from the Baptists and 2 from the Methodists and one from the United Brethren, the others by letter or commendation. Bro. Featherston held a meeting of some ten days, 12 miles north of this place, closing the first Lord's day in this month with six additions.

May God ever bless the lovers of Truth. Affectionately,

E. J. LAMPTON.

CARLINVILLE, Ills. Sept. 12th, 1865.

DEAR BROTHER WRIGHT: Bros. E. V. Rice and Wm. C. Dawson of Louisiana, Mo. and I have just closed a meeting at Hickory Grove in Warren Co. Mo. resulting in 26 additions.

From that point we came to Illinois, near Carlinville in McCoupin County. At Shaw's Point, I commenced a protracted meeting on Saturday night—and on Lord's day, (yesterday) had one confession. I expect to preach here for several days.

Allow me to say throuh y our valuable Pioneer to our preaching brethren in Mo. If you have taken Heaven's Test Oath of Allegiance to the Lord Jesus Christ, and have solemnly and sacredly kept it, you can cross the "Great Father of Waters," and preach the Ancient Gospel to dying sinners regardless of $500 fines, or smoky county jails. Humble and faithful evangelists will meet a cordial welcome here. Fraternally, D. M. GRANDFIELD.

FILLMORE, Mo. Sept. the 23d, 1865.

DEAR BRO. WRIHGT: I wish to let the brethren know through the pages of the "Pioneer," that we have had a glorious meeting, bro. J. W. Hopkins commenced a meeting with us at this place, (Lincoln creek Congregation,) on last Lord's day, preaching in the grove in the day and at Fillmore of nights, and closed on Thursday, with some fifty additions—twentyfive by confession and baptism, one

from the Baptists. To the Lord be all the praise. Your bro. in Christ,

W. R. TRAPP.

PRARIE-HOME, Mo. Sept. 23d, 1865.

DEAR BRO. WRIGHT: I closed my meeting at Carlinville, Ills. with 9 additions, then returned to Mo. preached two sermons, had one accession, and returned home. My friends tremble for the consequences of last Lord's day work. My conscience is as calm and quiet as a summer's gentle zephyr. When my brother Peter stood before the Jewish Sanhedrim, he was told not to preach in the name of Christ. His model reply was: "We ought to obey God rather than men." When Jewish or Infidel Conventions forbid me to speak in the name of Christ Jesus my Lord, I shall zealously imitate the noble and heroic Peter—regardless of fines, bonds, jails or dungeons. Never, no never shall I sign my name to a document that virtually dethrones my Lord and Saviour.

If this were a question of loyalty to the State or general Government, then I could sign it because I have ever been srrictly a loyal citizen never having violated any law of my country as I can demonstrate when called upon by the best authority of this county. I am encourged, my dear bro. Wright, to see you grappling with the rolling torrents around you. Go on, my dear brother, God will be with you. Like Paul and Silas our voices may yet cheer the midnight gloom as we sing the sweet song of Zion amid sable prison walls, while through those iron grates we can preach to dying sinners as they visit our dismal cells. I never shall shrink from plain and obvious duty. My solemn ordination vow to Heaven and Earth is, never to cease preaching Christ while God gives me strength and being—and as I shall never recognize any power to stop me from proclaiming the Gospel this side of God's radiant throne. I therefore choose to go quietly and zealously onward—risking all the consequences be they what they may, jails, dungeons, rocks, guillotines, loss of every friend, home, and all earth holds dear and sacred to me. I have stood firm for the authority of the Savior for 15 years and He has never forsaken me and why should I ever forsake him? I will still serve him faithfully though I sink in the attempt, yet I know he wil lift me up and fill me with joy. Remember me with christian affection to your dear famly. Fraternally. D. M. GRANDFIELD.

Bro. Lockheart, assisted part of the time by bro. Turney, has been holding some very successful meetings in Grundy county. bro. J. H. Shanklin sent me a report of the meeting at Trenton while it was still in progress, but it came too late for our last issue. The number of additions up to that time was about twenty, we believe. Among the number was the Hon. R. A. Debolt, Judge of the circuit court, togeth

er with his son and daughter The meeting continued after bro. Shanklin's report, till the number of additions increased to between forty and fifty.

Why does not bro. Lockheart, Turney, or some one else give us a report? There is the meeting at Trenton, Hailey's, Lindley, Stall's School house, and Spring Hill, from all which we have not a single report except the one from bro. Shanklin. Each of these meetings was attended with success.

We also learn that bro. J. J. Wyatt of St. Joseph, has been laboring with remarkable success during the last few months; why have we no report for the brethren? The first meetings ever held by the church of Christ were accurately reported by the holy Spirit with the number of additions, and these reports now stand upon record in the New Testamennt. It is therefore right to publish the success of the truth. Brethren let us hear from you.

OREGON, Mo. Sept. 4, 1865.

DEAR BROTHER WRIGHT: I expect to remove to Nemaha city, Nebraska Ter., soon. The Lord has thus far greatly blessed my labors in Nebraska. The meeting at Nemaha closed with 19 additions and a recent meeting at Salem with 14 additions. You have many friends in this part of the State, and many are deeply interested in your welfare Believe me as ever, your friend and brother,

R. C. BARROW.

We received, some time back, a very encouraging report of the success of the gospel under the labors of our beloved bro. R. A. Hopper of Hunney-well, Shelby county, Mo. but by some means or other it got out of place and we have failed to find it. This, we trust, will explain to him why it has not appeared in the Pioneer with others.

D. T. W.

OBITUARY.

Sister Cynthia J., daughter of Morgan and Nancy Preston, of Leavenworth county, Kansas; fell asleep in Jesus, yesterday, Aug. 24. '65. The deceased lacked 5 days of being 19 years and 5 months old. The last seven years of her life were faithfully devoted to the Master. She was a christian indeed, in whom was no guile; a dutiful daughter, a much loved sister, kind and affectionate to all her associates; and dearly loved by those who knew her best. While her aged, and christian parents, bowed their heads in grief intense; 'twas sweet to see with what calm and holy resignation they gave up their daughter to Him who doeth all things well; being well assured that her pure spirit had taken its flight to a better clime than this.

How sweet to die beloved of all,
With heaven just before;
And parents on their journey too,
Where parting is no more. R. P.

Died of Flux, after an illness of five weeks, in the city of Chillicothe Mo. on the 18th day of August, 1865, Martha Bell, daughter of Harden R. and Sarah Wright, aged 2 years and four months. "Suffer little children to come unto me," said the Savior, "for of such is the kingdom of heaven."

Died of Measles, in the city of Chillicothe, Mo. on the 28th of August, 1865, Ida Ella, daughter of A. J. and Eudora Beasley, aged 4 years 11 months, and 17 days.

This was an amiable little daughter and most tenderly beloved; and her death is the more painful to her parents, as they have been only sojourners in our city, though for some time, and were aiming to return home soon, and having now to leave their only daughter here, cold in the grave, is most painful indeed. They have our sympathies and prayers that God may comfort them in this sad affliction. Dear brother and sister, your tender daughter sleeps in Jesus, and will live with him forever.

Albany, Mo. August the 10th, 1865.

Bro. Wright: One of our little band is gone! She died in Albany Gentry County, Mo. August the 2. 1865 Sister Maggie Camron, daughter of Elisha and Jane Camron, after an illness of some eight weeks in the nineteenth year of her age. She obeyed the gospel last September at a protracted meeting held by G. R. Hand, in Albany and vicinity. So far as known to me, she has lived a pious life. She expessed herself willing to go from this world of sorrow. She is gone! We shall see her, and hear her voice in songs of praise in the house of God, no more on earth! We hope she has joined that throng where congregations ne'er brake up and sabbaths never end. O may this be a warning to the relatives to turn to God while life is spared them May we all be prepared to meet death with joy and not grief, is the prayer of your sister in Christ. H. J. N.

Died of Diarrhea, in the town of Lindley, Grundy county, Missouri, on the 14th day of August, 1865, Charles Hailey, infant son of Marshall and Eliza A. Humphreys, aged three months and two days.

May God comfort bro. and sister Humphreys under this afflictive bereavement in the death of their first born. "The Lord gave and the Lord hath taken away, blessed be the the name of the Lord."

CHRISTIAN PIONEER,

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

VOL. V.] CHILLICOTHE, Mo., NOVEMBER, 1865. [NO. 11.

REGENERATION.

Whosoever believeth that Jesus is the Christ is begotten of God; and every one that loveth him that begot, loveth him also that is begotten of him.—1 John 5: 1.

To understand the plan of salvation is the duty of every christian, and the privilege of every alien. It is not a difficult lesson, else so many thousands could not have so easily learned it in the commencement of christianity. The details of the plan may be a life-long study. Nothing less than super-human wisdom could have devised and arranged a system at once so simple that any sinner can understand it, and so vast in its influence as to employ the lifetime of the wisest and most learned of men in forming acquaintance with all its details.

It is my present purpose to survey its elements rather than its details. Whosoever believes that Jesus is the Christ is begotten of God. The same word rendered *born* here is in the same sentence rendered *begot* or *begotten*. Whether it should be rendered *born* or *begot* must be determined by the connection in which it is found. There is not anything in this passage requiring it to be rendered *born*. We have the same

word in the third of John's gospel occurring in the conversation between Christ and Nicodemus eight times. In seven of of these it may with propriety be rendered *born*, but in the eighth place it cannot be so rendered, and express clearly the Savior's mind. The eighth verse may be read thus: The Spirit breathes when he pleases, and thou hearest the sound thereof; but canst not tell whence he cometh and whither he goeth; so is every one *begotten* by the Spirit. Faith comes by hearing the word of God, that is revealed in the Bible, which is the result of the Spirit's inspiration. It is said holy men of old, spake as they were moved by the Holy Spirit. The New Covenant has been communicated by men who spoke as the Spirit gave them utterance, not in the words taught by human wisdom, but which the Holy Spirit teacheth. So complete is the testimony of the Spirit concerning Jesus, and so entirely is the world dependent on that testimony for all it knows or can know of Jesus, that no man can say that Jesus is Lord, but by the Holy Spirit. Believers are begotten again, not of corruptible seed, but of uncorruptible, by the word of God, which liveth and abideth forever.—1 Pet. 1: 2, 3. Of His own will, begat He us with the word of truth; that we should be a kind of first fruit of His creatures.—Jas. 1: 18. From all this and much more that might be quoted to the same purpose, no intelligent doubt can remain as to how men become believers, or are begotten of God. Men may think themselves possessed of faith in some other way than that indicated now. We only reply, that is impossible, for no man knows, or can believe concerning Christ, so as to be begotten of God except by what is revealed in the word of God. That which is revealed, is revealed that we might believe that Jesus is the Christ, and that believing, we might have life through his name.—John 20 : 30,31.

However faith may come, the thing to be believed is the matter of inquiry principally at this time, *That Jesus is the Christ, the Son of God.* The angel directed Joseph to call his name Jesus, because he should save his people from their sins. There are thousands who believe there was such a person as Jesus of Nazareth, but who deny his being Christ,

or the anointed of God. They mock at it being said of him, that he is the Son of God, and Lord of all. Upon uninspired testimony it can be learned that there was such a man as Jesus. Mention is made of him by Publius, a Roman officer, His name was presented by a member to the Senate of Rome, to be enrolled among the gods, but he was thought unworthy of such honor. The admission of such a man, from the first century to the present time, has never been denied by any respectable author. His character is generally spoken of in high tones of approbation, even by the most bitter enemies of his religion. The belief, therefore, that there was such a person, does not beget any one to a living hope. The name Jesus means Savior, as indicated by the angel. This name was common to political rulers, and military leaders at that time, and hence it might signify no more to the man who now admits his existence, than it did to his disciples, who supposed him to have come to restore the kingdom of Israel, or two of them who desired that they might sit, the one on his left hand, and the other on his right, when he came in his kingdom. They remained in great ignorance of his true character until the descent of the Holy Spirit on them. The name Joshua means savior, the same as Jesus, as may be seen by reference to Hebrews 4 : 8. In some editions we read Joshua, in others Jesus. Allusion is there made to Joshua who led the Israelites into the promised land of Canaan.

To believe there was such a man as Jesus, and to believe him to be the Christ or Messiah, is quite a different matter. God anointed him with the oil of gladness above his fellows. He anointed him with the Holy Spirit, who went about doing good. To believe him to be the Christ, we must receive the testimony of God concerning him. When God anointed him He said, "This is my beloved Son in whom I am well pleased." It was the acknowledgment of this by Peter that Jesus pronounced him happy, because, said he, my Father hath revealed it unto thee, and not flesh and blood. His being the Christ, the Son of God, and Lord of all, are equivalent terms. If he is one of these, he is all of them, for the testimony that informs us of one of these titles, informs us of the others.

The testimony, therefore, of these titles must be the means of our faith in him.

All the prophecies concerning him prove these directly or indirectly. The first intimation of his coming, in the Bible, is as early as the curse pronounced upon the serpent and on the earth. I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. From that time until he came, there was expectation that he would come, who would accomplish this threat against the Devil. and the promise to the woman of deliverance from his power. When blessing his sons, and foretelling their future characters, Jacob said of Judah. that the sceptre should not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be. The fulfillment of these may be seen in the declarations that Jesus came to destroy death, and him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.—Heb. 2: 14, 18. It is evident our Lord sprang out of Judah.—Heb. 7: 14. God said to Abraham, "in thee, and in thy seed shall all the families of the earth be blessed." This referred to one person, and not to many, so Paul declared.—Galatians 3d chapter. Of one hundred and eighty-one quotations in the New Testament from the old, fifty-two are with reference to Christ.—These predictions were worded by various hands during a period of 1100 years. Now, that two or three of them should prove true might not seem strange, but that they all should come true, exceeds belief, except by admitting that those who worded these prophesies were inspired. For if they were not inspired, how can we account for an agreement among so many writers, during so long a period, to attempt an imposition that they themselves could not see? Unbelief, here staggers beneath a load from which there is no escape. The probabilities against all these predictions coming true are about as one to infinity, for they cannot enumerate them. Reason, then, lifts up her voice in behalf of Jesus as the anointed, and only begotten Son of God. But the proofs of

his Messiahship are not confined to fulfilled prophecies concerning him. The works I do, said he, they bear witness of me. Were not all the 48 miracles that are recorded of him worthy of him? But two of them all were destitute of some personal benefit to some human being—the turning of water into wine, and cursing the barren fig-tree. These, however, as much attest his divine character as others do. Excepting these two, all the rest had something merciful and beneficial in them. As much power was displayed in drying up to the roots, the fig tree, or turning water into wine, so far as we are capable of judging, as in raising Jarius' daughter, or Lazarus from the dead. In any of these cases, the power employed is beyond our apprehension. We see him raising from the dead a young man, the only son of his widowed mother: calming the waves and winds on the sea; and at the same time the fears of his incredulous disciples; feeding the hungry and fainting thousands who were lying by the wayside like tired sheep; curing a man of palsy now, and anon expelling a demon. In all these marvelous works, so full of mercy, we see nothing unworthy of his character as the sent of God. Mingled with these strong works, were most marvelous words of grace and truth. He claimed no honor for what he said, because he claimed to be delivering the message he had received of his Father. The words that you hear are not mine, but his that sent me. My Father, he doeth the works. In this there is a blended dignity and humility without a parallel. He honored his Father in all he said and did. God pronounced him his son at Jordan, and nothing said or done by him but is full enough of grandeur and grace to justify the Father's acknowledgment of him. When he met the captious Pharisees and Sadducees and silenced all their objections to his doctrine and himself, his powers were not exhausted. In the case where they brought the adulterous woman, and asked him if she should be stoned as commanded; after pausing long enough in his answer to make them think he could not answer, he quietly arose from his writing on the ground, and said, "let him who is without sin cast the first stone at her." Being convicted in their

own consciences, they began at the oldest to leave, till all were gone out. That under the circumstances would have been regarded as sufficient wisdom and triumph to have satisfied an ambitious man. He would have cared little for the poor guilty wretch before him. Not so did Jesus, but turning to her, he said, "Woman, where are those, thine accusers, did no man condemn thee?" She answered, "No man Lord." "Neither," said he, "do I condemn thee, go and sin no more." For the poor and suffering of all classes how abundant and appropriate were his words. Where can we find anything comparable with the nine beatitudes in the commencement of the sermon on the mountain. Blessed are the poor in spirit, for theirs is the kingdom of God.—Blessed are the meek, for they shall inherit the earth. Blessed are the pure in heart, for they shall see God." This kind of persons were despised then, as they often are now. After the delivery of that incomparable speech, the people were astonished at his manner, for he taught as one having authority, and not as the scribes, the wisest and greatest of their own nation. There was no compromise of dignity in this simple and beautiful lesson. All was magestic, graceful, godlike, merciful, and appropriate.

His character evinced his being the Christ, the son of God. Self respect, respect for others, and reverence for God, are the grand and prominent elements of great character. All these he possessed to an extent never before seen.

He maintained his relation to God as his only begotten Son with an ease, gracefulness, and dignity unequalled. There was no ostentation, or showy parade. None of the appliances of wealth, usual with those among kings, and earthly magnates. Simple, free, and unconstrained in his intercourse with the people. Yet so consistent, serious, and benevolent in all his demeanor that the poorest and most humble could approach him without feeling restraint, except what true greatness always inspires. Hear him say in the hearing of multitudes, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me: for I am meek and lowly in heart, and you shall find rest to your

souls. For my yoke is easy and my burden is light. He first invites as if all authority were his, and to encourage all to come, he at once adds, I am meek and lowly in heart. There is in this a sweetness and a dignity that astonishes me the more I consider it. With a gentle authority he says to his sorrowing disciples, when he had told them he was about to leave them. "Ye believe in God believe also in me,In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you, and if I go and prepare a place for you,I will come again and receive you unto myself, that where I am, there you may be also." In all this his self respect, and the dignity of his character are supported without an apparent effort directed to that end. May his people possess their self respect as he did his, without pride or vanity. One secret perhaps of his self-respect being maintained, was the singleness of his motive to maintain his character, as the Christ, the son of God, which his words and works show.

His regard for the rights of others shines conspicuous in him. He who could conceive the precept, do unto others as you would they should do unto you, would doubtless be best capable of conforming to it himself. He learned obedience by the things that he suffered. So high was his regard for the honor of his Father that he voluntarily went to the cross and the grave to maintain the veracity of his Father. His respect for others was not confined to a faithful discharge of all loyal obligations, but he also had the most tender regard for the feelings of those with whom he associated. He sometimes spoke severely, but never until the dishonesty, or hypocrisy of the parties was obvious. He came indeed to rescue from the devil the whole race, who by him had been robbed of their rights. To secure this end, it was neccessary he should die. From a painful and ignominious death he turned not aside. Was ever such regard for the interest of men seen.

He had the greatest reverence for God. Witness his lonely prayers all night on the mountain height. Hear him saying in Gethsemane, "Father, not my will, but thine be done." The cup which my father hath given me to drink, shall I not drink it? He was obedient to the heavenly Father in all things

even to laying down his life and taking it again. When dying, forsaken of God, he still lifts up his voice to him. Father, into thy hands I commit my spirit. His reverence for God was shown in his regard for the word of God. When the devil tempted him to command the stones to be made bread, that his hunger might be satisfied, he said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Again, when placed on a pinacle of the temple, and the devil said, cast thyself down, for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone, he replied, in the language of the Bible. "Thou shall not tempt the Lord thy God." And when the devil would have him fall down and worship him, he said, it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. One jot or tittle of all that was written concerning him did he not permit to fail. Such reverence for God in prayer, and his word, should, must, characterize us, if we would be accepted of him in the day of judgment.

From the foregoing generalizations, rather than specifications of his character, he is entitled to be called God's Son, the anointed, and holy One.

Again from the testimony of his apostles, he is God's Son and the Christ. They affirm this constantly in their preaching and writing. That they should have done so under the circumstances surrounding them, can be rationally accounted for in no other way than by admitting their testimony to be true. If it be supposed they were impostors, how shall we account for the narratives they have furnished us of the life of Christ? Or, how shall we account for the change in their own conduct and views of him? Or for the rapid spread of Christianity after his death.?

Concerning the narratives of Christ they have written, it is enough to silence every honest doubt, to receive what Rosseau, a celebrated French infidel says of their biographies of him, "Shall we suppose the evangelical narrative a mere fiction?

Indeed, my friend, it bears not the marks of fiction: on the contrary, the history of Socrates, which no body presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition only shifts the difficulty, without obviating it; it is more inconceivable that such a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero." Substantially to the same point is the testimony of the great Napoleon. That a few, poor, uneducated, and timid fishermen, should conceive such a character as the wisest philosophers cannot improve, would be equivalent to admitting what is claimed for these writers, that they were inspired. Before the resurrection of Christ they had very crude, and incorrect ideas of the character and dignity of Christ. His resurrection from the dead furnished them with additional proof that he was the Son of God. "He was declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead."

At the time of his trial and crucifixion, his disciples were afraid and forsook him. Fifty days afterwards in the presence of those who procured his death, they stood up and boldly charged them with his murder. Three thousand were converted on that day, and shortly after five thousand believed in him, and after that great multitudes in the city of Jerusalem, where he had been condemned and killed. The number of converts became so great in the Roman empire as to cause action to be taken by the civil authorities for its suppression. Why should that proud empire have become alarmed, if the number of Christians had not become so great as to threaten the overthrow of paganism? The edicts of their emperors against Christians, recorded by their own historians, is proof of its success. In noticing the elements of its power one thing must not escape notice, and that is the power the apostles had of speaking to men in their native tongues. This produced great astonishment on the first day they publicly pro-

claimed Jesus' resurrection. How came they in possession of that power? He, who alone is the author of language gave it to them. They spoke as the Holy Spirit gave them utterance, alleging that God had made that same Jesus whom they had crucified, both Lord and Christ. It was this that cut them to the heart. The truth of what they preached was farther attested by the numerous miracles they performed, healing the sick, and lame, restoring sight to the blind, and raising the dead to life again. Would God bestow such power on impostors to prove a falsehood? To say so would impugn every excellency in his character as known to us. The devil has not the power to enable his servants to perform such wonders. Besides the morality taught by these has not, and we conclude cannot be improved. *Then, Jesus is the Christ the Son of God.*

J. M. HENRY.

PRAYER. ITS USES AND ABUSES.

The subject indicated above, is one of vast moment, in view of the practice of the religious world. Many of our own brethren have crude conceptions of it; so much so, that even some of our preachers affirm dogmaically that sinners have no right to pray; these conceptions have such an influence over some minds, that some think it wrong to teach their children to pray until they become members of the church. I ask space enough on your pages to ventilate this subject. In order to view it somewhat systematically, I propound two questions. 1. Who has a right to pray? 2. Who has a right to pray, *being assured that God will hear and answer their petitions*?

In reply to the first question, I affirm that all men everywhere have a right to pray. You had as well tell a man not to breathe, as tell him not to pray. It is a law of his nature to look outside of himself to a superior power for protection. This law begins to develope itself as soon as the babe begins to walk and talk. Look at the child, as soon as danger is apparent, it flies to its mother to secure that protection that it knows it has not in itself.

See the young man when in troubles out of which he can not extricate himself; how quickly he appeals to his father for counsel and protection. Witness the full grown man, when he feels that he has as much power in his own arm as any man; see him laid low by many afflictions; no human power can do him any good; go to him and tell him he has no right to pray, and you might as well tell him he has no right to breathe; he will pray, he can not help it. God has implanted in the heart of every man the idea that he is *dependent*, he feels it, he knows it and he looks to him on whom he is dependent; and this is prayer. Moreover, I argue that it is right that men, all men, should pray. Were it wrong for unbaptized men to pray, Saul of Tarsus would not have been commended for it. The Spirit said to Ananias "Go, for behold he prayeth:" This is made known to Ananias to allay his fears, and is a commendation of Saul's practice in this particular. Again, Cornelius, while unbaptized, is informed that his "*prayers* and his alms are come up as a memorial before God." Cornelius is commended for praying to God, and therefore, it is not only not wrong for the unbaptized to pray, but it is absolutely right and proper. Here we shall leave the first question, for the present, the sequel will show more fully the conclusion of this matter.

In answering the second question, I affirm nothing now, but proceed to an induction of New Testament cases, and thence arrive at an infallible conclusion. In the 6 chap. of Matthew is a prayer which the Saviour taught his disciples. In this prayer we have the petition "forgive us our debts as we forgive our debtors." Luke has it "forgive us our sins." Here then, we have certain characters authorized to pray for remission of sins. Who were those characters? They were the *disciples* of Jesus. Is it fair or logical to argue that because Jesus commanded those men to pray for remission of sins, it is therefore right for all men to pray for remission of sins? I think not. You must first make all men disciples, then they will have the privileges of disciples, but not till then. Before you

can grant to a citizen of England the privileges we enjoy, he must first become a citizen of these United States. The logic that would grant to all men the privileges of disciples, will also grant the privileges of citizenship to those who are not citizens. Another case, and stronger still in favor of sinners praying for remission, is supposed to be found in the person of the "thief on the cross." This man, in his death, was suffering justly the penalty inflicted by the laws of his country. In his last moments he appeals to Jesus, "Lord remember me when thou comest into thy Kingdom." Here, I wish to digress a little, in order to arrive at the probable meaning of the thief's petition. It is agreed by some brethren of much experience and extensive reading that, the thief supposed that Jesus would come down from the cross, and establish an earthly kingdom; and that he would be pardoned, or his sentence changed so as to relieve him from immediate death. I never was satisfied with this view of it; on the contrary I incline to the belief that, the thief had reference to another kingdom. It is fair to presume that he had witnessed some of the Savior's miracles, and listened to some of his discourses; and now he calls to mind those sermons; his own case is hopeless, before him is a most wonderful being, and he resolves to secure his friendship, if happily it shall avail him anything. I am unable to see, how it was not just as easy for the thief to believe in a future kingdom beyond the tomb, as to believe that Jesus would, at this particular juncture with Roman soldiers all around him, come down from the cross and establish a temporal kingdom. But to return. The reply of the Savior is, "To-day shalt thou be *with me* in the unseen." I take it as granted, that Jesus there granted remission of sins to the thief. From this case this argument is deduced. The thief on the cross obtained remission through prayer; Jesus is just as merciful now as then: hence he will grant remission of sins to all who throw themselves on his mercy, as the thief did. And why not? Surely if a malefactor obtained remission, by an appeal to Jesus

the good and law abiding citizen may receive remission thro' the same means. Let us not decide too hastily: but proceed with our induction. The ix. chap. of Acts of apostles furnishes us another case. Here Saul of Tarsus is on his way to Damascus; a light above the brightness of the Sun shines upon him; he falls and asks, "Who is it, Lord?" "I am Jesus, whom you persecute." "What wilt thou have me to do?" "Arise and go into Damascus, and there it shall be told you what you *must* do." (Query. If Jesus comes to men now, and speaks their sins forgiven; Why did'nt he do it for Saul?) Saul goes into the city; for three days he neither eats nor drinks, but prays to God most fervently. At the expiration of this time, Ananias comes to him, and says, "Arise, and be baptized and *wash away your sins*." It is clear that Saul's sins were not remitted up to the time that Ananias came to him. Why not? The disciples obtained remission through prayer; the thief obtained remission through prayer; Saul has not obtained remission through prayer. Why this difference? Were the disciples and the thief believers, so is he. Was it because of his great wickedness in persecuting the saints, that God wished to punish him, by letting him mourn and agonize so long? Let us see if this is it. In the x chap. of the same book, we have the case of one who was just the reverse of Saul. Cornelius was a just man, one who feared God, gave much alms to the poor, and prayed to God alway. While engaged in his devotional exercises, an angel comes to him and informs him that he must send for Peter; he does, Peter comes, hear him relate to the apostles at Jerusalem the condition of Cornelius. Acts 11: 14. "Who shall tell thee words, whereby thou and all thy house shall be saved." From this, it is infallibly certain that up to the time of Peter's arrival Cornelius was not a saved man. Why not? He certainly was a good man and a praying man too. We have now before us a sufficient number of cases, from which to draw correct conclusions. The two first cases obtained remission of sins through prayer; the last two did

not. Now why this difference? I am bold to affirm that there is not a modern popular theologian in the world that can, or dare if he could, answer this question. with the Bible as my guide, I proceed to answer the above question. Jesus, while here on earth, had a right to dictate the prayers of his disciples. He is the supreme lawgiver of the New Testament, as such it was his prerogative to suspend for the time being any *general* law, and substitute in its stead a special one. This he did in the case of the thief on the cross. "The baptism of repentance for the remision of sins" was the general law of that period; this the Savior suspends in the case of the thief, and simply speaks his sins forgiven. After the resurrection, Jesus said to his apostles, "All authority in heaven and on earth is given unto me. Go ye, therefore, disciple the nations, baptizing them, etc." (Read the last commission as recorded by all the biographers of Jesus.) When Jesus gave this commission he went home to the skies; and *now* no power on earth is sufficient to suspend, or repeal, one of his laws Let me illustrate. The congress of the United States is the law making power of the United States, while in session, it is its prerogative to suspend, or repeal any law, and substitute another in its place and the last law enacted is always the one by which we are governed; and no power, save congress itself, can substitute ought for this last enactment. Precisely so is it in the cases examined; they occured at a time when Jesus was here, and could in person make any necessary change. The two last cases occured at a time when Jesus was not here in person, but before he left the earth he made a law, left it in the hands of his ambassadors, and to it, refers Saul of Tarsus, for in it, are the things he "*must* do." This last enactment of the Savior, is the commission referred to above. In it, *prayer* is not an item, hence the cases occurring under it did not obtain remission of their sins through prayer. After this last law was enacted, you find no ambassador of Jesus commanding sinners to pray for remission; you find not one case where remission of sins is enjoyed

through prayer. If any sectarian Rabbi thinks he can successfully set aside the last sentence above, I hereby promise, on the part of Bro. Wright, that he shall have space enough in the *Pioneer* to try his hand. I presume it will not be denied that, whatever we do, in order to obtain remission, must have the authority of Jesus for its basis; and without this high authority it is not valid. This statement is indisputable; and should cause the religious world to tremble; for every prayer offered by the alien sinner since the shedding of the blood of Jesus, and relied on as a means through which to obtain remission, is destitute of this authority.

In nature, and in grace, the best gifts of heaven, when perverted, become a curse to those perverting them. The blaze of my lamp is of incalcuable value to me; but if I apply that blaze to my house, wherein my wife and babe sleep, it at once becomes a curse. The water that slakes my thirst, is a rich boon from heaven, but when conducted so as to come in mighty torrents against my property, it is then no longer a blessing to me, but a curse. So it is with all the elements in nature, and all the ordinances in grace. When Saul, king of Israel, was commanded to go down and utterly destroy the Amalekites; he was instructed not to leave a soul living, nor a hoof moving in all the land. He went, and returned, sanctimoniously he bowed to the prophet, declaring that he had obeyed the voice of the Lord. Samuel discovered the lowing of oxen, and the bleating of sheep; he inquires what it means. Saul informs him that he has brought up a few choice sheep and oxen, to sacrifice them to the Lord, and has also saved Agag, king of the Amalekites, alive; but all the rest are destroyed. What is Samuel's reply? Listen. Oh! you who disarrange the plan of heaven, listen to Samuel. "To obey, is better than sacrifice, and to hearken, than the fat of rams." To show that God will be obeyed, Samuel takes Agag up to Gilgal, and there he hews him into pieces. To Saul he says, because you have not obeyed the voice of the Lord, your kingdom shall be

given to another; you are no longer king of Israel. Sacrifice was a divine institution, Saul was about to substitute it for another command of God, and now it becomes a curse to him who undertakes to pervert it. Surely, here is a fearful lesson for those who now—substitute prayer for christian baptism.

We have now learned that all men have a right to pray; but the prayers of all are not heard and answered. Paul's prayer was not answered; Cornelius' prayer was not answered; but Paul's prayers were answered, *after he had done what the Savior told him he would learn in Damascus.* He left the presence of Jesus a believing penitent; in the city he is baptized; and now his prayers are heard and answered. While the Acts of Apostles furnishes *not one* instance where an alien sinner was commanded to pray; the Epistles are full of such commands. These were written to those who had done what Paul was told he "*must* do." and hence, they now have a divine right to pray.

Brethren, this right is yours; avail yourselves of it. Teach your children to pray. As soon as they begin to prattle around your knee, teach them to lisp the name of the Father above. This makes impressions on their young hearts that will never be forgotten; and in thus teaching them, teach them also, never to substitute prayer for any other ordinance or rite of high heaven.

Prayer—its uses. It makes all who use it, feel more fully their dependence on the Author of all good. It makes them conform more to the likeness of the Great Eternal; and best of all, brethren, it is the means given us by our Almighty Father through which *we* obtain the remission of our sins commiteed during our earthly pilgrimage: "If we confess our faults, he is faithful and just to forgive us, and to cleanse us from all unrighteousness."

Its abuses. Substituting it for the command, "be immersed every one of you, "and thereby deluding thousands who flatter themselves they are forgiven; while the word of God affords them not a single promise.

R. P.

TRIALS.

When the seas are calm, the sky serene; when no cloud obscures the bright sun, then the mariner floats along, forgetful of the storms which have so often well nigh destroyed his barque. No unusual effort is required now, but with all sail thrown out to the breeze, he sails smoothly on, over the trackless deep. When the clouds arise, and a gale is apparent, then the skillful sailor watches closely the indication above, beneath, around; his eye is fixed on his ever faithful chart and compass; and with vessel well trimmed he scuds along over the high heaving billows; ever and anon he consults his chart and compass. and should the fearful tempest drive him from his course, he casts his anchor and safely rides on the surface of the troubled ocean, till the storm god spends his fury, and calmness is again restored.

So it is with the christian. When public opinion is in his favor; when no law conflicts with his duty; when no troubles arise on account of the word; when all is still and peaceful, he floats along in the wake of popular sentiment, never once dreaming that trials await him, which will one day arouse him to action. At length the day comes, starvation stares him in the face; friends of former and better days abandon him; public opinion frowns upon him; laws made by religious bigots, or political demagogues are against him; and now, for the first time, he learns that he must suffer for Christ, and oh, how few there are that firmly stand the test. Dear Savior, remember, Oh, remember our weaknesses. Brethren of Missouri, you are now being sorely tried; public opinion urges you on to take the proscriptive oath, enacted by men who never knew the spirit, or genius of our holy religion. This is one of the trials which at times falls to the lot of the faithful. Will you not prayerfully examine your duty here, and then act in the fear of God? There is one thing to guard against in your present condition, viz: The danger of allowing yourselves to become so familiar with that oath, that it will loose its odiousness in your sight. You witness preachers taking it, you hear many say that there is nothing wrong in taking it;

you begin to reason with yourselves that 'tis better to take the oath than to abandon the State; and eventually you take the very oath, which on first sight was most abominable to you. Brethren, remember that sin is deceitful; and "count it all joy when ye fall into divers temptations." "Blessed is the man who endures temptation, for when he is tried he shall receive the crown of life, which the Lord has promised to them that love him." Brethren, the Lord, in his providence, may be putting us to the test, to see how far we will conform to the world. Let us, therefore, watch; for we know not the day nor the hour when the Master will call upon us to give an account of our fidelity to him. My own deliberate convictions are, that not one of our preachers should take that oath. But let every one be fully persuaded in his own mind; and if a brother will take it, I shall think none the less of him for that; I will only think that he did not fully understand the nature of the thing he did. I hope, and trust, and pray, that the time will soon come, when the law makers of Mo. will see the deep injury they have inflicted on the people of God; and when they will remove the odious burden, that the word of God may have free course in your State, as it should have in all the world.

My real hight is about 5 ft. 8 in., when I preach by the authority of Jesus, I feel as if it was about 12 ft.; but should I take the Mo. oath, and preach under its authority, I should feel as if I were about 15 inches high. In this ratio of proportion, you have the real sentiments of Yours affectionately,

R. P.

OPINIONISM.

Brother Wright: I am yet at home in Ralls County, Mo., to-day three-score years and ten; the time alloted to man here. I know I am near the end of my career on earth. I have a few thoughts that I wish may go in the Pioneer that they may be here and live, when I am hence.

I have lived in an age of religious confusion. I will notice one of the tributaries that has tended much to swell that stream

of *confusion*. I may call it in these days of isms, opinionism. Professors of christianity have not doubted and do not now doubt but that they can, and do preach the gospel. They honestly and sincerely believe they can preach the gospel, not knowing that uninspired men can only, give their honest opinions about what the Bible teaches. Had this been known, believed, or regarded, it would have hushed many an angry debate, saved the wounding of the feelings of many, and lessened the confusion now existing. Could you, Bro. Wright and Bro. Creath, have known that all and the best either of you could do, was to spend your several opinions about, or in the case at issue, and give them to the world as such, it would have long since silenced your controversy, and all such controversies. But for the want of that, you are both spending your talents advocating the same thing (not knowing it). I know that if this view appear in the Pioneer it will be thrust back upon me with contempt. But I am ready and willing, in the mercy of God, to meet any of my brethren at my fireside and leave it to the Bible, (any translation now extent in English,)

Let this go broadcast over the land, and if, perchance, it may stir up the pure, earnest mind of one brother to search more earnestly for the unsearchable riches of Christ, then my reward is ample. The will of the Lord be done. Farewell.

GEORGE WATERS.

Oct. 1st, 1865.

Remarks. The gospel consists of a series of well attested facts and truths with an accompanying obedience therewith required; and the proclamation of these to the people with an exhortation to receive them and render the required obedience, is the only preaching any man has a right to do. There is a world wide difference between the gospel of Christ and men's opinions. For instance:

I. That Jesus of Nazareth is the Christ the son of the living God, is a truth, well attested, and not an opinion.

II. That he did the signs and miracles accredited to him in the New Testament, is a fact, and not an opinion.

III. That he died for our sins according to the scriptures, was buried, and rose again the third day according to the scriptures, are facts, and not opinions.

IV. That he commissioned his apostles to preach the gospel to every creature, with the assurance that all who believe it, and are baptized shall be saved, and they who believe it not shall be damed, is a fact, and not an opinion.

V. That the apostles, in obedience to this commission, began to preach the gospel in Jerusalem, on the day of pentecost, as recorded in the second chapter of Acts of apostles, is a fact, and not an opinion.

VI. That they preached Christ to the people through attested facts and truths, and thus established the truth that he is both Lord and Christ, is a fact, and not an opinion.

VII. When the people believed this preaching, and were ready to acknowledge publicly that Jesus is the Christ, the Son of God, and inquired what they should do to be saved; that Peter told them to repent and be baptized every one of them in the name of Jesus Christ for the remission of sins, is a fact, and not an opinion.

VIII. That three thousand persons obtained, in this way, the remission of their sins, on the first day that the gospel of Christ, in all its amplitude and fulness, was ever preached on earth,—that is, by being baptized in the name of Jesus Christ for the remission of their sins,—is a fact and truth as reliable and certain as the word of God itself, and not an opinion.

IX. That this is the established order of preaching the gospel, and the established law for the remission of sins now, for every one on his first coming to Christ, is a truth, and not an opinion.

X. That in every church there should be elders ordained, is a truth, and not an opinion.

XI. That the disciples met on the first day of the week, in the days of the apostles, to break the loaf, or, to eat the Lord's Supper, and that the disciples of Christ should meet on that day now, for the same purpose, is a truth, and not an opinion.

XII. That those who preach the gospel should be sustained—have their temporal necessities supplied by the brethren, is a truth, and not an opinion.

The preaching of the foregoing truths and facts, is not preaching opinions. No man has a right to preach his opinions, but he has a right to preach the Gospel. It is preaching something else than the gospel, that has turned the religious world upside down, and brought all this confusion on us. Opinions are not the gospel—not the faith once delivered to the saints for which Jude tells us to contend earnestly. Opinions are founded upon inference, and not upon testimony complete within itself. For instance:

I. When I say that Jesus is the Christ the son of God, I expess not my opinion but my faith, because I have plain testimony to that effect. But when I say that Jesus is the very and eternal God, without body, parts, or passion, I express an opinion for there is no testimony for that; therefore, I cannot believe it, for the lack of testimony; at best, it can only be an opinion, and not the faith of any man.

II. When I say that Jesus was baptized by John in the river of Jordan, I express my faith; but when I say he was sprinkled by John on the banks of Jordan, I express an opinion. For the former I have plain testimony on which to predicate my faith; for the latter, I have only inference.

III. When I say that penitent believers in Christ should be baptized, I express my faith; but when I say that infants should be baptized, I express an opinion.

IV. When I say that believing penitent sinners should be baptized in the name of Jesus Christ for the remission of sins, to wash away their sins, calling on the name of the Lord, I express my faith, founded on plain testimony, Acts ii. 38; xxii. 16. But when I say, believing, penitent sinners should come to the mourner's bench, and pray, and be prayed for, in order to the remission of sins, I express only an opinion, there being no testimony whatever for such a course.

V. When I say the apostles ordained elders, or directed it to be done in every church, I experess my faith, Acts xiv. 23. But when I say that one elder in a church is sufficient, or

that one elder can preside over several churches, I express an opinion.

VI. When I say the brethren should meet on the first day of the week to break the loaf (Acts xx. 7.) I express faith; but when I say they should meet and break the loaf either monthly, quarterly, semi-annual, or annually, I express an opinion. Such a thing as a monthly meeting of the disciples of Christ, is as foreign to the Bible as Mahomet's coffin.

VII. When I say that those who preach the gospel should be sustained by the brethren, (1 Cor. ix. 14.) I express my faith. But when I say the brethren, when convenient, should sustain those who preach the gospel, but that it is not imperative on them, I express an opinion

VIII. When I say the brethren should not neglect the assembling of themselves together, but should meet and exhort each other to faithfulness, (Heb. x. 25.) I express my faith, but when I say they should attend the assembling or meetings of the brethren when it is convenient, I express an opinion.

IX. When I say that Christians should be united, and there should be no divisions among them, I express my faith; but when I say that the various religious parties in the land are a blessing and an advantage to the spread of the Gospel, I express an opinion.

X. When I say that the Bible, and that alone, is sufficient for the government and discipline of the church of Christ without any extracts, abstracts, or compendiums of it, I express my faith; but when I say that creeds and confessions of faith are necessary, I express an opinion.

Let all the preachers quit preaching their opinions, and be content to preach the gospel and nothing else,—insisting upon nothing for which they have not a plain thus saith the Lord, and confusion and division among christians will cease, union among the lovers of truth will increase, and the gospel spread. May the Lord keep his people from preaching opinions.

D. T. W.

THE MISSOURI OATH NO. IV.

[By special request, we copy from the Review, the following correspondence on the Missouri Oath. It embraces substantially all that bro. Franklin has said on the subject. I have no italics of this sized type, and the italicising in the Review does not appear here on that account. This request to copy is made by a subscriber for the Pioneer and a beloved preaching brother too, who has taken the oath and believes bro. Franklin's view correct. It is due to such of our readers as differ from us, that we should give them what is said on their side of this subject. We have each year several copies of the Pioneer bound, and the arguments will thus be preserved for future reference. We number these as parts of our series on this subject. —D. T. W.]

I do not propose the discussion of a worldly question, but I submit to the brethren a practical one, required by the late State Convention of the preachers in Missouri. It is as follows :—No persons shall be " Competent as a bishop, priest, deacon, minister, elder, or other clergymen of any religious persuasion, sect or denomination, to teach or preach, or solemnize marriages, unless such persons shall have first taken subscribed and filed said oath." If the Savior or Paul were in our State they would have to take a severe party oath as a qualification to the ministry. Jesus said, swear not at all, and the language of Jesus is:—My brethren, swear not, neither by the earth, neither by heaven, neither by any other oath, but let your yea be yea, and your nay, nay; lest you fall into condemnation.

To quote these legal documents entire, would occupy too much of your paper, but we give these extracts from the oath: " I have always been truly and loyally on the side of the United States against all enemies thereof,"—again, " I will, to the best of my ability, protect and defend the Union of the United States," etc. These things may not be wrong in themselves, yet they place the preacher under the same oath as a " civil officer, and thereby practically unite Church and State, and make the former dependent upon the latter. The section of the constitution on qualifications referred to in the oath, contains this :—" Or has ever, by act or word manifested his adherance to the cause of such enemies, or his desire for their triumph over the arms of the United States, or his sympathy with those engaged in exciting or carrying on rebellion against the United States." The ministers of Missouri must on or before the 4th of next September take this oath; or cease to preach or leave the State. If they disregard this " oath of loyalty," then they " shall, on conviction thereof, be punished by fine not less than five hundred dollars, or by imprisonment in the county jail not less than six months, or by both such

fine and imprisonment; and whoever shall take such oath falsely, shall be imprisoned in the Penitentiary not less than two years."

Many preachers have done no prescribed "acts," yet have involuntarily given way to their feelings on account of many surroundings not known in other States. The Savior sympathized with rebels against the authority of God and loved his enemies; and can it be criminal for us to feel for those in rebellion against the government of man? Let every soul be subjected unto the higher powers, is the proper rule of Christian conduct when they do not conflict with the law of God. The apostles taught "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Bonds and imprisonment awaited Paul, and thousands of early Christians suffered death as transgressors of law. We have a faithful and true brotherhood in Missouri which now needs help in the way of wise counsel in this, the greatest trouble of the war to them. In the language of Paul, there should be no schism in the body; but members should have the same care one for another: and whether one member suffer, all the members suffer with it. I trust all have this feeling toward the afflicted church. The other denominations are also interested in these things. The story of the cross was never listened to with greater pleasure by the people than now, and it is rapidly accepted by them. Will Bro. Franklin or some other competent writer immediately give to the brethren through the Review proper advice on this very embarrassing subject? J. C. R.

REMARKS.

We have no concern with this, in our position as a religious editor only as it relates to the interests of the kingdom of God. In this respect it is our duty to notice it.

1. We have one inquiry to make touching the above, viz: Do the aggrieved brethren in Missouri take the ground that the Scriptures quoted above, from the Lord and James, forbid the taking of a civil oath of any kind? We have found brethren occasionally for years who took this ground, but no considerable number have taken it, so far as known to us. We had scruples about it many years ago, but from the circumstances that the Savior was sworn and answered under oath and other considerations, we have abandoned these scruples. We know not how the law in Missouri is, but the privilege has generally been granted, when persons have conscientious scruples about swearing, to affirm, instead of swear, under the same penalty. This has generally proved satisfactory. Unless the brethren think the Scriptures quoted forbid any kind of civil oath, the reference to these Scriptures is not in point. If they do think these scriptures forbid any kind of civil oath, and they have the privilege to affirm, the difficulty, so far as that feature is concerned, is obviated. The diffi-

culty then, is not in taking an oath, or affirmation, but in the kind of an oath or affirmation. In this latter case, the reference to these Scriptures is not relevant.

II. The enactment of this law is a result of political preaching, not simply in Missouri, but in general, not among the disciples to any considerable extent, for but few of them have ever indulged in it, but among others, especially Methodists. Nothing could be more natural, if preachers, pulpits and churches are made political engines, than that a triumphing political and worldly party, when they have the power, should put their hands on such political engines and stop them when opposed politically to them. One class of Methodist preachers are now about to suffer in Missouri. If the rebellion had succeeded, in all probability another class would have suffered; but not for preaching the gospel, but for their dabbling in political matters. True, in Missouri, many men who never did preach politics, or any thing but the gospel, are to be prohibited by law; but this is incidental. The aim of the law is not at these, but those who have preached politics. If all the preachers of the country had preached nothing but the gospel, such a law would never have been enacted. The aim of this law is not to stop the preaching of the gospel, for many as faithful preachers of the gospel as are in the State are as free to preach as ever, but a class of a certain political description are prohibited. The aim of the law is to deprive a certain political class of the privilege, by means of their influence in the church, to operate politically; and to do this effectually, they have, as it appears to us, interfered with religious toleration. But we only say this much to show what political preaching has done and will do, and not for the purpose of commenting on the law.

III. As Christians, the law is now to be dealt with as matter of fact. The simple question now is, what is to be done?

As a matter of course, no Christian man should think of taking the prescribed oath, unless he can do so truthfully and honestly. Certainly no Christian man can swear or affirm that "I have always been truly and loyally on the side of the United States against all enemies thereof," and that he has never "by act or word manifested his adherence to the cause of such enemies or desire for their triumph over the arms of the United States, or his sympathy with those engaged in exciting or encouraging rebellion against the United States," unless all this is strictly true, not on account of the penalty, because it is not true. The part of the oath relating to the future, has nothing embarrassing in it for a man who intends to be loyal to the civil goverment, as every Christian man is bound by the law of Christ to be, but the part of it relating to the past, grants no space for repentance.

IV. Brethren should be careful and take a fair view of this thing. If preachers go on and preach under his act, and suffer the penalty

what does that suffering come from? Do they suffer for Christ? for the gospel? for their religion? or for their political status? Certainly not for Christ, the gospel, or religion; but their political status, for others of precisely the same religion perform all their religious functions without molestation. Whatever persecution may fall on any in this case, justly or unjustly, are purely of a political and not of a religious nature.

What then, in is to be done? We answer, those who can honestly take the oath, should do so at once and faithfully keep it till they die. Those who connot take the oath honestly, should at once seek a home in a section of country where their political status will not subject them to the inconvenience complained of. In this way, no law, human or divine, is violated, and the services of no useful man are lost. —Am. Christian Review of August 29th, 1865.

MISSOURI OATH. NO. V.

In the last number of the Review I see with regret some editorial strictures upon an article from the pen of J. C. R. From the standpoint of the editor these strictures may be just, but he does not understand the case. Having spent a month very recently in Missouri, and having conversed freely with some of the most eminent and faithful brethren in that State, I think I can speak intelligently on the subject.

1. The editor's remarks upon the right of a Christian to an oath I think are just.

2. His condemnation of political preachers and preaching, I most heartily approve, and believe with him that to them we may attribute much of our trouble there and all over the land.

3. But there are certain positions too hastily assumed in this article which as a Christan man I cannot endorse. I presume Bro. Franklin will acknowledge the truth of the following conclusions:

1. As a citizen every man is amenable to the State; as a Christian only to the Lord Jesus the Christ.

2. That every Christian man should obey the constituted authorities unless their laws should conflict with his duty to his God.

We ask, then, which government has the right to lay down the qualifications of a preacher of the gospel? Certainly not the human government, or else we had best abrogate the commission of Christ and go forth under the commission of the constituted authorites of earth.

Now, then, we have a clas of preachers in Missouri who could take this oath as citizens in all good conscience, but as preachers of the gospel they hold their commission from a higher authority, and they will preach the gospel from behind prison grates before they will acknowledge the right of human governments to prescribe the conditions upon which they may preach.

There is another class of preachers in Missiouri who have held sympathies with the Southern people, but who have faithfuly obeyed every law of the State and exhorted all others to do so. These unimpeached citizens of the State cannot take the oath, and the law says they shall not preach the gospel unless they do. Now, what shall they do? I am forcibly reminded of John and Peter, when they stood under circumstances exactly similar, in the presence of the Jewish council. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." These men faithfully obeyed every law of the land, until they came in conflict with God's law, when they turned their faces heavenward and patiently submitted all things for Christ's sake.

The editor says, "True in Missouri many men who never did preach politics or any thing but the gospel, are to be prohibited by law; but this is incidental." But does that relieve the State from the responsibility incurred, or them from the necessity of preaching the gospel? Again, "The aim of this law is not to stop the preaching of the gospel, [but it does it most effectually,] for many as faithful preachers of the gospel as are in the State are as free to preach as ever." Not unless they get their commission from Cæsar instead of Christ. Grant the principle, and we have a union of Church and State at once, and the Constitution of the United States and the liberty of the gospel fall together.

Once more, "If preachers go on and preach under this act, and suffer the penalty, what does that suffering come from? Do they suffer for Christ? for the gospel? for their religion? or for their political status? Certainly not for Christ, the gospel, or religion; but for their political status, for others of precisely the same religion perform all their religious functions without molestation.—Whatever persecutions may fall on any in this case; justly unjustly, are purely of a political and not of a religious nature." Bro. Franklin, could you have stood face to face with such men as Proctor, Allen,* Wilson, Rogers, and Mason, and heard them tell how they have struggled through these years of trial for the good of Zion, and have heard their fixed purpose to lay their lives and liberties upon the altar of Christ—these men who have never stooped to politics for a moment, but have looked with confidence to the speedy coming of Christ—you would never have penned these sentences. I imagine now that I see the learned and gifted Proctor, and the venerable and venerated Allen, sadly gazing through the grates of Missouri's Bastile, or raising their voices in triumph above its walls in earnest proclamation of the gospel. As I look upon them, I ask, why are you here my brethren?

* Bro. T. M. Allen has taken the oath as a curator of the State University, and also as a trustee of Christian college.

D. T. W.

an Bro. Allen raises his manly and dignified form to its full height and responds, Because of our political offenses. Oh shame on the thought! No, he would reply, because I fearlessly preached the gospel of my Master, Your logic in this case, Bro. Franklin, is not conclusive. Does it follow that because all of the same religion with Paul did not suffer, that therefore he suffered for his politics or anything else but his religion? As I have frequently heard you say in public discussion, your argument proves too much, and therefore is worthless.

Again you advise some of them who cannot take the oath to leave the State. Some of them have large families, and it would be ruin to do so, besides it would leave the disciples in Missouri without a shepherd in all the land, for this law extends not only to preachers but to bishops and deacons in the church. No, sir, not even an humble deac n will be permitted to hand round the emblems of his Lord's broken body and shed blood, until he has taken this oath before Cæsar's court, that would violate his conscience as a Christian if he were the best and most loyal citizen on the continent. Now, sir, do you tell such men to leave their field of labor? No, brethren, stand at your posts, and God will help you to ride the storm in safety. Preach the gospel in prison or out of prison, and rest assured the prayers of many good brethren ascend daily and hourly in your behalf. Be of good cheer, and the same hand that opened Peter's prison gates will open yours, and permit you again to embrace your families and brethren in Christ. May God in heaven sustain and bless you all, in this, your hour of trial is my most fervent prayer.

JOHN A. BROOKS.

Eminence, KY., Aug. 26, 1865.

REMARKS.

Bro. Brooks will see that we gave no opinion of the law requiring the oath. That part of the question is purely political, and, on that account, we did not give any opinion about it. Bro. Brooks only differs from us in two particulars:

1. In our advice to the brethren.
2. In the result.

We advised the brethren, where they can do so, to take the oath. Where they cannot do so, to leave the State and seek a home where the inconvenience will not be felt.—He advises them to expose themselves to the penalties of the law. Now, the question is, whether, with all the love and esteem he expresses for these brethren, he is not advising them to the very course that will result in their ruin. But one thing, that we can see, can save his advice from ruining these brethren. That is, if the number implicated shall be so great as to prevent the enforcement of the law, it may stand as a dead letter. We supposed when we wrote, and do yet, that the probability was

and is, in the present state of political feeling between the parties, that the law would be enforced.—We were simply looking at the facts, as they exist, and thought then, and now think, that if we were in Missouri, we would do just as we advised. We esteem Bro. Brooks highly and know his ardent love for the Gospel and for the preachers in Missouri, but that does not prove that he is not mistaken in his advice. We must look at things as they are and they will be regarded. We say, with the best feelings for the brethren concerned, that we hope they will not expose themselves to the penalties of the law. We must learn to deal with facts as they are, and not as we think they ought to be. Right or wrong, civil authorites decide who shall and shall not reside in the bounds of their jurisdiction. They will decide what men of certain politics and political sympathies shall and shall not do. This the law in hand does. Men have used the office of the preacher to operete politically. The party in power, in Mo., have determined that a certain political party, of those who have sympathized with them, shall not preach or exercise an office in a church, and embodied that determination in law. If any man violates that law and is punished, why is he punished? Because he is a preacher? Because of the Gospel? Because of Christ? Is the law aimed at the Gospel? Come, Bro. Brooks, I know you can reason clearly. Look at the matter fairly and squarely. What is the man punished for? For his religion? Certainly not, for others of the same religion are not punished. Why has he not the same liberty of others in the same community? Because of his politics or political sympathies, and not because of Christ, or his Gospel. If it is styled persecution it is political persecution, and not religious.

The law applies to all alike, of every religion, and, in some cases to those of no religion, forbiding them to perform certain functions, without taking the oath. Why? for the purpose of opposing the performance of these functions? to prevent the exercise of these functions? No. Why then? To prevent persons of a certain description from exercising these functions. What is that description? It is a political description—persons who will not take a certain civil or political oath. What is the nature of that oath? Its nature is such that a class of a certain political description cannot take it. The men prescribed, lose their liberty on political, and not religious grounds.

We are not discussing the righteousness or unrighteousness of the law, nor can we without entering the political arena. We are simply dealing with it as a reality, and thinking what Christians should do. In so doing, we advise the brethren not by any means, on account of property, or any worldly considerations, to expose themselves to the penalties of the law. We know that this inconvenience falls on innocent men. So do many other misfortunes of the world. This will happen to the wisest and best of men. Let not good men ruin themselves now that the main trouble is over. True, it will be

much loss and trouble to many good men, and we regret the reality of the situation. But resistance to the law is not the best way to avoid the trouble, in our opinion. We hope the Christians in Missouri will not be found among those who shall suffer the penalty of the law, in this case. The Apostles did not seek martyrdom, but Paul was let down in a basket to avoid it. When Peter and John were forbidden to speak in the name of Jesus, it was not by any law, nor on account of their political views or sympathies, but by men, unauthorized by any law

We admit that this case is not without difficulty, and we hope, at least, that brethren will give the matter a careful consideration. We hope and pray that brethren may not be herald abroad as seriously involved in this matter, for their sakes and for the sake of him who has loved them, May the blessed Lord open their way out of this difficulty.—AMERICAN CHRISTIAN REVIEW of Sept. 19, 1865.

"THE MISSOURI OATH." NO. VI.

BRO. FRANKLIN:—I am now in St. Louis on a flying visit, and I have just read in the Review of Aug. 29th your article under the above heading. The subject is one of absorbing interest in this State just now, and is becoming more so as the crises which it involves approaches. On and after next Lord's day, September 4th, every "bishop, priest, deacon, minister, elder, or other clergyman of any religious persuasion, sect or denomination," who shall hold or exercise his office without having "taken, and subscribed said oath," shall, according to the new Constitution of Missouri, "be punished by fine, not less than $500, or by imprisonment in the county jail not less than 6 months, or by both. Notwithstanding this heavy penalty, a large majority of the protestant preachers and church officers have resolved to disregard the law, and it is said the Catholic clergy will do so unanimously. I have advised many of my brethren who have consulted me to this course, and I am very much pained to see that your advice is the reverse of this. I can but attribute your conclusion to the effect of inaccurate information. I therefore send you this article, and with it the section of the Missouri Constitution, in which the oath is enacted and set forth in its connections, and I hope that when the subject is better understood your advice to the brethren will be different.

There are only two points in your article which I think it important to discuss, your advice to the brethren, and your opinion as to the character the of persecution this law is likely to inflict.

1. You advise: "Those who can honestly take the oath should do so at once and faithfully keep it till they die. Those who can not take the oath honestly should at once seek a home in a section of

country where their political status will not subject them to the inconvenience complained of."

Now, if the State has the right under God to fix the qualifications of Church officers, your advice is undoubtedly correct, for Christians must submit to all rightful exercise of civil authority. Your advice implies this right, and the law in question assumes it; for it says, (Sec. 4,)"nor shall any person be competent as a bishop, deacon," &c., who shall not have taken the oath. Grant this right, and you make an absolute surrender of religious liberty. If the State may declare who shall be competent as an officer of the church, no man can deny it the right to declare who shall be a member of the church; and if it can say who shall and who shall not preach, it can as certainly say what shall and what shall not be preached. Moreover, if it can thus enforce a political test, with even more propriety it could enforce a religious test. Let the precdent be once established, and if, as is not at all unlikely, the Roman Catholics become predominant in some State, they may with perfect impunity, enact a law that no man shall preach or hold office in the church who has not always been truly and loyally on the side of the Pope of Rome against all his enemies, and has never expressed any feeling of hostility to the Holy Catholic Church. Such a law cannot be condemned, if the law in question can be justified.

Such a right has always been denied the State by the friends of religious liberty, and justly denied, because it is contrary to the law of God. God himself, through his holy apostles has definitely and finally fixed the qualifications of chuch officers, and by legislating upon the subject himself, he has forever removed it from the reach of human legislation. Not even the church can add to or substract from these heaven appointed qualifications. Her only duty is to see that God's law is enforced. The State cannot even do this much; it has nothing to do with the church but to let it alone The enactment of the law in questions, therefore, is no less than a usurpation of Divine authority. It is the sin of Anti-Christ who assumes to change laws and ordinances" enacted by Christ.

But this is not the worst feature of the case. Men, whom God's law declares competent to fill these offices, and whom God's church has called to fill them, are by this human law declared incompetent and commanded to vacate their God-given position, under heavy fines and penalties. The interdicted preachers and officers in Missouri are competent according to God's law, so far as they have been scripturally appointed, and the same law required them to continue to perform their respective duties. They will be just as competent after the 4th of September as they are now, but this law steps in between them and God and says, "you are not competent, neither shall you exercise your office even once more." They have before them, then, the naked question whether they will obey God or man. Most

of them cannot take the oath without perjury; none of them can take it without dishonoring God. The scene of Peter and John in Jerusalem is repeated. God says to these Missouri brethren, "Go stand in the temple and speak to the people all the words of this life." The Missouri Convention says, "You are forbidden to teach or preach in the name Jesus." The brethren answer, "we ought to obey God rather than you." So if the brethren are not right, then the apostles were wrong, and we have the wrong book to be our guide. Make us another Bible if you would have us take this oath.

I hold it to be certain from the above considerations, that to require this oath as a qualification for holding office in the church is a sin, and that he who complies with the requirement is a party to the crime. What, then, shall the brethren do? You advise them leave the State. If they do, they leave the churches without preachers, elders, or deacons, and without any of the ordinances of the Lord's house; for the law, (Sec. 15.) forbids the exercise of even the functions of these offices, by any persons at all who does not take the oath. The private members could not supply the place of the absent officers. Such a course, unless absolutely necessary, would be a base and cowardly abandonment of the post of duty. The hireling shepherd flees when the wolf comes; the true shepherd lays down his life for the sheep. It is a man's duty to flee from persecution, when the higher claims of duty do not forbid it. In the present case, the very existence of the church demands the presence of her officers; and here they must remain until they find that by remaining they cannot save the church. If they are fined till their property is all gone, and kept in jail till their health is gone, they encounter the same result as if they had fled. But there is good reason to hope that this result can be avoided. If all the preachers and officers stand firm, and disregard the law, it will require a strong hand indeed to enforce it. It is not believed that even the Governor of Missouri is prepared to fill the County jails with several thousand preachers, bishops, elders, and deacons. Public opinion is yet a power in the land, and it is hard to enforce a law which a strong public opinion condemns. Your aid, Bro. Franklin, is invoked, to assist in forming this opinion You are interested, too, for you might yourself have to go to jail if you were to preach in Missouri, without taking this oath. The prayers and sympathies of Christian people everywhere should be extended to these threatened and trembling brethren in this afflicted State. Even our British brethren should come to our aid; for no British subject, nor any other foreign subject can preach the gospel at all in Missouri, under this new Constitution, seeing that none but citizens of the United States can take this oath.

2. Your remarks about the nature of the suffering threatened by this law, need but a brief review. You say, "If the preachers go on and

preach under this act, and suffer the penalty, what does that suffering come from? Do they suffer for Christ? for the Gospel? for their religion? or for their polititical status?" You answer, "for their political status." Now it so happens that brethren of every "political status," have determined, for the reasons above stated not to take this oath. Moreover, the law does not make any political status an offense liable to punishment. To test, therefore, the correctness of your assumption, we have only to suppose a case likely to occur in this city within a few days. On next Sunday the exercises of the Lord's house are conducted as usual. On Monday morning, the Grand Jury being in session, the preacher, one of the elders, and one of the deacons, are brought before into court for indictment.—Now, for what will they be indicted? For their "political status"? No, for one of them has been a radical union man all the time, yet he is in the same condemnation with the others. Moreover, the law does not make the "political status" of the other two, an indictable offense. Are they indicted for not taking the oath? No; for there is no positive requirement that they should take the oath, and if they had simply neglected to take it, they would not have been molested. For what then, are they indicted? Why, one of them for preaching the Gospel; one for administering the Lord's supper, one for distributing the bread and wine; and all contrary to the Constitution and law of Missouri. Now, I put it to you plainly, Bro. Franklin, when these three brethren go to jail in default of a $500 fine, do they suffer for their political status, or for the faithful discharge of their religious duties in defiance of an oppressive and God-dishonoring prohibition? I thank God that so many of the brethren in Missouri see this matter in its true light, and that those who can truthfully take the oath will very generally make common cause with those who cannot in maintaining that liberty with which Christ has made them free. This is the first attempt ever made in the United States to destroy civil liberty by general legisation, and the Missouri brethren, with their allies of other religious bodies, have the honor of holding the front rank in the battle which has commenced. God grant them all necessnry courage, and so overrule their rulers that they may yet be permitted to lead a quiet and peaceable life in all godliness and honesty. J. W. McGARVEY.

REMARKS.

We have been actuated by no prejudice, nor have we made up any hasty judgment in this case, but gave the advice we did for the good of the brethren concerned as the last thing that can possibly be done under the existing circumstances. We believe the brethren will find our advice sound and good, and that the idea of resisting the law will be found a bad one. It is useless now to discuss the question wheth-

er the law is a good one—whether the State has a right to enact such a law. As Christians the law is in existe nce to be dealt with as a fact. The state of the case is to be met as it is. We look at it in the following manner :

I. A law may exist which it woul l be the duty of a christian to disregard·

II. A law may exist wrong in itself—a bad law—which, however a Christian is not bound to disobey, but to which it would be better to submit than to disobey.

III A law may exist, right in itself, legitimate

A law such as this latter all Christians are bound, obviously bound by the law of God to obey. We need no further consideration of a law of this kind. A law interdicting the preaching of the gospel or the worship of God, a Christian is bound to disregard. This would be a law aimed directly at Christianity, calculated to destroy it from the face of the earth. There, is then no question about such a law. In one respect there can be but two opinions about the law of Missouri. 1. That in itself it is a good law.—2. That in itself it is a bad law. The brethren complaining take the ground that it is a bad law. Avoiding all argument on the question whether the law is good or bad, and granting that it is a bad law—that the State has no right to enact such a law—that all Bro. McGarvey has said on this point is correct—even then it may be that it is better to obey the law than to resist it. Can this law be obeyed without disobeying the Saviour? It certainly can. The law of Christ does not require any certain class of men to preach in Missouri, or hold office in the church there. Hence fine talented preachers have voluntarily left that State and gone to other States. As many others have gone into that State and others are going, who have taken or will take the required oath. In this way in a few short years the whole matter will be adjusted, the churches saved, and no one seriouly injured.

But you will say liberty and toleration are at an end. True, right or wrong, the liberty of certain persons is taken away in Missouri, and and they are not tolerated. On what ground? Religious or political ground? Political ground certainly. On what ground have these persons lost their liberty? On political ground beyond dispute. The law, right or wrong. good or bad, requires all preachers and church officers to take a certain oath or cease to perform their functions. That oath is political or civil. It relates to the rebellion. The man who has aided the enemies of the United States, or sympathized with them in their attempt to divide the Union, cannot take this oath. His liberty is lost in that State under the existing law, solely on political ground—the ground of his aiding or sympathizing with the enemies of the United States. If such men violate that law and suffer the penalty, they suffer on political ground, and it will be so written down and regarded in history, and we entreat the

brethren, as they value the precious cause of Christ, the scared character of the church and their own sacred characters, not to entertain the idea for one moment of resisting the law. No matter whether the law is good or bad no good can come from resisting it. Let us accept the state of things and adjust ourselves to the condition of the world. If sectarians are disposed to expose themselves to the penalties of the law let them do it, but let Christians by no means do it. A few short months will convince all concerned that we are right in this matter. We desire the happiness of all the good and pure, the prosperity of the church, and especially the welfare of the brethren in Missouri in this time of trial, and have faithfully labored to save them from division and ruin during the war, and we do hope that no mistaken advice will now obtain destructive to their peace and happiness. It is barely possible that the law in question may not be enforced, but it is not probable. Time will show.

We are sorry to differ from Bro. McGarvey, even in opinon, and in this difficult matter, as we have as much confidence in his judgment as any man we know, and love him as dearly. But it is impossible for us always to determine, in the midst of the perplexities of this world, what is the proper course. The Lord give us grace for our day and trial.—Am. Christian Review, of Sept. 26, 1865.

UNION CAMPMEETING IN DAVIESS COUNTY.

Bethany, Mo. Sept. 1865.

Bro. Wright, *Dear Sir*:—I have concluded to give you a few items, in regard to the above meeting. You were right when you inferred it was not a meeting of the "ministers and members of the Christian church;" but a Methodist campmeeting contrived for the ostensible purpose of converting souls, though the real purpose of advancing the cause of Methodism. Knowing that the people of this country are almost unanimously, in favor of the union of the states, it was a most handsome stroke of policy, and a most clever exhibition of Jesuitism to get up a union camp meeting, and to insinuate, if not openly to assume, that the Methodis. church is the only institution in which the real, clean, unadulterated thing of loyalty resides.

If the object was to have a religious union meeting, that object was defeated by a resolution adopted a short time be-

fore said meeting convened, and to the follwing effect; "That no minister at said meeting should preach any thing that would cross the views of any present, and a Methodist preacher should be judge." Of course, this would have cut us out; for we cannot preach the gospel of our Lord Jesus Christ as apostles did, without crossing the path of Methodism. For it is a little kingdom of this world. But the kingdom of Jesus Christ is not of this world, and needs not the paraphernalia of politics to give it success. The man, who would resort to such strategy to build up the kingdom of Christ lacks confidence in the Lord's cause. But it may do to build up sectarianism, as that is of this world, earthly, sensual, devilish.

But to the camp meeting. It began, according to appointment, on the seventh of September; and we are informed that no one participated but Methodists, except one Baptist preacher, who preached one discourse on Monday, and he had to be very careful not to tramp on the toes of Methodism. After the Baptist minister preached, that mighty man, John Moorehead, arose and said. "We Methodists represent the cavalry, the Baptists, the navy, the Presbyterians the infantry, and all the balance are bushwhackers." This raised some little stir among the more sensitive, but others considered the source whence it came.

When the Rev. gentleman saw that he had displeased some of the leading men of the community, he attempted an apology, and said he did not mean any religious denomination, but that he meant that, the outsiders, the sinners, were the bushwhackers. Then the soldiers came down on him. Poor man! how unfortunate! For even the sinner does not like to be denominated bushwhacker, the worst grade of men.

But the meeting continued several days. They got up some excitement among the more illiterate on Monday night. They got some down on the mourner's bench and the straw. While trying to pound faith through the shoulders of some poor woman, there were two little boys in the crowd, peeping about with eyes ready to pop out of their heads with wonder and astonishment. One exclaimed. "Lord! Bill, what are they beating that woman so for?" "I don't know said

the other, "unless they are trying to beat religion or faith into her. Listen, they tell her to have, or exercise faith." "Why, Bill, said the first, "the New Testament don't tell people to beat religion into people." "Hush, said No. two, "it is no time to quote scripture. Just look yonder! they've got a fellow down; it reminds me of election day."

The meeting closed but was not the success anticipated. I suppose the next meeting they get up will be Methodist only, in their true name. They would have been very proud, no doubt, to have got the indorsement of other churches, in holding camp meetings, and in their unscriptural practices. But the people, many of them in this country, are like the little boy; they have read the new Testament, and can distinguish between the practice, of inspired men, and that of the Methodists.

J. S. ALLEN.

LETTER FROM. BRO. CREATH.

HOPKINSVILLE, Ky. Oct. 9, 1865.

DEAR BRO. WRIGHT: I am here a refugee from the New Oath, required of preachers in Mo. I have not taken it nor do I expect to do it. Others may take it. But I do not expect to surrender my independence to a set of infidel politicians. The principle involved in this oath is the one that made Jewish and Christian Martyrs. The Jews and Christians have settled the principle that we as christians are to obey God rather than men. We are to render to God what belongs to Him, which is to preach his truth, and maintain it at the expense of our lives. Last Lord's day we had three noble confessions at Corinth in Todd Co. in this State, one of brother Charles M. Day's preaching places, who was with me and assisted me in the meeting.— He is one of the excellent ones of the earth. I have known him for nineteen years.—I hope this question of the oath will be settled before I return to my home. I do not like to disobey rulers nor do I like to disobey God. When God is obeyed rulers are obeyed—or ought to be. I remain yours in hope of a better world than this has ever been to me.

J. CREATH.

LETTER FROM CHARLES P. EVANS.

SIDNEY, Iowa, Sept. 14th, 1865.

BRO. WRIGHT: The Sept. number of the Pioneer is received and freighted as usual with useful and instructive reading matter. I have two names with the money for the current volume. They are as follows: * * *

I deeply sympathize with you in your surroundings at the present time. I think the position you have taken is right. If the State of Mo. has a right to say what it takes to qualify a man to preach and exercise office in a religious assembly, they have an equal right to say what they shall preach. And after this is done, they can with propriety select the men to do the preaching and give them their wages, and thus create a State Religion and prepare the way for the practice of all the corruptions and abominations of the earth to be practiced under the garb of religion. From such a state of affairs, I pray the Lord to deliver me and all his children that worship him in truth. Let our preaching brethren in Mo. obey God rather than man, and let the brethren and sisters stand by them, and all will be well. Let the authorities cast our preachers into prison, and it will give the cause an impetus that it has never had since the fiery persecutions of the first ages of Christianity. * * *

Be assured, my dear brother, you have my heartfelt sympathies in this hour of trial. I pray the Lord to protect you from the ravages of wicked men, an keep you true to him. Should it come to pass that "bonds and imprisonment" should be your portion, you know in whom you have trusted all your life. Trust him still. He will not forsake you in the darkest hour but will still succor you; and the prayers of thousands of Christian hearts will ascend to God's throne in your behalf.

Affectionately your brother, in the hope of immortality,

CHARLES. P. EVANS.

LETTER FROM GEO. W. ELLEY.

LEXINGTON, Ky. Oct 16, 1865.

ELDER. D. T. WRIGHT, EDITOR OF CHRISTIAN PIONEER:

DEAR BROTHER: Your October No. is at hand, for which I thank you, it is always a welcome visitor. It is the only one received for months, and I felt much anxiety to learn what course our brethren in Missouri would adopt in this their hour of conflict. I have carefully read the communications of brethren McGarvey, Proctor and Grandfield in reference to the Preachers' Oath, and fully endorse their views.

From conviction of the great dangers which must grow out of a

separation of our States to all its sections, I have constantly, and unwaveringly advocated our country and unity, against all its enemies, either N. or S. and they have belonged to no one section only. Let no one, therefore, say that I am now influenced in my opposition to your Oath by any party considerations. I am a loyal man to my Government, and I trust that I shall ever prove so to my God and King. I am forced to regard the Missouri test Oath as a direct assault upon the prerogatives of Christ and his Kingdom.

I neither could, or would submit his sovereign rights to any human legislatoin, and if a citizen of your State, I should expect to suffer the miseries of some goal. It is our religious duty to obey civil rulers when they do not invade God's supreme authority. Their authority is purely civil, and not ecclesiastical. When they presume to control his subjects in the discharge of his requirements, I say, Mo. gentlemen, you are placing yourselves in the temple of God, and usurping his rights. I will not, I must not obey you. Many of the preachers of your State it is said fought against their country, and to punish such your constitution now enjoins the Oath alluded to. One extreme often begets another. That clause in your constitution is a most radical extreme which no man is bound to obey under Christ.

But you bear the punishment which it proposes to inflict upon you? This must rest only with the servants of Christ to decide. May God grant to them grace equal to this sore conflict, is my prayer.

Had your convention have disfranchised all disloyal men, the objection would not have been so serious, but to say who shall, or who shall not officiate in Christ's kingdom is a little too popish and inquisitorial for my allegiance to our Lord.

If they can say who shall not preach, or officiate in Christ's Kingdom, who can deny their power to decide when and what they shall preach?

Politically I can take the Oath without any violation of conscience but religiously I dare not rob my Lord of his honor to give to his chuch his own laws. In my humble opinion no one who reverences God's rule ought to yield.

Bro. Thos. Allen I see has taken the oath as Curator of you State College which gives him the right to preach, if I understand him.

It is seldom that I differ with bro. Franklin but in this I must do so, thinking none the less of him for it. It is his right to differ. May our God give you all wisdom equal to your severe conflict.

The brethren assembled at our State Meeting, the 26, 27, and 28th ultimo, feeling for the brethren and cause in Missouri, unanimously agreed to unite with Elder Jno. Smith in solemn prayer to God in their behalf. There were many sighs, sobs, and tears seen and heard on that occasion. This act was in no way intended to approve or disapprove of the previous conduct of the churches in Missouri in their political course towards the Government. It was purely ecclesi-

astical in design. Our meeting was largely attended. Bros. Bledsoe and Mason from your State, and quite a number from Ohio, were present. Our receipts were from all sources during the year about. $8,500. Additions about 1,800, and many of our border churches saved from ruin and desolation.

May our Lord triumph over all his foes, and that speedily, is my prayer. Fraternally,

GEO. W. ELLEY.

EXCHANGES.

(Continued from page 464.)

THE AMERICAN CHRISTIAN REVIEW. This is a large weekly sheet edited by Benjamin Franklin and has, we think, the largest and most extensive circulation of any of our papers. It is published by Franklin and Rice, at Cincinnati, Ohio, Terms, $2,00 a year. Address Franklin & Rice, Cincinnati, Ohio.

THE WEEKLY CHRISTIAN RECORD. This is also a large weekly sheet conducted with ability by Eld. Elijah Goodwin, at Indianaplis. Indiana. Price $2,00 a year. Address Eld Elijah Goodwin, Indianaplis, Indiana.

THE GOSPEL ECHO, is a weekly sheet of respectable size and conducted by E. L. Craig, at Carrollton, Illinois, at $2,00 a year. We are sorry to see that bro. Craig is not better sustained. In the last issue before this writing, he suggests to the brethren that without an increased patronage,—more subscribers—he will have to change the weekly to a monthly. The weekly is by far the more speedy and desirable medium of communication, and ought by all means to be sustained by the Illinois brethren. Bro. Craig is worthy of a liberal support, he has done much for the cause, and if each one of his present subscribers will make an earnest effort for the Echo, he can still continue the weekly form, and do much more good. Address E. L. Craig, Carrollton, Ill.

THE LITTLE SOWER. A Juvinile monthly devoted to the interests of the Sunday Schools and familes of the Christian Church. Its mission is to sow the good seed of the kingdom in the hearts of the children and to prepare sheaves for the "Lord of the harvest." Terms 50 cents a year, for single copy. Address W. W. Dowling, Indianoplis, Indiana.

THE CHRISTIAN MESSENGER. A monthly periodical consisting of 32 pages about the size of the Pioneer, and devoted to primitive christianity. The Messenger is a new paper just starting in Kansas, and is published by an association of brethren of Kansas. As contributors, we see the names of J. M. Rankin, H. Bauserman, C. Reasoner, P. Butler, W. Skeels, and J. T. Cox. These brethren are capable of making the Messenger an able journal and an afficient auxiliary in the cause of Christ. May success attend their noble and priaseworthy efforts, and the Messenger obtain an extensive circulation. Terms, $1,50 per annum. Address The Christian Messenger, Lawrence, Kansas.

THE EVANGELIST. A monthly of 32 duodecimo pages, devoted to primitive Christianity and education, published at Oskaloosa, Iowa, by G. T. Carpenter, James Brown, W. J. Carpenter, N. A. McConnel, J. E. Gaston, and Jonas Hartzel, the first number of which is on our table. We congratulate our Iowa brethren on being able to revive the Evangelist again, and wish them success. Terms $1,50 a year. Address "Evangelist, Oskaloosa, Iowa."

THE ISRAELITE INDEED. This is a most interesting and instructive monthly of 24 Octavo pages, devoted to the illustration and defence of the Hebrew christianity, which is founded on Moses and the prophets and the apostles, and to the true interst of the Jewish nation generally, by G. R. Lederer, Editor, New York. The subscription price is one dollar per annum, in advance. We take pleasure in commendnig this periodical. The editor, we believe, is identified with the Baptist church, but, be this as it may, subscribe for his Magazine. Address "Editor of The Isralite Indeed," No. 12 St. George's Place; or, 189 East Thirteenth Street, Now York."

THE PIONEER WEEKEY.

We have not received sufficient encouragement to change the Pioneer from the monthly to a weekly sheet. There is necessarily a great deal of expense attending the publication of such a weekly as

we proposed, and it would require a large circulation to sustain it. Still we ought to have a weekly sheet in Missouri, one in which all the brethren will take an interest and which will serve as general medium of communication between the brethren and churches through out the State, but I think the time for starting such a paper has not yet arrived. The brethren have not become sufficiently settled after the dispersion and breaking up of churches by the horrid times through which they have just passed. We should be pleased to publish a weekly, but the encouragement so far is not sufficient to justify us in making the proposed change. We have, therefore, issued our prospectus for another volume of the monthly, for which see page 526

Will the brethren now throughout the State go to work at once to give us a large subscription list? Our preaching brethren can do a great deal for us if they will take the matter in hand. And may I not ask it of each of them in the confident expectation that he will do so. Brethren, speak of the Pioneer from the stand where you hold your meetings, ask the brethren to subscribe for it; and when among them socially, ask them to subscribe. It is an easy matter to obtain subscribers where an effort is made. Persuade other brethren also to solicict subscribers. I will furnish all such, both brethren and sisters who will interest themselves for the Pioneer, and who will send me at least a club of six, their paper free. I will do this in addition to the club rates. Here then is a chance to get the Pioneer free, an also a chance to make something by the club rates, to wit, 31¼ cents on each subscription at the full price, $2.00. The sooner now you begin to solicit, the better. Be particular to write very plainly each Subscriber's name, Post office, County and State, Don't omit the county, by any means.

In reference to a weekly paper, I will make this standing offer, that as soon as there shall be received at this office, the names of three thousand subscribers, who will pay, on the reception of the first number, the full subscription price, two dollars each, I will issue a weekly about the present size of the Review, and devoted exclusively to the gospel of Christ and its interest. I will open subscription books in which all the names sent me will be entered; and, in the mean time, I shall be pleased to correspond, with the brethren on any suggestions they may have to offer touching its publication. Then, such as are favorable to the publication of a weekly, can go to work, and solicit subscribers without the money at present, and forward their names to me at once.

This arrangement is not intended to interfere at all, with the monthly Pioneer, it will still be published every month as announced elsewhere in this paper. Don't forget to renew your subscription. Re-

new on the reception of this number, don't wait till you receive the next. We need the money to buy materials for the next volume. Renew early. D. T. W.

REPORTS FROM THE BRETHREN.

Near Paducah, Ky. Septr. 19th, 1865.

DEAR BRO. WRIGHT: In these times of dearth in accessions to the cause and Church of Christ and in religious news, consequent upon the demoralized condition of the people and the cold and apathetic state of things in religion, occasioned by the late unhappy war, it is truly cheering to be able to chronicle such an account of the success of the gospel, as I am now about to give you. It is contained in a letter from a brother in Callaway Co. Ky. who used to reside in this vicinity, dated the 7th inst. (Septr.) at Murray, the county town. After speaking of a big Presbyterian revival, the shouting, hollowing, screaming, &c. at it, and that they had about 43 conversions, he says,

"On Friday night last bro. Nash preached at Murray · and on Saturday was joined by bros. Miles and Lindsey, and on Tuesday, by bro Center; and up to this time, [Thursday, Septr. 7th] have had eighteen (18) additions by confession and baptism—4 of them of the Presbyterian converts, 3 of which had joined the Presbyterian Church, but after hearing the truth, being honest, they obeyed it, and united with the congregation at Murray." After saying, "the meeting will close to-night," he speaks of the prospects of three others obeying the gospel, which would make 21 in all. Thus you see the primitive gospel is now, since our country has been blessed with peace, beginning to move forward again, and add to its triumphs. I hope that the success at this meeting is the inauguration of better times than we have had for years; and may we say, in reference to the Christian religion which is the greatest of all concerns, that "a good time is coming."

As ever, your bro. in Christ, JNO. R. HOWARD.

NOTE.—Now that I am released from a closely confining secular business, I hope to be able to do more for the cause of Christ than I have been doing. For the last few years I have passed through much affliction, and many, great and sore trials; but through the providence of God I continued to live, unworthy as I am. J. R. H.

SIDNEY, Iowa, Oct. 30th, 1865.

DEAR BRO. WRIGHT: During the last six weeks there have been twenty persons added to the army of the faithful in this county, under the joint labors of myself and Brother Cortes Jackson formerly of Louisiana, Mo. Sixteen of these were by confession and baptism,

and four by commendation. Allow me to say that I esteem Bro. Jackson as one of the men, a good preacher, and a man that carries an excellent influence amongst the people. He is earnest, faithful, and pious; the brethren here are fortunate in the acquisition of so good a man, and we feel that he will do us much good.

In the one hope, CHARLES P. EVANS.

P. S. I expect to leave here in a few days. Please change my Pioneer from Sidney, Fremont County, Iowa, to Lexington Ky.

C. P. EVANS.

JONESBOROUGH, Tennessee. Sep. 24, 1865.

D. T. WRIGHT—DEAR BROTHER: Bro. W. G. Barker and myself held a meeting at Turkeytown, including the first Lord's day in this month, at which there were 24 additions by confession and baptism, and also 2 by commendation. Yours as ever.

T. J. WRIGHT.

BROWNSVILLE, Neb. Ter. Oct. 24, 1865.

DEAR BRO WRIGHT: My post office address is now, Nebraska City, Nebraska Territory, Correspondents will address me accordingly. The cause is prospering finely in Nebraska. There have been sixty-three additions under my labors during the last three months.

Your friend and brother. R. C. BARROW.

FILLMORE, Mo. October 9, 1865.

DEAR BRO. WRIGHT: I closed the meeting on the 4th Lord's day in September, after bro. Hopkins left, four confessed and were immersed, making in all thirty-four immersions: 52 came forward and were formally received into the congregation of the saints. The whole number added during the six days labor was sixty-two. To the Lord be all the praise. Yours in the one hope,

W. R. TRAPP.

CLOVERDALE, Mo. Sept. 1865.

DEAR BRO. WRIGHT: Since I last wrote to you I have not been idle. I have held a number of meetings, some alone, and others with the assistance of preachers resident in the communities where I have labored. The result though not very remarkable has been in a high degree encouraging. At Dresdon, Pettis county, according to my present recollection 17 were added. At Gist school-house in Moniteau, twenty-six. One was added at my last meeting at Sedalia, and two last Lord's day in Warsaw.

Since my last, I have twice visited the little town of Windsor in Henry county. The church at that place had fallen into a disorganized condition during the war. On my last visit I preached four days

gathered the brethren and sisters together once more as a church of Christ, and left them with fair prospects for future usefulness. The same thing was true of the church in Warsaw in this (Benton) county. In the latter place only a remnant of the church is left. It is a sad but necessary work, this gathering up of what remains of the wreck of once prosperous churches. I often grow discouraged. Twelve years of the prime of my life have been spent, mainly, in trying to establish and build up the Lord's cause in this section of the State; and when I look around upon the ruin that has been wrought, my heart is pained, and I could weep bitter tears over the desolations of Zion. I have not thought it necessary to make a detailed report of my labors and compensation received. I am laboring much of my time at points where the pay must necessarily fall short. If I am not now even with the society, I shall continue the work in this way, until the balance in my hands at the time of my last regular report, is fully exhausted.

May the Lord bless you and all the faithful brethren!

Your bro. in Christ. GEO. W. LONGAN.

ROCK-BLUFF, Nebraska, Oct., 2nd, 1865.

BRO. WRIGHT:—I have had several good meetings since I last wrote you, the last of which closed here last night with twenty-seven (27) additions. It has been one of the very best meetings I ever held, and the brethren are greatly encouraged and built up in their most Holy Faith. Your friend and brother,

R. C. BARROW.

CARTHAGE, Ill. Oct., 12th, 1865.

DEAR BRO. D. T. WRIGHT: I delivered 5 discourses at Mt. Pleasant in this county, including the 1st Lord's day in this month, during which time, 6 were added to the congregation.

E. J. LAMPTON.

Every new science, and every thing that wears its name, is seized upon by sceptics as the certain extinguisher of revealed religion.—Astronomy was to crush it certain; but still it held on its way;—and Geology in all its branches would be sure to wind up Moses, but still Moses lives and geology is passing through many phases, while Moses has only one face, and that resplendent with age. Phrenology; or the mapping of the head with bumps, was to do away and make short work with all religion; but the religion of the Bible keeps on its way, and even now George Combe is hardly ever read! So that the friends of the Bible may still hold up their heads and trust in the God of Moses. There is no fear of unbelief, for it is nothing, a mere negative, a No!—EXCHANGE.

THE CHRISTIAN PIONEER FOR 1866.

The Christian Pioneer will continue to be published as heretofore, every month, each number containing forty eight pages of the present size, and devoted to the propagation and defence of the gospel of Christ as taught in the New Testament in contradistinction to the teachings of Sectarianism. No pains nor expense will be spared to make the Pioneer for 1866, a welcome visitor to every lover of Truth. That alone in which all ought to be most deeply interested shall occupy its pages. Politics and every thing else tending to draw the mind away from the great subject of salvation in Christ, shall be most scrupulously kept out. The time is short, and what we do, shall be done with all our might, and with an eye single to the peace, happiness, and final salvation of our readers. We hope to do more good through the next volume than we have in any preceding one. With the assurance of the co-operation of the same able and devoted brethren who have written for our pages heretofore, and others, such as A. Proctor and H. H. Haley, we feel sanguine and hopeful in reference to our prospects for the coming year.

The war is now over, the people are becoming settled to what they have been during the last five years, and mail facilties being restored we hope for an increased circulation, and trust that, for 1866, it will greatly exceed that of any previous year. Having remained in the State and maintained my ground without any compromise or sacrifice of the truth, with the political and military issues of the exciting and terrible times through which our State, together with the Nation has just passed, I feel strong in the Lord and greatly encouraged. My editorial life has been a most critical and trying one, but the Lord has sustained me thus far, and thanks to his ever blessed name for it. Excepting the Central Christian Advocate, a Methodist paper, published in St. Louis, no religious publication in Missouri, that I am now aware of, has weathered the storm through, save the Pioneer, but that, doubtless, is owing to its advocating the Truth to the exclusion of every other issue. "Truth is mighty above all things, and will prevail."

I had hoped to be able to make a reduction in the subscription price of the next volume, but paper, together with every thing else, in our locality especially, has advanced and may yet reach former prices, so that it is not advisable to make any change from the price of the present volume. The subscription price then, for the sixth volume, will be **two dollars** for a single copy; and to clubs of six or more, at the rates of **ten dollars** for every six subscribers: or $1,66 2-3 each: the money to be paid invariably in advance.

Brethren, subscribe immediately, and set to work at once to have others do so. It is very important that I should know by the first of

December the probable subscription I may have for the year, that I may issue the requisite number of copies. Every subscription must commence with the January number. If you put off subscribing till in the spring or summer, or any other time during the year, '66, I shall date your subscription from January, and send you all the back numbers, so there will be nothing gained by delaying. Those who subscribe for the present volume at this late date, are furnished with the back numbers from last January, and their time will run out or expire with our next issue, that is, with the December No. for this year. Then subscribe at once. I want to know as early as possible how many copies to print. Remember that after the next number, we shall send the Pioneer to no one till he renews his subscription. Don't wait and wonder then why the paper don't come, for it will not come till you renew your subscription. Brethren, take due notice and govern yourselves accordingly.

Address D. T. WRIGHT.
Chillicothe, Livingston County, Mo.

SYMPATHY FOR MISSOURI BRETHREN.

On the last day of our recent State meeting, visiting brethren from different States were called upon to address the audience in reference to the condition of the cause in their respective localities. Among others who spoke, Bro. Hiram Bledsoe, of Lexington, Mo., represented the success of evangelical labors in the State as almost unprecedented of late, until the limitation of the new Constitution shut the mouths of so many preachers, and put at imminent peril all who continued to preach in disregard of its provisions. He and Bro. McHatton closed a meeting Saturday night before, the law was to go into effect on Sunday, in which they had received a number of confessions and had the finest prospects for more. His account of the state of things filled the house with great solemnity, and brought tears to many eyes.

When Bro. Bledsoe sat down, Bro. G. W. Elley, who was in the chair, arose and remarked, that whatever might be thought of the political aspects of the case; our brethren in Missouri were in great distress, and were deserving of our sympathy and our prayers. He proposed, therefore, that the audience should all unite with the venerable Bro. John Smith in prayer for the Missouri brethren.

Before kneeling to pray, Bro. P. B. Wiles offered the following resolution:

Resolved,—That we extend to the brethren in Missouri our hearfelt sympathies, in view of the severe trial to which they are subjected, and that we will coutinually pray to the Lord to deliver them speedily therefrom.

The resolution was passed unanimously, when the assembly bowed down and followed Bro. Smith in his earnest and opropriate petition, with many tears. Some one then called for the song, "Jesus I my cross have taken, All to leave and follow thee," which was sung with deep feeling.

The brethren and sisters in Missouri may rest assured that they are not forgotten in the daily prayers of these brethren in Kentucky.

J. W. McGARVEY.

OBITUARIES.

Fell asleep in Jesus on the 26th day of Sept. at her father's, John S. Porter's in St. Louis, Mo. Mrs. Mary E. HALEY, wife of Henry H. Haley, in the 27th year of her age.

At a very early age she became a member of the church of Christ in Lexington, Mo. A beautiful and accomplished girl, she was the pride of her family and a favorite in the church and community In February, 1860, she was married to Henry H. Haley, and a most faithful, affectionate and devoted wife was she. Two sweet little children were given them to gladden their hearts and home. About eighteen months since, she was attacked with hemorrhage of the lungs. Consumption was rapidly developed; every thing that skillful physicians, an affectionate husband and devoted father could do, was done, in vain. She rapidly declined till death came and freed her from suffering. Hers was a most triumphant death. She was conscious to the last moment, and called upon her husband and those around her bedside, to sing the songs of Zion, bade each member of the family farewell. and calmly and sweetly passed away.

May God comfort her husband, parents and aged grand-parents in this their great affliction! May we all so live that we may die the death of the righteous and our last end be like hers.

T. P. H.

Died in Lindley, Mo. on the 6th of Oct. 1865, after an illness of some twelve days, of Diarrhea, Mrs. Ruth Winters, aged 70 years.

The deceased was the widow of "Rev. Nathan Winters" whose obituary we published in the July number of the Pioneer. She was born in Robinson county, Tennesse. and united with the Methodist church when about twelve years of age, and lived a faithful member of the same till the day of her death; making her membership in that church fifty-eight consecutive years. She died perfectly rational, in her proper mind, and in strong faith of a glorious resurrection. She lived a religious and devoted life, was a kind and hospitable neighbor, and an affectionate mother, and a faithful companion of her husband in his long ministerial services.

Sister Winters enjoyed feeble health for years before her death, and could not in the course of nature have been expected to live much longer; but not so with her husband, he had the constitution and the strength to have lived many years longer than he did. His death, though at an advanced age, was, we may say, premature. The morning previous he started out in his usual health to look after some stock, and just at the edge of the village, his horse stumbled, threw him forward on to the horn of the saddle, and so injured him as to cause his death the next day. But they are now both gone to enjoy their reward, and in common with the many friends they have left to mourn their death, we sympathize with the bereaved ones.

D. T. W.

CHRISTIAN PIONEER.

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

VOL. V.] CHILLICOTHE, Mo., DECEMBER, 1865. [NO. 12.

BEING BORN AGAIN AND ITS NECESSITY.

A SERMON BY J. M. HENRY.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Sprit, John 3; 1—8.

Brethren and Friends. The anniversary of my birth according to the flesh, as well as the importance of the subject, invite to the discussion of the new birth, and its necessity at this hour. The present examination of the topic I hope to conduct in the spirit of fairness, candor, and kindness. That it is important is conceded at once by all. That some change must take place in every man's character or condition, or both, to prepare him for the unalloyed bliss of another state of existence is what none deny. What that change is, how it is produced, and what produces it, men are not well agreed. When we

say God or the Spirit of God effects it, we are little nearer its solution than at first. The religious mind throughout Christendom is profoundly impressed with the absolute necessity of men being born again in order to their fitness for the society of the pure and the holy inhabitants of the heavenly land. Wether it is the influence of Jesus' language in the text, or whether it is the result of some conscious unworthiness in us that leads to this universal decision, I pause not not now to examine. The public mind is made up on the *fact* that it must be so. It would be a tedious, if not an impossible and unprofitable task, to repeat all the various opinions entertained by men, of how the new birth is produced, and when it occurs. Has it not occured to you, my dear hearers, that men's views or understandings, as they say of things, never alters facts? To illustrate, Suppose I should say, George Washington, the father of his country, is not dead, but still living in this country, would that alter the fact? Or suppose some one should say, that such a man as Napoleon Bonaparte never lived, would that prove his view true? Or again, if I shonld affirm that all the negroes in this country are entitled to the right of suffrage by the constitution of the government of the United States, would that change the political status of negroes; You would all say no. I would be quite particular just here. There is often a wide difference between a man's views of a proposition, and the proposition itself. There are great discrepencies between men's views of Christ, and what he is, often times. Just so, there are discrepencies between what the Bible teaches, and men's views of it frequently. The new birth is something certain and definite in itself, whether our views of it are correct or not. We may impose our *views* of this birth upon ourselves and others for the birth itself. To ourselves this would be an injury, to them a wrong. Believers in the Bible will agree with me that if we can ascertain by any document in the world, how man can be born when he is old, that document is the Bible.

I propose now to invite attention, not to my views, nor to any man's views of the new birth, but to what the Book of books teaches on this most important theme. If the revela-

tion of God does teach us how a man can be born again, so as to enter the kingdom, and see God, are we not entitled to know what it says on this subject? The Savior says a man must be born again, or born from above, or he cannot see the kingdom of God. His saying a man must be born again, teaches it to be an act of duty. If the proper authority commands an act to be done, it is certainly the duty of the person commanded to obey. That Christ has the proper authority to command and that it is the duty of all men to obey him, cannot be called in question successfully. Nicodemus thought that being born again was an act or process if you please, in which the man could do something. The Saviour made no attempt whatever to correct this impression made on Nicodemus' mind, doubtless he was correct that far. I do not presume there is one, whatever his views may be, who, if his thoughts are carefully analyzed, but will find that he thinks men have something to do in being born again. It should be remembered that what is called being born again is not a literal, actual birth, but is so named because of the analogies between it and birth.

There are those who honestly think any attempt to tell how a man can be born when he is old must be a failure. If we cannot tell that he is born again, can a man tell when he is born again? If he cannot tell that he is born again, when will his anxiety about its necessity cease? Never, so long as he shall hear the Savior's words, "you must be born again," and feel solicitude for salvation. But the objection fastens itself on the minds of many by the force of a view which they have of the eighth verse. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit." This passage is thought to teach the impossibility of its being told or known how a man can be born again. If this be the case, we may stop here all attempt to ascertain any man's duty in reference to the new birth. Before we proceed further then we will carefully, and I trust candidly, look at the passage, and see what it teaches, and if the lesson here taught is that we cannot know how a man is born again,

as before observed, we stop at once and forever all attempts in this direction. Let us see.

The wind is represented as blowing whence and whither it pleases. Nicodemus, you do not know where the wind comes from, and where it goes to; so is every one that is born of the Spirit. According to this languange there were too things of which Nicodemus was ignorant. First, he did not know where the wind came from, and went to. Second, he did not know where he came from and went to who is born of the spirit. This says nothing about how a man is born again, it speaks of one that has been born. Peter in his first epistle speaks of the brethren addressed by him as having been born again, but how they were born is another and different question altogether. You may say of a man that he is an adopted citizen of this country, but how he became a citizen, that is another matter. Am I understood now on this passage? It speaks of a man that is born, and not of *how* he is born as it reads in the common version. I dislike exceeding to find fault with the version usually read, because there are those who really think the translation of King James inspired, and they are grieved when any alteration is made in it. There are others who at once infer that because the language of some passage is faulty, that therefore the whole Bible is unreliable. Let me say to all that we have no inspired translated translation of the word of God, except those passages in the New Testament quoted by the Savior and his apostles from the original Hebrew, and transmitted to us in inspired Greek. To the original Greek of the New and the Hebrew of the Old Testament we still have access. Hence, if we find a word or a passage rendered wrong we can correct it, not by our views but by well established laws of languange. We have already given the Common Version. We will next give H. T. Anderson. "The spirit breathes where he pleases, and you hear his voice, but you know not whence he comes and whither he goes; so is every one that is begotten of the spirit." George Campbell. "The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth: so it is with every one who is born of the

Spirit." Dovay Version. "The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, nor whither he goeth; so is every one that is born of the spirit." M. E. Lard. "The spirit breathes where he will, and thou hearest his voice, but canst not tell whence he comes, and where he goes; so is every one begotten by the spirit."

I remark in refernce to the word in this passage rendered *wind* that it is the only place in the New Testament where it is so rendered in the C. V. though the word occurs 385 times. It is the word for spirit. The proper Greek word for wind occurs 31 times, and is rendered wind every time.

The Savior did not talk to Nicodemus about the wind (*anemos*) but about the Spirit (*pneuma*). The spirit does not blow but breathes or speaks. The word *breathe* used metophorically means to speak. We so use the word every day, by saying to another, when we would have a thing kept secret "do not breathe it? There is only one thing the wind is represented as doing, and that is it blows. But does the wind blow where it pleases? Not at all. Does the spirit breathe where it pleases? It certainly does. Could not Nicodemus tell whence the wind came? He certainly could, if he knew the points of the compass. If the wind came from the South he knew it went to the North. If it came from the West, he knew it went to the East. He did not know whence the spirit came, nor where it went because the spirit was not then given. Now that it has come, we can tell, it comes from God and goes to the Christian. But leaving out the middle of the sentence so as to get close together what is said here about the spirit. The Spirit speaks where he pleases, and thou hearest his voice, in this way every one is begotten by the Spirit. How are persons begotten by the spirit? By hearing what the spirit says. This is what the Savior told Nicodemus. Begetting is what the spirit does in the new birth.

Now I am aware that some may say, "that may not be true after all." The Bible does not contradict itself. If this statement is correct it will be corroberated by other places in the scriptures, and contradicted by none. Let us remember

that every one that is begotten, is begotten by the spirit, by hearing what the spirit says. James i. 18. "Of his own will begat he us with the word of truth." If God begets men with the word of truth, is not that way correct? I think you will agree with me that it is. Peter writing to those who were, says, they were begotten with incorruptible seed—the word of God, which abideth forever.

Paul said he had begotten the Corinthians with the word of truth, the gospel of salvation. Those whom Peter spoke of, as having been begotten by the word of truth, were of those addresed by him on pentecost, when the Holy Spirit was sent to the apostles. What these persons did on that day is recorded in Acts 2nd chapter, and nothing more is heard of them until years after, when Peter writes to them, and says they were born again.

The Lord said a man must be born again. If this absoluteness attaches to being born again, then whatever belongs to the process must also he equally necessary. That faith is necessary to, or is a part of the new birth, it is presumed will not be denied. A large portion of the religious world teach, not only that faith is necessary to salvation, but that men are justified by it alone. It is pleasant to agree with one's neighbors, still we should seek to be correct according to the word of God rather than accordant with all men. We should not go with the multitude to do evil. Do the scriptures teach the necessity of faith? Heb. 11: 6. Without faith it is impossible to please him, for he that cometh to God, must believe that he is a rewarder of them that diligently seek him. Here the necessity of faith in order to please God is not only declared, but it is also said we cannot come to God without it. Acts 16th chapter; the Phillippian Jailor said to Paul and Silas, sirs, what must I do to be saved? They said, *believe* on the Lord Jesus Christ and thou shalt be saved, and thy house. His question involves the idea of something being indispensable to his salvation. The answer is inspired, and therefore authoritative, "believe on the Lord Jesus Christ, and thou shalt be saved.". Now, whether any thing else is needed in order to being born again or not, it must be certain that we *must* believe.

When one believes that Jesus is the Christ, the son of God, is he born again, or only begotten? 1 John 5: 1. "Whosoever believeth that Jesus is the Christ, the Son of God, is begotten of God, and he that loveth him that begat, loveth him also that is begotten of him." In the first part of this sentence our translators have given us born, and twice immediately following they gave us begat. Several translators say the first time it occurs in the above passage it should be rendered begotten. A rule among all translators is that a word shall be uniformily rendered, unless the sense positively forbids it. There is nothing here certainly to forbid translating this word begat or begotten. If any object, and say, when one believes, he is born again, we would ask, if that be so, what is the begetting? Do not all know that begetting precedes birth? The Holy Spirit does something for a man before he believes. Shall we call that begetting? What is done for the man is the proclamation of the truth. The man's duty is to hear what the Spirit says, for faith comes by hearing the word of God. All will agree that whoever believes with *all* his heart, *all* that the Holy Spirit has said, recorded in the Bible, will have faith enough and of the right kind, and that he is begotten of the Holy Spirit.

If we turn to the book of Acts of the Apostles when the Holy Spirit directed the labors, as well as inspired the word of the Apostles, we shall find no one made a believer, nor converted to the Lord who did not hear the word of the Spirit through the disciples of Christ. There need be no mistake on this matter in the honest and impartial mind. On pentecost the Apostles spoke as the Spirit gave them utterance. The people heard, and were pierced in the heart. In Acts 3d chapter, we are informed that Peter spoke to the people, and many of them which heard the word believed; and the number of the men were about five thousand." The sixth chapter of Acts informs us that the Jewish high priest, and those that were with him, discovered that it was through the teaching of the Apostles that the people were influenced, and they therefore arrested and imprisoned them. The angel of the Lord opened the prison door, and directed them to go out into the temple

and speak to the people all the words of this life. There was no secret influence exerted by the Holy Spirit on the hearers of the word, except that which is in the gospel. The gospel that was preached with the Holy Spirit sent down from heaven, was delivered in the words, not of men, but of the Spirit. Whoever, therefore, resists the word of truth in the gospel, resists the Holy Spirit. Stephen said to his persecutors, "Ye do always resist the Holy Spirit; as your fathers did, so do ye." How had their fathers resisted the Spirit? Zechariah 7: 11—14. They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear, yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear: so they cried and I would not hear, saith the Lord of hosts." From this language no one can be at a loss to understand how the Holy Spirit influences men, and how they can resist the Spirit, we allow that a mere mortal like ourselves, by a speech may influence a whole nation, and at the same time we deny any such power to the Spirit of the Lord. The truth is, the language of the Holy Spirit is possessed of wonderful power still. Let its language but be repeated as contradicting some cherished religious sentiment, and how bitter oftentimes the opposition to it.

The Samaritans believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ. He was directed by an angel to go down into the road from Jesusalem to Gaza. He obeyed. and a man from Ethiopia was returning from Jerusalem and was reading the prophet Isaiah. The spirit directed Philip to go near and join himself to the chariot. He did so, and preached Jesus to the nobleman. By this he was brought to confess his faith, that Jesus Christ is the Son of God. Paul and Silas spoke to the Jailor and all his house, the word of the Lord. And he rejoiced, believing in God with all his house. They preached also to Lydia and her household. The result was, the Lord open-

ed her heart, that she attended to the things spoken by Paul. Many of the Corinthians hearing, believed. Paul found twelve brethren at Ephesus who had believed without having heard that there is any Holy Spirit. Afterward Paul wrote a letter to the church at Ephesus, and said they trusted in Christ after they heard the word of truth, the gospel of their salvation, in whom also after that ye believed, ye were sealed with the Holy Spirit of promise. The Holy Spirit is given to all them that obey the Lord. He does not give the Holy Spirit to any man to convert him, and never did do so. Wicked men, and even a donkey, have been inspired, but that did not convert them. "The word of the Lord is perfect, converting the soul," said David,

I have perhaps said enough to satisfy all who will be satisfied by the word of the Lord, on the necessity of faith, and how it comes, and of the indispensable agency of the Holy Spirit in producing faith, or in begetting men to God. I would say a few words here, before leaving this part of the subject, in reference to what is called, a change of heart. The man who has been begotten by the Holy Spirit, or, in other words, who believes in Christ with all his heart, certainly is different in his feelings toward the Savior from the man who does not believe in him. If by a change of heart is meant that a man loves the Lord supremely, and desires to please the Lord in all things, we can have no objection to the phrase, except that it occurs but once in the Bible, and then in reference to Nebuchadnezzar, whose heart was changed, and the heart of a beast given him, instead of the heart of a man.

The next thing we notice as neccessary to constitute the new birth, is *repentance*. Is any man regarded as being born again, who does not reform? There is great unanimity in the religious mind on this subject. The public very generally regard a man as not born again unless he turns away from his sins. In calling attention therefore to the teaching of the Bible on this topic, we may proceed confidently, leaving out of sight all *views*; except what we shall see in the word of God. This only is authoritative. All else may be right

or it may not. This we feel sure is right. We have two Greek words, both of which are translated repentance. One means sorrow or regret, the other signifies reformation. The latter is commanded, the former never is. It is the command with which we have to do now. Men will be sorry for their sins when they love and believe in the Savior, but they may stop there and not reform. Sorrow for sin is as neccessary to reformation, as hearing is to faith. We cannot have the latter without the former in either case.

Of the necessity of repentance, it might seem sufficient to state that God has commanded all men every where to repent, because he has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead, Acts.27: 31. But we have more direct and unmistakable assurance if possible than this of the necessity for reformation. There were present some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you Nay: but except ye repent ye shall all likewise perish. Or those eighteen on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent ye shall all likewise perish. Luke 13: 1-5. In the phrase "except ye repent" the word *except* is used in an absolute sense. In the conversation with Nicodemus, Jesus said. "except a man be born again he cannot see the kingdom of God." Nicodemus marveled at this, and Jesus said to him, marvel not that I said, ye *must* be born again. He had first used the word *except*, and afterwards when refering to it, said, marvel not that I said you *must* be born. In the absolute sense is this word *except* employed by the Savior then, in teaching the necessity of repentance. Then this is the thought expressed by the Savior, "you *must* repent or perish." The word in the original is the same in both passages from Luke and John that is translated *except*, (ean mee.)

It has been thus far assumed that repentance means reformation. It means this and more, for it embraces a change of sentiments and principles, such as result in reformation of conduct. When, therefore, we would speak of repentance as meaning reformation, we would be understood as referring to all that may precede reformation. God, who has an absolute right to our obedience, in thought, word and action, commands us to repent.

When a man believes in Christ with all his heart, and has repented according to divine command, is he born again? The religious world are not well agreed on an answer to this question. Many say he is, some say he is not. There is a point that may be reached by him, where all doubt is removed from every mind. That point is one to which the word of the Lord directs us. To that point we invite attention in the language of the Savior. Except a man be born of water and the Holy Spirit, he cannot enter into the kingdom of God. What born of water here means, the learned religious world unite in declaring to be baptism. Nearly every religious body in Christendom having a written formula of faith quotes this passage as containing authority for what many call water baptism. The Episcopalian, Presbyterian, Lutheran, Methodist and Baptist creeds all quote it. We have already seen the sense in which the Lord uses the word *except* in the text, in the sense of *must*. A man then must be born of water, or he cannot enter the kingdom of God. To ask if a man cannot enter into the kingdom unless he is baptized, is a reply, not to me nor to any views I may have, but is a reply to the Savior. We have another case, in which the necessity of being born of water, or of being baptized is taught. It is the case of Saul of Tarsus. He fell to the earth when on his way to Damascus, and said, Lord, what wilt thou have me to do? The Lord said, arise and go into Damascus and there it shall be told thee what thou *must* do. Ananias by divine direction came to him, and told him to arise and be baptized and wash away his sins, calling on the name of the Lord. He already possessed faith, having heard the voice of the Lord in the way to the city. He had been repenting three

days and nights, fasting and praying. During that time he had been waiting to learn what he *must* do.

Now suppose one has done all that we have thus far enumerated, is he then born again? All the religious world says he is. By the Holy Spirit men are begotten with the word of truth, or they are made believers. By repentance their conduct is changed, and by baptism their state or relation to the divine government is changed. Being born again once, introduces a man into the kingdom of God. He is not born twice—once of the Spirit, and once of the water, which would make two births certainly. In being born of water there is something resembling a birth, there is a coming forth from the water, in which the whole person was buried. We are said to be baptized into Christ, where a man is said to be a new creature. In Christ there is life and peace. In him is forgiveness of sins, and all God's promises. All the faithful are in him. The Spirit of God is in him, and God himself is in Christ, reconciling the world unto himself, not imputing their trespasses to them, and has committed to his Apostles the ministry of the word of reconciliation. They are then the ministers of Christ, beseeching us to be reconciled, as though God were entreating us. We are baptized into the death of Christ. He shed his blood for our sins in his death, and in it is his blood that cleanses us from sin. How then can we expect his blood to wash away our sins, unless we come to it? We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Whoever is born again is under obligations to lead a new life. He *must* appear before the judgment-seat of Christ, and therefore the Lord has very kindly told him what he must do to prepare him for that grand and solemn event.

Let no one say these things are trivial, and uncertain in their results. Their importance is seen in the fact that the most illustrious person ever on this earth came to it, to inform us of the necessity of loving and obeying him, if we would be happy in heaven. The importance of being born again, may be more easily fixed in the mind by the recital of an anec-

dote, of a bishop of the church of England. There was an astrologer came to his diocese and created some excitement among the people by casting their nativities, as it is called. The bishop counseled the people not to patronize him. The astrologer at length cast the bishop's nativity, and was so well pleased that he determined to present it himself to the bishop. The part of the bishop's history already completed was accurately written out, according to him very good fortune, but the future portion of his life, according to the astrologer, would be unfortunate. That may be true, said the bishop, according to the date and circumstances whence you calculate, but I would have you know, that I have been born again, and from the date of that birth, all things work together for my good.

Sinner, do you know that all is against you, except the forbearance of God? He is long suffering, not willing that any should perish, but that all should come to repentance and live. Then why do you delay to come to him, and love him, who alone in the day of final retribution can save and bless you. There is no other name given under heaven or among men whereby we must be saved but the name of Christ. He saves those that come to God by him. You come to God in Chsist, in the way that we have imperfectly shown. There is no other way revealed by which men can come. All admit this safe, your good moral character will not save you, and yet you cannot be saved without a good character. The discharge of your duties to your fellow men is not enough, though that is right in itself. You and all men owe faith and love to Crhist, and a manifestation of it by doing what he has commanded, and because he has commanded it. Have you ever done a single thing because God commanded it?

Men who were born in foreign countries, when they come here, and desire to be citizens with us, are required to take the oath of allegiance. Now there are many of these who loved our country, and its laws, and institutions as well before they came as they have since. No matter how much they love our governme t they will not be allowed to vote until they take the oath. You may, and I trust do love the Savior, many of you, then why not at once take citizenship in his

kingdom? You will never find a better opportunity. I startle to think it is possible you may never have another opportunity, for death is on the track, and soon each of us will be cut off, and our eternal condition fixed according to our birth. If we rely upon the one birth of the flesh, we shall of the flesh reap corruption. If on the other hand we are in Christ, and as such, mortify the deeds of the flesh, and walk after the Spirit, the gracious promise is, we shall live forever. The man who belongs to Christ is possessor of all things, whether Paul, or Apollas, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's. Who else has such promise as this? Not one of all the sons of men. He who promises these things has confirmed his promise by an oath, that those who have fled to him for refuge may have strong consolation.

I conclue a man may be born again, and not live according to his new, and divine relationship, as a man may take the oath of allegiance to this government, and afterwards act unworthily. He may become a criminal, and forfeit his life. A man may not be a father, and yet to the orphan, perform the duties of a father. A man may be, in law, a husband and a father, and perform none of the duties involved in the relation. A man may be a citizen, in law, and perform none of the duties of the relation. The government of Christ requires both the relation, and the duties involved in it. Suppose a man could perform all the duties involved in the relation, and remain an alien, is there a promise for him? Not one. All the promises of God are in Christ. Suppose a man should enter the relation, and perform none of its duties, what is his doom? Blessed are they that do his commandments, for they shall have a right to the tree of life, and shall enter in through the gates, into the city. They that have not done his commandments, of course cannot entor into the city. The epistles of the New Testament are all addressed to those who had been born again. What will become of the ungodly, and those out of Christ, is there frequently alluded to, because those in Christ may themselves abandon him, and be

among those rejected of Christ in the great day. Not one of you my friends, I presume, but desires, when the Lord shall come again, to be accepted of him. Do you think yourselves as secure out of Christ, as those who are in him? You refuse to confess him now. Can he confess you then? If he does, he will make no difference between those who serve him, and those who do not. In every nation he that fears God, and works righteousness is accepted with him.

The time hastens on, when the world will be enveloped in flames, and the elements will melt with fervent heat, and no security can be found except in Christ the Lord of all. Till that day comes, let us remember that he only is secure who has lived according to godliness. Remember that:

A ruler came to Christ on earth,
Instruction to obtain;
The lesson taught was the new birth—
"Ye must be born again."

Sinners, this solemn truth regard!
Hear, all ye sons of men,
For Christ our Savior hath declared,
"Ye must be born again."

What'ere may be your birth or blood,
The sinner's boast is vain:
Thus saith the glorious son of God,
"Ye must be born again.

That which is born of flesh is flesh,
And flesh it must remain;
Then marvel not that Jesus says,
"Ye must be born again.,,

Dear Savior, may they now believe,
Hear and obey thy word,
Remission of their sins recieve,
And thus be "born of God."

THE MISSOURI OATH.—No. VII.

[From the American Christian Review.]

Missouri is an ill-fated State. Its destiny is surely ruled by some evil star. Born in a political tempest which more than forty years ago, caused the governmental fabric to tremble to its very foundations, it would seem that its citizens are to this day never so well satisfied as when in the midst of civil strifes and social convulsions.—Will these agitations never end? Has the Demon of Discord become permanently enthroned among us? Heaven grant us a better fate!

But I propose to say a few things upon the topic indicated in the heading of this sheet. Thus far, I believe, only those who have declined conforming to the law have appeared in the public prints; I hope, therefore, you will allow sufficient space in your columns for one who has taken the obnoxious oath, to say a few words in justification of the course he has thought proper to pursue.

1. As regards the law in question—the law requiring a political test-oath of preachers—I have no hesitation in saying, that I regard it as a very unwise one. It is wrong in principle, and can work only mischief in its practical results. No supposed political necessity can justify such a law. "Let us do evil that good may come," is a dangerous maxim in politics, as well as in religion. I voted against the new constitution chiefly because this particular feature was in it. I did all that a Christian minister who desires to avoid, as far as possible, the strifes of political parties, might do, to prevent it from becoming the law of the land; but in this instance, as had often been the case before, when the votes were counted, I found myself in the minority. The new constitution was adopted, and is now the supreme law of the State.

2. The duty of obedience to the civil authority is plainly taught in the New Testament. "Submit yourselves to every ordinance of man for the Lord's sake," is an apostolic precept. It is not, therefore, a mere question of politics, a duty growing out of our allegiance to the State; but a Christian duty, expressly made such by the statutes of our King. To the rule of obedience, to the human government, I only know one exception; and that is, when the "ordinance of man" comes into collision with the law of God. In every other instance, the Christian is bound to obey, "not only because of punishment, but also for conscience sake," not simply because he fears the human penalty, but because it is the will of God. This is the plain teaching of the New Testament, and I suppose that no one among us is likely to call it in question

3 What, now, is the preacher to do?—Here is the law of the State, requiring him to take the oath. Here, too, is the precept of the apostle requiring him to obey the law of the State, unless it conflicts with his duty to God. There can only arise a single question, Is the human law in this case, contrary to the law of God? In answering this question, it may become necessary to consider the preacher's political "status." God, of course, forbids perjury. No one, therefore, can take it according to the Divine law, that cannot take it truthfully. But persons who have been disloyal to the government of the United States cannot truthfully take the oath—therefore, they are forbidden to take it at all. Now, if God has made it the duty of any such person to preach the gospel, we discover at once, in his case, an antagonism between the law of the State and his duty to God. In every such case, the preacher must decide for himself what course to pursue. Let no one judge him harshly. To his own Master he

stands or falls. No one can regret more deeply than I do, the existence of a law in our State that makes such a case possible; but such is simply the fact, and we have to deal with facts as they exist. But this view of the case clearly applies only to "persons of a certain political status." The preacher who has been loyal all the time can take the oath truthfully. He can, therefore, take it without violating the law of Christ. It does not signify anything that he considers it a bad law. It matters not that the State may, in his judgment, have transcended the limits of its jurisdiction, and encroached upon the rights of conscience. It has not bound HIS conscience. He can conform without violating any law of Christ. What, then, is his duty? Plainly, to comply with the law, and continue his work as a preacher, without involving himself in the troubles which must necessarily ensue, if he should violate it. In conforming, he violates no law, human or Divine; and although he may regret the necessity, which the law imposes, of obtaining permission of the State to discharge the duties of his sacred trust within its limits, he knows, nevertheless, that the law is not aimed against his holy calling, but against a certain political influence, assumed to be inimical to the peace and welfare of the State. I have a plain rule, by which I determine my duty to human governments: I will obey every human law until I am required to do something that God forbids, or forbidden to do something that He requires. Whenever the question really arises; "Shall I obey God or men?" I know my duty too well to hesitate. My allegiance to Jesus Christ is supreme; I shall obey Him, and trust the consequences in His hands. But while I can obey "the ordinance of man" without violating the law of God, I shall continue to do so. Every consideration of duty and expediency alike requires it. In the present instance, therefore, I have promptly conformed to the law, and have no hesitation whatever in believing that I have done right. Why is not this clear to every one? One month has now elapsed since the law went into effect. During this month, I have taken the confession of thirty-one persons. While some of my brethren who cannot take the oath, and others who will not, are compelled to suspend their labors altogether, or set at defiance the authorities of the State, I am enabled to continue my work without molestation. Every penitent sinner from whose lips I hear the good confession, is a fresh assurance of the wisdom of the course I have chosen.

4. I am pained to see, in a late number of the Review, an article from the pen of my much esteemed friend and brother, J. W. McGarvey, advising our preachers to disregard the law. This is strange advice from Bro. McGarvey. In Missouri, heretofore, he was known as the friend of law. I am sure his advice in this instance will have a bad effect. I do not think that many of the preachers will adopt it; but I think it will aid in "creating a public opinion" tending to lawlessness among the masses. I am sure, if my brother has not greatly changed, that no one would regret such a result more than himself. The same spirit that was very near shaping itself into a mob for Bro. McGarvey's benefit, in the memorable summer of 1861, still lives in Missouri. "The serpent has been scotched, not effectually killed." These words of his may help to warm it into new life. Enough of that sort of talk, and he may see it again in full coil, its eyes fiery with rage, and its arrowy tongue hissing defiance in the very face of authority.

There has gone out all over our land a spirit of insubordination, of lawlessness, that must be checked, or we are undone forever. It is not confined to any party. Its friends are found in all sorts of party

affiliations. We must get our people to see the necessity of obeying law—not only such laws as we happen to like, but all laws, whether good or bad, unless they conflict with the law of God. This is now our only safety. We are greatly indebted to Bro. Rice for those noble words: "The Review cannot advise a conflict with the civil authorities, nor resistance of civil law." These are sound words, and spoken at the right time. I would that they could reach the eyes of every man, especially every Christian man, in our State. When Christian people, and even Christian preachers, refuse to hear a brother preach, who has violated no law, human or Divine, but whose offense is, that he has obeyed the one, without disobeying the other, the times are evidently getting out of joint. Such persons, very clearly, for the time being at least, are more under the influence of their politics than their religion.

For myself, I have spent the best years of my life in advocating the union of the Lord's people upon the Lord's word, without regard to their political opinions or sympathies, and I cannot change my course now. If others choose to do so, the responsibility rests with them. I cannot assume any part of it. I cannot now desert the positions I have so long and earnestly advocated. But Bro. McGarvey grows very bold. He asserts that a preacher "cannot take the required oath, without dishonoring the Lord." These words are not only unfraternal, but manifestly unjust. If there were any implied sanction of the law in taking the oath, then, perhaps, there might be an appearance of truth in his position. But no such thing is implied. We who take the oath, do so, not because we like the law, but because God has made it our duty to obey, whether we like it or not, unless it conflicts with our allegiance to him. I greatly regret to see these words from Bro. McGarvey, not because they may seem to contain a rebuke to myself, but because they will tend to foment divisions among us. As for myself, I have chosen my course after due deliberation, and have no apology to offer to anybody in regard to it. If alienation of feeling results, others will be responsible for it. I pray devoutly that such may not be the case.

As to those of our preachers who cannot take the oath, brother McGarvey's advice, even to them, is very injudicious. If there were no other field open to them, or if the law were likely to continue long in force, I should then allow that his words are entitled to great weight. But, under present circumstances, it seems to me our brethren should not think of pursuing such a course.

1st. The law will undoubtedly be repealed at no distant day. It is a very unpopular law. It has very few friends. I have yet to meet with the first man that advocates it on its own merits. If we are only prudent, a little more than one year will secure the needed change. It is clearly better to wait, than to set the authorities of the State at defiance, and so, perhaps, prevent the action necessary to a peaceable removal of the difficulty.

2nd. Many of our ablest lawyers consider this provision in our new Constitution as being clearly contrary to the Constitution of the United States. This matter will be tested, no doubt, at an early day. There is every prospect, I think, that it will be declared void by the Courts. It is, therefore, clearly the best to wait quietly for the end. I think brethren that cannot take the oath, will generally pursue this course I hope and believe that they will not have to wait long.—Meantime, let all who can conform, do so, and work on manfully for the Lord. Brethren, for Heaven's sake, let there be no strife among us on this question. There is no need of it; none in the world. Hold

the angry passions of earth in abeyance. Let us be true to the Lord and to each other, and in the end all will be well.

GEO. W. LONGAN.

REMARKS.

We desired not to insert anything more on the above subject; but, on reading the foregoing, and thinking of the amount we have inserted from those opposed to taking the oath, we could not reasonably refuse to insert this article from a brother who has taken the oath. We do not desire to say anything more, nor to continue articles in regard to it, but will simply add the remark, that those who cannot truthfully take this oath, or who can, but will not, and complain of the law requiring it, as intolerant, will not mend the matter by being so intolerant as to refuse to hear those who can and do honestly take the oath. We are rejoiced to see the noble generosity generally prevailing among those who can take this oath, toward those who cannot take it, and the desire for the harmony, peace and oneness of the body of Christ. Let there be patience, kindness and forbearance, and the Lord will remove all obstructions out of the way of all good men. Unreasonable and wicked men God will judge. Let nothing be done through strife, but let all things be done in love. Let us demonstrate that we have a religion not of this world, but above the world. We had better not publish much about the matter. We have only published a small portion of what has come to hand.

Before reading the above, but after reading sundry others, we prepared the following, which we still insert:

THE MISSOURI OATH.

We have at hand several communications touching this oath, by no means agreeing, and not likely to amount to much, unless to revive unpleasant feelings; and we find a willingness generally that nothing more shall be published. It is much easier, we know, to give good advice than to receive it,—to tell people in trouble what to do, than to do it when we are in trouble ourselves. We certainly do not desire to press our advice where it is not sought, and should not have given it in the case in hand, had we not been entreated by many in Missouri to do so. We now have a suggestion that we think a good one, from a worthy man in Missouri, and one who has been there through all their troubles, and that is, for those who reside out of the State, as well as those who have left the State, to simply leave them to manage their own affairs. Let us take this suggestion, and leave those directly concerned to act for themselves in the fear of God. The Lord will open the way for all that are good, true, and faithful, and will deliver them from unreasonable and wicked men.

REMARKS. In answer to the question, whether this law conflicts with our duty to God, "we must consider the preacher's political status," says bro. Longan. If the law of the State is contrary to the law of God, what has a man's "political status" to do with the question whether it be right to obey it? Can any 'political status' make it right to act contrary to the law of God? That it is contrary to the law of God for a crtain class of men to take it, bro. Longan admits, to wit, such as have been disloyal to the Government of the United States, but seems to entertain some doubts whether God has made it THEIR duty to preach the Gospel. If he has, says bro. L., then there is plainly in their case an antagonism between the Law of the State and the

law of God. Here he leaves the preacher to determine the matter for himself before God, as to what course to pursue;—that is whether God has made it his duty to preach the gospel or not; and if he has, whether to obey him or not! But there is another class, and by far the larger one, who cannot take this oath, to wit, those of every kindred, and tribe, and people under the whole heavens, except the loyal citizens of the United States Government,—none but such as can truthfully swear allegiance to the government of the United States. Does God prohibit men of other nations, and other Governments to preach the Gospel in Missouri? Does bro. L. leave all this class to determine whether God has, under any circumstances, made it their duty to preach the Gospel in Missouri?

He says this law "can only work mischief." Then if it can only work mischief, can there any good come of it? And shall we decide that a law, that "can only work mischief," is not contrary to the law of God? Bro. L. says. "The maxim to do evil that good may come, is a dangerous maxim in politics as well as religion." Then is not the taking of this Oath by the preacher, doing evil that good may come? Shall we work mischief, that God may overrule it for good. But bro. L. says that it can only work mischief; this precludes the idea of any good coming out of it all. But want of space forbids further remarks by us at this time, and we give place to bro. Pendleton.

D. T. W.

[From the Millennial Harbinger,]

We are pleased to see that the Christian sentiment of Missouri is too loyal to all that is divine in human rights to stoop to the behests of an opposing and infidel power, temporarily exalted to political supremacy in that State, and, true to its own instincts, greedy to strike its poisonous fangs into the vitals of religious liberty. All praise to the noble and true men who prefer fine and imprisonment rather than a base recreancy to the sacred trust of ministerial duty! The Church is an institution of God. It is above all human Governments. It derives none of its essential features from human authority. Civil government can neither make nor unmake an officer in her organization. She cannot prescribe the terms of admission into this kingdom, nor dictate the conditions of expulsion from its fellowship. It is founded by Christ and upon Christ, and ruled over and legislated for only by Christ. His authority is supreme in all things. If we are to obey the "powers that be," it is only in subordination to the higher duty of obeying Him. Wherever there is collision between any two authorities, the lower must give place to the higher. Hence it is eternally true, that "It is better to obey God than man."

The true question for a Christian man to raise in a case of this kind is, "Whether there be a real collision between the divine and the human authority." This is a question which should be calmly considered and conscientiously answered. We carry our subordination to civil government to the utmost verge of our duty to the law of Christ. During our recent troublous times, we exchanged sentiments with many good and God-fearing men, and we claim to fall behind none in our conception of a Christian's duty, in times of revolution or civil

chaos, to the "powers that be." We hold that he has no right to consult his personal preferences or to follow the drawings of his excited passions. His political theories he may advocate and vote for, so far as the law allows; but when the question is one of legal requirement on the part of the "power," and of obedience on the part of the citizen, the Christian can have no option. He must, in all cases where the law is not in collision with the will of God, obey the law, and sacrifice his private opinions and preferences. In this respect the Christian has not the privilege of the mere citizen. He cannot become an instigator of resistance to civil authority. He must submit, without resistance, even where he cannot obey. That favorite motto, "Resistance to tyrants is duty to God," is only true for the men of this world. For men of the kingdom of Christ, it is one of the most carnal of heresies. Their weapons are not carnal, but spiritual and mighty through God to the pulling down of strongholds, but not by the hand of violence. The kingdoms of this world are founded in violence, they are maintained by the sword, and, when the God-given rights of humanity are trampled under foot of tyrants, they are reformed and overthrown by the sword. This is the lesson of universal history, and the principle adopted by God himself in the temporal government of the children of Isreal. Hence we believe in war and revolution, as a part of the economy of this world, as much as we do in the storm and the tempest, or the famine and the plague. They are the great moral compensations of a system containing essential evil; the divine vindication of God's earthly policy towards a people prone to transgression and sin; the temporal judgments of the Great Judge for the conservation of the world, that the Church may have time and opportunity of spreading the Gospel and preparing for the glorious reign of the Prince Messiah. But just because they are peculiarly parts of the economy of this world, and necessitated by its evil, do we contend that they are no legitimate work for him who is "not of this world." This is peculiarly the line of demarkation between the Church and the world. The economy of the one looks simply to the fortunes, good or bad, of men in this life: the economy of the other makes the fortunes of this life subordinate to those of the life to come. Hence any indulgence of the selfish passions for mere earthly good, that violates the law of Christian charity or hinders the power of the Gospel, either on the tongue or in the heart of its professors, must be wrong. Hence our Savior raised no resistance to the authority of the Caesars. Though the Empire was black with the crimes of centuries, and civil and political corruption polluted every part of the Government, from the Emperor to the meanest satrap, yet neither he nor his apostles uttered a word of rebellion, nor did anything to countenance in the oppressed multitudes the sentiment of revolt. Uniformly he disclaimed all intention to interfere by violence with the political powers then in the ascendant; and his disciples, long after, in imitation of his example, went to the fagot and the stake in suffering, but raised no arm and uttered no word in resistance or revolt.—They disobeyed the law whenever the law was against the authority of God, and then quietly and meekly suffered the penalty. But whenever they could, consistently with their duty to Christ, they uniformly obeyed the civil authority which was in the supremacy at the time. As to the right of the Government, they raised no question. In the high sense of our modern, and I may say Christian notions of freedom, there was at that time no Government that was not a usurpation and a tyranny. Yet their precept and their practice were—uniform obedience, save where the higher law of Christ forbade them.

The rule of the Christian's life is always the same. He must remember that in espousing Christ, he renounces the world, and cannot indulge himself contrary to the law of his own allegiance in schemes of revolt or revolution, however much the worldly interests of mankind may seem to justify them, simply because to him it is said, "Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." (1 Pet. 2: 12-14.) "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordered of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." (Rom. 13: 1-2.)

If "the powers that be are ordered of God," then the revolutions that raise up or pull down these powers are also ordered of God. They are a part of the policy of this world, and belong to the men of this world. But the Church is apart from the world. It consists of an elect race, called out from the world, to be a peculiar people.—They are commanded to submit to the worldly powers, whatever they may be, not because these powers may not sometimes deserve to be shaken, and overthrown, but because the Lord will not have his people undertake or engage in the work. It is a work for which he will raise up fitting hands, but one which he defies his people the privilege of doing. Hence the question de jure of a Government is one which practically a Christian has nothing to do with. The Government de facto is that which he is called upon to obey. In times of revolution and political chaos, it may be often difficult for a Christian to decide which of the two contending powers is the one that is entitled to his obedience, but even in these times of transition and incertitude a wise and prudent abstinence from obtrusive participation in the contest on either side, will relieve him of much of the embarrassment that otherwise he would suffer.

We return then to our proposition, that the true question for a Christian man to raise concerning any ordinance of government, is not whether the ordinance be right, according to the Constitution or any assumed abstract principles of human rights, but whether it comes into positive and practical collision with the duty which he owes to God. If it does, he is bound to disobey it; otherwise, however objectionable or tyrannical it may be, he ought to obey it. We turn then to this required "oath of loyalty," and inquire, in the light of these leading principles, Ought a Christian man to obey it? The oath itself requires the party to swear, with the minutest detail or specifications, that he has never by act or word manifested his adherence to the cause of the enemies of the United States, or of the State of Missouri, or his sympathy with the same, &c., &c., in much of which there is much to object to, both on the score of policy and the abstract and conceded rights of a free people: but it is not in our province to treat of these questions; they will doubtless soon be decided by the Courts. But the 9th section makes the taking of this oath necessary in order to hold the offices of the Christian Church. It prescribes that no person "shall be competent as a bishop, priest, deacon, minister, elder, or other clergyman of any religious persuasion, sect or denomination, to teach, or preach, or solemnize marriages, unless such person shall have first taken, subscribed and filed said oath." To that part of this requisition which relates to the "offices, positions, trusts, professions and functions" of the State, we have nothing to say. The State creates them and gives them, and the State may take them away. But the offices of the Christian Church are not the appointment of

man. Human government does not create them nor give them, and it has no right to take them away. They are set in the Church by God. Their title is given and their duties are prescribed by the Great Head of the Church. He commands us to teach and to preach, because we are Christians and his ministers. But this oath prescribes a political test as a qualification for a preacher of the Gospel. We dispute not the authority of the State to prescribe this test for political officers. It may be right or wrong; in harmony with our free institutions, or the very quintessence of tyrranny—yet, as a Christian I say to all men who want office, to submit to it. But when the Government goes beyond the sphere of the Government, and raises its authority in a kingdom not its own, and undertakes to limit and restrict the powers and privileges of the officers of that kingdom, contrary to the commands of its Sovereign, then we object, and, with all the earnestness of a true and loyal subject of the Prince Messiah, enter in his name our solemn protest.

I know it is thought by some good and conservative men that it is better to take the oath where it can be done, and where it cannot, to avoid its consequences by abandoning the State. But this were to admit a principle which might hinder many eminent servants of God from the faithful discharge of their highest and most solemn duties to the Church. If the State has a right to prevent one from preaching the gospel because he sympathized with the rebellion, then it can also say that no one shall preach the gospel because he has sympathized with the Union: and, by such a Janus-faced prescription, stop the preaching of the gospel altogether. If the State of Missouri can rightly exercise this restriction upon the preaching of the gospel, then every other State can do the same, and thus all men, who could not truthfully take this oath, would be debarred from preaching the gospel or exercising any of the functions of a Christian office. The free commission of the Savior, "Go ye into all the world and preach the gospel to every creature" would thus be trammelled by the interference of human authority, and the Church, in her mission and field of operation, restricted to the limits prescribed by the license of her enemies. Who does not see in this result a direct antagonism between this oath and the commandment of Christ? The oath says to certain persons, "Speak no more in this name," and the commandment says, "Go into all the world and preach it to every creature."

But it may be argued that because of a political offence, these prescribed ministers have forfeited their right to officiate in the Church. We answer, this cannot be so. Political offences may be punished by the State. Any violation of political laws the State may punish by political penalties, but not by an invasion of the province and prerogative of the Church. Suppose, for the sake of illustration, that some citizen of Missouri, not a member of the Church at all, had both by word and deed participated in the rebellion; suppose this to have been, not only a crime against the Government, but also against heaven, but that after the war was over, and peace had been restored, this person is led to see the error of his way, and truly and acceptably repenting of his sins, is duly admitted into the Kingdom of Christ. Suppose now that this person is called by his congregation to the work of a teacher. Would his past offences incapacitate him for the discharge of this duty? Surely not. Yet they would prevent him from taking this oath—and without the oath the State would not allow him to preach. Here, then, we find a political rule acting as a bar to the exercise of a religious duty, where the law of Christ clearly commands its performance. This is collision—and whom shall the

christian obey? It is said that if any one disregards this law and suffers the penalty, his punishment will be for the political offence of having sympathized with the rebellion. But let us consider this rather hasty judgment. The penalty is imposed, according to the Constitution, for holding and exercising the office without the oath. If the party only abstains from teaching and preaching there will be no penalty—no matter what the participation may have been in the rebellion, yet if he preach or teach without taking the oath he will be punished. Is the penalty then imposed for the political crime of having sympathized with the rebellion—or because the victim has presumed to discharge his duty as a minister of the Christiah Church, without a license so to do from the State? The answer is evident. And we are gratified to see that the true nature of this issue has been clearly perceived by the Christian ministry in Missouri, and that they have determined with almost unbroken front to meet it as becomes true men of God. The question is not one of policy but of principle; and so vital is the principle, that the very foundations of religious obligations and freedom must be shaken by its surrender. We cannot believe that the public sentiment of Missouri will sustain the law, or that the judicial tribunal will be slow to pronounce it contrary to the will of human rights—and thus we trust that the faithful men who have determined to stand at their posts and do their duty in the fear of God and the love of man, will come to no evil by their conduct, but come what may, God will surely sustain them in their noble fidelity to his cause and give them if need be a martyr's crown for their loyal adherence to the authority of his kingdom.

W. K. P.

For the Christian Pioneer

"THE DEAD SEA OF THE WEST."

It is somewhat singular, but a remarkable fact, that the peculiarities of configuration, features, &c. of one side of the globe are frequently antipodal of the other. On one side is the great Eastern continent, embracing Europe, Asia and Africa; and on the other, the great Western, containing north and south America—on one side, the great Pacific ocean; and on the other, the great Atlantic—on one side the great Gulf Stream of the Atlantic, running north east from the West Indies to past Newfoundland; and on the other, the greater Pacific Gulf stream, running north east from the Papuan or New Guinea Islands to past the Island of Japan—the West India Islands, and the East India Islands—the great Gold Region of California, and that of Australia—the Diamond mines of Brazil, and those of Hindostan—and so on, with such things antipodal. But one of the most remarkable things

of this kind is that, antipodal to the celebrated *Dead Sea* of Palistine, is a similar body of water in Arizona or New Mexico! The writer of an article in the September No. of *Harpers' Magazine*, entitled "A Trip to Bodie Bluff and the Dead Sea of the west" thus describes it:

"The concurrent testimony of the settlers is, that nothing containing the vital principle is indigenous to the water. It is possible, however, that scientific research may develop various forms of animalcule. Fish are not found in any of the streams that fall into it, even high up in the Sierra Nevada. Yet in adjacent streams that form the Sources of supply to Owen's and Walker's rivers there is great abundance of fish. No analysis, I believe, has yet been made of the water of this lake. It is strong and bitter to the taste, and probably contains borax and soda. To the touch it feels soft and soapy; and indeed has much of the effect of liquid shaving soap. Upon being rubbed on the skin or any foreign substance, it makes an excellent lather. For washing purposes it is admirable. I washed my head in it and was much astonished at the result. To quote the language of a patent advertisement—it removes the dandruff from the hair, purifies the skin, causes a healthy glow, takes the grease out of cloth, and is esspecially successful as a general expragator. The only difficulty I found about it is that it shrinks up the flesh when steeped in it for any length of time, like a strong decoction of lye, and is hard to get rid of without a subsequent application of fresh water. I think it would extract all the flesh, blood and muscular tissue out of the human body, and form the usual calcareous deposit over the bones in a very short time. Its buoyant properties are even more remarkable than those of the Dead Sea. To sink in it requires the strongest efforts of a strong swimmer."

The writer says: "The lake is eighteen miles in length by about ten or twelve in width;" and again: "It well deserves the name suggested by an early visitor—the "Dead Sea of the west." Not even that wonderous sea, whose bitter waters was the ruined sites of Sodom and Gomorrha, presents a scene of graater desolation. Fourteen years had pas-

sed--how short it seemed—since my trusty guide, Yusef Badra, pointed out to me from the St. Saba road the shores of the Dead Sea. I could almost imagine myself there again." "Mono Lake" is the name of this "Dead Sea of the West:" as "Lake Asphaltum" is the name of the "Dead Sea" of the East. J. R. H.

Near Paducah, Ky. Septr. 15th. 1965.

CONFLAGRATION OF THE SOLAR SYSTEM,

All intelligent Bible readers are aware that a general conflagration is predicted in the new Testament, as the winding up of this world, and the state of things upon it; but many, or perhaps most Bible readers regard it as to be confined to this earth. Now if they will notice closely the language of the prediction, (in 2 Pet. ii. 7-12) they will see that it includes the whole solar System, the sun himself, and all the planets that revolve around him with their satellites, or moons: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," Again: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein, shall be burned up." And again: "Looking for and hasting to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Not only is it said here, that the earth shall be burned up, but also that "the heavens—are reserved unto fire," "and being on fire —shall pass away with a great noise," and "the elements shall melt with fervent heat." Here are the earth, the heavens, and the elements which would seem to include the whole solar system, the sun and all the planets, as well as our world. Now if every planet and satellite, as they revolve in their orbits around the sun are necessary to the harmony of our solar system, as astronomers have shown, and if the deviation

of one, out of the line of its orbid, its stoppage in, or removal from it, would bring ruin on the whole; then the burning of our world must involve the burning, or destruction of the whole system; as one house sometimes causes the burning of a town. And then it does not seem to be a rational supposition that our little world should be destroyed by fire and the other planets left to pursue their course in their orbits; though if such were the will of God it would be all right.

But it has not perhaps been reflected upon much by the scientific who read the Bible, that this predicted conflagration of the solar system, is both natural and has a coincidence with scientific probability. The editor of one of our popular daily papers, writing on the subject, says: "It is not a little remarkable that the predicted burning of the world, and the circumstances attending it, as foretold in Scripture, are both natural, and have a strict coincidence with scientific probability. It is computed by French astronomers that more than *fifteen hundred* fixed stars have disappeared within the last three centuries. La Place says that one of these stars, situated in northern hemisphere, gave the most indisputable evidence of having been consumed. It was so bright as to be visible to the naked eye at mid day—"first of a dazzling white, then reddish yellow, and lastly of an ashy, pale color The conflagration lasted, and was visible, sixteen months, when the star forever disappeared.

Now these fixed stars are all no doubt suns, like our sun, and with planets revolving around them, but at such immense, inconceivable distances, from us as to cause them to appear as they do—indeed some of them have been computed by astronomers as being far larger than our sun—and that they all have planets revolving around them but at too great a distance to be visible even through the most powerful telescopes. Astronomers have noticed bright points around one of them, Sirius, the dog star, computed to be the nearest to the earth, which no doubt are planets revolving around it.

In conclusion we will quote the language of the apostle Peter, in connection with what we have quoted from him, as being as appropriate, and profitable, perhaps, as any with

which we can close this article: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness." "Nevertheless we, according to his promise, [of God in Daniel,] look for a new heaven and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." And as our sun, like the fixed star described by La Place, must be blotted out of existence, it will not be needed, as the spirit says by John in Revelation "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign forever and ever." As our sun is material, and our bodies too, and as they will there be spiritual we shall need no light of such a sun,

J. R. H.

Near Paducah, Ky. Octr. 1st, 1865.

FRANKLIN'S REPLY TO McGARVEY.

DEAR BRO. WRIGHT: In the Christian Review of Sept. the 26th, was published a letter from bro. J. W. McGarvey, addressed to bro. Franklin on "the Missouri Oath." Bro. McGarvey rightly comprehends the question as it relates to us here in Missouri; and, for one, I thank him for the true Christian sympathy which he has expressed for us in our unfortunate position; for his clear and honest condemnation, of what we so deeply feel to be a cruel attempt to destroy the principle of religious freedom and the welfare of our churches; and for his manly defence of the sacred privliege of preaching the gospel bestowed upon us by Jesus Christ through the Apostles.

But my object, at this time, is to notice bro. Franklin's reply to bro. McGarvey's letter. I regard it as extremely unfortunate, both for us and for bro. Franklin, that he has been induced to introduce this subject into the Review at all, since his positon is such as will, to a considerable ex-

tent, destroy his influence in the State, and injure the cause which he is seeking to help. He does not comprehend the obnoxious law, nor the facts to which it applies

The three general propositions which he states, with some explanation, will be readily admitted by all men of ordinary intelligence:

1st. "A law may exist which it would be the duty of a christian to disregard.

2nd. A law may exist wrong in itself—a bad law—which however, a christian is not bound to disobey, but to which it would be better to submit than to disobey.

3d. A law may exist right in itself, legitimate."

It is true that all christians are bound by the word of God to obey the last. It is true that no christian can obey the first. It is also true that a law may be bad to a certain degree and it still be better to obey than to disobey it. But bro. Franklin has imposed a fallacy upon himself and his readers by the use of an ambiguous term; the term *bad*. The first law he mentions is clearly a bad law, viz: that which it would be the duty of a christian to disregard. The second is only another degree of bad law, to which it would be better to submit. Having, in this indefinite way, defined a bad law, he lays down the hypothesis that the law in Missouri must be either a good law or a bad law. Bro. Frahklin seems to think the only kind of law which a christian is bound to disregard, is that which would interdict the preaching of the gospel. But it seems to us, that under this class, he ought to have placed not only those laws prohibiting the doing of the things which a christian is bound by his obligation to Christ to do, but also those which command the doing of things which it would be wrong for a christian to do. Here indeed is a wide field for laws such as no christian can obey, and to prove that it is not an imaginary case we might refer to most of the persecutions in the history of christianity. Bro. Franklin had in his mind a premise which he has not written, but which if he had expressed, the fallacy would have been more palpable. The conceal-

ed premise is this; It is better to obey all bad laws than to disobey them, hence his arguement; this law in Missouri is a bad law, therefore it is better to obey than to disobey it. But if we deprive the term bad of its ambiguity and give its true and full meaning the major premise contains a falsehood, hence the falsity of his conclusion.

The real question with us is, to which class of bad laws does this particular law belong, the first, or the second? This question bro. Franklin refuses to touch and thereby disqualifies himself for giving us any advice at all.—For the value of his advice and the right or wrong of our action depend wholly upon the determination of this particular point. The position taken by some of us in Missouri is, that the law belongs to the first class. Bro. McGarvey occupies the same ground as may be seen by reading his letter. Witness the following extract: 'They (the preachers, elders and deacons) have before them the naked question whether they will obey God or man. Most of them cannot take the oath without perjury, *none of them can take it without dishonoring God.*" (Italics mine,) and yet bro Franklin has this strange paragraph. "Avoiding all argument on the question whether the law is good or bad, and granting that it is a bad law,—that the State has no right to enact such a law—that all bro. McGarvey has said on this point is correct—even then, it may be that it is better to obey the law than to resist it." This is absolutely painful. It is better then to "dishonor God" than to disregard an iniquitous law. This is not Benj. Franklin. He is not himself here. He is not the man to discuss a question and give his advice upon it, and yet before beginnig the discussion, deliberately shut his eyes to the real merits of it. This he has done in this case. He ought never to have undertaken it, but left this kind of work to some unprincipled politician.

This however is not the saddest part of his unhappy reply. Read the last paragraph. We select a few sentences as specimens. "But you will say liberty and tolera-

tion are at an end. True, right or wrong, the liberty of certain persons in Missouri is taken away and they are not tolerated. . . The man who has aided the enemies of the United States or sympathized with them in their attempt to divide the Union cannot take this oath. His liberty is lost in that State under the existing law solely on political ground—the ground of his aiding or sympathizing with the enemies of the United States." Bro. Franklin is too great and good a man to intentionally trifle with and mock the most sacred feelings of his brethren, but without intending it, this is precisely the effect of these statements. This is a simple question of fact. Is it true, brother Wright, that you, that I, that the largest number of preachers, elders and deacons who will not take this oath, have lost our liberty because we have aided the enemies of the United States or sympathized with the attempt to divide the Union? You know, and I know, and our brotherhood in Missouri know, that this is false. But brother Franklin persists in placing us in this false position before the world, on the ground that "the oath is political or civil, it relates to the rebellion." So far as I am concerned, if the oath was composed of the seven Beatitudes and the Lord's prayer, and commanded by the State as a condition of my preaching the gospel, the case would not be changed a particle. The simple and single issus is, can the State prescribe, not this particular condition, but any condition whatever of preaching the gospel and of observing church-ordinances? The State Convention of Missouri assumed the power to declare vacant all offices held in the churches in the State. We claim that we recieve our offices from the churches to which we belong, and they, the right to confer them upon, us from the authority of Christ through the Apostles, and therefore the State has no power to put us out of them This is the heart of the matter, and if bro. Franklin was afraid to discuss it he did wrong to say any thing on the subject. This argument assumes that we have no moral principles whatever—that allegiance to our King

and faithfulness to the high and solemn trusts which he has committed to us have no place in our hearts at all, or if they have, they must yeild to the selfish demands of time-serving pol.ticians.

He tells us in the beginning that he meant his advice "for the good of the brethren concerned as the last thing that can possibly be done under the existing circumstances." If he means by this that in his judgment it was the best policy for us to adopt, we have only to say, that no man knows better than bro. Franklin, that where no principle is involved policy is some times admissible; but where either a moral principle, a sacred right or a solemn duty is to be sacrificed, policy is a crime, but if he means literally what he says, "that it is the last thing that can possibly be done," then we all know that it is not true, better things can be done than he has advised. The Roman Catholic Priests are building up their influence in Missouri by standing firmly by the true position. The great heart of the people is going with them because it instinctively recognizes their consistency with high ground claimed by all men for the pulpit. While Protestants have been pandering to every popular breeze and bowing to every form of dictation civil and military they have lost the confidence, the affection and are rapidly losing the respect, of the people. It is becoming painfully intelligible to the common sense of the masses that these churches are no longer capable of doing them any good, but are only fit to poison and embitter all the streams of social, civil and religious life. As an illustration look at the assembled wisdom of the Presbyterian Church at Pittsburg, and at the no less shameful proceedings of their State Synods at Louisville and St. Louis. Yet in the face of these facts, palpable to every common observer, bro. Franklin's advice would have us like them, subordinate Christianity itself to party politics, gain the contempt of the people, and complete the job of turning the State over to the Roman Catholic Church.

That bro. Franklin means what he says in kindness, we have not the shadow of a doubt, and yet the tone of all his

remarks on this subject has seemed to us most unfeeling. Men who have stood the storm through all its bloody violence, who for the sake of their suffering brethren and the cause of Christ, have repeatedly refused favorable positions in other States, he advises now to abandon their homes, their friends and their congregations and go elsewhere among strangers, and that too with his own published construction of the move, as proving their disloyalty to the government, resting upon them. In all this he thinks "no one will be seriously injured." To compensate the churches for the loss of their preachers he assures them that many are coming to Missouri, who have taken or who will take the oath to preach to them. To this we have to say, that if he thinks "the law of Christ does not require any certain class of men to preach in Missouri, or hold office in the churches there," we in Missouri think differently. We at least desire to have a class of men who feel that their allegiance to Christ is above all other possible claims, and whose faithfulness to their obligations to Him and his truth, cannot be shaken by any created thing. Of this certain class, we need many and will welcome them if they come, but I give it as my deliberate opinion; if men come to Missouri to preach, and go to the clerk's office for their commission to do so, if the fact is known, they will support themselves while engaged in their work.

We have not written this with any desire for a controversy with bro. Franklin on this subject, nor with any wish to take the discussion out of the hands of bro. McGarvey, but our relation to the cause of Christ in Missouri is such that we feel that it would be wrong to remain silent, when the influence of bro. Franklin, justly great in the State, seems to us, directed to the overthrow of the work which we have labored many years to build up.

Let no man suppose that we think less of bro. Franklin because we have been compelled to differ with him on this subject. He has stood firmly and fearlessly by the truth more years than many of us have lived. He has constantly refused to be made the instrument of any fanaticism political or religious. Especially during the last four years has he placed our whole brotherhood under a large debt, by sending weekly into the sanctuary of our families a religious paper unstained by the ferocious bitterness and hate that have filled so many pretended religious sheets, but devoted exclusively to the great principles of Christianity and the moral and religious well

being of our Children. Let no brother think of dropping the Review as we have heard some threaten to do, because of what we think an error. His large influence which has always been exerted for good, we cannot now afford to loose. Now that peace has come let its circulation be extended as in the happy old times before the war.

We have no right to forget now those true hearted men who have stood unshaken and kept their eye steadily fixed upon the great interests of the Kingdom of Christ amidst the most terrific convulsion in the history of our continent. The Harbinger, The Christian Review, The Christian Pioneer, and since its publication, Lard's Quarterly, all represent such men. Let us stand by them as they have by the cause of Christ, and we shall have reason to rejoice in the accelerated progress of the Truth.

ALEX. PROCTOR.

MATRIMONIAL ALLIANCES.

The subject of this essay, though somewhat novel, is not, therefore, unimportant. The influence brought to bear, on personal piety and honor, on the Master's cause, through improper matrimonial alliances, is certainly worthy the consideration of a people, whose chief boasting is, a determination to return to the "ancient order of things." Is it right for a christian to marry one who is not a christian? I certainly think it is not right; and my reasons for so thinking are here submitted—submitted with becoming deference to the opinions of those who differ from me. That brethren, many brethren, differ from me, is obvious; for the practice of intermarrying with the world is general amongst us. If our practice, in this respect, is wrong, then should our preachers preach against it? and our scribes should write against it? All should cry aloud and spare not, till the evil practice is abolished. If the bible is silent here, then should we be silent? If the bible teaches anything concerning it, then we ought to know what it teaches. In the space allotted to this essay, we can just merely glance at the subject; still, this glance may awaken an interest, and cause us to look more narrowly into this question. We proceed now to trace the history of mixed marriages, as presented in the bible:

1. From the days of Cain and Abel, there seems to have been two separate and distinct classes of human beings on the earth. Abel fell by the fratracidal hand of his brother. God gives Seth to Adam and Eve, and his posterity are honored

with the title of "sons of God," while the descendants of Cain are called sons or daughters of men., The sixth chapter of Genesis opens up by presenting these two classes prominently before us, and informs us that the "sons of God took to themselves wives of the daughters of men." Giants are the issue from the marriage; and scholars inform us that the original word does not mean persons of *enormous stature*, as the word giant now does, but, say they, the word *nepthilim*, from *nepthal*, "he fell," was translated into the Septuagint by the word *gigantes*, which means *earth born*; from this word in the Septuagint we have the word *giant*, which in the bible means one who is *earth born*, or the son of degenerate parents: parents who fell from a higher to a lower position. These giants were "mighty men, which of old were men of renown." They were warriors, conquerers, under whose bloody rule men became so corrupt, that God determined to destroy them, which he did, saving only the righteous—Noah and his family. Thus do we see, that early in the history of our race, the intermarrying of the pious and the impious culminated in the deluge, with all its fearful consequences. It is not argued here that this intermarrying was the sole cause of the destruction of the flood; but that it greatly accelerated that destruction is a fact which I think beyond controversy.

2. When God is about to place the Isrealites in possession of that land, which he had before promised to Abraham, he lays this injunction upon them, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, that they may serve other Gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." (Deut., vii. 3:4.) Again. When Moses died, and Joshua became the leader of the Israel; so important is this matter in his sight, that he enjoins upon them the following: "Take good heed, therefore, unto yourselves, that ye love the Lord your God; else if you do in any wise go back, and cleave unto the remnant of these nations, even these remain among you, and shall make marriages with them, know for a certainty that the Lord your God will no more drive out these nations before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land, which the Lord your God hath given you." (Josh. 23: 11-13.) Thus do we see the Israelites prohibited from intermarrying with the people around them, or among them. Regardless of these instructions, they did marry outside of their own nation; and though of these marriages, or as a conse-

quence of their elicit marriage, apostacy ensues; and, as a further consequence, the judgments of God fell heavily upon them, till, as Joshua said, they "Perished from off the land which the Lord their God had given them." If the Jewish people were a typical people, as is universally acknowledged, are they not typical in this respect also? If intermarrying with other nations led the Jews to grow careless, and finally forget God, is there not great danger of the unholy alliances, entered into now, doing the same thing? If God severely punished the Jews for contracting such alliances, will he hold us guiltless, when we do the same thing? But, the last and first appeal, in all such cases, must be to the New Testament; hence we open it, and shall endeavor to learn its teachings, so far as they bear on the question before us.

3. The church in Corinth was in trouble on this very question; they write to Paul for instructions; the seventh chap. of his first epistle is in answer to their questions. From him we learn this, that christianity did not *directly* interfere with any of the relations of life. It found society made up of husbands and wives, parents and children, masters and slaves. (Let no one go into spasms at the use of this last word, for it expresses simply and only the truth) A husband believes, the wife does not; or the reverse. Now, what shall the believer do? Leave the unbeliever? Paul says no. But, if the unbelieveing party departs, let him, or her, do so; the beleiving party is not bound to follow the unbeleiving party; but while the infidel husband or wife lives, the beleiver cannot marry. But, now, the unbeleiving husband is dead; the widow asks Paul what she may now do. She is free now: no law, human or divine, binds her to any man. Paul says to her. "Your husband is dead you are at liberty to marry who you please; "*only in the Lord.*" I know it has been argued, that the phrase I emphasize here, is applied only to the woman; i. e. *she* is to remain in the Lord. But, such a view is supremely whimsical, and will not bear to be looked upon at all. The woman has permission to do something, that something is to be done "only in the Lord," that something is marriage. Now, no one could say that a woman married *in* the Lord, if she married a man that was *out* of the Lord. It is as if Paul had said. When you became a christian, you were bound by law to a husband; that husband was an unbeliever, and a great barrier to your personal piety and enjoyment; now that barrier is removed, and you are free; erect not another in its stead." Thus does Paul address every unmarried disciple, to whom this letter has come. I am aware that this is Paul's opinion, and not a command of

God. But Paul's opinion is not to be despised, especially when it harmonizes so well with the teachings of God in all ages. The same Paul says to the same church. "Be not unequally yoked together with unbelievers." I do not contend that this last quotation has a *direct* bearing on the question in hand; but the principle therein involved is not at all violated by applying it here. The principle is general, but Paul makes a special use of it in this case, because there was a necessity for it. We hold then that the Bible, Old Testament and New, is against christians marrying unbelievers. The commentary of the great light of Methodism, Dr. A. Clark, on this is characteristic of the man. He urges that the christian should not only marry a genuine christian, "but one of her own religious sentiments." This suits me, and so far as I am individually concerned, were I to go among the daughters of Canaan or Ashdod in quest of a wife; I would greatly prefer the raw material to something that was spoiled in the making. To speak without a figure, I would rather have the woman of the world, than to have one who had been poluted in the sins of sectarianism.

My own observation attests the truth of the Bible injunctions and admonitions. I have seen faithful young disciples, marry men who were either sectarians or unbelievers, and ninety-nine times out of every hundred, I have witnessed a cooling off, a carelessness, sometimes, nay often, amounting to an almost total neglect of religious duty. The husband feels no interest in the worship of the saints; and, of course, makes no effort to get ready for meeting. The horses were out on Saturday night, and are always harder to find on Sunday than on any other day of the week. If the horses chance to be up, the husband must go to his father's, *on very urgent business*! he has no time only on Sunday; the wife must of course go too, if she "don't go, may be the old people wont like it;" so she fails to go to meeting, displeases the Savior, that she may enjoy the smiles of an infidel husband, a man whose love can only accompany her to the grave; and for this paltry thing she sacrifices the love of Him, who alone can lead her safely through the dark valley and shadow of death. A thoasand little hindrances arise to prevent religious duty; and each successive time the apostatizing soul regards it less. How much better is it to marry *in* the Lord. Then husband and wife, hand in hand, and heart to heart, glides happily on; and when death lays his hand on either one, the other does not feel that it is an ever-during seperation, but with joyous hope and glorious anticipations he, or she, looks forward to a happy reunion, in a clime where pestilence stalks not forth at

noonday; and where death will never, never come. Of those who marry *out* of the Lord, I know *a few* to whom the above remarks will not apply; yet, even these would be far happier, could they bow before God, with a christian husband, and say, "*Our* Father, who art in heaven." R. P.

LETTER FROM W. D. JOURDAN.

PLATTSBURG, MO., November 8th, 1865.

DEAR BRO. WRIGHT:—Some days since I had the pleasure of reading the tenth number of the Pioneer, and can say I was more than usually gratified with the letters written by yourself, brethren Creath, Proctor and McGarvey; and I hope their contents may become permanent history, that posterity may see what political infidels attempted to do, in 1865, in the State of Missouri. Those letters will, in my judgment, reflect honor and respect upon the hearts and heads of their authors, as long as the authority of Christ on earth is acknowledged. And I rejoice to know that such ministers now live, as will not render to Ceasar the things that belong to God. And may our Father in heaven stand by all such ministers, while passing thro' the firy trial, and enable them to save themselves, and all those that hear them, from the bad influences of the present vicious and infidelish persecution of the Church. And after this infamous Oath shall have lived its time, and gone down to its native darkness, then will the firm and true ministers of the cross shine as the stars of heaven, while those who have taken this God-dishonoring oath, will wane in the sight of angels and men, and their sun of life decline, under the clouds of contempt and disregard, having the confidence, neither of the world nor of the church. And who knows but this division of ministers may end in great good to the church. May God overrule all to his glory. But be this division among ministers right or wrong, it never will be obliterated. With the honest and intelligent minister, the doctrine of the oath is not so much the question; but his trouble is in the taking of any oath, good, bad or indifferent, as a condition upon which he may or may not preach. After being commissioned by Him who has all power in heaven and earth, then to stoop so low as to seek and accept the authority of a county court clerk, the agent of a wicked convention, is so humiliating to man and dishonoring to Christ, that no minister who understands and appreciates the honor, dignity and authority of Jesus Christ, can or will take it. This is my honest judgment in the sight of God.

This oath, when rightly understood, effects every true minister alike, whether loyal or disloyal,—as it is a matter between him and his Maker, and not between him and his State. Had that oath been confined within the rightful jurisdiction of human legislature, it would be

the duty of every person to obey, as all would like to be loyal to proper and good laws. All that the minister of Christ would ask of the powers that be, is for them not to attempt to make him disloyal to his Father in heaven. If ruined man has but one right between his birth and his coffin, which no human law can, or should control, it is the right to speak to his Maker, for himself and his fellow creatures. Deprive him of this, and may I not say all is gone!

Some fears are entertained for the youth of our country: so far as they may confide in the authority of that convention, infidelity will be the result; for if wicked men can take control of the gospel, and have it preached or not preached, just as they please, the youthful mind will readily and willingly conclude that it is not of Divine origin, and take leave of its claims, and the result is infidelity. Indeed, some have already said they do not believe the Bible, and that preachers ought to be shot. Men of reasoning ability would doubt its divinity, if wicked men have the right to take charge of it, and control it as they please.

I admire the firmness of the Catholic ministry—they have, so far, maintained their respect for the authority of Christ, and are praiseworthy for it. The Protestant ministers in our country have, with a few unfortunate exceptions, stood firmly against that infidel insult, thrust into the face of God's servants.

Since the year 1826, I have spoken for Christ and against sin, and for the relief of suffering humanity—this I have done by the authority of Christ, and by no other authority will I address the race of Adam, in behalf of Christianity, so help me God, and keep me steadfast in this my vow of loyalty to Christ, my life, my Savior, and my all.

W. D. J.

LETTER FROM H. M. BLEDSOE.

ELIZAVILLE, KY., Nov. 16th, 1865.

BRO. WRIGHT:—I am still in this my native State, the home of my youth and manhood, and have been here now near two months, and have had my eyes constantly directed to the far west: looking for the first dawning of light that shall break through and dispel the dark cloud that hangs over and enshrouds the State or my adoption in thick darkness: when the ministers of the gospel may, without let or hindrance, go forth and proclaim the unsearchable riches of Christ: when such as feel it to be their duty, and are duly authorized by their respective churches to do so, shall not be under the necessity of obtaining license from the State, by taking, subscribing and filing in the office of the clerk of the county court, an obnoxious test oath, more inquisitorial than any prescribed by the inquisition of the dark ages, in order to save themselves from fine and imprisonment for preaching

the gospel. This provision of the constitution of Missouri is a blot and a reproach upon the fair fame of the State, which I trust she will soon relieve herself from, and place herself on the same footing with all her sister States, as the friend and patron of education, of equal liberty, and of the fullest and freest toleration of religious sentiment and practice If the State can prescribe one condition to the preaching of the gospel, it can prescribe any it may choose. If it can say who shall preach, it can also say what they shall preach, or whether they shall preach at all.

I feel like adopting the language of the Apostle Paul, when an attempt was made by certain false brethren, unawares brought in, to impose circumcision as a condition of preaching the gospel, thus bringing them into bondage to the law of Moses: "To whom (says he) we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you." So say I in reference to this test oath. But some one will say that "the powers that be are ordained of God," and that you must "submit yourselves to every ordinance of man for the Lord's sake;" and that this oath is an ordinance of man; and therefore, as christians we are bound to submit, or conform to it. Can it be supposed by any one that a political power or government that trammels or imposes restrictions upon the preaching of the gospel, which the Lord commands to be preached "to every creature," is acting under his authority in so doing, or that such ordinance has any claims upon our orbedience? To ask the question is to answer it, and there is no further need of argument, as it seems to me, and shall. therefore, not attempt its further discussion.

I arrived in Kentucky just in time to attend the anniversary meeting of the Missionary Society, which met in Lexington on the 26th of September. The meeting was very largely attended—delegates and visiting brethren being present from almost all parts of the State, and from other States, and one brother from Canada. The meeting was a very harmonious one, and everything seemed to pass off pleasantly; and very flattering accounts were received from the Evangelists who had been in the employ of the Society for the past year, from their respective fields of labor. Those from other States were also called upon to give some account of the condition of things in their respective States, and being called upon, I gave a statement of the condition of affairs in Missouri, and among other things referred to the restriction placed upon the preaching of the gosgel by the late State Conventton, in the new constitution; and asked for the sympathy and prayers of the brethren in behalf of the brethren, and of the cause in that ill-fated State; whereupon a resolution, expressive of the sympathy of the meeting, was offered and unanimously adopted; after which, at the request of the president, the whole congregation kneeled down, and the venerable John Smith offered an earnest and impressive

prayer in our behalf, in the midst of many tears and heartfelt emotions, after which an appropriate song was sung with much solemnity, which I confess caused me to thank God and take courage. Brother Smith in conversation afterwards, said he was going to Missouri this fall to live with his daughter, who resides at Mexico; and that he would not take the oath in question; and that he intended to talk to the people just as he had always done, and if they chose to put him in jail, they might do so. If they did, he said he would preach through the grates, and would tell why he was there. If the authorities do not for very shame shrink from it, they will have one of the purest, most eminent and useful servants or God, who has always been an earnest and consistent Union man, and who is now more than four score years of age incarcerated in a county jail among fellons and murderers, perhaps for no other cause—I will not say offence—than preaching the gospel of Christ. Oh shame where is thy blush! In confusion hide thy diminished head! H. M. B.

PREACHERS NOT INDICTED.

The Grand Jury has been in session over a week, and no indictment has been found against any preacher in this county. Rev. John Hogan and Rev. J. D. Vincil and Elder D. T. Wright have been preaching and teaching up to the present time. They have been exercising their duties as ministers, and be it said to the credit of our county, a Grand Jury has thus far failed or refused to interfere with these men. They have committed no offence—they have gone on in the performance of their christian duties, despite the efforts of a few infidel radicals and fanatics, who would either crush out religion altogether, or have an established church. We are glad our Grand Jury will not become particeps criminis in this unholy affair.

We take pleasure in giving our readers the above, which we clip from the Chronicle of the 30th ult., one of our city papers, published by Gen. Eastin. Doubtless while so many preachers are being arrested in various parts of the State for preaching without first taking the required oath, some feel an anxiety to know how we are faring. This clipping will show truthfully, that we are still preaching by the authority of Christ in preference to that of the State. I learn that bro. L. B. Wilkes, late of Hannibal, but now of Springfield, Illinois, was arrested for preaching the gospel by the authority of Christ in preference to doing so by the authority of State, and is now held under bond of a $1000. I have no reliable information that any other one of our brethren have been arrested, though many of them are preaching as bro. Wilkes did. May the Lord protect us, and give success to his truth. Brethren, pray the Lord to speedily remove this restriction up the defence of his cause, and allow all in every place to enjoy His religion without hindrance or molestation. "Rev John Hogan" is a Catholic Priest, and "Rev. J. D. Vincil" is the stationed preacher of the Methodist Church South in this city. D. T. W.

RFPORTS FROM BRETHREN.

SILVERTON, OREGON, Oct. 57th, 1865.

DEAR BRO. WRIGHT:—I have been, together with brothers Elleg and Whitney, attending a protracted meeting of three weeks duration, in that time there were sixty-one accessions to the church. The Lord indeed reigned throughout. Indeed we had a melting time.

Yours, in Christ, ELIAS COX.

PAWNEE CITY, Nebraska, Oct. 13, 1865.

DEAR BRO. WRIGHT:—Six weeks ago there were only two brethren at this place, and now there is an organized church of forty-six members. Bro. D. R. Dungan first held a meeting here—immersing ten, and organizing with thirty members; and last night I closed a meeting of nearly three weeks, with sixteen additions—thirteen by confession and baptism. Yours, in Christ,

R. C. BARROW.

NOTES ON THE THINGS THAT ARE WANTING

in the Congregations of the Reformation. By W. S. Speer, late United States Consul at Zanzibar. This is a large octavo pamphlet of 100 pages neatly printed, and put up in paper covers, stitched and trimmed. Price 65 cents per single copy.

We have received a copy of this work, and have given it a partial reading only. But so far as I have read, I am much pleased, and wish, that every member, old and young, in our congregations, had a copy of it, and would read it carefully. I think its general circulation would do much good. There are more good thoughts thrown together than we usually find in a work of its size. No one can read it without profit. Every preacher, elder, deacon, and evangelist ought by all means to have a copy. Brethren send for it. For directions see advertisements on the cover.

D. T. W.

THE WESTERN PREACHER.

We have received a copy of this work, and from a cursory view of it, take pleasure in commending it to the brethren as a valuable addition to our literature, and instructive matter in scripture knowledge and duty. Indeed bro. Mathes is incapable of getting up any other kind of a work. True, of the 29 sermons published, he wrote only three, still the others were all inspected by him and had his approval before publication. The mechanical part of the work is nothing extra, but the high price of book materials, is now giving a common appearance to many otherwise fine and valuable works. We advise all our preachers to purchase a copy of this work; it will be of valuable service to them in the form and manner of arranging

their sermons, and instructive in the truth which all should preach. Every family ought to have a copy. Price, in Cloth Binding $2,00. Gilt, $3,00 to which, twenty-five cents should be added to pay postage. Address James M. Mathes, Bedford, Lawrence Co. Indiana.

D. T. W

CONCLUSION.

The present number closes the fifth volume of the Christian Pioneer under our labors as publisher. It is gratifying to know that so far as the work has circulated, it has given general satisfaction; and we feel thankful to our heavenly Father for the favor He has thus given our humble efforts for nearly five years of peril and great distress, and for His protecting care and special providence over us in our editorial labors, and that He has permitted us to continue our work until peace is restored to the country.

With the restoration of peace, we hope that our sphere of operation will be widely extended, and our usefulness largely increased in the further prosecution of our labors in His cause. From the assurance we have from several able and devoted brethren, that they will write for the Pioneer more or less during the next volume, we feel hopeful in reference to its acceptance with the brethren and its influence for good. If ability and devotion to Christ in articles written for a paper can give interest, then we trust that the Pioneer for 1866, will not be wanting in all that should interest the christian.

We have not accomplished all that we wished to do during the year now closing. Our circulation has not been as large as desired,—not as large as we flattered ourself it would be when we began the volume, and the result is, we have between 300 and 400 copies of the volume complete, on our hands. These we should like to get off now at one dollar each. Nearly all that our brethren have written, both for and against the Missouri oath, now required by the Constitution of the State to constitute men competent to preach the gospel and fill the offices of the church of Christ in Missouri, and discharge the spiritual functions of the same, is published in this volume, which will make it valuable and desirable years hence as a work of reference. This question will interest future generations, and what the brethren now write upon it will be read, by such as can obtain a copy, with interest We purpose having a few copies bound, which we will sell at as low a price as will justify, so that such as may wish to purchase the volume can have it either bound or unbound as they may choose.

The size of our paper not being large enough, we have been unable to publish many articles sent us, and it may be that we have not at all times made the most judicious selection for publication; but in every such instance, the error was in the head and not the heart, a misfortune and not an intention. We feel deeply thankful to the brethren who have written for our paper, and hope they will continue to thus labor with us in the best of all causes.

Typographical errors have appeared which were equally as mortifying, and possibly much more so, to ourself, as to any of our readers. "It is human to err, but divine to forgive." We shall all the time try to avoid such errors in the future, but cannot promise perfection. Whatever errors may have been taught in sentiment, we trust that a forgiving and indulgent brotherhood, and the great heavenly Father will forgive. The volume now is much like the past part of our life. In looking back, we see much to regret, and many instances where, with our present views, we could have done better.

We made a promise that we failed to fulfil, and that was, that we would publish as many extra pages during the year, as the Missionary discussion occupied in the present volume. It was our intention to do this, but the paper failing to pay expenses, we have been unable to make this additional sacrifice, and possibly the promise was premature and unnecessary. But, be that as it may, we have done the best we could, and we hope that all are satisfied.

In the last, and in the present number, we have given a good deal of space to the Missouri oath. This we did, as herein before intimated, to preserve these writings for future reference. The Review and the Pioneer are the only papers of our brethren that have admitted to their pages anything of importance on this question, and the Review being in newspaper form makes it less convenient for preservation and future reference, and we have, therefore, copied about all that has appeared in it, excepting brother Rice's article, into the Pioneer. It has taken up a great deal of room, it is true, but our readers will, we trust, be reconciled to it, when they understand that they have now before them, in the Pioneer, the almost entire discussion of this question, as far as our brethren have yet written anything on it in our publications.

Some, however, have objected to publishing anything at all on the subject, but this objection has come entirely from such as are in favor of taking the oath. It would be a singular and most sad thing, in these days of newspaper and periodical publications, religious as well as otherwise, if the brethren of Missouri should be arrested, fined and imprisoned for preaching the gospel, and doing the things that Christ commanded them do, and their sufferings and their defence be known through the political papers only. It would be a burning shame and disgrace on us as a people, if we should refuse in our pub

tications to give them a hearing in their peril and distress. Shall they be driven to the secular and political papers to speak? Shall they find no sympathy among our great brotherhood? Is there not a heart at the head of some paper among us that beats and throbs in unison with theirs? God forbid that it should ever be said of the Pioneer that it refuses these brethren a hearing. In this will be found our apology, both for what we have published, and what we may publish hereafter.

But we are admonished that we must close. And now, dear reader, shall we greet you with the next volume? We need your company, your patronage, and your influence. Shall we have it? If so, send us your subscription, if you have not already done so.

D. T. W.

OBITUARIES.

FAYETTE, Howard Co., Mo., Nov. 5, 1865.

BRO. FRANKLIN: Our blessed Sister S. A. SALTONSTALL, relict of Dr. and Bro. Saltonstall, of Fayette, Howard County, Mo., died the 20th ult.

Her history, intellectually and religiously, will be read in the living examples of her large and interesting Christian family.

Her son, by her first marriage, J. W. McGarvey, is already before the world as an able defender of the faith once delivered to the saints, and others of them are occupying prominent stations in the family of the Lord, in St. Louis, Louisville and other places. She was calm and self-possessed under the most trying circumstances, as was plainly manifested during the troubles through which, as a State and as a nation, we have just passed, but still more plainly when she was approaching death. She suffered much but bore them with Christian fortitude—was cheerful and happy to the last. A few hours before she died she remarked, with calm resignation, "Will the Lord relieve me of my sufferings before the day closes!" This he mercifully did. She was spared to see her children all grow up, and to stamp upon them her own image, her own life. But the homestead, where the happy re-unions of this harmonious and happy family were enjoyed, is broken up; the peaceful quiet grave holds the mortal body of this beloved mother, while her sainted spirit is waiting in the paradise of God for the glorious resurrection morn; and such is the hope and earnest prayer of all the loved ones left behind. Her loss in the Church is irreparable but her gain is heaven and immortality. What an exchange for poor frail mortality! O bless the Lord.

T. N. GAINES.

SANPIERRE, Stark Co., Indiana, Nov. 1st, 1865.

BRO. WRIGHT: By request, it becomes my duty, though painful, to write the obituary of our lamented sister, SARAH ELLEN, wife of bro. E. A. Evans, who died at the above named place on the 28th day of October, 1865, at four o'clock, p. m. Aged twenty-four years, three months, and eight days. Sarah Ellen was a daughter of bro. T. A. Hansberry, of Salem, Richardson county, Nebraska Territory. She leaves a husband, a little boy, father, mother, brothers and sisters,

besides numerous relatives and friends, to mourn her irreparable loss—but they mourn not as those who have no hope, but as those who trust, that "Blessed are they that die in the Lord." She obeyed the gospel in her youthful days, and has since lived an exemplary christian; but her voice is hushed in death, until the "Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God," and the dead in Christ shall raise first, then her voice will be heard, sweetly singing the praises of our Savior, who hath delivered her from the power of darkness, and hath translated her into the kingdom of the Lord Jesus Christ.

T. A. DENTON.

DIED, in Grundy county, Mo., Mrs. JANE EVANS, with Brochittis, —aged seventy-one years, four months and eighteen days.

☞ Missouri Republican please copy.

LETTER FROM J. M. HENRY.

NEW ALBANY Ind. Nov. 4, 1865.

DEAR BRO. WRIGHT:—Your fraternal letter of the 19th ultimo, came while I was here. When I went home business prevented my writing but a single letter so I have brought my letters here and am trying to answer them.

On the 14th of last month, our youngest child died of Brain fever, after two weeks confinement. She would have been 5 years old the 19th of this month. She was a most lovely and interesting child. Nearly 15 years since we burried two others, one a little younger and the other a little older. I cannot but weep, and yet I dare not complain, for God doeth all things well. Many relatives in the flesh have gone over the dark river. I still survive and for what purpose God knows the best. I try to serve him, but, alas! how poorly. His mercy to me is my only hope. I look about and see the darkness and wickedness of the world, and my heart sinks and my hope almost dies. Words are too poor to communicate the feelings. I will say in the anguish of my heart, Oh for rest from the sorrows and disappointments of this world. The song in the new Hymn Book, No, 827 expresses almost exactly my feelings as nearly as words can. The author of those line certainly had tasted earth's bitter cup,

J. M. H.

INDEX TO VOUME FIFTH.