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The Gospel Echo, Volume 4 (1866)

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THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL.; FEBRUARY, 1866.

NUMBER 2.

A CHANGE OF HEART.

The phrase above, is not a scriptural one, though in current use in all Protestant pulpits, and is met with in all the religious literature of modern Protestantdom. It is not our intention to offer a heartless criticism on the use of the phrase. This we have heard brethren do, and it always gave us pain. It is no compliment to a man's piety, to hear him ridicule or make sport, even of the errors of pious people. To do this renders our chances less, to correct their errors, as it measurably cuts off our access to them.

The manner in which some have ridiculed the idea of a change of heart, has not only failed to bring the language into disuse, but has been the occasion of bringing on our heads, a blasting misrepresentation. We will not say it was intended to be a misrepresentation, for we do not so believe; but the loose, light, irreverent manner of unlawful ridicule indulged in by some brethren, induced the belief, in many cases, that we, as a people, discarded everything like a moral renovation, or purification of the heart or affections, while such is not the case, by any means. Hence, on this subject, we have had much labor to perform in correcting this false impression, or in disabusing the public mind.

But this course of treating this error in verbiage, has had another bad tendency, namely: many who heard these volleys of ridicule indulged in, and who supposed we rejected everything like a

moral change, were brought, nominally, into the congregations, whose lives rather tended to confirm, in our opposers, this false impression than to remove it. Thus, the preaching of the one, and the practice of the other, at once shut us out from the sympathy and respect of all the so-called "Evangelicals," in the land.

We believe a better day is dawning on the world, and that a more calm, as well as a more investigating spirit very generally obtains among the people everywhere. In this view of the case, we shall venture a few paragraphs on the subject, hoping to correct those who are not willfully ignorant, among the religious, in regard to ourselves; and impress on the minds of some, whose views of the question involved are too superficial, the true, Scriptural view, on this vital question.

We set out then, that none but "the pure in heart shall see God." This is the language of the Son of God, and settles the point as to the necessity of having a pure heart. Have all persons this purity of heart? We are compelled to reply in the negative. In the time of the apostle Paul, some were represented by him, as having "hard and impenitent hearts." He speaks of certain persons as having had "their foolish hearts darkened." It is clear then, that some hearts are pure and others are impure. But how is it that this difference exists? Is this great difference attributable to their Creator? If we answer affirmatively, we shift the blame from the creature to the Creator, and

charge God with sin. For certainly, if it is sinful to have a wicked heart, it would be sinful on the part of God to create one. This can not be denied. If we are born with corrupt hearts, the misfortune is ours; but the fault rests somewhere else.

Assuming then, from what has been said, that the human heart is not corrupt by virtue of its creation, (for if it is, then are the hearts of infants corrupt,) we enquire how, and by what means, do men's hearts become corrupted? In answer to this question, we assert that men's hearts are pure or impure in consequence of that which is contained in them. Men's hearts are filled with what is right, or wrong—holy, or unholy. "Out of the heart of man proceed evil thoughts, adulteries, theft, murder," and all evil deeds. Now, that these things must be cast out, or that the love of these must be destroyed before the sinner can be united to God, is certainly true. All Protestants believe and teach this, and when this is accomplished, we call it conversion.

While, however, all christendom agree in the necessity of this purifying process, they do not agree as to the means by which it is accomplished. True, the differences between the various parties are not radical, in every case; but there is a substantial agreement between most of the Protestant sects, and a consequent union against us on this point. In order to a clear and rational understanding of the whole subject and the main point of difference, we will present the popular view, and contrast it with what we teach on this subject. Let no one decide, till he scans the examination, and weighs well the proofs adduced.

We say then, the popular doctrine is, that God destroys the love of sin, or

purifies the heart by the immediate or direct energy of the Holy Spirit. This assumption rests on the ground that man is totally depraved—wholly disinclined to all good, and morally incapable of doing one single act, acceptable to God, until moved upon by the Holy Spirit. The view is entertained, at the same time, that he is wholly inclined to evil, and has ample powers to carry these inclinations into execution. From this, we honestly dissent.

If the above truthfully sets forth our condition by nature; then, our chance is not so good as was Adam's. When God had made him, He pronounced him good, in common with all His works. But with the nature that God gave him, he sinned. What then could be expected of us, whose natures are said to be wholly corrupt, and whose lives are a continued succession of temptations? Inevitably all *must* sin, of necessity. But some may say "not of necessity, but of choice—men choose to sin." This is only a dodge.

True, men choose to sin, but according to the doctrine here objected to, man inherits such a depraved nature, that he can only choose to sin; and, therefore, sins of necessity. There is no way of evading this conclusion, if the above premises of popular parties are correct. This we shall regard as a conceded point, until it can be disproved.

"God is determined," say the orthodox, "to have all the glory of saving men; and hence, they must be regenerated by the Holy Spirit, so as to enable them to believe in Christ and hate sin, thus securing to Himself all the glory of the work." Now it seems to us, if this theory be true, that the glory of saving one and damning another all belongs to God. If man enters on the stage of

action with such a nature as has been ascribed to him,—unwilling and *unable* to do right until his heart is purified, which is the result of being regenerated, and regeneration is accomplished by the direct energies of the Holy Spirit; then it follows, that the reason why the hearts of some men are not pure is because they have not been regenerated, and the reason why they have not been regenerated is that the Holy Spirit did not exert the requisite energy upon them, and the consequence is, they must be lost because the Holy Spirit did not regenerate them: Who is entitled to the glory in this case, or who is to blame for their being lost?

Now, it is a certain and singular fact, that purification of heart is nowhere attributed to the Holy Spirit, in the Oracles of God. Let no one suppose, however, that we deny to the Spirit of God the authorship of this great change in the human spirit. We are far from doing this. But we do say, the Spirit sanctifies "through the truth." This is his chosen instrumentality; and which, according to the nature of God, as a sovereign law-giver and judge; and man's freedom as an accountable being and subject of law, could not be otherwise. If conversion or purification of heart be the result of abstract spiritual influence; then, it follows, that where no such result occurs, its non-occurrence is to be attributed to the absence of any such influence. If this influence is exerted on all, with a view on the part of the operator to convert all; then, it is a mere trial of strength between God and the sinner, in which, in a majority of cases, the sinner proves the stronger. If we do not treat the subject fairly, it is because we are unable to do so. If, however, any believer in abstract

spiritual regeneration thinks he can show any flaw in our reasonings, he can have space to show it.

Admitting then, that the Spirit of God purifies the heart, we say he does it by or through the truth. "Sanctify them," said our Lord, "through thy truth, thy word is truth," Jno. xvii, 17. Thus prayed the Son of David, and David's Lord, in behalf of his disciples. Why not receive it?

Again: Peter the apostle says, as found Acts xv. 8—9: "And God, who knoweth the hearts, bore them witness, giving them the Holy Spirit, even as unto us; and put no difference between us and them, purifying their hearts by faith." Nothing can be any plainer than this; and one would think, here the controversy might rest. But no: for some one will say: "True, their hearts were purified by faith, but the Holy Spirit had been given to them to produce this faith." This is the ground usually taken by all who believe in abstract spiritual influence. It is not our purpose to treat lightly, or ridicule this position; because many very sincere people honestly entertain it. But this does not prove its correctness; and we should be recreant to our duty, did we not make some effort to correct these honest people.

Now it is not said, on the occasion referred to, that the Spirit was given to Cornelius and his house, to produce faith in them. No; but Peter ascribes their faith to a different cause, which preceded the outpouring of the Spirit on that occasion. He said: "Men and brethren, ye know how that a good while ago, God made choice among us, that by my mouth the Gentiles should hear the word of the gospel and believe." How plain! The Savior regarded the word

of God, as the instrumentality in sanctifying the heart, while Peter ascribes it to faith. Faith in the word of God, is the sinner's part; the great facts of the gospel had their foundation in God's philanthropy, and God's power to salvation is said to be in the gospel, but it only exerts its power on the believer.

But we can pursue this subject no farther at present, and shall here let it rest, hoping some bewildered soul may be led to see the truth as it is in Jesus.

EDITOR.

A Good Man.

"Why do you call me good. There is none good but one, that is God. Matt. xix, 17.

Some men are very tenacious in their efforts to demonstrate, that to be the character that God will own and bless, a man must be *good*; and so focalized are all their thoughts on this one essential point in christian character, that they seem to have concluded that, to be *good* is all that God requires. They give no definition of the word, but proceed to use it in any and almost every sense of which it is susceptible. With a steady eye and a warm heart, fixed upon the good man, they proceed, with but little ceremony and without further enquiry, to locate him in the kingdom of Christ, to grant him the Holy Spirit, the communion of God and of christian men, and finally admission into Heaven. Now beyond controversy this is all right, if indeed the law-book of Heaven so ordains. But it is impossible to determine whether the Bible ordains that the good man is in the kingdom of God, entitled to all its present and promised rich blessings, or not, unless it be first settled, who is a *good man*.

Let us now, seek to learn the meaning of the passage at the head of this article, and then, after a very little re-

flection we shall be prepared to answer our question intelligently.

This passage occurs near the conclusion of one of the Savior's conversations, in which he had, by a beautiful illustration, painted the character that might gain admittance into his kingdom then at hand.

A young man ran to him, doubtless believing that his heart was right--that he was a *good man*--and that he was ready to do any overt act that so good a teacher might require; but evidently he had greater love for his great possessions than for the Christ. Manifestly he was not willing to be *converted* and become as a *child* in order to enter into the kingdom of God. Still he was a *good man*; good in very many respects. He was a devout *church member*, doubtless, he had 'kept the law from his youth up;' yet according to Jesus' will he was not good in the sense necessary in order to a place in his kingdom. The young man says: 'Good master, what good thing shall I do that I may have eternal life? He said to him: why do you call me good? There is none good but one, *that is God.*' This word *good*, has a meaning which we shall denominate absolute; that is, it marks a character wholly and essentially good, without reference to, or comparison with, any other character or being in the universe. This is the sense in which the Savior uses it when he says: 'why do you call me good? There is none good but one, *that is God.*' He does not deny that he is good in this sense; rather the reverse, he would impress upon his mind the conviction, by the sweet perfection of his teachings, that he is 'God with us,' and that the young nobleman had, unwittingly it may be, said what was really true.

In what does this absolute goodness consist? 1st. In freedom from sin, simply? I think not; for then the statement, 'there is none good but one, *that is God,*' would not be true. Both angels and men were then and are now free from sin. 2nd. Does it consist in a non-liability to sin? I think not. That would make what is certainly regarded as a *positive* good, consist in the possession of a mere *negative* quality; besides many men and perhaps angels too, are morally incapable of sinning. 3d. Does it consist in this, that its possessor visits no pains, penalties, afflictions, or punishments, upon any one for any cause? Certainly not; for then no one either is or can be good, not even God. 4th. Does it consist in freedom from sickness, sorrow, pain, crying and death? No; for then would Enoch, Moses, Lazarus &c. be good in this absolute sense which is not true.

God only is good in the absolute sense. His every word and work, in creation, providence and redemption is good, and is for the good and happiness of his creatures, and that necessarily and continually. To view God as good, then, in the sense of the text, is to regard him as the *author* of all good; as the *giver of every good thing*. In this absolute sense, no *man* is good; no *man* can be good. When therefore, we speak of a *good man*, what do we mean? Evidently something very different from the absolutely good one. The word has a very great variety of meanings. We speak of a good farm, a good plow, a good crop, a good child, &c.

When we speak of a good man, what is meant? Evidently nothing more than this: he is good as compared with other men; *he is an average man*. In some countries and communities this average

man would possess but few of those qualities which distinguish the absolutely good one. The good man—the average man of Sodom is the one upon whom the Lord rained fire and brimstone. To say that a man good in very many and important senses as determined by the application of a mere worldly standard, is a christian or that he is entitled to any *christian* privileges, is to state that which is most grossly and injuriously false.

Much confusion and worldly discussion, during the investigation of the communion question, arose from a want of distinct definition of the phrase, good man. Good a man may be in a hundred senses and not be a christian; hence it does not follow that, because a man is demonstrated good, he is therefore entitled to any single *christian* privilege. A man is a good husband, neighbor or citizen if he should strictly regard the *laws and obligations* of these relations, but not otherwise. It is to my mind too plain to need proof or to admit of doubt, that in order that any one shall be reckoned good, as a husband, father, neighbor or citizen, he *must* in the first place *become a husband, father, &c.* and then continue to live in, and to observe the laws of these relations.

To say as it has been, that every *good man* is a christian, though he may not have complied with the law of discipleship, is to say that a man is good as a christian in the absence of the only condition upon which it is possible for him to become a christian or be good as such. Let us here no more of "*good christian men,*" who have never, *confessedly*, never, become *christians* at all, if the law of God upon the subject means anything. Let all disputants fix, not only in their own, but in their readers minds,

the sense in which the phrase good men is used. If the phrase be used in the christian sense, the party to whom it is applied must be able to show: 1st, that he has become a christian; (lawfully of course,) and 2nd that he lives the life of a christian, else the application of the phrase is wrong, and injurious to the cause of truth and to the man.

So I conclude that *no man is good* in any sense entitling him to *christian privileges*, who has not obeyed the law of becoming and being a christian, and that all this *talk about good men* being in the kingdom of God, entitled to the communion &c. is mere twaddle.

L. B. W.

CHRISTIAN ZEAL.

Every cause on earth, is to a good degree, dependent on the energy and zeal of its professed friends. Even a bad cause may for a time triumph through the efforts of its votaries, while the best of causes languish through negligence and a want of effort. The cause of Christ as much needs the well directed efforts of its friends, and a zealous devotion of their energies to its advancement, as any other cause. While it is divine in its origin, it is in some degree committed to human hands, and is dependent upon human help, in no small degree, for its success in the world. It is a sad truth, that no cause on earth receives so little aid from its professed friends, as the cause of Christ. Men are more eager to build up parties than to build up Christ's cause. This may be considered a hard saying, but we have no doubt of its truth.

Zeal for a mere party, is not christian zeal, or zeal for the cause of Christ, but is essentially partizan, clanish, and carnal. Of this there is, and has been enough; but this is rather an evil, than

a virtue. The Romanist has zeal, but it is zeal for the Papacy not for God's cause—for the Pope and not for Christ.

That much of the zeal of the present day is purely partizan, is easily demonstrated. Take the following as an illustration: Ask a man who belongs to one party, if those who constitute another party, are God's people, and he will answer affirmatively. Ask him if the cause they plead is the Lord's cause, and he will answer, it is. But if you ask him to give to it his time, or influence, or his money, he will not give either, to the extent he would give to his own party, or to "Our Church." Does not this clearly prove his attachment to his party is stronger than it is for the Lord's cause? If not, nothing can be proven. He admits the cause of those belonging to another party to be the Lord's cause, but he will not do for it, as much as he will for his own party, for which he claims no more than he admits in the case of the other, namely: that it is the Lord's cause.

Now the truth is, men professing godliness, will often do more to advance the interests of their political party, than they will to advance the cause of the Redeemer. This is a great shame, and until this matter is reversed, the Lord's cause must languish. Zeal for earthly schemes is never wanting, but the cause of God—the cause in which is involved the destiny of souls—the cause founded in divine philanthropy, and set up in the shed blood of Jesus, is left to win its way by its own merits, while its professed friends squander thousands on other things. It is with deep regret that we say this, or rather that any occasion to say it, exists on the part of Christians. But in order to improve the condition of things, we must name the

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evil. In this thing, many will be badly deceived, when they stand at the bar of God, and are called upon to give an account of their stewardship, and have their final awards made out and proclaimed.

A man's zeal is the measure of his action and of his contributions to the cause of the Lord, and his zeal is in proportion to his love. When we see men who profess to love the cause of Christ, and at the same time, do nothing to aid it on in its conquests, we always set him down as a mere pretender, having no right to occupy a place in God's house on earth, and as unprepared to enter into the heavenly rest.

"Soldiers of the cross arise
And put your armor on,"

For the Lord will have no loiterers in his band. Be up and doing. Strike for glory. Dare to be a valiant soldier, and never quit the field till all the enemies of your Lord are pressed back and down. Devote your time, talents, money and life to his cause, and you will gain a home, a scepter, and a crown. In the land immortal. Be a zealous christian or you are none at all. ED.

For the Echo.

HOME

Home! Beautiful word! The theme of both the writer of prose and poetry. A subject always interesting, and a word that all delight to call to mind. The beautiful song of "Home sweet Home" will be read and sung as long as language has any existence. It matters not how humble the place may be if it is home, then joy will be there.

A traveler, in the old country, wanders among the ruins of by-gone times. He visits all the places of interest. He sees the places wherein were born heroes of olden time. He visits the far-famed

cities of London, Rome, Naples, St. Petersburg, and last, though far from being least, Jerusalem, the "City of the Great King." He sees the place where once stood the holy temple, he sees Mount Olivet, the place where our Savior was wont to go to pray, and Mount Calvary, where he was crucified, and although he may seem to be lost in wonder and amazement at the many things his eyes behold, yet ever and anon his mind will revert back to the old home. He sees in imagination the whole family gathered around the family altar, and hears the old father read from the blessed book the many words of wisdom contained therein, and he desires once more to be with them; to once more unite his voice with theirs in prayer to the throne of grace; to once more drink the cool, sparkling water from the old oak-bucket that hangs in the well, and to once more ramble among the scenes of childhood and call to remembrance the days of "auld lang syne."

Thus it is with the traveler through the journey of life. Although he may be delighted with the many beautiful scenes constantly before him; although he may gaze with awe upon the far-famed Niagara falls, and be greatly bewildered while traversing the Mammoth Cave in Kentucky, yet there is a void in his heart, some longing for something more substantial than the things this life afford. He sees everything belonging to this world continually passing away. He may have followed to the grave a father or mother, brother, sister or friend, and he realizes that he too must soon pass away; that this world is not his home; that he is merely a traveler through this world of woe. If he is a true Christian he cares not how soon he may be called hence; he wishes to be at

home; to be where Christ is; to gather around the throne of God in the New Jerusalem which is above, and there sing the songs of praise to God and the Lamb forever and forever. O, it will be glorious to unite with all the ransomed throng in the New Jerusalem, our heavenly home, where all is joy and where sorrow is never known. Then let us always be faithful to the cause of Christ, let us never falter in the performance of our whole duty, and we will soon be gathered home.

C. J. S.

FAITH.

"There is one faith" Eph. 4-3.

The term *faith*, verbally and substantively is used in at least three different senses in the Scriptures. Indeed, there are few of the leading terms of doctrine in the Bible or in Literature that are not used in more than one signification. The reason of this may be twofold: first, on account of the poverty of language, or because there are fewer words than ideas, and second, words are used in a metonymic sense, or the whole of a thing, is called by one of its chief parts. For example; the word *circumcision* signifies the Jewish national rite, but then the Jews afterwards were called the *circumcision*, and Paul speaks figuratively of christians being circumcised in heart: "Again, Paul says there "is one baptism"—immersion in water, but Christ used the word figuratively with reference to the Holy Spirit, fire, and suffering. So also the word *Law* is sometimes used for the whole Jewish economy, as contradistinguished from gospel, and sometimes for the moral code, of which Paul says, briefly, "thou shalt love thy neighbor as thyself. We also discover in the word *faith* even greater diversity of meaning.

The first and most common use of the word, that we might notice, is, in the sense of belief—"Faith comes by hearing and hearing by the word of God." As such, it is conviction from testimony adduced in favor of any proposition. The *will* may control circumstances; so that testimony may or may not be received, but once received, conviction is an *affect* over which the *will* has no control.

A second sense in which the term *faith* is used, is that of *confidence*. "By faith we understand that the world was made by the word of God." He that cometh to God must believe that he is and that he is a rewarder of them who diligently seek him." These facts the Bible asserts, but does not attempt to prove. All the promises of God in which we believe or confide, are received without any direct proof. True *confidence* in God or man cannot exist without trial, and trial itself presupposes evidence, but confidence once gained, assertions may be made or promises given without proof, which are received by faith. In this sense of the word, evidence is no more essential to faith than miracles, and for precisely the same reason. Miracles were divine proofs of divine messages, and when they had accomplished their end, they ceased, which end was confidence in the messenger.

There is another sense in which the term *faith* is used, as for example where St. Paul used the word in a metonymic sense for Gospel. He says: "He now preached the faith which he once tried to destroy." Again "saved by faith" is equivalent to saved by the gospel.

In every dispensation, *faith* has been the leading essential. Rites and cere-

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monies have ever been conventional institutes, that exist only by the authority of the law giver, or in which there is no perceptible relation, as cause and effect, between the thing performed and the end to be obtained, and therefore may and have been changed; but it has always been and always will be that "without faith it is impossible to please God. And especially is this so in reference to Jesus Christ. Moreover without faith in him, no man will perform any christian or religious act as to the Lord; and hence, it is faith that characterizes everything that succeeds it, and to it all things are added, that pertain to the christian life. Peter says: "Add to your faith virtue, knowledge, temperance, &c." This accounts, doubtless, for this third sense in which faith is used. All these meanings are cognate—do not in any way conflict with each other, and must in each case be understood by the connection in which it stands.

The words faith and believe are of common origin (*pistis* noun, from *pertheo* verb), and unless used in a metonymic sense, signifies a state or act of the mind. In other words faith is a faculty of the mind, as much as *reasoning* or *judgment*, and entitled to the same religious consideration. Faith, like *love*, is of three dimensions, that may be denominated, Opinion, Faith, and Knowledge. In the affections we have *like*, used with reference to things, *love* used with reference to God or man, which is mutual and reflexive, and *charity* which is the philanthropic and intense form of the affections, which hovers over the weakness and failings of friend and foe alike, and like the good Samaritan pours oil into the stranger's wounds, prompted only by the feelings of a pure benevolence. Opinion differs

not in kind, but in degree from faith or knowledge. It may be said to be the weakest form of faith, because it is based upon the weakest, or least amount of evidence. For example: a man may be arrested upon the charge of some crime, but in the trial, the evidence proves insufficient to convict him,—not that there was no evidence adduced, but insufficient evidence. Now the law finds the man not guilty, and the community is forbidden to believe him guilty, nevertheless the conviction of a strong or weak opinion, according to the strength of the evidence, may settle itself in the minds of that community that the man is guilty. But suppose in the aforesaid trial the evidence is sufficient, conclusive and indubitable, the jury finds the man guilty and the judge sentences him accordingly, and the community says, amen. But further, suppose that instead of our having heard the evidence by which we believe the man to be guilty, we actually saw the crime committed, we would then be said to neither have formed an opinion of his guilt, or believe him guilty, but we know he is guilty. Now in matters pertaining to our holy religion, there are all these degrees of faith. We may form an opinion about the personal appearance of Jesus. We BELIEVE he is the Christ, the Son of God, and we shall know it, when we are made like him,—“when we shall see him as he is.” “Then shall we know even as also we are known.” Our senses are the avenues of our faith in any degree, and as is the object, so will we be affected. But further: in matters of faith in the christian religion, there are three mental conditions, that may exist in different individuals, or periodic differences in the same individual. For illustration, I will take an individual

that has passed successively through these periodic changes. The first I would denominate the CONFIDENTIAL PERIOD, in which the man receives all that he hears and reads, without stopping to inquire any reason for it. If a minister of his denomination asserts anything for truth, though it should be an unreasonable dogma, he receives it in all confidence as such, and perhaps defends it as best he can, against the best reason in the world. A great many, never in their lives get out of this period. But if peradventure, his confidence should be shaken in some pet article of FAITH, then as it were a new era begins to dawn upon his mind. He begins to investigate and runs directly into the SECOND PERIOD, which I would denominate the RATIONAL PERIOD, in which he demands a reason for everything—regards nothing as true, until it is proved to be so; turns moral mathematician, and too often makes his own finite mind the measure of infinite truth. He dwells with great delight upon "give to every one who may ask, a reason for the hope that is in you," but stumbles at Moses' answer to the inquiring Israelites in Egypt, "I AM hath sent me."

If however, his reasoning is legitimate, he settles down upon this and that conclusion, until after a while he reaches the third and final period, which I would denominate the CONCLUSIVE PERIOD, which is as a strong fortification, out of which few if any are ever routed; and thus the man passes away to the account of his stewardship. Blessed is the man whose faith is in God, for he not only has the assurance that it is well founded but he rests as seeing him who is invisible, and in whose presence he will finally find fullness of joy.

S. C. H.

IS CATHOLICISM OF GOD?

The issue made by Romanists is, that Protestantism is an apostasy from the Holy Mother Church, and that out of this Institution there is no salvation for any one. If the Romish Institution is of God, then Protestantism is from the wicked one, is the argument of papists. But we go farther than this, and say: whether Protestantism be of God or not, Romanism is from the bottomless pit.

The rise and career of the Papal hierarchy, was foretold by the inspired writers of both the Jewish and Christian Scriptures. Nothing could more completely confirm the truth of the Bible, than the exact correspondence of the reality, (the apostate church of Rome,) to the pictures of her, as drawn by the apostles Paul and John. Had no such power risen, the out-line maps of these great painters would have been false and useless. The apostle Paul introduces the Tyrant to our notice in these words:

Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan; with all power, and signs, and lying wonders.

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.—Thess. ii.—5.

Here we have the prophecy of the rise of the "man of sin, the son of perdition." His characteristics are divinely given; and so exactly do they apply to the Papacy, that none need fail to identify the blasphemous monster.

1. He opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

The Pope claims to be the Vicegerent of Christ on earth; he claims to be the Lord God—the Pope. He claims the power to forgive sins; to bless and to curse; to save and to damn souls. He assumes to himself all these divine prerogatives, and in the arrogance of Satan pronounces absolution from sin, and anathematizes all dissenters, consigning them to all the miseries of this life and all the tortures of an eternal hell. In proof of this we quote from Evans, vol. 7, p. 65. "By the authority of the Father," etc., and of the holy canons, the immaculate Virgin Mary, of all the celestial virtues, angels, arch-angels, thrones, dominions, powers, cherubim and seraphim, and of all the holy patriarchs and prophets, and of the evangelists, and of the holy innocents, martyrs, confessors, virgins, saints, with all the elect of God, we excommunicate and anathematize from the house of God, to be tormented, disposed of, and delivered over with Korah, Dathan, Abiram; and as fire is quenched by water, so may his light be put out for-

ever unless he repent and make satisfaction.

"And may the Father, who made man curse him; may the Son who redeemed him curse him; may the Holy Spirit curse him; may the holy cross curse him; may Mary, always a virgin, curse him; * * * * *

* * * * * may all the saints from the beginning of the world to everlasting ages curse him; may heaven and earth with all things therein curse him." But we cannot give all of this blasphemous enathema; our head grows dizzy, and our soul grows sick at the mere recital. Did any one ever see anything like this in the Bible? Never! As in the ascendant, the Pope has exalted himself above the Most High, so in the descendant he has gone beneath the depths of satan, and created a hell of his own, which he calls purgatory; sung by Milton as the abode of

"Embryos and idiots, eremites and friars,
White, black and gray, with all their trumpery—
Cows, hoods and habits, with their wearers tost;
Indulgences, dispenses, pardons, bulls,
The sport of winds.

Can it be true, that a system that teaches all this, is of God? The man that can so believe, can not have studied the character of the Father of all our mercies, as that character is revealed in the Bible.

The History of Romanism is so revolting, that it taxes the credulity of men in our country to believe it. Pagan Rome was no worse in her thirst for the blood of the followers of Christ, than was the Papal beast. It is not our purpose to call in question the immutability of the Romish institution; but to show her real character at the present hour, by a portraiture of the same in the days of her youth, as drawn from the pages of impartial history. Romanists are no worse by nature than others, but the

intolerant spirit of the institution, makes its priests arrogant, domineering and cruel, to friends and foes. There are no more abject slaves on earth than the ignorant dupes of this monstrous delusion. Their bondage is that of the mind, and it is so complete, that no good papist will even dare to call in question anything ordained or required by the clergy. True, they are endowed with the power to judge, but this, to a papist is a useless endowment, as they are forbidden by the priests to do so. All the thinking is done by the clergy, and all the devout papist has to do, is to submit--slavishly submit, without complaint or murmuring to priestly dictation.

A second characteristic of the great "Apostasy," is found in Paul's second letter to Timothy, iv. chapter, 1-3. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God created to be received with thanksgiving of them which believe and know the truth."

Clerical celibacy is a law of the Papacy, but meets with no countenance in the Bible. The same may be said of their enjoining abstinence from meats on certain days. The latter is a figment of Judaism while the former is contrary to the express enactments of the Lord of earth and heaven. If any man will read the second verse of the third chapter of Paul's first letter to Timothy, he will see that the Pope's requirement sets aside the law of the Lord, and all who submit to said requirement, have more respect for it than for the word of God. Paul says: "A Bishop *must* be the hus-

band of one wife." The Pope says he shall *not* be. Who is right?

This bachelorizing of the entire ministry by the Pope, eradicates all domestic and patriotic sympathies with home and country, and constitutes them a kind of militia that would feel and fight for him alone. This custom had its origin near the close of the eleventh century, under the reign of Hildebrand or Pope Gregory the seventh. The results of this bachelorizing the clergy has had a debasing tendency on society, as seen in all Catholic countries. And yet Americans favor this "system of iniquity." Certainly they are not familiar with history.

How can any man believe in the doctrine of "transubstantiation?" Who can believe that a priest can change the bread and wine used in the Supper, into the real presence, or that they are changed into the body and blood of the Lord? The person who says he believes this, rejects the testimony of the senses, which is the highest grade of evidence that mortal man can have. On no other subject would Romanists disbelieve their senses. The Apostle John says: "That which we saw and heard, declare we unto you." He did not reject the evidence of his senses, but based upon the conviction thus obtained, he and his associates went forth in the assurance of the truth of what they *saw* and *heard*, announcing the soul-redeeming message of life and love. Thus they acted, but Romanists deny the testimony of their senses, and believe the foolish assertion of priests. Is such a thing possible? We say it is not.

When our Lord instituted the Supper, He gave both loaf and cup to his disciples; but Romanists say, the loaf (wafer) for the people and the cup for

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the priest. Where is the divine warrant for this? The truth is, it is a priestly assumption, and is as baseless as a dream.

Romanists claim that their Popes have authority to enact or change laws for the government of Christ's kingdom. They admit that the New Testament does not authorize the baptism of infants; but that it is binding on all good papists, because enjoined by the Pope and council. (If it is true, that the Romish church never changes, why did it not practice infant baptism at an earlier day? Was the practice universal from the beginning? If so, why ordain it? Was it practised before it was decreed by the Pope and the council? If so, it had no foundation in the law of the Lord, nor in papal authority. But it now has the Pope's sanction, and away goes every thing like infallibility.)

The Pope has absolved subjects from allegiance to their sovereign, and instigated to revolt, simply because the supremacy of the Pontiff was denied. The Pope is infallible—unchangable, and claims the power to do so now. Every Protestant ruler on earth, is, in the Pope's estimation, a heretic, and all Romanists, in the dominion of such ruler, owes his first allegiance to the Pope. He claims to be, "Lord God, the Pope." What blasphemy! The devil himself never showed such arrogance.

But we must close, for the present, by giving, in the strong language of Inspiration, the coming down of this "man of sin." * After speaking of the

* A scurrilous writer calls these words of the apostle Paul, "foul-mouthed vituperations, coming from his (my) deceitful heart." We thank him for his chaste language; but will inform this pink of a gentlemen that this foul-mouthed language came from the deceitful heart of the apostle Paul.

rise of this fearful monster, the apostle say: "Whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming."

This is to be the destiny of John's "Red Dragon."

EDITOR.

BOLDNESS IN THE FAITH.

There are some persons, who in their desire to obtain and retain the favor of those who differ from us, are so compromising as to often imperil the truth of God, thereby damaging the souls of our fellow men. We have a few brethren in most of our congregations, whose minds have not grasped the whole truth, whose motives are, however, pure, and would do as much as others to save souls, but lack that very important trait of christian character called courage, without which but little ever was or ever will be accomplished for primitive Christianity. No one ever gained favor for his cause, by cringing, bowing, scraping, fawning and attempting to propitiate popular parties which are in error, and are fortified by numbers.

Now while we have great love for these timid brethren, we are compelled to dissent from their course. If we were to lay down a proposition, setting forth the proper course to be pursued in advocating the cause of Christ, it would be this:

No cause ever gained favor by the timidity of its friends, but success is the result of a bold and confident bearing on the part of its advocates.

We assume that the best policy to adopt in presenting the claims of the gospel, is that one adopted by Christ, and recommended and acted upon by the apostles. The Lord Jesus never courted favor by evading the utterance of an unwelcome truth, or by glossing over a merited exposure of error or crime.

He denounces the traditions of the elders and the commandments of men, by which the commandments of God were made of non-effect. If a man is in error, he can not correct that error till seen by himself. If we remain silent, our silence will be regarded as a tacit approval of his faith and conduct. If we suffer religious error to pass unnoticed, its adherents will multiply as rapidly as the votaries of truth. If truth and error are properly contrasted, error only can lose. Why then need we fear the comparison?

The fearless soldier does not wait to be attacked by the enemy, but in pushing on the conquests of his flag, he boldly attacks the foe in his fortifications, and either drives him from his position, or forces him to surrender. Thus did the apostle Paul in Athens. He did not wait to be attacked by the hosts of idolatry, but boldly assaulted them in their front and rear; in their center and on their flanks. Nor was it a distant cannonading, but he charged into the midst of the marshalled hosts of sin. If some of our faint-hearted brethren had been a part of Paul's company, they would have said: "Let them alone; if you attack their superstitions, you will offend them, and injure our cause."

Now we give notice to all men, that we adopt no temporising policy, in meeting the enemies of the ancient—the primitive faith. It is all folly to so conduct the war, as to avoid hurting any one. If we wish to accomplish anything, we must hurt somebody. If we are tired of the war, then let us disband our armies; let us fold up our flag and lay it away. If however, we still desire to see the cause of apostolic christianity triumphant, let us not weaken the hands of those who bear the flag, by giving

aid and comfort to those who are opposing us. All such as fear the roar of artillery, should go to some safe and quiet retreat in the rear. If those who have braver hearts see proper to go to the front, let such as fear to follow the flag, abstain from throwing stones at the backs of the brave veterans, who are marching on to victory, and to honor.

Paul in his second letter to Timothy says: "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Rebuke or reprove men for their departures from the truth, and these refined and aimable brethren will go into spasms; they look upon such a thing with abhorrence. And to contrast religious error with the truth of God, is, in their estimation, a breach of all good manners. Better let a man go down to ruin than expose his error, and save him from it! Away with the thought! The apostle Jude writes as follows: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered to the saints."

Here is an exhortation from an inspired apostle, urging to earnest effort in defending and enforcing the gospel of the grace of God. The faith once delivered to the saints, is the only faith that can save the soul; all others are spurious—are corruptions, and no one should feel too modest to expose these corruptions, and to denounce them as ruinous to the interests of Zion and of the world.

In all we have said, we have not given any countenance to a wanton and coarse assault on those in error. We should distinguish between an error and those

who hold it. Most persons are morally honest, and the reason why so many are in error, is that they are deceived, by supposing it is truth. No one ever believed an untruth if he knew it to be such. This is self-evident; and being so, we should deal very tenderly with them, but candidly and faithfully with their errors. There is such a thing as being bold and yet courteous.

There is, on the part of some, a disposition to court the favor of those who are confessedly in error; and so far do some go, that truth is sometimes endangered, and the cause of Christ placed in imminent peril. A true reformer will enunciate truth at all hazards; he will enter into no armistice with the advocates of error. Collisions must occur so long as the opposing forces of truth and falsehood exist in God's universe. He that fears the onset, is unfit for the ranks of the embattled legions of redemption's conquering Hero. Let the banner wave defiantly in the face of the foe, and let the clash of arms go on, till victory is full and complete and sin and error are put down. EDITOR.

A PROPOSITION FOR UNION.

There has nothing come under our notice, that gave us more hopeful pleasure, than has a letter from W. F. Broadus, a prominent Baptist minister of Virginia, which letter appeared in the *Religious Herald* published by Dr. J. B. Jeter of Richmond Va. The writer referred to suggests the noble thought of a union of the Baptists and Disciples. No more noble and christian movement has ever been suggested than this, and could we do it, we would encore the proposition and send it forth in tones of thunder, till every lover of Christ's law and memorable prayer should hear it; till earth's teeming millions should join the glad song of a union jubilee.

The Baptists and Disciples *can* and should be one, and stand in defense of the primitive faith and practice. They believe in the one Lord, one Bible faith, and so far as the action is concerned, practice the one immersion.

The proposition is, that ten men be selected by each side, and that these come together, and have a full and free conference, in regard to terms or the conditions of union. To this, we give our hearty assent, and say let the selection of these men be made at the earliest practicable moment. Let them be men of enlarged views and clear heads, and great catholicity of spirit. The work is one that God will approve, it contemplates a consummation for which Jesus prayed, and for which good men have ever sighed. If we could have access to our Baptist brethren of Illinois, we would urge them to give their aid to this grand enterprise. As sure as Jesus prayed that his people might be one, so certain it is, that his prayer will be answered; and he who shall be the servant of all, in this desirable work, will be the greatest of benefactors. We pledge our brethren to a union on any Bible basis. Indeed, it is only necessary to leave all speculative opinions out of the question, and the work is more than half done.

Dr. Jeter has opened his paper to both parties, requiring of all, short articles written in the spirit of kindness. We bless the Lord, and rejoice in hope.

EDITOR.

VERY TRUE.—An exchange truly says "you may insert a thousand excellent things in a newspaper, and never a word of approbation from its readers; but just let a line or two not suited to their taste slip in (although by accident) and you will be sure to hear of it."

"HOW CAMPBELLISM SUSTAINS ITSELF."

In the *Cumberland Presbyterian*, edited by Rev. J. B. Logan, is an article under the above heading, signed "W., Bethany, Mo.," in which false witness is borne against the disciples. In the first place, a slander is found in the heading of the article. What Jude called "the faith once delivered to the saints," this Presbyterian scribe calls Campbellism, and then undertakes to tell how it is sustained. No doubt he is becoming alarmed at the rapid spread of the evil, the unpopularity of Presbyterianism, and, like a faithful watchman, gives the alarm.

How, reader, do you imagine, according to the judgment of "W.," the religion of the Bible sustains itself? Do you answer, "By the zeal, energy, and unbounded liberality of its advocates?" Then you are mistaken. Or do you say, "By making converts, or members of infants who are incapable of exercising faith, repenting or turning to the Lord?" Again you are wrong. Hear this wise and truthful writer, and judge, if he be a preacher, how fit he is for such a calling. He says:

"We have, so far, found the universal habit prevailing with the preachers of that Church (the Church of Christ, which he styles the "Campbellite Church,") in dealing with passages of scripture which tend to disprove their doctrine, to be this: They attempt to explain it away by showing that it had reference alone to the Apostolic age of the Church, and has ceased now to be operative. Failing in this, we have seen them not scruple to deny, if not in express terms, by implication, the truth of the passage. To such an extent do these preachers carry this, their mode of disposing of the scriptures, in order to sustain themselves, that in many instances they reject one part of the passage and retain the other."

Now, reader, what do you think of this? The unparalleled success of the ancient Gospel is accounted for on the score of *studied dishonesty* on the part of its preachers. They, in order to sustain it, "wrest the scriptures." Not only this, but the thousands who are receiving and obeying it, are not deceived, for they know when a passage is correctly quoted, but are actual and real supporters and defenders of religious deception and dishonesty. To substantiate this allegation, "W." gives one or two illustrations.

1. "It is claimed," he says, "that the Church was 'set up' on the day of Pentecost, and that Peter, as a condition of pardon, enjoined water baptism. To sustain this theory, they quote the language of Peter, 'Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins.' There they stop the quotation. Why do they do this?" What, reader, do you suppose is the reason. I assert that baptism is for the remission of sins. "W." denies it. I quote the above language from Peter, containing the very words of my proposition. Who is the infidel—who manifests dishonesty? But there is a false impression sought to be made upon the mind of his readers by "W." It is this: We neglect quoting, "And you shall receive the gift of the Holy Spirit," giving as a reason therefor that it referred exclusively to the Apostles. In this he manifests a miserable ignorance of the faith he seeks to destroy, and gives utterance to that which is simply false. I venture the assertion that he never heard the expression so disposed of by a single preacher of the Gospel, and I would advise this valorous knight to "search the scriptures," unless he wishes to continue his

crusade against the preachers of the Cross. Baptism is a condition of pardon, and to all who in faith and penitence are baptised, the Apostles promise the Holy Spirit, and it dwells in, comforts them, and helps their infirmities.

The cause of his false charges is found in, or partly accounted for, from the fact that a preacher of the Gospel was, at the time of writing them, preaching in his town. He does not say, but no doubt the truth was successful, and this stirred up the feelings of his heart. Very well. We are more impressed than ever with the truth that Presbyterianism, nor any other ism, nor all of them combined, can ever convert the world. We do not wonder that the great mass of the people are deserting humanism and are earnestly calling for the pure word of life. Concerning "W.'s" reference to the discourse of the Brother he alludes to, on John iii.—8, I have nothing to say, as he will no doubt be attended to.

2. In the closing paragraph "W." says he does not wonder that we favor a new version of the Bible, advising us either to do that, or abandon our teaching. Thank you, kind sir. We shall certainly not do the latter; we have cooperated for years with learned pedobaptists, and are not tired yet, neither are we ashamed of the result, in order to effect the former. You, no doubt, would like for us to abandon our teaching, become apostates from the truth, but in this you will never be gratified. With over half a million in the States, thousands in the Canadas, the Isles of the Sea, and in Great Britain, and being "strong in the Lord and the power of his might," we will go on to victory. The war in which we are engaged is a holy and just one. Our banner is unfurled to the breeze, and from conquest

to conquest it will be borne in proud triumph, until Jesus, in the clouds of heaven with all the angels and with great glory, shall come and say, "'Tis enough, come up higher." J. B. C.

THE CAUSE IN THE SOUTH.

It will no doubt be a source of much pleasure to every lover of the primitive faith, to hear how it is progressing in the States recently in rebellion. For this we select what follows from the *Harbinger*:

Bro. Justus M. Barnes, of Montgomery county Alabama, writes—Primitive christianity never saw a brighter day in this section of the country than at this time. Internal commotions indeed trouble us. * * * * * Still we are trying to let none of these things move us. Bro. Neely of South Western Ga. and myself held several meetings last spring; one at Sandy Ridge, Lowndes county, and one in this county, at which were upwards of sixty additions. In these meetings we were assisted by Bros. Cyrus Reeves, and W. C. Kirkpatrick, occasionally. The two last named and myself visited Bro. Dr. Adams, at Pine Apple, Wilcox co., held a meeting, at which forty-six were added to the family of the faithful. Bro. Adams returned with me to my home, (Fair Prospects) and four joined during his stay. In the meantime Bros. Reeves and Turner held a meeting at Antioch, Pike Co., and eighteen united. These meetings have all been since the federal army took possession. So you see we are not idle.

Bro. Dr. Hopson of Richmond Va. writes. "In October last I held a four days meeting at Gilboa, hard by your ancestral home. Six made the good confession. Two years ago I held a meeting at Richmond, about this time,

resulting in sixty accessions. I have just closed a meeting here with fifty-five additions to the church, six by letter, two reclaimed, four from the Baptist and forty three by baptism. * * * * *

* * Having before us no exact statistics, but speaking from the knowledge that an enlarged acquaintance of the churches would give, making also due allowance for diminution of numbers, &c. We estimate our present numerical strength in Va. at ten thousand in April last, at the close of the war. I am under, rather than over the mark, in reporting to our brotherhood, *one thousand* additions in Va. within the last six months. "Bless the Lord O my soul!" *

For the Echo.

The Good Sower.

The preacher is compared to a seedsman: "The sower soweth the seed."—Mark iv.—1. Let the preacher see to this matter, that he deliver a pure testimony to the people, for it is only when the Gospel is preached in its purity that the true light shineth, and the true Gospel is only preached by the ministers of the true Church, for the true light of the Word only shineth from the true Church. The true Church is the body of Christ, which body is illuminated by the Gospel sun, and thus gives light to all around, or to as many as will come within her reach. We read in Revelations xii.—1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." And Christ declares that his people "are the salt of the earth and the light of the world." "A city that is set on a hill cannot be hid."—Mat. v., 14. The prerequisites to adoption into this family are faith and repentance, and the act of translation is baptism. The benefits

and privileges accruing from adoption are, to make us sons of God; and to afford us present salvation, and that the change of state or birth may be of God, the former faith, repentance and baptism must be inseparable with the subject, that the forgiveness of sins is only the privilege of the sons of God, "even to them that believe on his name; which are born not of blood nor of the will of the flesh, nor of the will of men, but of God."—John i, 12-13. Then see, brethren, that you preach the word in its ancient purity, and in order to be prepared for this work, the preacher must study the word of God, which is his power unto salvation to every one that believes; then, as a true faith depends upon a true testimony, let the preacher deliver this to the people in the fear of God. "He that sows to the flesh will of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting." Let the preacher, then, that feels himself under responsibility to God, deliver a pure testimony of Jesus Christ; then the result will be salvation from sin. O, that every preacher could feel and realize the power of these words, and go to work in earnest, for the time is short that we have for sowing the Word of God in the hearts of the children of men. Soon the Reaping Angels will come to gather up the harvest. Brother preachers, let each one ask the question, "Shall I be there the sight to see?" Yea, brother, you will. "But shall I receive the welcome applause, 'well done, good and faithful servant; thou hast been faithful over a few things; I will make you ruler over many things; enter into the joys of your Lord?'" May the Lord help us all to be ready, is my prayer.

JOHN A. SMITH.

Correspondence.

Letter from M. S. Ragsdale.

PRENTICE, ILLS., Feb. 1866.

BRO. CRAIG:—I wish to say to the readers of the "Echo," that the cause of our blessed Master is progressing finely at the various points that I have lately visited. I left my humble home in Chambersburg, for the purpose, as you are aware, of entering on my work for the "Echo," but was unable to commence traveling as soon as I expected, in consequence of the delay of your paper, occasioned, as I learned from you, by not getting the paper the proper size. Not wishing to return home without *doing something*, I resolved, by your advice, to visit the brethren at Greenfield, which I did with much pleasure to myself.

The brethren in Greenfield have had but little preaching since I was there, now more than a year ago, and are consequently somewhat cold, but still living in hope, and looking forward to the day when they shall have a house of their own, and in the language of one of old, "worship God under their own vine and figtree." I was told while there that a certain *gentleman* of that village labored very hard to get up a reply to my article entitled "My visit to Greenfield," published in the "Echo," but failed, in consequence of the sensible editor, where he sent his article, asking him to pay for it. A five dollar greenback was a considerable amount of money in his eye. He had—

"Rather I unscathed should go,
Than that his purse should suffer so."

From Greenfield I went to Manchester, where I found the most warm hearted brethren and sisters that I have been among for a long while. The happy hours I passed in their good society can

ne'er be forgotten while reason lasts. The love of the Savior coming forth from their placid and smiling countenances made them appear to me lovingly familiar, although I was never there before. It was to my troubled soul like the genial rays of the noonday's sun, breaking through the scattering clouds of a stormy day. It seemed to lift me up, to raise my drooping spirits that had so long been bowed down under the perplexing cares of misfortune upon misfortune. Oh! it does seem to me, that if I always could live among such brethren, that those fits of despondency that sometime take hold upon me, would vanish forever. Although I remained with them but a short time, yet I feel myself strengthened and encouraged for the future. Though troubles may assail and friends forsake, in God is my trust; and I feel that through the prayers of such as dwell at Manchester, I shall yet succeed, and be instrumental through God's mercy, in doing much good in the name of the Lord.

But all pleasant associations this side of heaven, must at sometime close, and in consequence of the brethren there not having their house completed, and the Methodists and Baptists protracting to an indefinite period, a "union meeting." (can Baptists and Methodists unite?) I found it necessary to come away, and with many regrets I bid them farewell, promising to visit them again soon.

At Manchester I took the cars for Prentice, and just like my luck, landed again in the midst of a "Union Methodist, Baptist Meeting." Fortunately, however, in this instance, I had the privilege of visiting their meeting on the night of my arrival, and had an opportunity of contrasting their manner of worship with that of the apostles and followers of Christ.

The services commenced with singing and prayer, as is their custom on such occasions; and I was very forcibly struck with a remark of the old gray-haired father who was introducing the meeting, as I went in, and whose name I subsequently learned was—Bush. After praying for the success of the meeting and for suffering humanity in general, he earnestly besought the Lord, that his ministers in this part of the community, might preach the gospel in its simplicity, and unfurl the truth in all its primitive purity. To this I could heartily say, "amen!" and at the same time lifted a secret petition that he, too, might do the same, whether he did it or not the sequel will show.

When he was done his prayer he announced his text, 2nd Psalm, last verse. "Kiss the son lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." From this text he elaborately wandered away to many things that were ridiculously and religiously absurd. Speaking of salvation and the obligations we are under to our Heavenly Father for redemption, he made use of the following anecdote to illustrate.

Once upon a time there was a man traveling in a stage coach, in company with many others, and among them a young girl, I suppose (as the sequel showed her to be a young girl,) who, in crossing a river, in company with the others, was accidentally turned into the water, and before she could be rescued the young lady was sinking for the last time, when the above named gentleman saved her, and carried her safely to land. After the excitement was over, they went on their journey, and the gentleman thought no more of it for five

years. When going that way again, but this time over a bridge, he was reminded by the stream of what occurred five years before, and so related it to those in the coach. But when he came to that part where he saved the young girl from drowning, a beautiful young lady sprang forward and caught him in her arms, exclaiming. "My preserver! Oh! my preserver! To you I owe my life, my all!" And here the old father stopped with his romance. I was in hopes he would finish it; I was anxious to know if the fellow, real novel-like, married her and settled down into a quiet, peaceable and happy life. If so the old man will have to acknowledge that, at least in this case, *water* was the instrument in bringing about their happiness.

Now I would not have told this, had he not, before he got through with his discourse, very contemptuously referred to the "*hunch-backed community*," whom he said contended that Christ was no more than a common man, and yet this "*hunch-backed community*" worshiped him, and consequently are idolaters. Now, who he referred to in the expression above quoted I do not know to a certainty; but if he meant the Disciples of Christ he is more an object of pity than of anger, because of his profound ignorance.

I thought I would like to ask him who looked the most like a hunch-back, himself and others humped over trying to scare little boys and girls into "getting religion," or the upright Christian who takes the Word of God for his guide, and walks as near as he can in the footsteps of Christ and His Apostles? And then I would like for some one to tell me what they mean by mourning-benches, and their loud cries and hysterical screamings? And what is the reason

they do not answer the question, "What must I do to be saved?" as Peter did? And many other things I would be glad to ask, as, for instance, what makes them take all, or the most part of their texts, in the Old Testament and Psalms? Why don't you preach from Acts ii., 38, or Eph. iv., 1 and 6? And the whole of Paul's conversion, as recorded in Acts of Apostles, and many other places we might mention where persons became Christians under the preaching of the Apostles.

If they will allow me to answer, I will tell them that they cannot do it consistently with their Discipline and Articles of Faith, and they *dare* not preach it as the Apostles did on penalty of excommunication from their Church.

But here I must close at present, but will continue our investigation in the next. You will hear from me again soon.

Yours in Christ,

M. S. RAGSDALE.

Schemes for Christian Union.

We take the following from the *Christian Times and Witness*, a Baptist paper published in Chicago, Ill., calling special attention of the reader to the concluding remarks of the *Witness*. They are sound and true, and coming from a Baptist they speak well of the "orthodoxy" of that people on the great question of Christian union. But, while it is true that "there will be a chance for union when the sectaries of every class go to the Bible for their guide; loyally submit to it," &c., are our Baptist friends ready for such an action in the State of Illinois? Will they measure their teachings by it, and earnestly, candidly abide the result? Dr. Broadus, of Virginia, for the Baptists in that State, has suggested that an effort be made to unite them and the Disciples,

which suggestion was published by Dr. Jeter in his paper, with an assurance that its columns were open for the discussion of the question. The ball begins to roll—the great column is in motion. We anxiously await the result. J.

It seems funny that the champions, *par excellence*, for Christian union, in these days, are the New York *Observer*, the organ of Presbyterian Old Schoolism, the hardest-headed "ism" of the whole batch, and certain Episcopalians. The *Observer* publishes, from a private letter by a Bishop of the Protestant Episcopal Church, the following:

"I write under impulse, having just read your editorial on Christian Union. Upon your stand-point, it seems to me that you have struck the two most important nails on the head.

"COMPREHENSION under the two Ancient Creeds; and

"CONSOLIDATION of the nearest agreeing denominations.

"You go on in that line, until such time as there are, in this country, only the Presbyterian and Methodist Church, of these two orders. For years, nothing has shocked me more than the importation of a dozen kinds of Transatlantic Presbyterians.

"Meantime, I will work on in my line—the line of Apostolic Succession in the Ministry—and Immersion of Infants—uniting all Swedes, Moravians and Episcopalians in one; and all Baptists in one—and possibly with Episcopalians!

"And then, *jubilate*, only one more move, and we shall be one—a spiritual and an organic Union on earth, the dawn of the Millennium—and then Heaven!"

On this the *Congregationalist* very pertinently says:

"When men get away from the genuine scriptural idea of the Church of God, they plunge headlong into the most extravagant theories, and indulge the most absurd expectations.

"The *Observer* looks for Christian union in reducing all formulæ of belief to the "two ancient creeds," and in consolidating "nearest agreeing denominations."

"The Episcopalian Bishop says: "Go on, brethren, consolidate until you have reduced the non-Episcopal flocks to a single one; meanwhile I will keep at the same labor on my side of the house until—thanks to both of us—there shall only be Episcopalians on the one side, and Presbyterians on the other." Whereupon the Bishop and the *Observer* will shake these two together, until they shall all be consolidated into one, and the Millennium will dawn upon one great "reconstructed" organization—called "the Church"—wherein the wolf of Congregationalism shall dwell with the lamb of Episcopacy, and the leopard of the constitutional Old School General Assembly shall lie down with the kid of Immersion, and the calf of Lutheranism, and the young lion of New School Presbyterianism, and the fatling of Methodism together, and a little child—the canonical successors of Peter and this Bishop—shall lead them, Aaron's rod having swallowed all the rest, and the one original genuine Apostolic organization, holding the Apostles' creed and the Apostolic succession, stands alone on earth!"

It is astounding what nonsense people with a reputation for sense will talk on this subject of Christian union. When the sectaries of every class go to the Bible for their guide: loyally submit to it; put "tradition," "convenience," "authority of the Fathers," and all such one side, and take their ideas of the Church, its ordinances and its Government, from Christ and the Apostles, and from them only, there will be some chance for union—not a day sooner. These schemes for mechanical union one finds it impossible to speak of with any respect, and almost equally so of their authors.

The Inebriate.

He is dying—that pale, woe begone looking young man—dying while yet on the verge of a noble manhood—dying just when the world is asking his service—dying by the slow subtle poison of the still. That inebriate's early life was as promising as a May morning. His high, broad brow, his dark magnetic eye, his strong physical frame, gave great promise of usefulness.

His young mother sang her beautiful

child to his dreams, dreaming herself meantime, that he would bless her gray hairs and lead her down the valley of age and smooth her pillow for the grave. There was holy joy in that womanly soul, for she saw in her noble boy the realization of her heart hopes, and a prayer went up like sweet incense, to the Almighty Father for power to shield her from the influence of evil, and lead him sinless back to Heaven.

The inebriate's father saw with manly pride, his strong, brave boy springing to manhood. Adown the vista of years he seemed to see him a princely ruler in the realm of Mind, wearing becomingly the insignia of office.

But the destroyer came. The youth met him at a fashionable masquerade.—The disguise deceived the young man. He had no thought to shake a demon's hand in a place so enchantingly beautiful. The deceiver and the deceived parted to meet again in a lady's drawing room. The fair hand of a woman presented the destroying angel with a smile to her guest. He saw the serpent in the charmer but was charmed. The two joined hands and together went down the valley, halting at the bar and billiard-rooms. The inebriate has reached the gate of death. His companion has robbed him of his health, his hopes of happiness, his life of usefulness, and his glorious, promising manhood. The poor, dying youth feels and regrets his loss; but the demon has not lost caste; he is courted and caressed by those who have just started in the highway of ruin.—That pale woman, with careworn visage and sunken eye, is the inebriate's mother. She is bowed earthward more by grief and care than by years. She prays still for her child—a mother's love is undying—she prays now for strength to bear the burden of a great sorrow that she may care for her dying child, and lay him to rest in the grave.

The old man is his father. Sorrow has whitened his hair and tears furrowed his cheeks. But still he is loving and faithful to his wayward child. He watches day by day the lustrous eye, the hectic flush, and the faltering step. They seem the funeral sermons of his hopes, but he listens uncomplainingly, and walks still on—to the beautiful hereafter—for the resurrection and realization of his spirit prophecy—a noble destiny for his child.

From the A. C. Review

The Year 1866—Again.

Having several years ago had my attention attracted to the important prophetic period of *twelve hundred and sixty* (1260) years expressed in the Bible by "time, times and half a time," "forty-two months," and a "thousand, two hundred and three score days," I have since paid particular attention to everything I could find, or come across, bearing on the beginning and termination of that period; as, if we can find the *beginning*, we can easily ascertain the termination of it.

Accordingly, some years ago, I came across "White's History of the World," a compendious octavo work, with the arrangement of which into different periods of secular and ecclesiastical history, I was much pleased, and procured the book, but having left it in Missouri, it was unfortunately lost in the fire that consumed the office of the *Christian Pioneer*, at Trenton, Mo., and I have since had to refer to it from memory. On an examination of the chronology in it, I found that in the year 606 the Bishop of Rome was proclaimed Universal Bishop of all the churches, which was equivalent to making him Pope, and hence I took that date as the beginning of Popery, and of the 1260 years, which, added to 606, would make 1866 as the year, or about the time Popery is to cease. And, indeed, with the data before me, I can apply the prophetic period to end in 1866 to nothing else.

I have again been confirmed in my dates and calculations by another work: Bickersteth's *Scripture Help*; a valuable book, in consulting the Chronological Table of which—divided into different periods—I find the following in his tenth period:

"606. Boniface, the third Bishop of Rome, procures the title of *Universal Bishop* from the Emperor Phocas. The POPES afterwards have three kingdoms, Rome, Ravenna, and the Lombards. Dan. vii., 8."

The passage in Daniel referred to, reads as follows, including the 7th verse:

"After this I saw in the night visions, and beheld a fourth beast, dread-

ful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces the residue with the feet of it: and was diverse from all the beasts that were before it; and it had ten horns; I considered the horns, and, behold, there came up among them another *little horn*, before whom there were *three* of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

It will be readily seen, that this first beast, with the iron teeth, strong and terrible, was the old iron Roman Empire, the fourth and last universal earthly monarchy; the "ten horns" the ten kingdoms into which it was divided; and the "little horn" that sprang up among them, with human eyes and "mouth speaking great things," and which plucked up three of them, indicated the rise of Popery, which, at its commencement, absorbed three of the kingdoms.

Daniel says further in reference to this "little horn," and which characterizes Popery: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." And again, after saying: "another shall rise after them, [the ten horns;] and he shall be diverse from the first, [the fourth beast,] and he shall subdue three kings, [kingdoms.]" Daniel continue: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given unto his hand until a *time and times and the dividing of time.*"

Here we have Popery again characterized, and so completely described, that there can be no mistaking that it is the subject of prediction. We also have here what is of great importance—the *period of its duration*, "a time and times and dividing [or half] a time," or twelve hundred and sixty (1260) years. Calculating from its rise in the year 606, when Boniface procured the title of Universal Bishop, and adding

the 1260 years to 606, we have 1866 as the time of its downfall. And that such will be the case at or about that time, we wish the reader to carefully notice what follows the quotation we have just, or last made, from Daniel, who continues:

"But the judgement [upon the little horn or Popery] shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

This indicates more than the mere, peaceable termination Popery. The language implies that the Pope shall be deprived of "his dominion;" and that it will be attended with agitation, violence, revolution, &c., or that these will be the result of it! Are not Europe and the world getting ripe for, or verging towards, such a state of things? There is but little doubt that, when we look at all these things and the indications of the times, we may look forward to the most tremendous results!

And now, in conclusion, let us look at the next passage in Daniel, and the last in this connection:

"And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

J. R. H.

NEAR PADUCAH, KY., }
Dec. 20, 1865. }

STILL THEY COME.—Wm. A. Scott, of Mirabile, Caldwell Co., Mo., a Methodist fourteen years, three years a traveling preacher, has declared for the ancient faith, for the Bible, for Christianity. He proposes now to be not a *Methodist* Christian, but simply a *Christian*; not to belong to a *Methodist* Church of Christ, but just the *Church of Christ*. If we understand the change he makes, it is, that he gives up all that is purely Methodism, and holds on to all that is merely Christianity, thus renouncing what none but Methodist hold, and receiving what all admit to be right, simply Christianity; that which came from Christ, the whole of it and nothing else. This puts him on the ground where every other Christian can unite with him

without any sacrifice of truth or conscience. May he enjoy the liberty with which Christ has made him free.—*Review.*

WHAT can be more foolish than to think that all this fair fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster? To see rare effects, and no cause; a motion without a mover; a circle without a centre; a time without an eternity; a second without a first; these are things so against philosophy and natural reason that he must be a beast in his understanding that can believe in them. The thing formed says that nothing formed it; and that which is made is, while that which made it is not! This folly is infinite.

WE once saved the life of an infant which had been inadvertently drugged with laudanum, and was fast sinking into the sleep from which there is no wakening, by giving it strong coffee, cleared with the white of an egg, a teaspoonful every five minutes until it ceased to seem drowsy.—[Dr. Hall.

HENRY WARD BEECHER'S CHURCH have, by a large majority, laid on the table the proposition to engage an assistant for the pastoral work. One member said he thought the church saw little enough of Mr. Beecher as it was; if the proposed change should be adopted, they would see less of him.

SPURGEON'S last sensation was to appear in his pulpit on Christmas day, with a crown on his head and a palm in his hand. The Londoners were much shocked thereat; but, then, what clergymen are there who do not appear in their pulpits with crowns on their heads and palms in their hands?

THE Countess of Castelnau has announced to the Paris Academy of sciences that the cause of cholera is a "winged leech" of microscopic size, originating in marshy ground, and she offers to produce a few specimens of it. }

A DAUGHTER of the late Hon. W. P. Mangum, formerly United States Senator from North Carolina, is teaching school in Orange county, in that State.

CHARLIE'S IDOL.

'Charlie you're making a mistake, depend upon it. She's nothing on earth but a mere votary of fashion.' And old Mr. Jenkins brought down his gold-headed cane on the floor with a very emphatic thump.

Charles Evans was walking up and down the room, with an anxious shadow in his deep, blue eyes, and something not unlike a frown upon his noble, open brow.

'I think you are mistaken, Uncle Job.'

And I am sure I am not. I've heard of her, and I'm convinced that a mere fine lady, who dances half the night, and lies in bed all day reading novels, isn't the right kind of a wife for you! Charlie, I've brought you up and cared for you all your life, haven't I?

'I know it, sir—I am perfectly aware that I owe you a son's duty.'

'Then you will consult my wishes in this matter?'

'Certainly, sir—although it will break my heart to give up Kitty Morrison.'

'Nonsense, nonsense—nothing of the sort. Young men's hearts aren't made of china or glass.'

'What shall I tell her?'

'Tell her? Why that your hard hearted uncle won't give his consent. Is not that enough?'

Charles Evans sat down, leaned his forehead against his hand, with a face whose stern gravity surprised even his uncle.

'Pooh!' he soliloquized, as he went out and walked down the street; I'd give all my bank stock and houses to please that boy—but I can't let him go and marry a fine lady, who knows nothing about a woman's duties.'

As he crossed the street, a loud voice saluted him: 'Hallo, stranger! do you want to be run over? If not—why, it's Job Jenkins, as true as the gospel.' And the ruby-faced man in the farmers wagon, drew up his horse with a jerk.

'Why, Job, you haven't forgotten Elam Hopper?'

'Forgotten him? I guess not! Hold on a minute, and I'll jump up along-side. Where did you come from?'

'Well, from my farm, three miles out,

with a lot of spring butter, and if you would keep along with me, while I'm selling it, we'll talk over old times.'

Nobody could be more democratic than Job Jenkins, and he rode by honest Elam Hopper's side, totally indifferent to all remarks, and not at all inconvenienced by the fact of Elam's stopping at every door in the fashionable quarters, demanding if they 'wanted any first-chop butter.'

'It's quite a new sort of sensation,' thought Job, complacently. 'Hallo! Why, if we're not fetching up at Morrison's! Here, Elam, I'll take the butter in.'

'You?'

'Why not? I have a particular reason for it. Hand it over.'

And Job jumped nimbly out of the wagon carrying the basket, where golden rolls of butter lay shining among fresh, dewy vine leaves—beau ideal of a country dealer, in his broad straw hat and butternut colored coat.

'I'll see this young lady for myself,' thought Uncle Job, beating a brisk tattoo at the basement door paneling with his knuckles.

'What's wanting, sir?' demanded the trim little servant.

'I want to see the young lady,' said uncle Job.

'She is particularly engaged, sir.'

'Reading novels, or curling her hair, I suppose,' thought Charlie's uncle, vindictively.

'Making pies in the kitchen,' went on the unconscious little maid.

'I want to see her myself; I'll go in,' said uncle Job, valiantly.

Little servant opened her eyes very wide, but led the way in. A large, light kitchen, with a floor as white as satin, and implements shining—uncle Job's keen eye would have detected the slightest spot or tarnish—and a pretty girl standing before a pine table, with a pink gingham dress, and sleeves rolled up above a pair of round white arms, that were busily engaged rolling out pie crust. Altogether, it was a very agreeable tableau. No curl papers, but braids of shining brown hair, and a collar as white as snow. As Kitty Morris-

son's blue eyes were lifted to his, uncle Job felt very much like a convicted criminal.

'What is it, sir?' said the lady with a dignity that would have become Queen Victoria's self, while uncle Job thought how round and red her cheeks were, and how pearly and perfect the teeth hiding behind her cherry lips.

'It's butter,' faltered Job.

'How much?' said Kitty, wiping the flour from her dimpled hands, and gravely consulting a little account book that lay in her pocket.

'I don't know,' said uncle Job, sheepishly.

'Sir!' Kitty looked up in surprise.

'I'll go and ask,' said uncle Job, darting out of the kitchen in hopeless confusion.

'Well!' said Elam, who was sitting patiently among his empty baskets,

'She'll make a splendid wife for—I mean how much butter is there here?'

'Ten pounds. Don't they want to buy it?'

'I don't know—better go and see yourself, Elam.'

The honest Elam obeyed, marveling much at his old schoolmate's abstraction.

'Charlie,' said uncle Job, bursting into his nephew's room, half an hour afterwards, 'go and marry Kitty Morrison.'

'I don't understand you, sir.'

'You couldn't do a more sensible thing.'

'How do you know, sir?'

'I—I—never mind, you young rascal. Do as I tell you.'

Charlie took his uncle's advice promptly, and Kitty Morrison never knew how nearly she had lost her sweetheart thro' uncle Job's intervention, nor how Elam Hopper had saved her. She did wonder a little when she saw uncle Job, but the old gentleman took especial pains never to enlighten her.

A solemn thing it is, O fellow mortal, to trifle with the mandates of Heaven. A day of reckoning must come; it is as inevitable as death.

From the Christian Times and Witness.

Henry Earnest.

BY THE AUTHOR "OF CHARLES WAIT."

NO. 1.

"Will you give me something to do sir?" inquired a poorly clad boy of Mr. Helper, as he was going to his office, one bitter cold morning in winter.

"Why my little fellow, I have as many hands as I can furnish employment to at present;" replied Mr. Helper in a kind voice.

"But, sir," urged the boy, while a tear glistened in his eye; "if you cannot give me constant employment, will you not give me work for to day?"

Mr. Helper, struck with his earnest, importunate manner, now turned upon him a more scrutinizing look. He was a smart, intelligent looking boy, apparently about thirteen years of age, with a bright, blue eye. His countenance was open and frank, and yet a shadow had already fallen on his cheek. He was dressed in light summer clothes, neatly patched in many places. Thus thinly attired, he stood shivering from the effect of the cold winter wind.

Mr. Helper, whose quick, penetrating eye had taken in the above particulars at a glance, concluded that he had a well-deserved object of charity before him, and promptly replied:

"Well, my boy, call at my office at one o'clock, and I will see what I can do for you; and here are two shillings as part payment in advance for what I expect of you."

"Thank you, sir!" replied the poor boy, with a fervent, grateful voice, the tears flowing freely down his pale cheeks. Then turning quickly around, he ran away with great haste.

Wondering at the boy's excited manner, and yet partly divining the cause, Mr. Helper determined to see the result, and turned quickly on the steps of the fugitive.

Keeping at a short distance, he saw him enter a grocery, and soon after come out with a bundle under his arm; and then pursue his way to one of the most obscure and filthy streets in the city;

coming to a dirty, dark entrance into a building, he was quickly lost to sight.

Mr. Helper, however, was not too far behind, and entered just as he was going up the stairs, which stood in a dingy hall. Unperceived or unrecognized, he followed closely up to an attic room, where the boy entered, abruptly exclaiming:

"O, mother! I have been to see Mr. Helper, and he says if I will go to his office at noon, he will see what he can do for me. And look here is bread that I purchased with money he gave me. Now, mother, you and sister Mary, and little Freddy will have something to eat. You will not starve now, mother, will you?"

"Not yet, my dear boy. Thank God that he has sent us assistance. O, how little my faith; how unkind my unbelief; I feel guilty when I think that I should distrust my Heavenly Father, and exhibit before you so little trust in Him."

"But, mother," replied her son, "you did it through weakness, and not intentionally. Now here, eat some of this bread, and it will strengthen you; and you will soon get better now."

"No, my child. Your mother is beyond the aid of bread. I am admonished that my stay with you cannot be many days; and O what then will become of my poor lambs?" She could proceed no farther, and tears flowed down the channels that had been made in her cheeks.

"Oh, say not so, dear mother," replied her son. "You will not leave us yet. Now I shall be able to earn something for your support, and I will give you all my earnings; and spring will soon be here, when you will get well once more, and we shall all be comfortable and happy again."

"God bless you, my boy? But it is my painful duty to tell you plainly, that your mother is beyond the means of recovery. She will only be well in heaven; and oh, how thankful I am that there remaineth a rest for the people of God. He will take care of you. Be a good boy, and never forget to serve your Heavenly Father. He will never forsake you, for his word declares,

"When my father and my mother forsake me, then the Lord will take me up." You have always been a kind and obedient child. Kneel down, my son, and let me give you my parting blessing."

Here the two mingled their tears together, while the kind Christian mother laid her hand upon the head of her son, and blessed him, and uttered a brief prayer to heaven for his welfare. After which he arose to his feet deeply impressed with his mother's solemn words, and with a fixed resolution to serve his mother's God.

At this time the door, which had been slightly ajar, opened, and Mr. Helper entered the room. The good man's eye told that he had been a listener to the conversation.

The apartment was devoid of all furniture, save two or three old chairs, a small table, and a bedstead, on which lay a poor, delicate and emaciated woman, in the last stages of consumption, and very near the gate of death. Turning her fading eye to her unexpected visitor, she extended her thin and trembling hand, saying at the same time:

"I am very thankful for this visit, Mr. Helper, although we meet under very different circumstances from what we once did." And a faint color tinged her pale cheek. "Sickness and want have about finished their work. Henry has told me of your kindness, and I am grateful for your assistance."

"Do not mention it, my dear Mrs. Earnest. Why did you not inform me of your situation? How much suffering I might have saved you."

"I was not aware that you lived in the city until a short time ago," replied Mr. Earnest; "and then, I must confess, that delicacy and shame prevented me from making known to you my situation."

"Alas! that I had not known it sooner!"

In Mrs. Earnest, Mr. Helper had recognized an early acquaintance, in whose society, many years previous to this, he had spent many a happy moment. By some it was supposed there had existed a tender attachment on his part; but her preferences were shown for Mr. Earnest, to whom, contrary to

her parents' desire, she was subsequently married. The marriage proved a happy one; and before her parents died, a reconciliation was effected; and she had the happiness of knowing that they loved her husband as dearly as an own son.

For several years Mr. Earnest was blessed with the sunshine of prosperity. Comfort and happiness dwelt around him. His fireside was all that his heart could desire, for his wife was a kind, neat and intelligent Christian, who ever made home cheerful with her sweet, winning words and ways, and their children were affectionate and dutiful. At length Mr. Earnest was induced through the warm coloring of some of his friends to embark in an enterprise that required a large amount of capital. The project failed and he was ruined. It was now his lot to commence life anew; and vigorously he set to work. Things began to wear a brighter face, when he was suddenly attacked by a disease which buried him to the grave, leaving his family in unprovided-for circumstances.

It was a terrible blow to Mrs. Earnest, under which she was only sustained by her trust in God. Naturally a feeble and delicate woman, she was soon thrown upon her own resources; with, as we have seen, three children dependent upon her for their daily bread. For a while she resorted to teaching and needle-work, and managed to obtain a comfortable living. Soon, however, the effect of over-taxing her delicate frame began to tell alarmingly on her system.

Thinking that she would succeed better in the city, she sold what furniture she could possibly spare, and with her little family started for the place of her sanguine hopes. For some time as a teacher of music she succeeded tolerably well, but at length her strength failing she had to abandon this.

But we need not follow her through all her sufferings. Poor woman she had a bitter cup to drink.

Mr. Helper, who had obtained from Mrs. Earnest these particulars of her history, could not help her, but he was moved deeply at the recital, and to his credit be it said, tears flowed freely

down his manly cheeks. Prompt in his efforts of benevolence, he immediately called in Christian aid to his assistance, and had the situation of the suffering one made as comfortable as possible under the circumstances. She lingered but a few days, and then, as the sun emerges from under a cloud on a summer day, so she passed from under the cloud of affliction to the land of eternal beauty, where the inhabitants hunger no more, neither thirst any more; but where God wipes away the tears from all faces. "Blessed are the dead who die in the Lord."

The Ladies Alphabetically.

WHAT A WOMAN SHOULD BE.—A woman should be aimable, benevolent, charitable, domestic, economical, for, giving, generous, honest, industrious, judicious, kind, loving, modest, neat, obedient, pleasant, quiet, reflecting, sober, tender, urbane, virtuous, wis-exemplary, yielding and zealous.

WHAT A WOMAN SHOULD NOT BE:—She should not be artful, bold, cross, deceitful, envious, fretful, groveling, hollow-hearted, idle, jadtish, knavish, lazy, morose, nonsensical, officious, prudish, quarrelsome, rude, snappish, talkative, unreasonable, vain, wavering, extravagant, yawning or zealous.

LAYING UP FOR CHILDREN.—Many an unwise parent works hard, and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with the money left him by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders, and go to the bottom. Teach him to swim and he will not need the bladders. Give your child a sound education. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources, and the blessing of God, the better.

The Power of Music.

It was a chilly, drizzling sunset in mid-ocean. The steamer, with the help of her sails and screw, was ploughing through the waves quietly and monotonously. The old Saxon was not fast, and so the wind and thin rain outstripped her, covering the deck with a dirty, greasy slime, to avoid which the cabin passengers had all gone below, save myself and lady. We were cowering under the side of a life-boat, were afraid of the cabin with its heated air and sickening smell, and had concluded to remain where we were—I, all the more readily, from the fact that the lady was recounting to me her impression of countries I had never visited, but which I have ever desired to become more familiar with—Central and Southern America.

Her descriptions were amusing—nay, more, they were graphic, displaying intelligence, quick observation, and a genial humor really captivating. The mishaps of her journeys were ludicrously related, the sensations produced by gorgeous and new scenes described with feeling, and so time passed, I listening and the lady recounting. She saw that I was interested, and so kept on, till just as the sun, a mere red speck, shrouded by heavy clouds, sunk beneath the waves, we were startled by loud and angry tones on the forward deck. Evidently there was a quarrel going on, and I went to ascertain the cause of the disturbance.

It was Sunday evening, and the steerage passengers had collected in groups, listening to a person who, I suppose, was a minister, as he had been praying or preaching to these people. During the time thus taken up, one of the passengers—a tall, swarthy Italian, had given offence to the others (they were Germans and Protestants), because he, a Catholic, had seen fit to cook and eat his supper during the services. The moment the minister left the deck, the Germans had crowded around the offender, and, when I reached the scene, were angrily expostulating with him. The man understood no word of the abuse heaped upon him, and with every show of the utmost indifference, kept on paring his potatoes and eating them with salt. His

supper was frugal enough, but he seemed to enjoy it. His *nonchalance* exasperated the Germans, and one of them, stepping up, kicked over the stool upon which the Italian was seated. He sprang to his feet, and, drawing from his pocket a huge claspknife, opened it, and stood confronting his assailants. The sallow, jaundiced look had deepened into a scowl of anger, the large, black eyes were glittering and the teeth closely set.

There was an ominous pause. It was evident that the Italian's anger was roused, and that he meant mischief. The German who had made the first attack, a fair-haired man, broad and strong, advanced a step, and then the two glared at each other, evincing every intention of coming to closer quarters. It was a moment of painful, of dreadful anxiety. I glanced around to see if there were no officers near to separate these men ere it was too late, but none were there. The Italian fixed his eye upon his assailant, and advanced a step. The men were now quite near to each other. As if spell-bound, the witnesses of this fearful scene remained perfectly quiet. I could not move. I expected the next moment to see that long, sharp blade sheathed in the body of the bold fellow who so unshrinkingly faced the danger.

Save the angry breathing of the Italian, all was as quiet as death, when suddenly a sound rose upon the air. It was the music of a human voice, a pure delicious voice, singing in strains which, under the circumstances, seemed almost heavenly. The sweet sounds grew more and more distinct, and I recognized a sacred chant of the Church of Rome. It was almost dark, and as the solemn strains rose with increased sweetness and power, the harmony was entrancing. Intensely affected myself, I was not astonished to witness the effect of the music upon the angry men. The brow of the Italian lost its look of ferocious anger. The thin lips parted, mechanically the man closed his knife and turned toward the sweet sounds. The German had, from the first, felt their influence, his face assumed a pleased look long be-

fore the more vindictive Italian had given over his murderous intent.

Another moment and the chant was ended. It had lasted but a short time, but its effect had been great. The Italian, with all his native love of music awakened, had crept close to the after deck, from whence came the sound, and when it ceased he sat down in the corner hoping, perhaps, that the sweet strains would be renewed; and there he remained quietly all the evening.

The German, though not understanding the music, was captivated by it, and when it was no longer to be heard, went below, pacified. The next day he and the Italian met, but evinced no intention of renewing their quarrel, and so the matter ended.

I have since often reflected upon this event, but never with such intense feeling as at present, though it occurred nearly three years ago. Now I dwell upon it with inexpressible sadness, because I shall never again hear that sweet voice, never again listen to its charm. It was hushed forever when, some weeks since, they laid Virginia Whiting Lorini in her distant grave.

Singularly enough, this was the only time, during the passage from Southampton to New York, that Mme. Lorini sang, and then she was not aware that she had unconsciously, but surely, averted a dreadful crime.—*H. A. Delille.*

Complaining of Editors.

There are a few that grumble and complain of editors. With them scarcely a paper in the brotherhood is reliable. The literature is not good, the tone of piety is low, too much controversy, or somebody is not shut out, something is admitted in, the editor is dictatorial, is not polite enough to the aristocracy, &c., &c. Touching all these grumblers, we have simply to say, as the preacher when he failed. "If you think it an easy matter to preach, come up here and try it." In the same way, if the murmurers, complainers and fault-finders, who *never send a subscriber*, but are always giving their aid in trying to pull down those who are working honestly from year to year to furnish respectable publications, think it an easy matter to

publish better papers than we have; come up and try it. We assure them that they will get some light such as they never enjoyed before. Several brethren have been enlightened in this way. There is plenty more light for others.

Little and Big Sermons.

The writer of this once heard a lay brother make the following remark of his minister, whose pulpit talents were quite ordinary:

"Our pastor comes to the pulpit Sunday morning, and preaches a little sermon; and in the afternoon he comes again, and preaches another little sermon. In the evening he comes into the prayer meeting, full of love, and we all have a good time, praying, singing, and exhorting. Then on Monday, after spending the forenoon in his study, he goes out and sees a family of his congregation, and talks to them about Jesus; and does the same on Tuesday, and each day of the week. And by Saturday night the little sermons on Sunday have grown into big ones." One can easily conceive how a people would be satisfied with such preaching. Reverse the matter. If great sermons on the Sabbath, become little ones during the week, by manifest inconsistencies, would it not destroy all pulpit efficiency?

MOTHERS THAT ARE WANTED.—It is a blessing and advantage utterly incalculable, to have for a mother a woman of sense, superiority, and goodness; with force of character; with talent and cleverness of solid information; with tact, temper, patience, and skill fitted to implant principles, and awaken laudable ambition; and all this presided over and purified by religious faith, deep piety, and earnest devotion. These are the mothers that the church and the world alike want. The destinies of the race depends more on its future mothers than on anything else; that is to say, on the sort of women that young girls and young ladies are to be made into, or into which they will make themselves; and the sort of wives that young men will have the sense to prefer, the judgment to select, and the happiness to secure.

Driving Home the Cows.

"I don't know what to do! That darkey stays away to that raising; and here's dark clouds rising, when I've lots of hay to draw in, besides moving away what we've cut to-day. Dear knows when the cows'll get milked to-night, if I wait for that fellow to bring 'em. Like as not, he's drunk again, and lies behind some tree or fence. Margery, can't you go for the cows?"

"I would in a minute, if 'twarnt for fuishin' ironing and folden' up the clothes."

"I'll do it for you, Margery," said Elinor Kingsley, the youngest daughter of farmer Kingsley.

"Pshaw!—no you can't. You'd maybe fold the bosom in and wrinkle them. No, no, you can't do it Miss Nellie."

"No, I wouldnt Margery, I'd fold them nicely. But never mind, if you'd rather do them, I'll go for the cows myself. Where are they, father?"

"That's the girl for luck! Why, Nelly, I shouldn't wonder if, like Rebecca, you got a husband by the operation."

"Go along father! But first tell me where to find the stupid things?"

"Oh yes, I forgot. They're up in that ten acre lot by the little woods."

Away truged the merry, light-hearted girl to the pasture land, where, after some delay, she collected the bovine flock.

A dashing young gentleman, with splendid turnout and dainty kid, came sweeping by. This was a dandy lawyer, who had settled in the town close by, and who had been somewhat smitten with the pretty daughters of farmer Kingsley.

Now, though farmer Kingsley was a working man, yet he was looked up to by all who knew him, for had he not served several terms in the Legislature? and were not his daughters more than common when they had learned all that could be learned in the district school, and two quarters in the academy besides?"

When young lawyer Youngs saw who was driving the cows he stared, and drove on. Too countryfied for me, he thought, and did not even bow to Nellie.

"What a proud, silly fellow!" thought Nellie, and walked along, quite unconcerned.

The cows walked too slowly, and Nellie found it necessary to break a whip

from the bushes, in order to expediate their movements. A little shout and a flourish of the whip made them step up more lively, when carriage number two drove up.

"Can you tell me, Miss, where Mr. Kingsley lives?"

"Yes. That's his house over there by that locust grove."

The traveler cast a searching glance at the young herd-woman, and bowing low, gracefully touched his hat, drove on.

When Elinor had driven her charge to the yard, she slipped in the back door, and ran up to her room. Here she found her sister Jane, in a great flutter, dressing.

"Bless us, Nell! here's Mr. Temple, that father has talked so much about, come from Philadelphia, and stops here a few days. He's on his way to Albany (is my net to low?) and has business near here, (is my belt true?). Father and his father were great friends (do button these cuffs, Nell); and if report is correct, George Temple is a very promising young man. I saw him as he drove up, and he's magnificent Nell. I hope he's not engaged, for I mean to set my cap for him. I hope he hasnt seen you driving home the cows."

"But he has, though, both seen and spoken to me; but he thought me only a servant, I guess."

"How vexatious! Do try and apologize. Try to make it appear that you did so out of a frolic. We shall suffer in his estimation if he thinks we are mere farm-drudges."

"Not I. If Mr. Temple is so weak as to despise a person for making themselves useful, why, then, I'd despise him."

The hay was safely housed, and that unfit for bringing in safely capped; the cows milked and sent away to the meadow; the tea smoking on the board; and the family and their guest at the table, ere the threatened shower burst upon them. It came then, loud, booming with lightning-flashes, and then came down the rain in torrents.

When farmer Kingsley could be heard above the din of the warning elements, he said:

"Did you have any trouble in finding the cows, Nellie?"

"Not any, father; they were just where you said."

"It's to bad," said Miss Kingsley, "that our colored man was away to night."

He has never done so before; but Nellie will not, probably, be called upon to repeat the journey."

"The journey was nothing. In fact, I rather enjoyed it."

"Oh, no. The journey nor the employment didn't hurt you in the least. I told her, Mr. Temple, that maybe she like Rebecca and Rachel of old, might get a good husband by the performance."

Now Mr. Kingsley was not aware that a certain young gentleman had met and talked with his daughter when she was in this laudable employment, else he would not have made the remark, even in jest.

Nellie blushed rosy red, and said:

"You are to bad, papa. You would not expect any gentleman to fall in love with a girl that was good for nothing but to drive the cows."

"I could vouch for more than that for you my child," said he giving her a loving look.

Miss Jane was vexed and annoyed that all the attention was directed to her sister.

"Fathers are always partial to wild, romping girls. For my part, I think it doesn't become a lady to be seen driving cows, and, besides, Nellie did it for mere frolic."

"Was it, Nell?"

"No, papa. I did it to help you, when you were so anxious about the hay; and I enjoyed it, too, I am sure; they walk so funny, so ungracefully, and they're worse still when they trot."

"A cow trot! What would you give to see a cow trot, Mr. Temple?"

"I believe I had that pleasure this evening, Mr. Kingsley; and I fully agree with Miss Nellie as to their ungracefulness. They give I think an unnecessary sling to the foot, and have a dull, shambling gait."

"Really, the conversation has taken quite a genteel turn. Mr. Temple, I move we change the subject. Tell us something about the city."

With that deference a gentleman always shows to a lady's wishes, he turned the subject to another channel. He talked most to Miss Kingsley, but his eyes sought oftenest Miss Nellie's. He prolonged his visit for a week, and accompanied Nellie in many a strawberry hunt.

Jane tried to charm him by her exquisite music, and he turned over her leaves and listened attentively, but he

much preferred Nellie's songs, and often joined in the singing. When she saw that her sister was the object of his affections, Jane good-naturedly left them alone, and went about her household affairs.

George Temple's visits to the Kingsley farm grew more and more frequent, and when autumn came, he asked Mr. Kingsley the hand of his darling Nellie. Need we say it was cheerfully granted, and that she went to spend the holidays with her husband in the city.

The bride, it was conceded by all, looked very lovely; and though she knew it not, was envied by all the unmarried ladies.

George Temple has risen, step by step, to high office, and Nellie wears her share of the honors with grace and dignity, and although she is very often at the White House and is intimate with its occupants. George Temple sometimes tells how he first saw his wife driving home her father's cows, and she never blushes or is ashamed of it.

MORAL.—Young ladies, don't be afraid to be seen in useful employment.

SUNSET.

Who is there who has ever looked up to the 'golden gates of the resplendent West,' and behold them arrayed in all their magnificence, and watched the beautiful departure of the god of day, and has not felt himself lifted from earth to heaven, and his feelings spiritualized by the contemplation of the scene? The glories of sunset can be seen and enjoyed in their greatest fullness only in the country. The winds are now hushed among the foliage—the birds of heaven have ceased their warbling—the voice of the laborer is no longer heard—silence hangs like a canopy upon the scene. At such a season, go walk abroad in the country—carry along with you no book to aid your reflections—go alone or with a friend—let your heart be open to the influence of the scene—let its home-felt delights rise up unrepressed—resign yourself freely and entirely to the emotions of your own bosom—and if you have not been too far corrupted and contaminated by intercourse with the world, you will return a better, happier, and a holier man.

**Semi-Annual Meeting of the Ill.
Missionary Society.**

JACKSONVILLE, Feb. 20th, 1866.

Notice is hereby given that a meeting will be held in the Christian Chapel, in the town of Litchfield, commencing upon Wednesday, before the first Lord's day in May next. By order of the Christian Missionary Society, of the State of Illinois, at its last Annual Meeting. All interested are affectionately invited to attend.

JNO. T. JONES, *Pres't.*

H. C. LATHAM, *Cor. Sec.*

Union-Baptists-Presbyterians.

From an exchange, we clip the two short articles which follow. They let us see what is going on among the Presbyterians and Baptists, the possibility of a union of the two wings North and South. To any one acquainted with the teaching of Christ and his apostles on the subject of a union of christians, what follows seems like child's play. Of the Baptists North and South, the exchange says:

It seems that the Southern Baptists have but little, if any disposition to unite with their brethren of the North. Rev. Wm. Williams, D. D. Professor of the Baptist Theological Seminary at Greenville, South Carolina, and a prominent man among the Baptists of the South, does not express himself in favor of reunion. He says he represents the feeling, also, of the great majority of Southern Baptists. He would say to the Baptists of the North as Abraham said to Lot: "Let there be no strife between us and you; if you will take the left hand, then we will go to the right; if you depart to the right hand, then we will go to the left."

On this principle, and with this feeling, Rev. Williams might have added, "If you will go to heaven, we will go to the devil."

How pertinent the remark of the editor, "If you will go to heaven, we will go to the devil."

Of the Presbyterians North and South, the same paper quotes from the *Free Christian Commonwealth* as follows:

"We recognize the separation which has resulted, as the wise purpose of the great Head of the Church, and shall cease all further struggle for the reunion of the severed parts." To this conclusion we suppose all parties in the church have by this time fully come. The two portions of what was once a widely extended and happy communion, must now agree to live and work side by side as separate bodies. We hope little time will be given to controversy, and all hearts and hands be joined in spreading the glorious gospel throughout the land in which we dwell.

What a picture is here presented! Two large and powerful bodies of religionists, rendered almost powerless by division. But we question the propriety of mourning over the result. If what is peculiar to Baptists and Presbyterians, distinguishes them as such from other protestant parties as well as from the church of Christ, is rendered useless, then have we cause for rejoicing. It may be as the *Commonwealth* says, but not as it means, "The wise purpose of the great Head of the church" that the separation remain.

Of the efforts of these two parties to unite and their failure, we may say as has been repeatedly said, of the various sectaries as such, *it is impossible*. Just look at it. What keeps Presbyterians North and South a separate people? Do they differ on any question of theology? No; they are Presbyterians—sound and true. Then why do they agree to live and work as a distinct and separate people? Simply because they differ on governmental affairs. The same may be said of the Baptists. Now if this difference makes them two people and renders a union impossible, can we for a moment entertain the thought that

the Baptists, Presbyterians, Methodists, &c., &c., *as such*, will ever become one people? Never! But disciples of Christ are commanded by their Head to be of the same mind and judgement, to speak the same thing, that there be no divisions among them, and that they be perfectly joined together. How may this be accomplished? Not by attempting to unite on Presbyterian or Baptist principles; but by uniting on the broad platform of the Bible—one body, one spirit one hope, one Lord, one faith, one baptism and one God. Upon this and this only can a union of the various sectaries be effected. If ever done it must be upon this.

B.

The Present Moment.

Christian, the Lord our Master says, "Occupy until I come." Are you doing so? Not like the tern and branchless oak in the midst of a rich field—a worthless and valueless occupancy—but like the tree by the rivers of water, bringing fourth its fruit in its season, its leaves not withering, but green and beautiful. This is right. But do you say, "a little more sleep, a little more slumber, a little more folding of the hands?" My soul! Think what is at stake. You are the salt of the earth, the light of the world. A work is to be done and the night is far spent, the day is at hand. Your work is to help your brethren—to bear their burdens, to comfort them in trouble, console them in sorrow, and thus help them on to the "better land." Your work is to save the wandering—the back-slider. To restore him to his former joys and privileges. Says James, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multi-

tude of sins." Are you at this great, grand work? Your brother has neglected the public meetings, the observance of the Lord's Supper, the prayers and exhortations of the brethren. Tell him of his wanderings, in the "spirit of meekness," and if you succeed in converting him, remember that you save a soul from death.

Your work is to save sinners who have never given themselves to the Savior. You must be a co-laborer with God in this blessed calling. You have friends, dear to you by the ties of nature. They are strangers to the promises of grace, aliens to God's government. Be instrumental in making them fellow-citizens with the saints and members of the house-hold of faith. Persuade them by the mercies of God, the love of heaven, the tears, agonies and death of the Redeemer to turn to Him and be saved. Tell them of the happiness of the christian, the joys of the redeemed and the beatific splendors of their home in heaven.

This work must be done in order to receive the blessed welcome, "Come in thou blessed of the Lord," and it must be done *now*. "Work while it is called to-day." Catch the precious moments as they pass and sow them to the Spirit. Soldier of the cross awake! awake! Be up and doing. Let the banner of the truth be seen and your cries for its triumph be heard and then your labors will be felt. Sinner you must act and act now. *To-day* hear the voice of God and say, "O Lamb of God, I come! I come!"

B. J. C.

MANY rely much upon the inward operation of the Holy Spirit, who refuse to obey the simple teaching of His Word.

her art? Extinguished forever, while her mouldering ruins and misty legions are all that remain. But why is she thus fallen? Why does the solitary traveler philosophise over her prostrate, broken columns, the solemn owl moan through her temples and palaces and the deadly serpent crawl unmolested through her deserted streets? Ah, there is a moral connected with her fate. Not in vain have her laurels withered before the cold grasp of the barbarian. She remains a sad example of retributive justice, and an impressive monitor that genius, however brilliant, and attainments, however exalted, without principle are useless and vain.

CENTROSES.

Puritan Laws and Customs.

Among the things which were to be sent to New England in its early settlement, "ministers, wheat, rye, oats, were enumerated. The placing of ministers first, indicates the value that was set upon them. And this appreciation, amounting often to reverence, is exemplified by many other instances. Ministers were employed as ambassadors from Massachusetts to England. The Great and General Court of the Province modestly requested the Old South Church in Boston, and the Church in Dorchester, to loan their ministers for this important service. Offences against them were not readily overlooked. If any one "broke out into contemptuous carriage" towards the ministers, he was, for the first offence, openly reproved by the magistrates at some lecture; for the second offence, he might be compelled to stand two hours on a block, four feet high on the lecture day, with a paper fixed on his breast, with this written on it, in capital letters, "A Wanton Gospeller."

Stephen Greensmith, for affirming that the ministers, except Mr. Cotton, preached a covenant of works, was put into the hands of the marshal, and enjoined to make formal acknowledgement to every congregation, to their satisfaction.

Unlucky women, who were overheard criticizing, had to make formal acknowledgement on lecture day, by the mouth of their husbands; and whoever charged a minister with a grave offence, had to

make up his mind to leave the colony, or make most humble acknowledgments. Land was voted to ministers by the Great and General Court, for defending the faith against Quakers and Baptists, and the same august body passed orders that the justices see to the suppression of defamatory pamphlets.

A severe article against the irreverence of other localities, contains this language. "These young men of New York, flout at the Rev. Samuel Willard; they fling the awful desk; more than that, they flee at the incomparable Dr. Owen, and the forever famous Dr. Goodwin, and Mr. Hooker."

Besides this jealousy for the good report of ministers, the provision for their support was a subject of much legislation and discussion. "The encouraging support of ministers" lay at the root of national prosperity, in the view of the Confederate Commissioners for the United Colonies.

Every inhabitant of New England was taxed for the support of a minister, and for the erection of a meeting house and a parsonage, in addition to this the inhabitants were required to attend the preaching provided for them, under a penalty of five shillings for absence on Lord's Day, on Fast, or Thanksgiving. Moreover, all landholders were taxed for the support of public worship, and corporations holding lands within the parish were also taxed for the support of public worship until 1831. If the parish was delinquent in paying its debts to the minister, the property of any individual could be seized and sold to satisfy the claim, and this was done in a number of instances. So late as 1835, the Sheriff of Essex, having an execution against the North Parish in Haverhill, for three hundred and forty dollars, found no property belonging to the Parish; the meeting-house was sold; the ministerial funds and parsonage land could not be levied on; the Sheriff therefore seized three bank shares belonging to one of the parishioners, sold them, paid the parish debt, and was sustained by the courts.

Such were some of the customs and laws of New England, a very interesting account of which is given in Mr. Edward Buck's volume, "Massachusetts Ecclesiastical Law," lately published by Gould & Lincoln.

Success of the Gospel.

WATSONVILLE, CAL., }
 Jan. 18th, 1866. }

DEAR BRO. CRAIG:—I am now seated to let you and your readers know how we do on the Pacific. Since writing you last our annual meeting was held with the Woodland congregation at which meeting we had eighty additions, sixty by obedience. The brethren formed a Missionary Society, the state was divided into four districts, one evangelist employed in each district. Bro. S. K. Hallam with whom you are acquainted was appointed Corresponding Secretary. The prospects of the society are flattering. We hope to secure a co-operation of all the churches and give our fellowmen the bread of everlasting life. In addition to these five missionaries laboring under the auspices of the C. C. M. S. Bro. Graham has accepted a position from the society at Cincinnati and is doing a good work in San Francisco. We hope to have our cause established there.

We are now having a *pull all together* and trusting in God we hope to do a work worthy of our king. I have charge of the Santa Clara district which includes all that portion of Cal. west of the San Joaquin river, and south of the San Francisco Bay, this makes my district larger than the state of Illinois, in it we have five congregations. No. of members about two hundred, under my labors a few are coming into the kingdom. Knowing that you have been here, I will chronicle a few items which to you at least will be interesting. Sacramento valley and others near it are becoming populated very fast. Wheat, Barley and other grains are raised in large quantities. They have some of

the best vineyards in the world. I have seen bunches of grapes weigh ten and twelve pounds. Suisun, Napa and Sonoma valleys are perfect gardens. Santa Clara and Pajaro are highly fertile, romantic and beautiful. The society here is becoming much better. Taken as a whole the valleys, Mountains, Lakes, rivers, people and all, I must confess I am somewhat enamored. I could not think of leaving this lovely climate to endure those cold north winds and snowy winters which you are compelled to endure in Illinois. I can not see why it is that more of our preaching brethren do not come here. I have been receiving the Echo for the last year. May the Lord bless your labors and save us in his Heavenly kingdom. I must close. I remain yours in the love of Christ.

J. W. CRAYCROFT.

WINCHESTER, ILLINOIS. }
 Feb. 26th, 1866. }

DEAR BRO. CRAIG.—Bro. John S. Sweeney commenced a meeting here the last Lord's day in January, so far there have been 86 additions to the army of the Lord, 53 by Immersion, 8 yet to be immersed, several reclaimed, several from the Baptist and Methodist, and several by letter.

The meeting is still in progress, and will perhaps continue over next Lord's day. The interest is good, there is considerable religious excitement in this town, owing to some of the Baptists, Methodists and Presbyterians, having as they say, attained to sanctification or as they call it, sinless perfection, and perfect holiness. Was ever such nonsense heard of before. Bro. S. has not been idle while here, and has give a few ideas for them to consider, which has led the masses to examine for them-

selves, and the result is men and women are coming to the blood-stained banner of Jesus. May the good begun work here have a good effect, and may the people get their eyes and ears open and receive the gospel in its purity.

May God bless your efforts Bro. Craig, in spreading abroad pure christianity in your monthly "Echo."

Yours in the hope,

G. W. P.

The Progress of the Good Cause.

The *A. C. Review*, of February 18th, reports 810; the *Pioneer* for February, reports 38; the *Evangelist* for February, reports 106; total 954.

Thus the good work goes on, and the Lord is adding the saved daily to the congregations. But brethren are we laboring with all our might? Thousands are going down to eternal death. Shall we not make a mighty effort to give them the bread of life? Preachers of the cross, are you crying aloud and sparing not? Are you proclaiming the Christ crucified, the way, the truth, the life? Be earnest, be faithful, and the work of the Lord will prosper in your hands. In addition to the foregoing, the *Christian Herald* has just come to hand, and turning to the reports we learn that 30 have been added. Added to foregoing makes 1,034.

FAYETTE, ILLINOIS. }
Jan. 31st, 1866. }

DEAR BRO. CRAIG:—I closed a meeting yesterday of several days continuance, at Mineral Springs, Greene Co., with 8 baptisms. In consequence of political troubles, the brethren had had no meetings there for two or three years, and hence had become quite lukewarm; but were greatly refreshed and encouraged, and for the present at least, concluded to unite with the brethren at

Manchester, 4 miles North. May the Lord keep them to the enjoyment of his everlasting kingdom!

J. B. CORWIN.

FEBRUARY 7th, 1866.

BROTHER CRAIG:—I thought I would send you a report, of a meeting held by Elder E. H. Burns, at Clover School House, 4 miles south of Time, Pike Co., Ill. Commencing on the 16th of January last. By preaching 9 sermons, there were 17 added, 2 from the Baptists, 1 from the Methodists, 5 reclaimed, 9 by confession.

Please publish this in your paper, if you think it worthy of room.

Your Brother in Christ,

B. BARNEY.

MILL CREEK, Jan. 25, 1866.

ELD. CRAIG—*Dear Brother:* I will redeem my pledge by writing you a line, saying to you, first, that, our meeting closed with four more accessions, making twenty-eight in all, nineteen of which were by confession and Baptism. We had two more additions last Sunday evening at the same place.

Wishing you great success in all your laudable undertakings, I close, as ever,

Your Brother in Christ,

WILLIAM GRISSOM.

THE Schuyler *Citizen* says the protracted meeting in the Christian Church in Rushville has been discontinued. There have been forty-two additions to the church.

THE more any person cultivates a reverence for the word of the living God, and respect for his institutions and commandments, the less will he be influenced by the spirit of party, sectarian prejudice, and bigotry.

Editor's Table.

THANKS.—Bros. Wm. Van Hooser and J. F. Curtis will accept our thanks for cash remittances for subscribers.

CHRISTIAN PIONEER.—This sterling Monthly comes to us in a new and improved dress. The *Pioneer* is prompt in its arrival, and is a welcome visitor at all times.

PREMIUMS.—To any one who will send us five new subscribers, at full rates, we will send a copy of the *Sweeney and Hogan Debate*. Who will have one?

OUR COLLEGES.—Why is it that none of our Colleges advertise in the *Echo*? It would certainly promote their interest to do so. Let our schools think of it.

The reader's attention is directed to the announcement for the semi-annual meeting of the Illinois Christian Missionary Society, which may be found on page 81. The time and place are well selected.

NOTICE.—All subscribers will be notified of the expiration of their subscriptions by a printed slip in their paper. We desire all to renew promptly, and not lose a number, which you may do by delaying to renew at once.

AGENTS.—Every preaching brother in the United States is authorized to act as an agent for the *Echo*. We hope to have the aid and co-operation of all our brethren, which will enable us to give greater value to the paper.

THE FEBRUARY NUMBER.—We are sorry that we had to put the January number to press before the rules came, as it is not equal to the present number in an artistic point of view. We shall improve the paper yet more in future, and ask the aid of all our friends in increasing our list.

H. H. HALEY.—This brother made us a visit of a week recently, and delivered several most excellent discourses. Bro. Haley is a man of a most lovely spirit, amiable and companionable in his disposition, and a good preacher. He is, at present, preaching for the Church in St. Louis, Missouri. May the Lord's blessing attend him.

NOT THE MAN.—Some days since, an infidel mountebank wrote and published a most abusive article, intended as a reply to our notice of Mr. Clifford, of this place. All we have to say is, we are not hunting for such game, and he is at liberty to say anything about us that may suit his peculiar taste.

CHRISTIAN RECORD.—We have not seen a copy of the *Record* this year. What has become of it? Has Bro. Goodwin forgotten us?

A. C. REVIEW.—This valued exchange does not come regularly to us; having received but one number during the month of February. What's the matter?

CHRISTIAN HERALD.—The December number of this Monthly is to hand, and is full of interesting matter. The removal of the office to Eureka has thrown it far behind time. It is to be issued semi-monthly, in future.

BANNER OF THE FAITH.—This sterling Monthly, by Bro. D. Oliphant, is issued from Hamilton, C. W., at one dollar a year, and consists of thirty-two pages. The *Banner* is always a welcome visitor.

BIBLE CLASS VISITOR.—This neat and well-conducted weekly comes regularly to hand, and we are decidedly impressed in its favor. If, however, there could be a union between it and the *Little Sower*, we think it would work well, as it would save expense.

NEW PAPERS.—We publish in this number of the *Echo* the prospectuses of several new papers, "The field is the world," and it is a large one, but we are not sure all these enterprises will be successful; still they may. We know the men inaugurating them are true men, and the truth will not suffer at their hands. We are for them all.

GOOD NEWS.—We are happy to say the congregation in this place has enjoyed a refreshing season under the labors of our esteemed brother, J. B. Corwin. There have been, up to this time, thirty-six additions, and the meeting still going on with unabated interest. Praised be the name of the Lord.

ELD. A. CAMPBELL.—We see a paragraph going the rounds of the secular papers that this aged servant of God died in Kentucky, a few weeks since. This is all a mistake. Eld. Campbell is at home at Bethany, Va., and is in his usual health. He has not been in Kentucky for several years. We presume the death of D. R. Campbell, of Kentucky, gave rise to this erroneous statement.

MONEYS RECEIVED.—John Lower, \$2; Eld. Wm. Van Hooser, \$2; Alfred Hinton, \$2; M. A. Park, \$1; Mrs. M. B. Hopkins, \$1.50; Geo. H. Palmer, \$2; Thos. Aker, \$2; Mrs. Sophia Whitney, \$2; Jas. F. Curtis, \$2; Mrs. A. Bader, \$2; J. L. Wellman, \$2; F. M. Osborn, \$2; Wm. J. Compton, \$2; Mrs. Dr. Mason, \$2.

THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL., MARCH, 1866.

NUMBER 3.

From the Christian Herald.

THE SAVED.

"Lord, are there few that be saved?"
—Luke xiii. 23.

This question was put to the Savior, by one of olden time. He does not seem to answer it directly; but, from the answer given, namely, "Strive [agonize] to enter in at the strait gate, for many, I say unto you, shall seek to enter in and shall not be able," we understand that he answers it in the affirmative. Some have thought that the Savior attempted to evade the question; that he did not answer, nor wish to answer it. But, it seems to me, such persons entirely misapprehend the answer given. From the circumstances attending it, this does not appear to be a part of the sermon on the mount, as recorded by Matthew, (vi. 13.) but an entirely different address, and given expressly in answer to the question proposed. Hence the charge, often brought against this, that it is an untaught question, is altogether unfounded; and the direct answer to it, is easily inferred from the answer given.

When we consider what is written on the subject, in the Old Testament, this question is a very natural one. It is very evident to the Bible student, that of the vast multitudes existing on earth, prior to the Savior's advent, there was hope or promise for a very small number; and Jesus's auditor was anxious to know if there was to be a change during his administration, concerning this matter. Lest this statement does not fully appear to all, let us refer for a short

time to the sacred record, that we may the more fully apprehend the matter.

After God had endured the wickedness of man for one thousand six hundred and fifty-six years, he brought upon them a mighty flood of waters, and destroyed all things from the face of the earth, save the eight souls in the ark. When we consider the vast age to which the antediluvian patriarchs lived, that Noah himself was six hundred years old, that Methuselah, the eighth from Adam, and who, doubtless, talked with both Adam and Noah, was still living up to that year, and most of the patriarchs, his descendants, we infer that eight was a superlatively small number; and that few, *very* few, were saved from the destruction caused by the flood, for the number then existing must have been millions.

Again; look at the cities in the plain of Jordan, four in number, namely, Sodom, Gomorrah, Admah and Zeboim, some of them very large, whose inhabitants were so completely overthrown and destroyed, that their very names became a hiss and a by-word throughout the world for all succeeding time, and scarcely one soul was saved out of so great a multitude. Only Lot and his two daughters escaped. So signal and complete was their destruction, that the prophets when they wished an image representing some terrific judgment, almost invariably chose that of Sodom and Gomorrah. The Savior himself frequently cites it. So complete was the overthrow, that the site where they were

located, is one vast, stagnant, loathsome, pestilential pool of brackish water, in which no living thing, for any considerable time, can maintain and continue its existence, which nothing can drink, and everything avoids. Upon the borders of this pool grows no vegetation capable of sustaining life, nor any other, save perhaps the apple of Sodom, which in appearance is beautiful, but when opened or broken is found to contain nothing but ashes.

As we follow the sacred historian, we find a vast multitude with Moses leaving the land of Egypt, in number eight hundred thousand men capable of bearing arms, besides their women and children. They, forgetting, murmured against Moses and Aaron. Often was God wroth with them on account of their stubbornness. In the language of the Psalmist:

“They remembered not the multitude of his mercies, but provoked him at the sea, even the Red sea.” “They soon forgot his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. He gave them their request, but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered up the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Savior, who had done them great things in Egypt, wondrous works in the land of Ham, and terrible things yb the Red sea.”

“Yea, they despised the pleasant

land, they believed not his word, but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore, he lifted up his hand against them, to overthrow them in the wilderness.”

He swore in his wrath that none of them should enter into the promised land, save two, who were of the first twelve spies, sent to spy out the land of Canaan. On their return, they expressed their confidence in the God of Jacob, and in the ability of the Israelites, through the help of God, to enter in and possess the land; while the others complained against God, filled the ears of the people with false reports concerning the inhabitants of the land, and their hearts with the fear of them. Of the vast multitude that came out of Egypt with Moses, and with him crossed the Red sea, only those two crossed the Jordan, namely, Caleb the son of Jephunneh, and Joshua the son of Nun. These alone were faithful in all things; and they were permitted to cross the Jordan, to enter into the promised land. Even Moses, God's chosen minister to this people, through their wickedness, was caused to speak unadvisedly with his lips, and was cut off before he reached the promised land. Aaron his brother, whom God gave him for spokesman, shared his fate, or rather preceded him, on account of his fear of this people, and the sins he had thus been led or driven into. If only two individuals out of eight hundred thousand warriors were permitted to enter the land of rest, can it be considered an unimportant, unnecessary question now, whether there be few that be saved? We think not.

It has been frequently asserted, and, no doubt, with considerable plausibility, that the Israelites were a typical people, setting forth in their departure from

Egypt, their passage through the Red sea, through the wilderness and across the Jordan, into the promised land; the sinner's departure from sin, his baptism, his conflict with trial, temptation and sin, in this life, his passage through the gates of death, and finally his triumphant entry into the New Jerusalem. If so, may we not reasonably conclude that there are very few who will ever be permitted to enter heaven, and dwell with Jesus and the angels?

Lest some one should say that our reasoning is inferential, and cannot be positively proven, we would answer, that the inference is fair and easily drawn. Should they say it is from the Old Testament alone, and does not apply to the present dispensation, we would refer them to the Savior's letters to the seven churches of Asia, communicated to John while in the Isle of Patmos, in which he shows how few there are who are faithful, and offers rewards for continuance in well-doing.

PUPILLUS.

The Young Musician and his Sick Mother.

The following passage in the life of an English Composer, copied from the *Olive Branch*, will thrill the heart of many a mother, who will read it here, no doubt, for the first time:

Little Pierre sat humming by the bedside of his sick mother. There was no bread in the closet, and, for the whole day, he had not tasted food. Yet he sat humming to keep up his spirits. Still, at times, he thought of his loneliness and hunger, and he could scarcely keep the tears from his eyes, for he knew nothing would be so grateful to his poor invalid mother as a good sweet orange, and yet had not a penny in the world. The little song he was singing was his own—one he had composed with

air and words; for the child was a genius, and a fervent worshipper at the shrine of music. As the tears would roll down his cheeks, and his voice would falter at the sad, sad thoughts, he did not dare to let his mother see, but hastily rising, hurried to the window, and there watched a man putting up a great bill with yellow letters, announcing that Madame M——, then a favorite cantatrice, would sing that night at the Temple. "Oh, if I could only go! thought little Pierre; and then pausing a moment, he clasped his hands; his eyes lighted with unwonted fire; and running to the little stand he smoothed down his yellow curls, and taking from a little box some old stained paper, gave one eager glance at his mother, who slept, and ran speedily from the house.

"Who did you say was waiting for me?" said Madame M—— to her servant; "I am already worn out with company."

"It is only a very pretty little boy with yellow curls, who says if he can only see you, he is sure you will not be sorry, and he won't keep you a moment."

"Oh, well, let him come," said the beautiful singer, with a smile, "I can never refuse children."

Little Pierre came in, his hat under his arm, and in his hand a little roll of paper. With a manliness unusual for a child, he walked straight to Madame M——, and bowing said

"I came to see you, because my mother is very sick, and we are too poor to get food and medicine. I thought that if, perhaps, you would sing only my little song at some of your grand concerts, may be some publisher would buy it for a small sum, and so I could get food and medicine for my mother."

The beautiful woman rose from her seat—very tall and stately she was; she took the little roll from his hand, and lightly hummed the air.

“Did you compose it?” she asked: “you a child? And the words? Wonderful little genius! Would you like to come to my concert?” she asked, after a few moments of thought.

“Oh yes?” and the boy’s blue eyes grew liquid with happiness; “but I could not leave my mother.”

“I will send somebody to take care of your mother for the evening, and here is a crown with which do you go and get food and medicine. Here is, also, one of my tickets; come to-night; that will admit you to a seat near me; my good little fellow, your mother has a treasure in you.”

Almost beside himself with joy, Pierre bought some oranges, and many a luxury besides, and carried them home to the poor invalid, telling her, not without tears, of his good fortune. * *

Never in his life had Pierre been in such a grand place. The music, clashing and rolling, the myriad lights, the beauty, the flashing of diamonds, and rustling of silks, bewildered his eyes and brain. At last she came—and the child sat with his eyes riveted upon her glorious face. Could he believe that the grand lady, all blazing with jewels, and whom everybody seemed to worship, would really sing his little song? Breathless he waited: the band, the whole band struck up a little plaintive melody: he knew it and clapped his hands for joy. And oh, how she sung it! It was so simple, so mournful, so soul-subduing—many a bright eye dimmed with tears, and naught could be heard but the touching words of that little song—oh, so touching!

Pierre walked home as if he was moving on the air. What cared he for money now? The greatest prima donna in all Europe had sung his little song, and thousands had wept at his grief. The next day he was frightened at a visit from Madame M—. She laid her hand on his yellow curls, and turning to the sick woman, said:

“Your little boy, madame, has brought you a fortune. I was offered this morning, by the publishers in London, three hundred pounds for his little song; and after he had realized a certain amount from the sale, little Pierre here is to share the profits. Madame, thank God that your son has a gift from heaven.”

The noble-hearted singer and the poor woman wept together. As to Pierre, always mindful of Him who watches over the tried and tempted, he knelt down by his mother’s bedside, and uttered a simple but eloquent prayer, asking God’s blessing on the kind lady who had deigned to notice their affliction. And the memory of that prayer made the singer ever more tender-hearted; and she who was the idol of England’s nobility, like the world’s great Master, went about doing good. And in her early, happy death, when the grave damps gathered over her brow, and her eyes grew dim, he who stood by her bed, his bright face clothed in the mourning of sighs and tears, and smoothed her pillow, and lightened her last moments by his undying affection, was the little Pierre of former days—now rich, accomplished, and the most talented composer of the day. All honor to those great hearts who, from their high stations, send down bounty unto the widow and the fatherless child!

BE temperate in diet. Our first parents ate themselves out of house and home.

From the Evangelist.

The Right of Petition.

In Paradise, man had no need to ask anything from God. He had neither desire or wish for anything not already in his possession. Gratitude and praise constituted alike his duty and his happiness. His every want was anticipated, his every desire was gratified, his every wish was crowned. He was free from fear, and he had no use for hope, except for the continuance of his present bliss, and for that he had the strongest guaranty in the universe—the promise or covenant of God.

By the incarnation of a fallen seraph, in one of the then most splendid, sagacious, and companionable of the tenants of Paradise, this catastrophe was consummated. His beloved Eve, allured by the dazzling splendor of this rebel angel, so forgot herself and her God, that she contemplated, with thrilling interest, this panorama of glory and bliss, until, losing her own equipoise, she yielded to the fatal spell, and, through her influence, Adam, the first and noblest of human kind, was overcome and fascinated into disloyalty and rebellion.

In the infinite resources of Almighty God, a remedial system was introduced, and the woman's own offspring was constituted the avenger of his mother's wrongs, and the ransom of unnumbered millions of her children from the guilt, pollution, dishonor and shame, which, in all their consequences, had, in an evil hour, been entailed upon them all.

Amongst the institutions under which fallen man was placed, the right, privilege, and honor of *petition* was gifted and guaranteed to him. But not in his own personal dignity and right. A mediator was promised, based on a mysterious and awfully sublime expiatory sacrifice, to be consummated in the ful-

ness of time; to which all living men, of faith and hope in God, might confidently look forward with glorious anticipations. Thus prayer was based on sacrifice, from the foundation of the world. The sacrificial fire and the bleeding victim, the altar and the priest, became the occasion and were alike the foundation of prayer and praise in every hallowed family, from that day till now. Light has increased from star-light to moon-light, from moon-light to twilight, from twilight to sun-light of the risen day.

Prayer, then, is the well-defined and Divinely chartered right, privilege, and honor of every one, who, through this all-glorious Mediator, comes to God. But out of him and his meditation, no sinful man can find access to God or acceptance with him. It is his own oracle, "No man cometh to the Father but by me." The deist or the theist, therefore, must always address God in vain. This is a fundamental fact in the Divine economy. We must acknowledge that Jesus is *the way* and the *only way*, to God, before our persons or our prayers can be acceptable to God. And it is a glorious fact, that whosoever cometh to Jesus, as the Son and Ambassador of God, shall find an audience and a favorable acceptance with him.

But although no sinner can come to God in prayer but through his Son, every sinner may come to Jesus in the fullest confidence, "that whosoever comes to him, he will in no wise reject." He is, therefore, the way, and the *only way*, in which any sinful man can approach the Eternal God. Hence the indispensable necessity of faith in the Lord Jesus Christ, on the part of every sinner, in order to his having any intercourse with God in prayer. But possess-

ing this faith, we can "draw near the throne of grace in the full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water," or the water of purification.

The right of petition is, therefore, the exclusive right of those who recognize and acknowledge the Lord Jesus Christ in his proper personality and mission. This, also, excludes the Unitarian of every school, as well as the humanitarian. Any sinful man, who imagines that he can come to God in prayer, in his own human personal right, has not believed in the true Messiah. A Christ he may have, but it is not the Lord Jesus Christ. It is an imaginary Christ—the idol of his own creation, or that of some other man. This is a solemn, an important, a transcendent fact. Yet it is said that no man can come to Jesus, as the Christ, "except the Father, who sent the Christ, draw him."

Attestations of his true and proper Divine personality, were richly bestowed upon him by the Father, times without number, in the days of his flesh, and especially in raising him from the dead. And thus the father draws, allures, invites all men to come to him, as the Messiah; and to come through him to God, as the way, the truth, and the life.

Those Protestants who acknowledge not the Divine person of the Lord Jesus Christ, and yet presume to address God in prayer, in his name, because, though not personally Divine, highly gifted by the Spirit, are no better than the Romanists, who come to God, or to Jesus, in and through the meditation of the Holy Virgin, St. Peter, St. Paul, or St. John. They may apotheosize or consecrate Jesus of Nazareth, or St.

Andrew, into divinities, or intercessors of tantamount or paramount virtue and power; but in theory and in fact, they are as practically idolaters as those who pray *a la mode* Rome, or *a la mode* Constantinople.

"No man can come to the Father but by me," does not mean that we must come to Jesus by his mother Mary, St. Stephen, or St. John. Nor can any man come to Jesus as the Son of God, but through the attestations which God the Father gave of him, while he was acting the prophet in Judea. Hence the necessity of faith, as prior to our recognition of his person and mission.

But we do not argue the fact of his Divinity or mission: we merely state and affirm both. Those whom we now address admit both. We may, hereafter, advert to that theory assuming to be rationalism, in a more methodical way. Meanwhile, we emphasize upon the clearly announced fact, that no man can come to the Father, but through the belief of the clearly announced and abundantly demonstrated fact, that Jesus of Nazareth is the only begotten Son of God—the Incarnate Word—Divine as his Father, God, human as his mother, Mary—*Emanuel*.

Every petition presented by him, or through him to the Eternal Father, will as certainly be heard as Jesus is the Mediator. But it must be for things promised by God, and good for us; for he will present no other petition before his Father's throne, than those which are good for us; and for those in whose behalf we intercede. Their appositeness to our condition, their suitability to our nature, as well as in their tendencies, on society, constitute them "*good things*." What might be good for one Christian, in one condition, might be

quite adverse to another Christian in the same condition. One man's food might be another man's poison. Riches, to some men, are a great blessing; to other men, a very great curse. Prosperity, to one man, is a very dangerous gift; to another it is equally safe and beneficial. Agur's prayer was as much that of a profoundly wise man—a sage or a philosopher, if any one pleases—as it was that of a saint. "Give me," said he, "neither poverty nor riches; feed me with food convenient for me, lest on the one side, I should be full and deny my God, and say who is the Lord; or, on the other, put forth my hand and steal, and take the name of my God in vain."

It is often more kind in a wise and benevolent father to say *no* than *yes*, to an importunate child. We should, therefore, ask with *diffidence*, or, rather, perhaps with *deference*, and thank God when he withholds from us, as when he gives to us, our desires. But our mind, at present, bears upon the honor, and privilege, and felicity of communion with God, through the mediation of our Lord Messiah, and now especially regarded as one of the elementary and common privileges of every child born in the Kingdom of God.

It is just as natural, for one duly born into the family of God to pray to God, as for a new born infant to pray to its mother for protection. And this it does, with an eloquence and pathos which at once stirs up all the sympathies of her nature, and secures for it all that it asks in its most plaintive wailings and intimations.

A prayerless Christian is, to the eye of reason, an absurdity, as it is to the eye of faith an impossibility. I could not imagine a prayerless Christian any more than a breathless man. Prayer is

but the Christian's breath. Without it, he cannot live or be happy a single day.

Nor is he ashamed or afraid of praying in public, any more than of eating or drinking in public. On the contrary, it is much more honorable, man-like, and dignified, to pray to God at table, than to eat at it. A well educated dog, as well as a gentleman, can eat off a table! And can a *man* do no more? A man that believes in God as his Creator and as his constant Benefactor, and does not thank him for his benefits! What shall we say of him? Is he as grateful as his own dog? for even he will thank his master with smiles, with his genuflections, and embraces. If Solomon, with all propriety, said to the sluggard, "Go to the ant, thou sluggard, consider her ways, and be wise," may we not say to some prayerless professors of faith and piety, Go to the kennel, go to the manger, go to the stall, and see the welcome given, and the gratitude expressed by their tenantry, to those who wait upon them? And then to say to yourself, Wherein do I excel in piety or gratitude to my Father who is in Heaven, these brutes that perish! Alas, for some of our contemporaries, members of Christian Churches, of whom we sometimes hear it said, "he never prays in his family, nor acknowledges the Lord at the table." And what says the Lord of such professors? "The ox knows his owner, and the ass his master's crib;" but Israel, blinder than they, "do not know, my people do not consider." "Ah! foolish people and unwise."

We will not quote a passage, in proof of family worship, which is sometimes heard in English, Scotch, and American pulpits. It is this—"Pour out the fury upon the heathen that acknowledge thee not, and upon the families that call not

on thy name." It is too far fetched, and taken from its connection. Scill, it is not without a moral. But Christians have a higher and a clearer law, written, not in capital letters on marble, or on parchment, but in many delicate allusions and in some strong precepts. Such as—"Parents, bring up your children in the *nurture* and admonition of the Lord." Can this be done without teaching them, in word and deed, in precept and example, the will and ways of the Lord?

The New Testament is not an abstract creed of speculative theories. It is not a blank book, a form book, a code, or a ritual. It is the Holy Spirit in apostles, prophets, evangelists, pastors and teachers, developing the Christian facts, precepts and promises. It is the truthful delineation of living Christian men, in families, societies and churches—associated, and sometimes scattered to and fro—furnishing models for everything praiseworthy and excellent, even to the proprieties of a parting scene on the sea shore—on which a whole company kneeled down and commended each other to Israel's God. Christianity, in fact, is at a low ebb, (as sea borderers would say,) when heads of Christian families neglect family teaching, family praying, family singing, and family conversations, down to the meanest, humblest inmate in the family, or serf on the premises.

How transcendently radiating, smiling, condescending, alluring, attracting and cheering, is the good spirit of our most holy religion! It cannot at all enter into the heart of any man, without making him a priest and a prince to God and with God. Abram rose to Abraham, Jacob to Israel, and Shem to Melchisedec, by virtue of faith, piety and humanity.

Indeed, the last two are twin daughters of faith, and the parents of all the social virtues. But Christianity, full orb'd and full developed, has placed in the richest museum of earth* the finest models of human nature on which the sun has ever shone, or on which it will ever set. And in its onward steadfast course, it is still making the wilderness and solitary place glad, and ever causing the moral deserts of earth to rejoice and to blossom as the rose.

To all this beauty, loveliness, riches, glory and grandeur, there is nothing wanting but a single eye and a devoted heart. "Lord, open thou our eyes, that we may see wondrous things in thy law!" For in it are hid all the treasures of wisdom and knowledge necessary to men's eternal honor and blessedness.

A. C.

THE LORD'S DAY.

The first day of the week is mentioned a number of times in the New Testament. First, as the day on which our blessed Lord arose from the dead. *That* fact alone is sufficient to establish it as the Great Monumental Day of all time. Secondly, it is spoken of as the day on which the Disciples met together to break bread, to hear the preaching, to pray, to contribute of their worldly means for the help of the poor and the advancement of Christ's kingdom. This is enough to make it binding upon all Christians to the end of time, to continue the same practices. Lastly, it is mentioned as the day upon which the Apostle John received his last great revelation to communicate to the Churches; and here it is specifically named "The Lord's Day." John introduces the name without any explanatory remark, as though satisfied that all whom

* The true church of the true God.

he addressed would without doubt understand him. If, then, the primitive Christians recognized one day of the week as pre-eminently "The Lord's Day," they must have considered it different from every other day, and their pursuits and avocations on that day must have differed materially from those of other days. We are sustained in these inferences by the testimony of heathen writers, cotemporary with the apostles, who repeatedly mention the solemn veneration with which the early Christians observed the First Day of the week as the day upon which they alleged their leader, Jesus Christ, arose from the dead.

I have been led to dwell upon these thoughts by having observed that several of our influential brethren, in their zeal to break down mistaken notions with regard to the binding obligation of the Jewish Sabbath, have so expressed themselves as to give the impression that we, as a people, do not attach any particular importance to the observance of the Lord's Day—at least any farther than as a day on which the Disciples should spend a short time together, observing certain forms—the rest of the day being of no more interest than any other day. I am acquainted with brethren and sisters who seem to have this idea fully established in their minds, and carry it out weekly in their practice.

Is this correct? If it is the "Lord's Day," labeled thus by an inspired apostle, then it is *not our own* day, but a day to be spent specially in perpetuating the institutions of the Lord's kingdom, in studying the word of the Lord, and in such pursuits and conversations as shall render us more practically, in deed and in truth, the Lord's People. If the zealous destroyers of Sabbatarian

notions, had taken as much pains to *establish*, upon sound Scriptural arguments, the *Lord's day*, as they have to *pull down* the Sabbath, they would have been consistently entitled to the name "reformers," in this respect at least.

If the First Day of the week is the Savior's resurrection day, then it is beyond all comparison, a *greater* day than ever was the Jewish Sabbath. If one of the most prominent and plainly inculcated duties of that day is to meet together and break bread in the memory of a suffering, dying Savior, then should the first, leading thought of the morning be to prepare ourselves, by prayer, meditation and heart-searching, for that solemn duty, that high privilege; and whatever draws our affections away from our Lord should be steadily avoided. If one of the most plainly commanded works of the Church is to proclaim the Gospel, and it is found that worldly men will more readily lend an ear to it on the Lord's Day than on any other; if it is ascertained by experience and observation, that, in those communities where the Lord's Day is most respected, there is the most respect paid to the word of the Lord, and the moral precepts of the Gospel, and that sinners are most likely to be converted from the errors of their ways—then it is the imperative duty of every Christian to encourage in every worldly person, the conviction that they ought not to spend the First Day of the Week as they do other days; but that the concerns of their souls, the interests of a better world should, on that day, take the place of worldly avocations.

If these things are so, is it right for a Christian ever to engage in any business which makes it necessary for him to spend part of the Lord's Day in trafficking, or to hire others to do it for him?

Is it right for him to take it as a day for journeying either for pleasure or business? To meet with the brethren in the former part of the day, and then immediately dissipate from his own mind and those of all his friends, as far as his influence extends, every appropriate reflection and emotion by trifling conversation, or business discussions, or by visiting a picture gallery, getting his photograph taken, or by leading a pleasure excursion into the woods to cut walking canes or pick berries? Is it right for professed Christian parents to let their children grow up without any hallowed associations connected with the Lord's Day? To lead them to suppose that all they need do on that day is to go formally to a place of worship, perhaps sit for a little time in a Sunday School, and then spend the rest of the day, if they choose, in idle visiting, playing, jumping rope, or any other careless manner? Are our children so apt to become devoted, intelligent Christians, that they need no affectionate admonitions drawn from the holy associations of the day—no alluring to the study of the Scriptures by appropriate books and engravings, gently urged upon their notice by an unwonted quiet and leisure of the Lord's Day.

Ah! friends! "The children of this world are"—*still*—"wiser in their generation than the children of light." Prompted by the sagacity of their leader, "the god of this world," they take advantage of every circumstance to arrest attention, lie in wait at every avenue to the heart to win affection—twine their glittering threads of temptation with all the tender associations of the soul, while we sit supinely by and see them do their work. Our great Leader has placed in our hands powerful and perfectly adap-

ted instruments to use for Him, but we, through ignorance of His word or indifference to His cause, too often fail to use them. One of the most potent of these instruments is the Lord's Day, with all its associations and influences. We shall see proofs of its power when we sincerely venerate it for His sake, consecrate it to His memory, and consistently observe it before the world. S. E. R.

—*Evangelist.*

David Matson.

BY JOHN G. WHITTIER.

Who of my young friends have read the sorrowful story of "Enoch Arden," so sweetly told by the great English poet? It is the story of a young man who went to sea, leaving behind a sweet young wife and a little daughter. He was cast away on a desert island where he remained several years, when he was discovered and taken off by a passing vessel. Coming back to his native town, he found his wife married to an old playmate—a good man, rich and honored, with whom she was living happily. The poor man, unwilling to cause her pain, resolved not to make himself known to her, and lived and died alone. The poem has reminded me of a very similar story of my own New England neighborhood, which I have often heard, and which I will try to tell, not in poetry, like Alfred Tennyson's, but in my own poor prose. I can assure my reader that in its main particulars it is a true tale.

One bright summer morning more than three score years ago, David Matson, with his young wife and his two healthy, bare-footed boys, stood on the bank of the river near their dwelling. They waited their for Pelatiah Curtis to come round the point with his wherry, and

take the husband and the father to the port, a few miles below. The Lively Turtle was about to sail on a voyage to Spain, and David was to go in as her mate. They stood there in the lovely morning sunshine, talking cheerfully, but had you been near enough you could have seen tears in Anna Matson's blue eyes, for she loved her husband, and she knew there was always danger on the sea. And David's bluff, cherry voice trembled a little now and then, for the sailor loved his snug home on the Merrimac, with the dear wife and pretty boys. But presently the wherry came alongside, and David was just stepping into it when he turned back to kiss his wife and children once more.

"In with you man," said Pelatiah Curtis; "there's no time for kissing and such fooleries when the tide serves."

And so they parted. Anna and the boys went back to their home, and David to the port from whence he sailed off in Lively Turtle. And months passed, autumn followed the summer, and winter the autumn, and then spring came, and anon it was summer on the river side, and he did not come back. And another year passed, and the old sailors and fisherman said that the Lively Turtle was a lost ship, and would never come back to port; and poor Anna had her bombazine gown dyed black, and her straw bonnet trimmed in mourning ribbons, and henceforth she was known only as the Widow Matson.

Now you must know the Mahomedan people of Algiers and Tripoli, and Magadore and Sallee, on the Barbary coasts, had for a long time been in the habit of fitting out galleys and armed boats to seize upon the merchant vessels of Christian nations, and make slaves of their

crews and passengers, just as men calling themselves Christians in America were sending vessels to Africa to catch black slaves for their plantations. The Lively Turtle fell into the hands of one of those roving sea robbers, and the crew were taken to Algiers, and sold in the market place as slaves, poor David Matson among the rest.

When a boy he had learned the trade of ship carpenter with his father on the Merrimac, and now he was set to work in a dockyard. His master who was naturally a kind man, did not overwork him. He daily had his three loaves of bread and when his clothing was worn out its place was supplied by the coarse wool and camel's hair worn by the Berber women. Three hours after sunset he was released from work, and Friday, which was the Mohammedan Sabbath, was a day of entire rest. Once a year, at the season called Ramadea, he was left at leisure for a whole week.

So time went on—days, weeks, months and years. His hair became grey. He still dreamed of his good Anna and the boys. He wondered if they still lived, whether they thought of him, and what they were doing. The hope of seeing them again grew fainter and fainter, and at last nearly died out; and he resigned himself to his fate as a slave for life.

But one day a handsome, middle-aged gentleman, in a dress of one of his own countrymen, attended by a great officer of the Bey, entered the ship yard and called up before him the American captives. The stranger was none other than Joel Barlow, commissioner of the United States to procure the liberation of the slaves belonging to that Government. He took the men by the hand as they came up, and told them they were free.

As you might expect, the poor fellows were very grateful; some laughed, some wept for joy, some shouted and sang, and threw up their caps, while others, with David Matson among them, knelt down on the chips and thanked God for the great deliverance.

"This is a very affecting scene," said the commissioner, wiping his eyes, "I must keep his impression of it for my Columbia," and drawing out his tablet, proceeded to write an apostrophe to Freedom which afterwards found a place in his great epic.

David Matson had saved a little money during his captivity, doing odd jobs and work Saturdays. He got a passage to Malay, where he bought a nice shawl for his wife and a watch for each of his boys. He then went to the quay, where an American ship was lying just ready to sail for Boston.

Almost the first man he saw on board was Pelatiah Curtis, who had rowed him down to the port seven years before. He found that his neighbor did not know him, so changed was he with his long beard and Moorish dress, whereupon, without telling his name, he began to put questions about his old house, and finally asked him if he knew Mrs. Matson.

"I rather think I do," said Pelatiah; "she's my wife."

"Your wife!" cried the other. "She is mine before God and man. I am David Matson, and she is the mother of my children."

"And mine, too!" said Pelatiah. "I left her with a baby in her arms. If you are David Matson, your right to her is outlawed, at any rate she is mine, and I am not the man to give her up."

"God is great!" said poor David Matson, unconsciously repeating the words of Moslem submission. "His

will be done. I loved her, but I shall never see her again. Give these with my blessings, to the good woman and the boys," and handing over with a sigh the little bundle containing the gifts for the wife and the children.

He shook hands with his rival. "Pelatiah," he said, looking back as he left the ship, "be kind to Anna and my boys."

"Ay, ay, sir," responded the sailor in a careless tone. He watched the poor man passing up the narrow street until out of sight. "It's a hard case for old David," said he, helping himself to a fresh cud of tobacco: "but I am glad I have seen the last of him."

When Pelatiah Curtis reached home he told the story of her husband, and laid his gifts in her lap. She did not faint nor shriek, for she was a healthy woman, with strong nerves; but she stole away and wept bitterly. She lived many years, but never could be persuaded to wear the pretty shawl which the husband of her youth had sent as a farewell gift. There is, however, a tradition that, in accordance with her dying wish, it was wrapped about her poor shoulders in the coffin and buried with her.

The little old bull's eye watch, which is still in the possession of one of her grand children, is now all that remains to tell of David Matson—the lost man.

PASSIONS, like horses, when properly trained and disciplined, are capable of being applied to the noblest purposes; but when allowed to have their own way, they become dangerous in the extreme.

If the memory is weak, do not overload it, nor fill it with trifles. Charge it only with useful matters.

HERO WORSHIP.

Is it not a fact that we worship our heroes of earth too much? There would seem to be a natural inclination among human beings to exalt very highly those who have shown themselves worthy of honor and earthly glory; yet the inordinate expression of esteem either by words or actions may amount in itself to a kind of worship—perhaps in part to the proscribed idolatry of the decalogue.

That men, *great* and *good* in every characteristic that makes up the sum total of all that is contained in those two qualifying expressions, have existed in nearly every age is undeniable; and among the multitude of earthly heroes it is not at all strange that each one who observes them in all they have said and done, should find his ideal of greatness and of goodness. Our esteem for an individual may be very great, and yet we need not carry it to such an extent that it will degenerate into idolatry. Humanity has never been worthy the adoration of mortals—divinity has always been. If it be possible then to ascertain where divinity has been manifested on the earth, to us will be given the privilege of exalting to worship that hero of our thoughts in whom such divinity has shone forth, even though united to humanity.

It is very natural for any one who has an ideal of perfection in his mind, to endeavor to assimilate his own character in some respects to that which is manifest in such ideal. This he may do to some extent without worshipping his hero, and within certain restricting limits is perfectly legitimate. No perfection is attainable by mortals, and hence an attempt to imitate human beings is but to copy the imperfections of frail mortality.

Amid the dearth of purity and loveliness upon the earth, and above the debris of passion and sin, arises in our Father's own good time the form of a Hero whom all may worship. The assimilation of our characters to His, may well be the highest ambition of mortals; for here was Divinity worthy the adoration of all intelligences. In him shone brightly all the perfections, and from his gracious lips flowed in all fullness the wisdom of eternity. With such a form towering high above all earthly greatness in intellectual and moral might, ever rising in its majesty before our minds, we would be worthy the scorn of beholding angels if we should choose rather to worship or imitate some inferior being with merely human perfections. To the professed follower of Jesus, *He* should at all times be the one altogether lovely, and above the ten thousand earthly heroes with all their pride and all their fame, *He* should ever stand the *chief*.

Only a faint glimpse for a few short years was seen of the beauty and perfection of our celestial Hero. Like the dazzling flash of the lurid lightning for a moment across the darkness and gloom of night, so seems now the brevity of that light from heaven flashing across the darkness of the moral world, yet sufficiently long and sufficiently distinct to photograph for all time upon the mind of a wondering world His brightness and His glory.

Let it be impressed from age to age upon the memory of man what God would have us be; and let us magnify his wondrous love, that in pity for a wandering race He gave them towards the close of time a conquering Hero as a leader, whom to worship is no sin, and in whose footsteps following we might

have at the end of our journey a Paradise restored.

A. P. ATEN.

From the Evangelist.

**LEAVES FROM A PASTOR'S
PORTFOLIO.**

A TRIAL OF PATIENCE.

One day I was seated in my study, busily engaged in one of those mental explorations which are, or ought to be, so familiar to all who have to preach two discourses on the Lord's day. I had just struck a rich vein of thought, when a ring at the door announced a stranger. It was not long before the nature of the case was made plain. Our visitor was a sister who lived some eight or ten miles in the country. She had been on a visit several weeks, and was now on her return, and she called on me to ask whether I would take her home. She belonged to a wealthy family that owned one of the largest farms in the country, and possessed all the means of locomotion in the shape of horses and carriages. And what made the matter somewhat peculiar was, she had written to her friends informing them on what day she expected to be at S——, but did not find them waiting. This was embarrassing to her and to me. True, there were public conveyances in town, but the family, though wealthy, the truth must be told, had strict notions of economy, very strict, and well maintained the maxim, "A penny saved is a penny earned;" though they did not see the application of the maxim to their neighbors; they did to themselves. The penny saved to them might probably be a loss to somebody else.

Well, I consented with a pretty good grace, and not with a very bad will. I am easily persuaded; and, besides, I could make some pastoral visits before

I returned; though, in truth, it was the last day I would have chosen for that purpose. The weather was pleasant enough. It was early spring, and the sun shone with an inviting warmth. The birds, too, had commenced their singing. But the roads were intolerable. In the valley the snow had disappeared, but on the hills over which we had to pass, it still covered the roads and lanes to the depth, in some places, of from two to four feet. To go with a sleigh was impossible. So I took my buggy as the vehicle which would probably be the easiest for the horse, whose comfort I always consulted at such times. We went along slowly, when just as we reached the summit of a high hill, we suddenly encountered a formidable snow bank that stretched completely across the road and extended about half a mile in length. The snow had that peculiar consistency which it acquires after the drifting storms of winter have heaped pile on pile, and the rains and sunshine of opening spring have compacted the mass. The horse, one of the best in the world, hesitated, after the first attempt to advance, and seemed to think, as far as I could judge from the pointing of his ears in a backward direction, that it would be best to return, and so I began to think, but the spur of the whip urged him on. Poor fellow, how I pitied him. And on we went, the poor animal pulling and tugging at every step, as if for his life, until, when about midway, one of the traces snapped asunder. It was a severe trial of patience, especially when I saw the sweat literally running down the sides of the faithful beast and dropping on the snow. But I always go prepared for an emergency. In ten minutes the harness was mended, and the feat of working through the snow

bank was finished without further interruption. In something less than three hours from the time of starting, we arrived safely at our journey's end. Perhaps, under the circumstances, it would not have been an extraordinary stretch of liberality, if the empty sack which I sometimes carried, had been filled with oats from the well stored granary, for the purpose of recruiting the strength of my wearied beast. Perhaps they did not think of it. Who knows but that they will send me a load of hay in the autumn? My service, however, was purely disinterested. I expected nothing, and my expectations were not disappointed. I have often derived comfort from an old precept—'tis not in the Bible—"Happy is he who expects nothing, for verily he shall not be disappointed."

On my way home, I called on one of my old parishioners, and when I stabled my horse, my granary was, after all, better supplied than when I left it in the morning. My horse was none the wiser from where the supply came.

Who will say that this was a fruitless journey; that the time was thrown away? To be sure, I would not like to repeat it. I learned something from it. I saw contrasts of character which were instructive. It was a new leaf in my portfolio. Perhaps I preached better for the ride and the fresh air, and the *moral* of the lesson on the next day.

AN OLD PASTOR.

THE smallest compliment we receive from another, confers more pleasure than the greatest compliment we pay ourselves.

A JOYOUS smile adds an hour to one's life, a heartfelt laugh a day, a grin not a moment.

MARGARET VERNON.

BY CLARA AUGUSTA.

"Hush, Marion, hush; you will wound her feelings!"

The pale, sweet face of the speaker, was lifted imploringly towards that of her thoughtless companion, and there was a deep thrill of pitying tenderness in the tones of her voice.

"Pshaw! Alice Marshall! what business has a pauper with feelings? You discover a fountain of refined sentiment in every beggar who passes under your most charitable observation!"

Marion Allen flung back the rich cloud of auburn curls from her brow, and gazed half-defiantly into the meek blue eyes of her companion; in the meantime nervously pulling to pieces the gorgeous camellia which she had taken from a crystal vase upon the table. Alice moved forward, and took the hand of her friend gently in hers:—

"Marion, do not be angry; but your high station is no excuse for your giving unneeded suffering to any one, even though she may be placed by destiny lower in the scale of society! Is it not possible, think you, for the soul of a pauper to be as finely and sensitively organized as that of a millionaire's daughter?"

"Oh, I suppose you are right, Alice; you generally conquer me in an argument, so I will not attempt to disclaim your opinion. I am thoughtless and careless, I admit; but God knows I would not be heartless!"

"And you are not, Marion," warmly returned her friend, "you are only a little spoiled by too much happiness; you can but feel coldly for the sufferings which have reduced Margaret Vernon to the situation in which you saw her but just now!"

"Margaret Vernon? you know her name then? and you look as if there might be a history connected with this remarkable mendicant. Is it not so?"

"Every human being has a history, Marion; there are comedies, farces, and tragedies—ay, deeper tragedies than were ever played upon a mimic stage for the admiration of a listless multitude!"

"Alice, you interest me! Have I sinned too deeply, in ridiculing the *outré* form of this Margaret's bonnet, to merit the gratification it would afford me to listen to her story?"

"I will relate the history, Marion; not to amuse or gratify you, but in the hope that it may incline to charity your really generous nature.

"Twelve years ago, Margaret Vernon was the acknowledged belle of the county of Rockland, in a neighboring state. There was not in all the vicinity a maiden so beautiful and engaging as she—and from her exceeding fairness she won the title of 'Lily of Rockland.' She was the only child of wealthy parents; her father being judge of the county court, and her mother one of the most accomplished women in her native town. Margaret was reared in the most lavish style of luxury; her every wish was gratified by the watchful love of her parents, and her life was a dream of pleasant happiness. Her education was superior, and her musical powers far above mediocrity. At eighteen, she was engaged to the man her heart had chosen; a noble, intelligent youth—the son of a retired gentleman of fortune, residing in the contiguous village of Warburn.

"Judge Vernon stood high in the political estimation of his fellow-citizens; and he went on from one office of trust to another, until, at length, he was chosen Representative in Congress from

the Rockland district. It was a position to which he had long aspired, and his fine talents and eloquent tongue well fitted him for the distinction. He took his wife and daughter with him to the capital, and there Margaret became the star of Washington society. Distinguished people sought her company—titled foreigners asked her favor, and she received many flattering proposals of marriage. But she remained true to John St. Clair, her affianced husband; and not all the dazzling distinctions of rank could induce her to falsify her vows.

"The second year of his term of office, Judge Vernon fell—as many another has done—into the enticement of dissipated company. Men as high in the social scale as himself, drank champagne and indulged in a game of billiards, why should he not follow their example? At first, it is true, his conscience reproached him for harboring the thought—the remembrance of his pious mother's counsels rose up before him, and for a time he hesitated.

"But his scruples were scoffed at, or ridiculed, by his gay companions, and gradually he was won over, soul and body, by their subtle fascinations. He drank deeply, and played for high stakes, losing much oftener than winning. In vain his wife besought him with tears and prayers to beware ere it was too late; in vain were all Margaret's anguished entreaties—he put both these true friends away from him, and kept onward his downward course. The powerful spell of the Tempter was upon him, and the victim yielded with scarce a struggle.

"One night, Judge Vernon was brought home to his family pale and bloody, yet not lifeless. Thank Heaven, he was not taken in his sins! In a drunken melee,

which had taken place in a gambling saloon that he frequented, insulting mention had been made of the judge's daughter by a ribald gamester. The father had resented the fellow's words—a disturbance ensued, and judge Vernon had received two shots from a revolver, in the hands of some one of the villain's friends! There was a period of terrible suspense to Mrs. Vernon and Margaret; a time when wild prayers went up to Heaven for the loved one's life and restoration. A long, tedious confinement it was for Judge Vernon, and when he arose from the sick bed, it was as a cripple for life—a mere wreck of his former manhood; helpless, deformed in body, and broken in spirit! He resigned his high office, and with his family, came back to Rockland. An investigation of his business concerns, made at the instance of Margaret, proved that his once handsome fortune was reduced to a mere pittance—scarcely sufficient to supply the humblest wants of his household. Mrs. Vernon did not sink beneath this added misfortune: but like a true woman, as she was, she immediately set about arrangements for satisfying the demands of her husband's creditors. She cheerfully gave her fine house and furniture into the hands of the auctioneer; and the Vernons took up their abode in an humble cottage, but a short remove from their former residence. Through it all, Judge Vernon had been passive; offering no objection, and uttering no complaint. He deeply felt the change which had come upon them, and his true and sincere repentance for his past sins, gave much comfort to the hearts of his wife and daughter.

"Immediately after the settlement of their affairs, Margaret sent for John St. Clair, and frankly and clearly she

related to him every particular of their misfortune, and concluded by releasing him from all allegiance towards her. But, with a true nobility of soul, he scorned the idea that fortune should have anything to do with their affection, and bade her dismiss the thought forever. His regard for her was not of a nature to be influenced by dollars and cents.

"But St. Clair's mother—a proud, haughty woman—refused to think of Margaret now as a daughter; she had fallen under her father's disgrace, and the honorable name of St. Clair must not be sullied by the connection. Hitherto, the wishes of his mother had been the young man's law; but in this he indignantly refused to render her obedience. He would wed Margaret, God willing, no matter what ill-fortune might be hers—nothing short of her forgetfulness to love him could change his determination! Margaret had many lengthened conversations with her friend upon this point, and in every instance, she earnestly counselled him to obey his mother, but he invariably got so excited, that at length, her lips were sealed touching the affair.

"Mrs. Vernon's health, never strong, gradually yielded before her daily privations, and scarcely a year after their change of residence, the wife and mother was laid in the grave. Margaret was thus left alone to struggle with her fate as best she might. St. Clair continually and vehemently urged her to become his wife; he had a little fortune of his own, but he could not control it if he married against his mother's wishes; still, his arms were strong, and his will a tower of strength—he could do brave battle with the world for *her* sake! No, Margaret said; she could never

leave her father—her first, best duty was his due, and so long as he was permitted to live, she would find her highest happiness in ministering to his every want! In vain the generous young man protested against this; there was no need of her remaining single on that account, for he would hold the welfare of Mr. Vernon second only to her own. Their home should be that of their father!

“But Margaret Vernon had a lofty sense of filial obedience, and she steadily refuted his every argument. She could never, willingly, enter a family any member of which was opposed to such a step, and she would not aid in making Mrs. St. Clair unhappy in her son. It was best that they two—once so closely connected—should make up their minds to live severed; every circumstance favored this view; and it would not be so very hard after all, since life was so short and Heaven so near! Heaven, where there shall be no marrying or giving in marriage!

“Finding that he could not influence her to consent to his wishes, St. Clair decided to go to New Orleans as clerk to a Northern firm that was removing thither; he trusted much to his absence to change the mind of Margaret; and he also wished to escape the importunities of his mother, who had set his heart on his taking a wife from a wealthy family in a neighboring city.

“Early in the spring he departed, and Margaret offered no hindering word. Events must take their course—she trusted implicitly in the goodness and mercy of an all-seeing God. After a time, there came rumors of the prevalence of the yellow-fever at New Orleans. Margaret listened with trembling at her heart, but with an outward semblance of

calmness. Then, in a little while, a letter arrived for Mrs. St. Clair—her son was ill—would she come to him? No; she shuddered at the thought—the dreadful exposure she must undergo, and the uncertainty of her own life’s safety! What good could she do John? Were there no competent nurses to attend to all the sick? No, she could not go!

“The news reached Margaret, and a strong, solemn resolution was born in her soul. She explained all to her father, and asked his counsel. He bade her do as her sense of duty dictated; and the afternoon of the ensuing day—having left her father in the care of a woman who had been a true friend to them—Margaret set foot on the deck of a steamer bound for the plague-stricken city! She arrived in time to keep the feeble spark of life, in the breast of John St. Clair, alive for two brief days, and then, she stood beside his bed, and with a dull dead weight, like lead, at her heart, she closed his eyes in the last sleep which man shall know!

“Margaret came home to her father. She bore upon her person no trace of mourning, save the extreme whiteness of her face; but after a little time her few friends noticed that the bright brown of her beautiful hair was slowly changing to pallid grey! Another year fled away, and Mrs. St. Clair with all her haughty pride, was brought upon a death-bed. Within the presence of the King of Terrors, she repented of the stubborn commands which had caused Margaret so much suffering; and she sent for the girl she had wronged, that she might die in peace possessing her pardon. What passed between the two thus brought together I know not; but Mrs. St. Clair died in her arms—and

by her hands was the clay of the haughty patrician robed for burial.

"Seven years were gathered into the past, and during this time, Margaret was life and health to the crippled, helpless parent. Her gentle care never slackened; she was never weary; her patience endured until the end! She had her recompense in the glorious smile of faith which illumed Judge Vernon's face when he called her, with his last breath, *the angel of his salvation!*

"There was left to the lonely orphan, after the sale of everything which she could call her own, a small sum, with which she purchased a tiny house in the extreme suburbs of this city. There for two years she resided, alone; and with scarcely an acquaintance in all this great Babel of life. There is a half acre of land belonging to her property, and on this, with her own hands, she raises all the vegetables of which she has need, and some to spare. She has done plain sewing for me at different times, and it was to bring home some of this work that she came here this morning.

"And now, Marion, I have told you but a 'short and simple annal,' without elaboration or ornament; I have left it to your own imagination to depict the utter loneliness and barrenness of her daily life. It has been a gray, sombre fabric, with but few bright threads interwoven; but bye-and-bye it shall be dyed in the light of a new day!"

Marion wiped a tear from her eye, as she said:—

"I thank you, Alice; you have re-proved my thoughtless sin! Will you go with me, this afternoon, to the home of this noble Margaret, that I may ask her forgiveness for my ridicule of this morning; and also, that I may offer her

as much work as she can do at her own price?"

Alice Marshall smiled pleasantly upon the earnest, glowing face of her young friend, as she replied:—

"Thank Heaven, Marion, your heart is in the right place! Yes, I will go with you."

RECONCILIATION.

The above term implies a severance of the ties of fellowship. For no reconciliation can take place, where such severance has not previously existed. In all cases where alienation of feeling exists, there is wrong, or it may be right and wrong. No two beings can become alienated, until one or both give way to wrong influences. Right never did and never will produce alienation. The universal and unvarying fruit of truth and right, when unobstructed, is unity, fraternity, peace and fellowship. Discordant elements alone, can sever the ties that bind spirit to spirit; so that no alienation can exist where only purity and holiness reign supreme. For concord, and not discord, is their legitimate fruit throughout God's universe. Truth, when heeded, always leads to right action; while falsehood heeded, always leads to wrong action.

Here is where man departed from God, and became an outcast. Falsehood heeded, led him to disobey the law of his Sovereign, by which sorrow is entailed on all his posterity, the penalty of which disobedience has to be visited on us all—we have to die. Now, as man became alienated from God and disobeyed His law, he it is, that must be reconciled, and brought back to truth and right, theoretically and practically. Man must forsake error for truth, which will lead him to abandon the wrong for the right. This is indispensable to a

re-establishment of fellowship between God and the creature, unless God forsake the right and accept the wrong, which is impossible, and every way undesirable, when duly considered.

In regard to reconciliation, two ruinous blunders are perpetrated, by the great mass of religionists, namely: In regard to the *party* to be reconciled, and the *means* accomplishing the end. It is assumed by some, that both God and man have to be reconciled, which is a kind of compromise, or meeting on half-way ground, by mutually conceding something. Based upon the assumption that God is the party to be reconciled, is the practice of imploring His mercy and forgiveness on the sinner. The whole "mourning bench" system of practice is based on this false dogma. This is all the result of erroneous teaching, and implies that God's wrath is to be appeased and turned aside by the earnest and continuous appeals of those adopting this system. If a man is reconciled, in heart, to God; no petition is needed to induce the Lord to accept him on the terms of the gospel; but if he is not reconciled, it is all vain to ask or expect God to be reconciled to him, while he remains in that state of heart. "We pray you," said the apostle, "in Christ's stead, be ye reconciled to God." There is not in all the Bible an intimation that God will ever become reconciled to the sinner, out of Christ: He is in Christ reconciling the world to himself. The terms of reconciliation originated with God, and these the sinner must accept, and the union becomes complete. Thus we see it is the sinner that must change his ground, or become reconciled.

But it is said in the apostle's language, as just quoted; that, God was in

Christ reconciling the world. It is God then, that reconciles, He is the reconciler and the sinner is reconciled. Now we ask how, or by what means, does He accomplish the work? Upon the theory that God has to be reconciled, means are unnecessary, for means never have God for their object. They can only apply to, and prove effectual in producing a change in man. Let this be borne in mind, as a settled truth; and we now inquire, how God reconciles sinners to himself. Does he do so by the exercise of miraculous power? If so, means are excluded, and the act of being reconciled is God's; for only Omnipotence can work a miracle, and miracles are wrought independent of all means. There is another thing to be considered, and that is this: If reconciliation be the immediate effect of the presence and exercise of miraculous power, then it follows in all cases where there is continued irreconciliation, that it is so continued, because of the absence of this said miraculous power, because where this power is present, no failures can occur. Miraculous power is irresistible. From all the foregoing, we are compelled to seek some other solution of the question.

In all questions connected with the soul's eternal good, an appeal to the oracles of God should be final. This is not, however, always the case. When we are once wedded to a theory, a divorce from it is exceedingly difficult. The old adage still remains true, that if you "Convince a man against his will, he will hold the same opinion still." God's word says: "If when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life." Rom. v. 10. Here, God is said

to have reconciled the Romans by the death of his son. This is clear and definite.

EDITOR.

The Kentucky University.

"Our readers have already been informed that the Ashland Farm, rendered memorable as the home of Henry Clay, has been purchased, and is to be made the site for the Kentucky University. This institution is a subject of interest to the whole State. There are some three hundred and twenty-five acres in this noted tract, which will furnish grounds for buildings and for the Agricultural Department which the State has connected with this institution. The purchase will be effected mainly by the liberal donations of the citizens of Lexington. And we learn that the citizens of Fayette county will furnish a like sum, if they do not double it, to assist in erecting such buildings as will soon be needed. Over one hundred thousand dollars were subscribed by the citizens of the city, and when a like amount is contributed by the county, improvements can be made that will do honor to the city and county.

"The grounds are of easy access from the city for a street railroad—running out of Main street, thus directly connecting farm and city.

"The Kentucky University, having been removed from Harrodsburg, commenced its present session in Lexington. Its numbers, we understand, at this time in all its departments, some three hundred students, with daily increasing numbers.

"Its educational department is under the direction of a Faculty not exceeded by any institution in the West for energy, faithfulness, and educational qualifications. And with such a regent and financial agent as John B. Bowman its

friends have the highest guarantee of success.

"The patrons and friends of this well-begun enterprise are wide awake, and have large views as to its usefulness. They have all necessary means and their hearts are large enough to erect and establish a university in the largest sense, one that will prove a bright ornament to the whole Mississippi valley, nay, to the nation itself. With a proposed endowment in the next year or two of one million dollars yielding income, with a plan of education as broad as the human mind, as full as human wants, and, in so far as teaching is concerned, free of charge to all that are worthy—and last, but greatest of all, with the Word of the Living God, exalted to something like its true position in education—what may not be hopefully expected from such an enterprise? Well sustained by the friends of education, and fully carried out by its teachers, who cannot predict for it something worthy of our State and age.

"It is the first institution known to us in which, in the education of the masses, the Bible is practically exalted above heathen mythology and infidel prejudices. An institution in which its founders have dared to assert their faith in God's Word, as an indispensable element in academic education. It is true all scholars are not required to attend the Bible recitations, but a graduation in the school of the Bible is necessary to graduation in the Literary Department.

"In this Bible School is taught, not simply a few vague generalities, but a full and careful study of Bible facts, precepts, promises, and threatenings; in a word, every truth bearing on the conscience of men is attempted to be taught.

"This may be called an experiment.

Many experienced teachers may doubt its practicability. This may be so, but it is worthy a faithful trial; it leans in the right direction. It is showing faith by works. It asserts something higher and more valuable in man than earth. God speed its success."

—The above was sent me by a brother in Ky., in order to let me know the prosperity attending the cause of education in that State, but from some cause it did not reach me until I had heard the same through other sources. It may however be interesting to many readers of the Echo, Especially when they remember that the University is under the control and management of our brethren—that the professors in both the literary and Bible departments, are members with us of the same household, of high esteem, for noble christian bearing and scholarly attainments. The above extract shows the prosperity of the institution as well as the prospects for future usefulness. We give below a few extracts from a communication to the *Review*, of Bro. T. P. Haley, who attended an intermediate examination of the Bible College, not long since. These will show its inside workings."

"A Freshman class, composed of about thirty young gentlemen, from fourteen to twenty years of age, was examined by Prof. McGarvey and Williams, on the Book of Joshua. They were required to give the facts of the history in the order of their occurrence. Each pupil was questioned and allowed five minutes for examination. With the exception of three or four, every young gentleman occupied his time fully, and seemed perfectly familiar with the entire history.

"I am perfectly satisfied that there is not a preacher in Kentucky, educated as

preachers ordinarily are, who could stand such an examination on any book of the Old Testament. Not only did they give the facts, but they seemed to be familiar with the great lessons designed to be taught by them.

"President Milligan examined a class of young gentlemen in the "Hebrew language," and, although the examination was not especially entertaining to one who has "little or no knowledge" of the venerable tongue, the questions were promptly answered, and their work on the black-board was most promptly and neatly done. A learned brother present, pronounced the work creditable to the young gentlemen, in a high degree.

"The same class, with other young gentlemen, some of whom could read the Greek, and others only the English Bible, was examined in sacred criticism. The examination involved 'qualifications necessary to the study of the Scriptures'—the province of reason in the study of the Scriptures—'authenticity,' inspiration, the canon, the manuscripts, hermeneutics, etc. In all these matters the young gentlemen seemed to be thoroughly posted. The rules of interpretation were applied in an exegesis of a part of the Sermon on the Mount. This work was well done. Each student was required to develop the meaning of a paragraph according to the rules. The examination showed very clearly that the young gentlemen had been very attentive and laborious. If they continue to improve the advantages they now have, they will know more of the 'Book,' and have more material for preaching than most preachers have after ten years of preaching and study. I am now satisfied that the 'College of the Bible' is doing a work never before done in this country. Let every young man who in-

tends to preach the Gospel arrange to spend one, two or three years in this school. I met a brother there who has been for several years a very successful preacher in the distant West, qualifying himself for still more extensive usefulness. He said he found the 'College of the Bible' all de expected and more. If there are young preachers in any of the congregations anxious for further preparation for their great work, the brethren could not do a better work than to send them. Let the brethren of large means, when dispensing their liberality, remember the 'Bible School' for the education of preachers."

We feel proud of the strength of our educational resources. Betheny College is being remembered just now by a number of our brethren, with remarkable liberality, while the North Western Christian University is not behind in the faithful remembrance of a rich and noble brotherhood. God grant that all these institutions may do a work that will be an honor to us, in preparing young men for the noble work of preaching the gospel of the grace of God!

JULIAN.

Semi-Annual Meeting of the Ill. Missionary Society.

JACKSONVILLE, Feb. 20th, 1866.

Notice is hereby given that a meeting will be held in the Christian Chapel, in the town of Litchfield, commencing upon Wednesday, before the first Lord's day in May next. By order of the Christian Missionary Society, of the State of Illinois, at its last Annual Meeting. All interested are affectionately invited to attend.

JNO. T. JONES, *Pres't.*

H. C. LATHAM, *Cor. Sec.*

It is from the Bible we must learn what God is, and what we ought to be.

SANCTIFICATION.

Many persons use the term, at the head of this article, in the sense of sinless perfection, and suppose such a state to be attainable in this life. That the Bible contemplates such a thing as a growth in grace, is undeniable. That it is possible for the spirit of man to rise to an exalted height is certainly true. Gladly do we receive this proposition, and strive to reach some elevation of soul in this respect. But we reject the dogma of sinless perfection, or the possibility of attaining to such a moral condition as to be wholly above and beyond the power of temptation; or that we can reach a point, where self-denial is uncalled for. We can never think any mortal can, in the body, occupying a higher moral plane than did the Son of God," who was, in all points, tempted like as we are, yet without sin." We regard life as a continuous battle, in which there is no armistice. Only when our death-knell is sounding will we be called from the conflict to rest and refreshment, beyond the reach of trial and danger.

The term sanctify (*hagiazō*) is found in the English N. T., twenty five times. The same Greek verb is twice translated *hallowed* and once *holy*. The primary signification of the term is to *set apart to a sacred use*—a holy purpose. In this sense the word is used John xvii: 19, and I. Tim. iv. 5.

Let this suffice; and let every christian remember, that he, or she, has been set apart or consecrated to a holy purpose, and that he that defiles any vessel of the Lord's house, profanes the sanctuary and incurs the displeasure of God. In writing to christians, Paul says: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God."

1 Cor. vi: ii. Here it is said persons who had been worshippers of idols, had been sanctified, or set apart to the service of God. The important question is, how was it done? The apostle gives, in what we have quoted from him, a statement in regard to the work, which contains in brief, the gospel method of consecrating men to the service of Christ. We ask the reader to notice:

1. These Corinthians heard the gospel, believed it, and were saved by it. I. Cor. xv. 2. But is it true that man is saved by simply hearing and believing the gospel? Does this set him apart to God's holy service? Is believing all that is needed to complete the work of setting apart? Some say it is. We say, however, that faith only disposes the believer to become a vessel in the house of the Lord. So taught John in these words: "But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i, 12. Here faith is said to give the power to become sons of God, but not to constitute them sons.

2. These Corinthians not only believed, but they were washed, and being washed were justified in the name of the Lord Jesus and by the Spirit of our God. The key to unlock this language is found Acts xviii: 8, and reads: "And Crispus the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." When they believed, they were right in heart, being right in heart, they were baptized, in being baptized they were washed in the name of the Lord, and washed they were justified in the name of the Lord Jesus, and by the Spirit of our God. This agrees with the words of the Lord,

Mark, xvi: 16: "He that believeth and is baptized shall be saved." To this agree also the words of Peter, Acts. ii, 38: "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."

3. The Corinthians are said to have been sanctified in the name of the Lord Jesus and by the Spirit of our God. The Spirit consummates the sanctifying or consecrating process, and this after justification, and justification after being washed or baptized in the name of the Lord Jesus.

Christians are anointed ones—consecrated to the service of the Lord. Their hearts and energies are devoted to him and his cause. "Sanctify the Lord God in your heart," says the apostle Peter. Set Him apart in the inner temple of your soul. Let no rival claim be heard or entertained for a single moment. Look aloft, and bear onward right onward. Clothe yourself with humility, and ever exhibit a meek and quiet spirit, which, is, in the sight of God, of great price.

EDITOR.

WOULD you have others think your life pure? Then make it so!

WOULD you make your life pure? Then keep your thoughts pure!

IF you would keep both life and thoughts pure, avoid the company of the vulgar and corrupt. Better be alone than in such company.

A WORD fitly spoken, how good it is! A seed dropped in the ground may produce fruit long after the hand is paralyzed.

MANY rely much upon the inward operation of the Holy Spirit, who refuse to obey the simple teaching of the word.

ALEXANDER CAMPBELL.

Last month, we corrected the reported death of this eminent servant of God, as published in the secular papers, and which was said to have occurred in Ky. While it is true that these reports were erroneous, it is also true, that this man of wisdom and profound learning, died on the fifth of March at his home in Bethany W. Virginia. No man has lived or died since Luther, that accomplished as much in the department of religion. Let him enjoy the rich reward to which his great soul aspired, in the eternal home of the blessed on high. Upon whom has his mantle fallen? His departure is as the blotting out of a star from the moral and intellectual heavens. Rest man of God, from thy toils! May it be sweet as thy life was laborious and useful to the race; and may we meet thee on the "ever-green shore.

The following brief sketch of his life we copy from the Wheeling Intelligencer, conducted, if we mistake not, by a relative of our lamented brother, written by a nephew who sat at the bedside of the dying saint, as he departed.

This remarkable man—so well known to the religious world for the last half century—died at his residence near the village of Bethany, Brooke county, sixteen miles from this city, on Sunday night last, at 11: 45 o'clock, in the seventy-eighth year of his age.

For months past he had been in failing health, but his end was accelerated by a recent severe cold, against the fatal effects of which his long over taxed energies struggled in vain. He began to sink very noticeably more than a week ago, but up to the very last his wonderful vitality resisted the approach of death, and in the language of one who

watched with him, the struggle was gigantic to the close. Few men ever possessed greater strength of constitution. He had never known until recently what it was to suffer bodily ailment. For more than forty years, at one time in his life, he had not been confined to his bed by illness for a single day. And yet no man ever taxed his strength more constantly or more severely. From his earliest manhood, and for more than sixty years of his life, early and late, Mr. Campbell was an incessant worker. His endurance was wonderful. Very little rest sufficed for him, so perfect and harmonious was the organization of his physical and mental powers.

The results of his life-long labors are familiar to the reading religious world. His leading works are on the shelves of every book store, and in the library of almost every clergyman. The most generally known to the public are his debates, especially those with Archbishop Purcell, on Roman Catholicism; with Robert Owen, the celebrated Sceptic and Socialist; and with Dr. N. L. Rice, a well known Presbyterian clergyman. Of his miscellaneous works, those most widely circulated are the "Christian System," his work on Baptism, and his translation of the New Testament. But it was not as the author of any special book, or as a participant in any of his great debates, that Mr. Campbell was chiefly and most prominently known to the world. He was the recognized head of a new religious sect, as it was generally esteemed, called familiarly the Campbellite Baptist denomination—but called by himself, and the membership of the church, the Disciples. This denomination took its origin from the teachings of himself and his father more

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than half a century ago, and now numbers, it is said, well nigh half a million of adherents, who are especially numerous in the States of Ohio, Indiana, Illinois, Missouri, Kentucky, and Tennessee. Their peculiarities as a people are that they discard all human creeds and confessions of faith, and take the Bible alone as a perfect and all-sufficient rule of faith and practice, esteeming all commandments and traditions of men as necessarily fallible, superogatory, and in derogation of the all-sufficiency as well as the express injunctions of the Word of God. Another peculiarity is that they partake of the Sacrament of the Lord's Supper every Sunday or First Day of the Week. They believe also that Christian baptism can only be performed by immersion—and that there is no warrant either in the example of Christ himself, or in the teachings and practice of his Apostles, for any other baptism. Infant baptism they reject because the command is to "repent and be baptized," and baptism therefore, they hold, can only follow repentance.

The foregoing is a very brief outline of the views first taught and expounded by Alexander Campbell and his father, as religious reformers, half a century ago, and since adopted, as we have seen, by a large mass of people in this country and in Europe. The arguments and details of these views are to be found in a work called the "Christian System"—the fundamental work, so to speak, of the Disciples as a denomination. The same views, especially as regards baptism, are also amplified and discussed in another work known as the "Christian Baptist," first published in serial form, and since revised and collated as a sort of text-book by the denomination.

Alexander Campbell was born in the county of Antrim, Ireland, in the year 1789, and was educated, as was his father before him, at the University of Glasgow, Scotland—both of them as Presbyterian clergymen. Thomas Campbell, the poet, was a relative and classmate of his father. On the one side his ancestry was of Scotch origin, and on the other Huguenot-French. He immigrated to this country in the year 1809, two years after his father, bringing with him his mother and younger brothers and sisters, and settled at first in Washington county, Pennsylvania, near the spot in this State to which he soon afterward removed, and on which he has lived continuously for more than half a century. That spot, now the village of Bethany, was then a wild and secluded locality amid the hills, shut out almost from the world by the abrupt cliffs that overhang it, and the sharp windings of Buffalo creek, which, at that day, being unbridged, were often not fordable. It was in this romantic and remote spot in the new world to which he had come, amid peaceful agricultural pursuits, and in the prosecution of those studies befitting his calling as a minister of the Gospel, that Alexander Campbell's long and eventful public career began, without a suspicion on his part, we may add, that he was to become one of those great pioneers in the world of reform that have appeared at rare intervals in the history of mankind, and have had the power by "the sole lever of thought" to upheave the weights of ancient traditions, long accepted formulas and consecrated theories, from the mind of society. He began as Martin Luther and John Wesley began, not as a would-be revolutionist, but as a reformer of his own immediate "house-

hold of faith." He looked forward to no new denomination, but simply to the correction of vital errors and innovations that had been fastened upon the primitive Gospel as preached in the pulpits of that day. Martin Luther proclaimed "justification by faith," and the echo and effects of that then startling proclamation went far beyond his own conception and control. And thus Alexander Campbell, in like manner, startled those with whom he was in communion by the declaration that "Christian Union can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian Union." That "whenever the setting aside of creeds and confessions shall be attempted, Christians will give to the world and to angels, and to themselves, proof that they do believe the word of God."

This was Mr. Campbell's first great distinctive enunciation or dogma.

He held also the following to be self-evident truths—viz: "That nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians that is not as old as the New Testament. Nor ought anything to be admitted as of Divine obligation in the church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ, and His Apostles upon the New Testament church, either in express terms or by approved precedent."

On the foregoing declarations Mr. Campbell took his stand, and the consequence was that after having been arraigned as the "setter forth of strange doctrines," and the would-be founder of a new sect, which accusation he re-

pelled by saying that "there is nothing new in Christianity," he separated from the Presbyterian communion, and began to appear in public in defence of his views and in vindication of his entire orthodoxy. We have not space in a brief memoir like this to follow Mr. Campbell's career as a religious controversialist, both in print and in the pulpit. Neither would it be proper for us to attempt anything beyond such an outline as befits a secular paper, and affords an intelligent glance at the views of a man famous at the time of his death throughout the Christian world. His debates, in the regular order of their occurrence, were as follows: With the Rev. John Walker, a minister of the Secession Presbyterian Church, of the State of Ohio, held at Mount Pleasant in the year 1820. This debate created a great local interest throughout all this section of country, and was attended by a vast concourse of people. Next followed his debate with the Rev. William McCalla on "Christian Baptism," held in Washington, Ky., in the year 1832; next his debate with Robert Owen, at Cincinnati, in the year 1828, on the truth of Christianity; next his debate in the same city in the year 1836 with Archbishop Purcell, on the infallibility of the Church of Rome; and, finally, in the year 1843, his debate with the Rev. Dr. N. L. Rice, held in the city of Lexington, Kentucky, the specific points of which were "the action, subject, design and administration of Christian baptism;" also the "character of Spiritual influence in conversion and sanctification," and the "expediency and tendency of ecclesiastical creeds as terms of union and communion." This debate with Dr. Rice embraced a period of eighteen days, and was conducted before a large and inter-

ested assembly, Henry Clay presiding as Moderator, assisted by some of the first men of Kentucky. A like interest had been shown in the Owen and Purcell debates at Cincinnati, which were thronged by eminent theologians from all parts of the country.

In the year 1823 Mr. Campbell's career as a journalist began, at which period he established at his house in Bethany, the Christian Baptist. This publication soon became to the religious world what the "*Spectator*" had been to the social world in the days of Joseph Addison. Questions were here freely propounded and discussed between friends and opponents, believers and unbelievers; correspondents were answered, accusations refuted, and doctrines and dogmas commented upon with all the freshness and vigor which Mr. Campbell's active and original mind infused into everything that claimed his attention. Those who would understand the full bearings to the religious world of that period, and who would know how ably and fearlessly he sustained himself in every variety of intellectual encounter must go back to the bound volumes of that publication. "*Christian Baptist*," was, after many years, succeeded by the Millennial Harbinger, of which journal Mr. Campbell was proprietor at the time of his death. We have not space to notice here, even in cursory review, the written discussions which were carried on in the Harbinger with representative men of the various religious denominations. One of the most noted was probably a debate on Universalism with the Rev. Mr. Skinner, of New York.

In the year 1840 Mr. Campbell, in pursuance of a long cherished design, founded Bethany College, an institution ever since has been the pride of his life

and around which his warmest affections seemed to twine. Toward its founding and subsequent endowment he gave his best energies. He made the tour of the West and South more than once in its behalf. His appeals brought liberal responses from the proverbially generous people of those sections, many of whom were so devoted to him that they traveled fifty miles to hear him speak. Even Whitfield, in the zenith of his popularity never drew together crowds more completely under his influence. No religious reformer ever was more completely enshrined in the hearts of his followers than was Alexander Campbell at the time of these celebrated tours during the last twenty-five years. He had then begun to grow old, and his head was whitening, his views had spread far and wide among the people, his name was venerated, and thousands of men women and children regarded him with all the fondness of filial affection. And no wonder, as any one would say, who during those days could have seen him standing like Saul among the people. His whole presence was commanding—his enunciation was sonorous and magnetizing, his pronunciation was scholarly accurate in the first degree—the outward evidences of the highest mental and moral discipline, combined with original greatness, were unmistakable, while his argumentation was as luminous, and as grand and all sweeping in its comprehensive-ness as the sunlight itself. Men of all creeds heard him enraptured, and the tributes that were paid him by the journals of the day wherever he went were perhaps never accorded to any mere theologian in this country.

Ever since founding Bethany College he has been its President. Those who have attended that institution do not

need to be told of its most interesting feature. Mr. Campbell's morning lectures, reported as many of them were of late years, for publishers, will always be read and remembered. A chapter was read in the Bible by some student selected in alphabetical order, and then commented upon by the President. During these lectures he always sat in his chair, and his remarks were of the easiest and most conversational character. Frequently the whole hour would be consumed on the philology of a single verse. Misconception of generic terms, Mr. Campbell always contended, had been the foundation of untold errors in Biblical science. In all his debates and in all conversations, not less than in these lectures, he, therefore, stated a proposition, stripped of every vestige of ambiguity, by compelling a definition of terms. These terms he would trace down to their roots in the dead languages. It was a custom with many students to leave questions on his desk, and these were often made the subject of a lecture. Thus his intercourse every morning with the whole class of students in attendance at the College was of such a character as to greatly endear him to them.

But it was in social life, in the midst of his friends and relatives, especially around his own and ever-thronged fireside, that Alexander Campbell was most truly loved and honored, and there the vacuum can never be filled. As a conversationalist he was as constantly the devoted centre of attraction for old and young, stranger or relative, as ever was Coleridge or Macauley. His information, derived from life-long study and from his experience among every variety of life, was inexhaustible, and always charming by its exceeding simplicity.

His manner toward the humblest domestic of his household was engaging. Never were the inborn characteristics of a gentleman more certainly manifested than in him. Children loved the very sight of him. "None knew him but to love him."

We have not had time to dwell upon many incidents of Mr. Campbell's life. We have omitted his career as a member of the Virginia Constitutional Convention of 1829-30, in which body he sat as a member of the Judiciary Committee along with Chief Justice Marshall, and in which he encountered Randolph and the most distinguished men of that day in debate. It was in that body that he gave prophetic notice of what would ultimately be the course of Western Virginia, and of what he lived to see accomplished. He had for his colleague from this part of the State a man worthy to be his ally—Philip Doddridge—and no two men in that body of great minds gave more evidence of Virginia's intellectual resources in those days.

Of Mr. Campbell's tour to Europe, in 1846, we have also omitted to speak. Partly for his health, and partly to visit the congregations of the Church in Great Britain, he undertook the tour. On reaching London he was the honored guest of our Minister at the Court of St. James—Mr. Bancroft—and through him and through letters from the first men of this country, was the recipient of honors and attentions from the great leaders and moulders of political and religious opinion in England. Only in Scotland, in the city of Edinburg, did anything occur to mar the influence and pleasure of his trip. His position on the slavery question had been grossly misrepresented by a clergyman who was desirous to engage him in debate, but with whom Mr. Campbell refused to hold any

intercourse on account of his questionable character. The refusal for the cause assigned lead to a recourse before the civil tribunals on the part of the clergyman in an action for libel, the final result of which was a verdict in Mr. Campbell's favor. Mr. Campbell never was the champion of American slavery. He believed, however, that the relation of master and slave had existed in Biblical times under the divine sanction, or, at all events, tolerance, and while he did not wish to be regarded as the apologist of American slavery, he contended that it should not be a test question of communion in the Churches. This was his position in Scotland, before the people of that country, as it had been here at home before the American people. His own slaves he had emancipated many years previous.

The closing hours of this great and good man's life were inexpressibly affecting to the group of tender friends and relatives that watched round his bedside. At times his mind would wander over old familiar scenes, and he would recall them by name. He was oppressed with a longing for rest and quiet at home. He was weary with his long journey, and he spoke of his desire to be led to his friends and kindred, and to be at peace. Not a murmur, not a complaint, once escaped him—he was gentle, and meek, and patient throughout—only he was oppressed with a restless weariness. A letter dated from his chamber at half-past two o'clock on Saturday morning last, to the writer of this memoir, speaks thus of him:

"I am sitting up to-night with our dear uncle. We fully thought this would be his last night on earth. But he has survived the turn of the night and may possibly wear through another

day. His strength is wonderful. All this night I have thought as I watched him of a giant grappling with a desperate foe, or of some noble animal struggling to be disentangled from the enemy's toil's, chafed and fretted within its narrow boundaries. Death has no power to dim this great mind—his senses are as acute and clear as ever, and his beautiful nature shows the same in all things. His gentleness and patience mid his suffering break all our hearts. Such sweetness and submission to the slightest wish of others around him—such kind consideration for ever one who comes into his presence—his little expression of greeting, and his inquiry after the welfare of those who come to see him, and such putting away of personal complaint or suffering, moves every beholder to tears. All this could never be seen in a character less great and grand than his. He is himself, noble and good and great, as nature made him, to the very last. The commanding and fascinating elements of his character are intact in the midst of the wreck of matter. Such passages of Scripture as he has recited even in his wanderings, and such grand sentences as have fallen from his lips—such beautiful soliloquies upon 'the fleetness of time' and upon 'doing good while we can,' &c.—are wonderful, very wonderful to all of us. All the records of great men, and their closing hours, give no such precious remembrances. To us who love him so, he appears the greatest of them all. Humboldt, you know, looking upon the setting sun with his dying eyes, said: 'Light! more light!!' Goethe, dying at the same hour of closing day, raised his hand and made as though he were writing in the air, according to his habit of describing all his sensations as they came. But these

dying witnesses of the lives they had led, characteristic as they were now tame, meaningless compared with what our uncle expressed an evening or so ago in watching the glories of the departing sun. Its last rays were streaming through the windows directly in front of his bed and fell upon it. A group of friends sat round him in silence, and he, turning from them to the sinking sun, repeated that passage that Malachi which had been so often on his lips during life, running thus: 'But unto you that fear my name shall the sun of righteousness with healing in his wings.' What a beautiful testimony of the work of his long life was conveyed in that quotation.!"

Such was the closing hours of Alexander Campbell—by thousands and tens of thousands esteemed to have been the greatest theologian of his day. We have taken the liberty to use what was intended to be a private letter, because in no other way could we give satisfaction to his many friends, here and elsewhere, as to his last hours. May we not on their behalf appropriately close this memoir with these lines from Tennyson?

"Mourn, for to us he seems the last,
Remembering all his greatness in the past;
Mourn for the man of amplest influence,
Our greatest yet with least pretence.
And, as the greatest only are,
In his simplicity sublime.
Such was he whom we deplore,
The long self-sacrifice is o'er!"

A MAN of no great fortune has been known to give away, without much trouble, nearly a thousand books of piety every year, for many years together. Who can tell but that, with the expense of less than a shilling, you may convert a sinner from the error of his ways and save a soul from death?

AFFLICTION sanctified is better than health.

THE MOURNING BENCH.

Modern revivals are numerous now, and almost every secular paper we pick up, contains an account of numerous conversions, numbers who are seeking at the altar, &c. &c. In these revivals, the mourning bench exercise constitutes a, if not the chief performance. If we mistake not the Methodist Church has the honor of being the *first* to use the institution among all the Protestant parties, while the rest, or the most of them, have fallen into the use of it; and now it is indispensable to their growth and prosperity. We said the Methodists were the first to use it; just so, but the idea originated with the "man of sin," "the Son of perdition," the Roman Church. There we trace its origin, and from her it has descended, though very few are sensible of it. Sure are we that it exists without divine authority. Jesus Christ nor his apostles never authorized, nor practised it. When the latter preached the gospel and sinners were awakened to a sense of their danger, and cried "men and brethren, what must we do?" they were not answered to "come forward here to the altar and we will pray for you, and have the church to pray, and, it may be, God will hear our prayers and bless your souls with peace and pardon." No. This is a modern answer, and for want of divine warrant, may be thrown along side the mourning bench. When a "certain disciple" went to Paul, who had been praying and fasting for three days, he did not tell him to pray on, agonize on, weep and mourn, that God may forgive; but said, "Brother Saul, why tarriest thou? arise, be baptized and wash away thy sins, calling on the name of the Lord." This he did immediately and was for-

given. The Jailor heard the word of the Lord, believed it and was baptized and was a pardoned man, in space of one hour. No mourning bench, no agonizing for hours and days here. So the Corinthians, hearing, believed and were baptized. Indeed, the like never occurred under the teaching of the apostles, nor have they taught others to practice it. Hence it is not only *un*, but *anti*-scriptural. Those who practice it, would realize its loss, unless they changed their views of conversion, what is necessary to and what follows it. Let them learn that men must first be taught the word of the Lord, must receive what is taught, believe it and obey it in order to the forgiveness of sins and membership in the kingdom of God, and they will find no use for the mourning bench, or the scenes enacted at it. This, thousands are learning, and we trust that others may, until there will not be one soul in this land of Bibles, who will advocate this or any other corruption of the "Mother of Harlots," and we will be better prepared to meet her in the mighty struggle, which we have every reason to expect must soon come. But it is our purpose to give the views of a Baptist scribe on the subject which we find in "Mathes' Letters to Bishop Morris," and would call special attention to them. Especially would we ask our Baptist friends, whom we trust ere long to greet as brethren on the broad platform of "apostles and prophets, Jesus Christ being the chief corner stone," to consider them earnestly and candidly, He says.

"At the close of the last article, I intimated that in this I should state my objections to "anxious seats," as operating injuriously on the religious character of the inquirers themselves. To

this, then, I shall now address myself. I may safely take it for granted that the religious character of a religious man is beneficially or injuriously affected, according as his religious opinions are correct or incorrect; and this being assumed, I can see great danger of his embracing erroneous religious opinions, from the practice in question. It has been already stated, that those under religious concern are urged to take the "anxious seat," with a view to committing themselves on the side of God and religion; and were this all, the following observations would be without foundation. But it is not so. They are urged by this act to "ask the prayers of God's people" in their behalf.

"Now I am far from intimating that the effectual fervent prayer of a righteous man is without avail; and as far from forgetting that whenever two such agree as touching anything they shall ask, they have a gracious promise for their encouragement; neither do I forget that inspired men ask the prayers of the churches on their behalf. The danger, in the case before us, arises from the moral condition, at the time, of those who are encouraged to ask the prayers of Christians. Their condition is one of extreme spiritual ignorance, and of this they are just beginning to be sensible; the sense of their ignorance expresses itself in the inquiry, "What shall we do?" "What must we do to be saved?" If they put not forth virtually these inquiries, they are not properly to be considered 'anxious,' and hence the "anxious seat" is not their place.

"But if they make these inquiries, what answer do they receive? "What shall you do to be saved? Ask the prayers of God's people, by coming to

the anxious seat," says the minister. Now the minister is the religious teacher of these people; and he thus teaches them (unwittingly, I acknowledge) another way of salvation than the true one. They receive the impression that God's people are mediators between them and himself; and thus, that there is not "one mediator only." Is this teaching calculated to exalt Christ, in their estimation, as the only foundation of a sinner's hope? Will this teaching produce a race of Christians of the class of him who, on his way to the stake, said, "None but Christ; none but Christ?" In such teaching, I ask, where is the BLOOD?

"But this subject has other aspects. If ministers of Christ will thoroughly reflect on the tendencies of this practice, it will, I am certain, be speedily abandoned. It may startle some of them to learn that, by this measure, (not a *new* one, as will soon appear,) they are preparing the way for one of the grossest abominations of Papal idolatry to overshadow the land. "Howbeit they mean it not so; neither cometh it into their heart." I allude to the worship of saints. "Strike but hear me," as the Grecian said. Brethren, cast not this paper aside, under the conviction that the writer is mad; but accompany him to the page of history, and trace with him the actual origin of the worship of saints in the Papal church; and you will say, "How like this is, to this!" Idolatry in the church did not rise at once. There was a 'day of small things' which was overlooked; and behold, whereunto did it grow? But to the page of history is our appeal.

"The actual origin of the worship of saints, is as follows: In the third century, Tertullian, an illustrious pastor of

Carthage, holds the following language in his work, *de penitentia*: "It is necessary to change our dress and food, we must put on sackcloth and ashes, we must renounce all comfort, and adorning of the body, and falling down before the priest, implore the intercession of the brethren." Here is the origin both of mortifications, penances, etc., and saint worship. 'Behold,' says D'Aubigne on this page of Tertullian, 'man turned aside from God, and turned back upon himself.'

'Now I ask whether, so far as the practice in question is concerned, there is no identity of import in the expressions, 'Ask the prayers of God's people,' and 'Implore the intercession of the brethren?' But the latter is shown, by the pen of history, to have been the origin of saint worship: and for what the former shall bring upon the churches, the ministers of the present age will be held responsible. 'Consider of it, take advice, and speak your mind;' Jud. xix. 30. How natural the progress is, in a mind spiritually enlightened, from 'asking the prayers of God's people,' to the idolatry of the church of Rome, a moment's reflection will convince any one.

"The people on whose prayers the inquirer is taught to rely, are his neighbors, acquaintances and relatives—persons whom he knows, from daily intercourse with them, have many imperfections, and are, indeed, very ordinary saints; and he reasons thus: "If their prayers on my behalf will be prevalent, how much more so the prayers of ministers; and if the prayers of saints on earth are prevalent, *a fortiori*, the prayers of those in heaven will be more so. If the prayers of common saints avail, much more will those of eminent ones, as Paul and Peter, James and John;

and especially will those of the Virgin avail. If saints, the best of whom have sinned, can be prevalent *intercessors*, much more angels who have never sinned.' Is not this progress to idolatry, palpably downward though it be, yet natural to a darkened mind? And who can tell whither it will run?

"But I have yet another objection to the practice in question. It tends to produce in the after life of the convert (real or supposed) spiritual pride. He is supposed to have become a Christian under the persuasion that the prayers of Christians contributed to his conversion. They were *intercessors* with God for him. But now *he* has become a saint; *he* is promoted to the office and character of a mediator with God for others. Can he dispossess his mind of the thought that the prayers of saints, and of himself among them, possess an efficacy before God, *as such*; that their prayers stand in less need of the Savior's intercession than those of sinners, to render them acceptable? I had almost said *must* it not be the case, that the searcher of hearts reads, in his spirit, some such expression as, "God, I thank thee that I am not as other men are—nor even as this sinner"—"Stand by thyself; come not near me; I am holier than thou?" And this evil, if it exist, is to be attributed to the errors of his first instructions; and it becomes his instructors to inquire to what extent they will be held responsible.'

Here, kind reader, in plain, but chaste and truthful language, you have the views of a Baptist. What is your judgment in the premises. If you are a preacher, and in reply to the question of a sinner, tell him to ask the prayers of God's people, by coming to the anxious seat, you teach him "*another* way

of salvation than the *true one*." True enough, the apostles would answer, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." O for the simplicity of those days! Would that every preacher had the firmness to answer anxious enquirers as the Lord would have them do. Then there would be no mourners for weeks and months and sometimes life; neither would men conclude that religion is a fable, because they failed to obtain peace, according to the preacher's direction, as many have. *

Cause for Faithfulness.

We publish the concluding portion of Bro. W. T. Moore's address, delivered before the American Christian Missionary Society, in Cincinnati Ohio, Oct. 18th, 1865, in which we have several reasons why we should be faithful to the trust Heaven has imposed in us as a people. After referring to what is a source of great strength, as well as what is likely to be a source of much weakness to us; and after stating a remedy for the latter, he says:

"And now, in conclusion, I will offer some reasons why we should be faithful to the great work which, in the Providence of God, has been committed to our hands; and why we should earnestly labor to bring about these magnificent results.

In looking over the whole ground, I find so many inspiring and urgent motives to influence us to be constantly pushing on our glorious cause, that I scarcely know which to present first.

If it be true, and we can scarcely doubt it, that all Heaven is anxiously watching our progress and constantly noting our success, this, of itself, should

be a sufficient motive to urge us on to the grandest and noblest deeds. When the brave Nelson was about to bring his comrades into action against a greatly superior force of the enemy, the only exhortation which he made was, "England expects every man to do his duty." This was enough. As it ran from heart to heart, it filled every man with an invincible prowess which nothing could successfully encounter. And soon the answering shout of victory proclaimed how well the noble commander had reckoned, when he made his fellow tars realize that a Nation's eyes were looking upon them. If, under such an inspiration—an inspiration which gathers all its intensity and enthusiasm from worldly considerations—an important victory was wrested from a powerful enemy, how ought we to act in the great struggle in which we are engaged—a struggle in which the salvation of the soul is involved—when we remember that *all Heaven is looking at us, and expects every man to do his duty*. There must be no skulking here, no cowardice. The prize at stake is an immortal crown; and victory for one man will open its dazzling splendors to a thousand more. Every soul that fights and conquers, not for himself only, but for generations yet unborn. *It is a war for all time*. As I stand here, looking over the dim outlines of the coming ages, as they unroll themselves from the shores of Prophecy across the great unfathomed future, it can scarcely be called imagination when I say, that I distinctly hear, in the coming generations, the murmuring voice of thousands who shall yet rise up to call us blessed. God is working through us to a grand culmination of history. He has placed us on the dividing line of two ages. We hear the dying wail of the one; we see the bright dawns of the other. He has placed one of our hands upon the key, which holds the fossilized speculations of the past, and the other, upon the key which opens the holy door of truth. And this being true, is it too much to say, that He has made us the *special guardians of all that is worth possessing in this life*? Shall we be unfaithful to this important trust? I think not. We are engaged in a great struggle, a battle for freedom and eternal life. Shall we then allow jealous rivalries, unsanctified ambition, or unholy conduct, in our cause? Shall we, at the very moment when victory is perching upon our banner, turn victory into defeat, through the unsteadiness of some of our columns? Never! no! never!! Were we to be guilty of such an unworthy use of the golden opportunities for good which God has opened up for us, and which have been so signally improved thus far, what then would become of our past history? Could we even look at it again? Think you we could ever read of the sacrifices of our noble pioneers, how they bore the banner of truth through a thousand conflicts with error, and, at last, gave it into the hands all beautiful and bright, gemmed on every side with the star of Bethlehem, and radiant through all its folds with the flowing beams of the Sun of Righteousness,—think you, I say, we could read of these things without blushing for very shame that we had so little prized their glorious work? It can not be. The inspirations of our history are, of themselves, sufficient to inspire us to a nobler future. Who can read of a Campbell, bearing the contempt of an ignorant and arrogant clergy, who surrounded him on all sides, and labored zealously for his destruction, without feeling stronger and more deter-

mined than ever, to "fight the good fight of faith and lay hold on eternal life?" Again, as we stand among the heroes of the past, and hear the voice of a Stone, pleading for Christian union; the voice of a Scott, proclaiming the Divinity of our blessed Savior as the foundation of the Church; the voice of a Johnson, calling together the captains of hundreds and the captains of thousands, as he enters into the hottest of the contest between light and darkness, scattering the foe, and proclaiming liberty to be the captives,—do we not feel, while thus situated, that, by the help of God, "the world, the flesh and the devil," shall not drive us from our glorious cause?

Nor is this all. We have a number of veteran soldiers of the Cross with us here to-night, whose grey hairs remind us that they must soon be gathered lightly to the tomb. How true it is, that

"Part of the host have crossed the flood,
And part are crossing now."

How many of these old men, who have worn out their lives in the cause of their Master, are now ready to say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith!" May God grant to them the same inspiring hope of a crown of life, which cheered the glorious old preacher to the Gentiles, at the close of his labors.

By the side of these heroes of a thousand victories, and almost in the act of receiving their parting blessing, a large number of young men are coming up to carry on the great work which yet remains to be done. My dear young brethren, fellow-laborers in the gospel, shall we not find strength and encouragement, to prosecute our labors with renewed energy, as we take the parting hand, and receive the blessing of

these good men who are just passing away? And shall not the

"Lives of these men all remind us,
We can make our lives sublime."

These are some of the reasons which should induce us to preserve with sacred fidelity, and push to a glorious triumph, the cause committed to our charge. Will we do it? I have every confidence that we will. The Rubicon is already crossed, and the decision to conquer, I think, is made. This done, and more than half is accomplished. The way to victory now is plain and easy. Let us, then, as one man, stand faithfully to our colors. Let us, in the intensity of our interest for the salvation of souls, forget every other consideration; and let us heartily, earnestly and joyfully contend for the truth as it is in Christ. Then soon will the blessed gospel, in its purity and simplicity, run and be glorified throughout this Continent. Nor will it stop here. But crossing the Broad Atlantic, with telegraphic speed, it will push its triumphs to all parts of the habitable globe, until every kindred, tongue and people shall hear of the great things our Lord has done. Then will Europe and America shake hands in filial affection, and unitedly raising their harmonious voices, shout forth the welcome news, *the great Babylon has fallen, and the nations of the earth are free*

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

In the Book of Acts, we learn how the Gospel is to be preached, and what sinners are to do in order to obtain pardon.

TEACH your children to help themselves—but not to what does not belong to them.

Success of the Gospel.

Missionary Meeting.

JACKSONVILLE, MARCH 7th, 1866.

The semi-annual meeting of the Christian Missionary Society of the State of Illinois, will be held in the Christian Chapel in the town of Litchfield, Montgomery county, State aforesaid, commencing on Wednesday before the first Lord's day in May next.

The brethren are earnestly requested to be present on that occasion. Never were the energies of the Lord's people more earnestly demanded than at the present time. A wonderful spiritual revolution is just at hand; Satan is gathering his hosts for a last desperate struggle against the Lord and his anointed. Shall not the soldiers of the cross be ready for the battle.

Come up brethren to the help of the Lord against the mighty, and let us put on the armor of light, for the conflict of ages between God and the adversary is about to assume a new and terrible energy, which demands that all those who really love Christ should take counsel together.

J. T. JONES, Prest.

HENRY C. LATHAM Cor. Sec.

ENOS CAMPBELL, A. J. KANE, E. L. CRAIG, LEVI HARLAN, E. RICE, Vice Presidents.

HARDIN CITY, IOWA, Feb. 26th, 1866.

BRO. CRAIG:—The first No. of the Gospel Echo in its new form, was put into my hand a few days since. Its motto I perceive is unchanged, "A Bible faith, a holy life, and the union of all God's children in one body, having one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, above all, through all, and in all." I respond most heartily to all you say in your introduction; though

short it is full of meaning. I am not in favor of editors promising the brethren too much, and by no means in favor of the brethren puffing the editors with flatteries and false promises. I will assist the Echo for several reasons.

1st, It is in our own state and therefore ought to be sustained by the brotherhood of Ills:

2nd, Because its editor has always been open, frank, manly and fair, in publishing both sides of every question in controversy.

3rd, I will assist the Gospel Echo, because its editor wielded his pen against the mammoth sins of slavery, and rebellion at the right time. The time when these God dishonoring and human debasing crimes, were rife in our own land. Because I know that if our preachers, elders and brethren will all assist the editor in the good work in which he is engaged by contributions, subscriptions, and articles for its pages, it can be made a means of doing a large amount of good, will bring glory to God, and good will to man. D. D. M.

The Church in Detroit, Mich.

The readers of the ECHO will remember that a year or more since, the editor made some allusion to the division of the congregation in Detroit, stating the result—the existence of two congregations in the city, supporting two preachers, and, to all appearances, a reunion of the two elements was impossible. But, all honor to them, and brother Moore, the two parties have been brought together, good feelings and christian love and unity obtained; and as a whole, they are working harmoniously for the conversion of sinners. Nor are their labors in vain in the Lord. The Master has blessed them abundantly, since the reconciliation, in the addition of quite a

number to them. Brother Moore, who spent a year with them, and who was recently called to a professorship in Ky. University says, that they had additions to the church every Lord's day during the year, and the last two Lord's days, seventeen.

May the Lord continue to bless them, and may they continue worthy his watchful care!

MECHANICSBURG, ILLS., }
March 12th, 1866. }

BRO. CRAIG:—Our meeting closed here last night, after a continuance of about seven weeks, resulting in fifty-nine accessions to the church; about forty by gospel obedience; the balance by restoration and recommendation. Brother J. W. Monser was with us about a week, and rendered efficient aid; of course we feel greatly strengthened and encouraged.

For all of which we praise God.

C. F. SHORT.

CAMERON, ILLS., March 1st, 1866.

DEAR BRO. CRAIG:—Bro. Hatchitt and myself, have just closed a meeting of several days duration, at this place; the immediate result was five additions, three by immersion. Hoping that you may be sustained in your labors to advance the Master's cause,

I remain yours truly,

S. T. SHELTON.

THE plea for a pure Gospel; for a return to the faith once delivered to the saints; for the abandonment of every party creed, party name and party organization, now urged by the Christian brotherhood, is the only hope now before the world. A woe awaits the preacher who shall dare to compromise the truth of God for the sake of popularity; and a woe awaits the parent who shall neglect to teach his children to fear the Lord.

MISSIONARY.

BRO. CRAIG:—Have we a Missionary Society in the State of Ills? If so, what is it doing? I can hear nothing of it. Has it a Corresponding Secretary, and other district evangelists. Why do not such let the brethren know what is going on and how their money is expended? It may be that croakers have been instrumental in doing only what croakers can do—mischief—tearing down and rendering useless what good and faithful men have built up. There are two or three men who would immortalize themselves, it seems, if it required the immortality of infamy and disgrace. Let them go—let them work out their own destruction with greediness. The sooner the better. But if any connected with the society have escaped, let us hear from you.

DISCIPLE.

OBITUARY.

BRO. CRAIG:—I have just received the sad intelligence that Sister Minnie Russel is no more. She died at the home of her fathers, near Waverly, Morgan Co. Ills., Feb. 21st, 1866. Of her death, Bro. M. M. Goode, her brother-in-law, writes: "I conversed with her a short time before she died concerning her departure. She said, young as I am I prefer to live, yet if it is God's will I am prepared to die." Minnie was an intelligent girl, a kind and dutiful daughter an affectionate and loving sister and a true and faithful disciple; and while we mourn her absence, it is not without hope of a happy meeting—a blessed reunion in the "Better Land." May the Lord comfort the hearts of the bereaved family, and sanctify this providence to the good of an aged father.

J. B. C.

Editor's Table.

BRO. HERALD.—It is singular that the *ECHO* failed to reach the *Christian Herald*, as it was certainly sent. We have not a single number in the office, except our file. All called for and gone.

THE SEMI-ANNUAL MEETING.—Let us have a full representation at Litchfield. And let each brother come to bless, and all will be blessed. The brethren of Litchfield will be glad to have their houses filled. See the call on another page.

BOOKS! BOOKS!!—We will supply any book in the list advertised on our cover at publisher's prices. If you want any book in the list, remit to us the amount of the published price, and you will receive a copy of the work ordered.

A REQUEST.—We ask the reader to show this number of the *ECHO* to his neighbor, and ask him to subscribe for it; and we ask every Elder to lay the claims of the paper before his congregation, publicly. Much can be done by a little effort—nothing without it.

PHOTOGRAPHS.—Any one sending us a new subscriber shall, on demand, have a photograph of Elder Alexander Campbell, or any other in our published list of distinguished preachers. Better procure one when you have such a good opportunity.

OUR PRAYER.—We hope the fire of love and union may continue to burn, till the last vestige of partyism shall be consumed. God forbid that any blind bigot should quench the holy flames, now so cheerfully blazing on the altar of so many Christian hearts.

THE LADIES FRIEND for April is to hand, brim full of interesting reading. The steel plate, "Waking," is beautiful. The Fashion plate is as usual unsurpassed. But after all "Maud's temptation" is thrillingly interesting. Price \$2.50, or two copies \$4.00. Address Deacon & Peterson 319 Walnut St. Philadelphia.

PREMIUMS.—To any one sending us five subscribers, we will send a copy of that beautiful book, "*Hadji in Syria*," or any other book in the published list of the same price. For ten subscribers, we will send a copy of the "*Popular Lectures and Addresses*" of A. Campbell. For six subscribers, we will send a copy of "*Pioneer Preachers of Indiana*." For fifteen subscribers, a copy of "*The City of the Great King*." A good opportunity to get a good book, and at the same time aid in circulating the *ECHO*.

THE JANUARY NUMBER.—We cannot supply subscribers with this number in future, as they are exhausted. We printed only about two hundred extra copies, and these are all gone. We are sorry for our inability to supply them. Usually, back numbers prove to be a loss to publishers, against which we guarded.

PHOTOGRAPHS OF ELDER A. CAMPBELL.—We recently received from H. Challen, of Philadelphia, the most perfect likeness of the lamented Campbell that has ever met our eye. It, or any other in the list on our cover, can be had for twenty cents each, or two dollars per dozen, by sending to H. Challen, Philadelphia.

OUR TERMS.—We have a rule to the effect that no name is entered on our mail list until the subscription is paid. In a few cases we received names for the current volume, from brethren who said they would remit on receipt of the January number, but who seem to have forgotten it. The better way is to adhere to the rule, thereby avoiding *duns*.

THANKS.—We are thankful to Sister Lucy Ann Owings for her remittance, and hope to have the privilege of seeing the brethren and sisters at Gillespie, about the time of our semi-annual Missionary Society in Litchfield, in May next. In the mean time, shall we not have the necessity laid upon us, of sending a premium to Gillespie, for new subscribers sent to us? We should like to do it.

ACKNOWLEDGMENTS.—We are under obligations to Sister Margery Lombard, Bro. D. D. Miller, Bro. S. P. McCullough, and Sister Mary A. Mason, for lists of subscribers, accompanied by the cash. If every congregation in the State had in it one member with like energy and devotion to the cause of the Lord, we should soon have a good list of subscribers. We are thankful to many brethren for renewing their subscriptions, and for kind words of sympathy and generous approval.

THE CARROLLTON MEETING.—Bro. John B. Corwin's meeting at this place, closed with thirty-nine additions. This meeting will be long remembered; not simply because of the numbers added, but for the great good done to the congregation. Bro. Corwin is a sound and faithful preacher, and is every way worthy of an ample support from the brethren. May the Lord preserve and bless him in all his toils for the Master's cause.

WANTED.—The congregation at Barry, Pike county, need a good preacher. This is a desirable location for any working man.

TRANSFERRED.—Bro. E. Goodwin has sold the *Christian Record* to the joint stock company which is about to commence the publication of the *Christian Standard*, at Cleveland, Ohio, under the editorial control of Isaac Errett. Bro. Errett is one of our best preachers and ablest writers, and we shall expect the *Standard* to sparkle and shine in the beauty and radiance of cultivated intellect and the truths of New Testament Christianity.

ELDER N. S. BASTION.—This brother spent a few days with us recently, much to the gratification of the brethren. We were perfectly delighted with his society. Few men possess a wider or deeper range of thought, or a greater amount of valuable information. Urbane in manner, versatile in genius, copious and fluent in conversation, how could he fail to instruct, interest, and delight any intelligent circle? He is a man of great power and fervency, and does not spare the errors or abuses of the age. He is practically a reformer. May the Lord bless his labors and sustain him in the trials of life.

APPRECIATION.—We have received a number of letters, the writers of which speak in terms of highest praise of our Monthly. We are almost tempted to publish some of these letters, but not being intended for the public by the writers, we forbear. One brother says: "You are too modest." Another says: "You do not say enough in praise of the Echo." And another says: "A people that would not sustain the Echo, in its present form, scarcely deserve salvation." We confess to thinking the Echo possesses some merit, but we have ever detested editorial wind-bags. That the paper is esteemed, is demonstrated by the support it is gaining.

MONIES RECEIVED.—Miss Mary Marshall, \$2; Lewis Vetrees, \$2; John F. Whitman, \$2; Eli Fisher, \$2; A. S. Hascall, \$2; Mrs. Julia A. Clayton, \$2; S. T. Shelton, Ag't; Mrs. Levi Church, \$2; Thos. Turner, \$2; G. W. Hanly, \$2; Eld. A. Sims, \$2; Mrs. M. J. Lombard, Ag't; Dr. Wm. N. Tandy, \$2; R. Palmer, \$2; J. W. Houston, \$2; Abbie M. Neal, \$2; J. H. Dodge, \$2; J. H. Dawdy, \$2; E. M. Little, \$2; E. McClelland, \$2; Wm. Massey, \$2; Augusta Arnold, \$2; D. Wood, \$2; R. A. Collins, \$1; H. O. Breeden, \$1; N. Reynolds, \$2; Capt. J. P. Jones, \$2; Lucy Ann Owings, \$2; Mrs. Robert Brown, \$2; Wm. Black, \$2; Samuel Luthy, \$2; J. H. Underwood, \$2; J. C. Cox, \$1; R. C. Warrinet, \$1; John Davis, \$2.

Poetry.

For the Echo:

PEACE! BE STILL!

The wailing winds of Gallilee
Spake terror to the soul,
As those upon the stormy sea
Saw high the billows roll.
Despair upon their features laid
The impress of his hand,
As they their imprecations made,
Or fixed in horror stand.

To them no cheering rays of hope
Can come through blackest night,
Nor Faith for them can ever ope
A passage clear and bright.

"Where now the Master?" hear the call,
"Lord save us from the blast!"
For well they knew His power of all
Could bring them safe at last.

"Peace! ye powers of air!" he cried;
The shrieking winds obey;
"Be still!" and lo, the waves subside,
And calmly peaceful lay.

So to the angry waves of ire
That o'er the spirit roll,
May come the words like living fire
On every human soul,

"Be still!" and heavenly Peace ascends
Her throne within the heart,
And swaying there her sceptre, ends
Discordant Anger's art.

ELMORE, ILL., March, 1866.

A. P. A.

NIGHTFALL.

BY EDNA DEAN PROCTOR.

Rose and amber round the sun,
Lo! another day is done!
Now while soft the night-winds call,
Dews and purple shadows fall,
And upon the horizon rim
Sleep the mountains vast and dim.
In the embrace of watching skies
Earth will rest till morning rise.
When the shadows fall from me,
Love! my rose and amber be!
And on life's horizon rim
Heavenly mountains slumber dim.
Savior! Jesus! to thy breast
Fold me then in perfect rest;
Safe in shielding such as thine
Till the eternal morning shine.

THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL., APRIL, 1866.

NUMBER 4.

The Sinfulness of Division among Christians.

While it is not so common now as formerly, yet there are a number ready to answer, even now, when the necessity of Christian union is argued. "It is right that we be thus divided. It is a wise providence of God. It suits our various and diversified wants and desires, or opinions and sentiments." For the benefit of such, we write down the earnest sentiments of a number of eminent men, who represent as many popular sects, and would call special attention to them. And

1st. Dr. Cummins, head of the Scotch church in London. He says: "All churches are about to be equally dissolved. Methodism is fast breaking up; Independency is to be shattered; and the Baptists will not be spared. This great organization of existing institutions is the disintegration of the component elements, in order to form a new and glorious combination—a church where there shall be no more divisions, where there shall be no more churchmen nor dissenters, but Christ and Christians shall be all in all."

2nd. Dr. A. Clark. "The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by his power; this the book of Acts fully shows; and in it we find the true model after which every church should be built. As far as any church can show that it has followed after the model, so far it is holy and apostolic. And when all churches or congregations of people

professing Christianity shall be founded and regulated according to the doctrine and discipline laid down in the book of Acts, then the aggregate body may be justly called the apostolic church."

3rd. John Wesley, the father and founder of Methodism, says: "Would to God that all *party names*, and unscriptural *phrases* and *forms* which have divided the Christian world, were forgotten; and that we all might agree to sit down together, as humble loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life in our own."

4th. Dr. Barnes, a learned Presbyterian, says: "The existence of sects and denominations, and contentions, may be traced to the following causes: 1. The love of power; and they who have control of the conscience of men, and of their religious feelings and opinions, can control them altogether. 2. Showing more respect to religious teachers than to Christ. 3. The multiplication of tests, and the enlargement of creeds and confessions of faith. The consequence is, that every new doctrine that is incorporated into a creed, gives cause for those to separate who cannot accord with it. 4. The passions of men—their pride, and ambition, and bigotry, and unenlightened zeal. Christ evidently meant that his Church should be one; and that all who were his true followers, should be admitted to her communion, and be acknowledged everywhere as his true friends. And the time may

yet come when this union shall be restored to his long distracted Church, and that while there may be an honest difference of opinion maintained and allowed, still the bands of Christian love shall secure union of *heart*, in all that love the Lord Jesus, and union of *effort* in the grand enterprise in which *all* can unite—that of making war upon sin, and securing the conversion of the whole world to God.”

5th. We next present the report of “the Christian Union Convention, held at Syracuse, N. Y., in 1838.” It says: We solemnly believe that sectarianism, wherever it exists, or under whatever circumstances found, is a sin of the first magnitude. It is a daring encroachment upon the divine prerogatives—a bold assumption of unauthorized and irresponsible power—a determined war on the divinely constituted arrangements of the Church of Christ—an open and a perpetual infraction upon the rights of conscience—a ruthless sundering of the ties of spiritual consanguinity—and is utterly and forever repugnant to the genius of the gospel, and every feature of the Christian system. It sets up new and antagonistical interest in the Kingdom of God, which are made paramount to the common interests of Christianity—assumes the legislative functions in the Church—imposes new and unauthorized tests of church membership—supercedes the divine constitution of the church by a code of laws of its own enactment—breaks up the household of faith into endless warring factions—disturbs the peace, destroys the symmetry, mars the beauty, wastes the energies, and endangers the existence of the body of Christ, by making it the seat of strife and perennial waste—robs the followers of Christ of the distinguishing badge of

discipleship—grieves the Spirit—betrays the cause to the enemy—promotes every species of error—arms infidelity with its deadly weapon with which to assail Christianity—abets most effectually the Papal usurpation—endangers our natural and Christian rights—defeats most effectually the ends of Christian discipline—opens the doors of the church to hypocrites—creates and maintains a worthless unevangelical and time-serving ministry—appropriates the substance of the church to the maintenance, strengthening, and perpetuity of its own interests—stays the conquests of the Cross—renders the gospel powerless—hinders the conversion of sinners—destroys the force of Christian testimony. These we regard as some of the fruits of this precious tree. (Sectarianism.) Such a tree, producing such fruits, should not most certainly, be permitted to occupy a place in the Garden of the Lord.”

No wonder the Apostle Paul said that those who advocated a division of the church, were *carnal!* Reader, do you urge that Paul, as well as the learned men above quoted, was wrong? Beware! Heed the exhortations of the Holy Spirit, and read and act upon the prayer of the Savior. John xvii. Also read and meditate upon Eph. iv: 1-6.

C. B. J.

PRAYER is the key of the day, and the lock of the night, and we should begin and end every day with prayer. It will make our labor prosperous, and our rest sweet.

A MAN that astonishes at first, soon makes people impatient if he does not continue in the same enlivening key.

IN these degenerate days, character is weighed in a “cash balance.”

The Sea in Commotion.

By the term "sea," we mean not those vast bodies of water which usually wear that general appellation, and which the winds move upon, causing the waves to roll, and rush, and surge with such fearful grandeur. We mean by the term, multitudes and tongues, and peoples, as defined by John the Revelator—the sea of humanity.

Huss, and Luther and Jerome, gave the Dragon a thrust, by exposing the corruptions of Rome and her licentious profligate priests; but followed her example of adopting a creed of human origin, from which, in time, men dissented, forming new creeds, till now we have as many creeds as there are days in the year. What a sorry figure, the opponents of the "Lady on the scarlet colored beast," present to heaven and earth! Many opposing her in name, and aiding her in fact, by practicing what she ordains, and which has no higher authorship than apostate Rome.

The eyes of all great minds, that have made the Bible their study, have for years been looking to the year A. D. 1866, as one in which wonderful events are to transpire; events that are to astound the world, and cause infidelity to stand aghast, awe-stricken and confounded. This sentiment has been constantly growing in the minds of earth's best and wisest men, until with multitudes it is a settled conviction, that the "end draweth nigh."

These expectations, on the part of many, may not be realized. The events may not occur at the precise time anticipated; nor may they be of the exact nature expected by some. We shall not, as some say, assert that all prophetic dates terminate at 1866. Nor will we as others dogmatically affirm, say the

prophetic calendar closes with the year seventy. But we are confident that the immediate future is fraught with events that will not only "shake the earth, but also heaven." He must be a dull student, and very destitute of perception, who does not see in the signs of the times, a foreshadowing of moral convulsion. There are latent powers and forces in human souls, whose energies have been pent up, not destroyed, which are awakened and incorporated with all the activities of thought and overt effort. Russia declines all intercourse with Rome; the Pope threatens to excommunicate all his subjects who take any part in the wild project of the "Fenians" to liberate the Emerald Isle from the rule of a Protestant Queen, the recognized head of one church, and the Pope the head of another. Victoria in return offers her realm as an asylum to the Pope, whose home on the Tiber is becoming day by day, more and more insecure. Can any man believe the Pope wishes to befriend a Protestant Power? If he can, he could certainly believe in the doctrine of transubstantiation. The truth is, the Romish church and that of England are nearly related, and as the latter came out of the former, her tendency is back to Rome again. In our own Western world, the forces are being marshalled for the coming conflict. The friends of Apostolic Christianity, although on some points divided, are a unit in regard to church law, and church ordinances; while tradition and humanisms sway the motley group that receive the rites and ceremonies of Mystery Babylon, are striving to confederate and form treaties and alliances offensive and defensive, against all who adhere to Bible forms and apostolic institutions.

During the last forty years, a few men have felt the importance of, and have earnestly plead for a union of all God's children in one Scriptural body, founded on the word of God alone—or "upon apostles and prophets, Jesus Christ himself being the chief corner stone." This plea, presented in Messiah's last intercessory prayer, men everywhere said, was an idle chimera of the brain, and a consummation neither desirable nor possible. This, however, did not cause those who sympathized with the sentiments in the prayer of the Savior, to desist from urging their plea in the face of an opposition that would have overwhelmed less confiding and less determined men. Steadily they toiled on, and to-day the echoes of their overture comes rolling up from New England's hills, and from the Old Dominion, scaling the Alleghanies and mingling with the notes of the Mississippi valley; and thus the chorus runs: *"Let there be union, in order to peace, happiness, harmony and the conversion of the world."*

The time is at hand, when all who adhere to the old paths will be one. Already Baptists, Disciples, Winbrennarians, and others who practice the one baptism (immersion) are moving for union. Not only so, but Presbyterians and Episcopalians are making efforts at some kind of consolidation. There are upheaving influences at work among the people, nor can all the powers of earth stay the march of progress. Jesus prayed for the oneness of his followers, and never while that prayer stands recorded in the Bible; never till it is erased from the Divine mind, can those who believe in the propriety of the words of the Master cease to labor to bring to pass the glorious consummation contemplated in that ever memorable prayer.

There are affinities in the kingdom of nature, and there are religious affinities. There is an affinity between Episcopalianism and Catholicism. Hence a class of seniors in the Episcopal church, become Puseyites, and Puseyites make a class of Freshmen in the "Mother Church." All immersionists have an affinity for each other, and all Aspersionists are affianced to each other by that single tie. The time is close at hand, when all aspersionists will be one, and all immersionists will, in time, form one holy Scriptural communion. Not that immersion is the only link in the chain that binds them together. Take for instance the "Church of God," the "Baptist Church" and the "Disciples," and it will be found that in a number of cardinal matters, they are agreed. Neither of these bodies have any church courts, outside of the single congregation; nor have they any authoritative creeds. True, they, or two of them, have a kind of "Summary of Faith," but no penalties are attached, for dissenting from them. It may be that a Baptist church may be kept out of an Association for refusing assent to such summary, but what of that; the existence of a Baptist church does not depend upon being a member of an Association; the church exists before the Association, and is composed of churches. True, Associations have, in former days, disciplined churches; but they can not sit in judgment on any person's church relations. This can not be said of the other religious orders of our land.

The tendency among immersionists now, is to union on the Bible basis, laid down by the apostle Paul in the fourth chapter of the letter to the Ephesians; who declares "there is one body and one Spirit, even as ye are called in

one of your calling. One Lord, hope one faith, one baptism; one God and Father of all who is above all, and through all, and in all." When such men as Andrew Broaddus and J. B. Jeter favor such a movement, it is time for all to consider the signs of the times. Is the Lord about to make bare his holy arm in the overthrow of the bitter partyism which has so long afflicted His people, and crippled their efforts and influence in their labors to convert the world? God hasten the happy day, when Zion shall walk in the light of the Lord, and peace reign throughout her borders; while grace shall flow from the lips of her sons and daughters, and salvation's waters flow forth to cleanse and beautify the earth, while hosannas of joyous acclaim shall gladden the hearts of shining ones that dwell above the stars, where sin and sorrow are unknown.

Immersionists, as religious parties, were never in Rome. Pedo-baptist bodies as such, all descended from the venerable old Mother. There has been a people in every age of the church, that stood aloof from the Romish Institution. When persecuted, they sought shelter in the vales and among the mountains of Piedmont. The history of the Waldenses and the Albigenses is familiar to the reading world. This can all be demonstrated from Ecclesiastical history. Among these friends of apostolic order, corruptions ultimately found a lodgment. These corruptions allied them, in many respects, to the Protestant parties, and finally ruptured and split Immersionists into sects and parties. But we now rejoice at the prospect of a reunion of all these scattered fragments, on the one foundation that God laid in Zion; thus forming one grand and glorious communion, which

shall press back the hosts of tradition and error, unfurling the banner of one reigning, conquering Lord; presenting, in one united phalanx, an invincible and irresistible army of true soldiers, who in their resistless tread, shall go on from conquering to conquest, in the name of the Lord and by the power of his truth; scattering the seeds of peace and joy; and pointing the wanderer back to God, lifting up the souls of the sorrowing, "To a home beyond the tide."

EDITOR.

For the Echo.

When Pouring or Sprinkling was First Introduced.

There is no earlier record that Mr. Wall could discover, than in the case of Novatian, about the middle of the third century. This man, while unbaptized, as Eusebius records, (Eccles. His., L. vi., a. 48,) "fell into a dangerous disease, and because he was very like to die, was baptized in the bed where he lay," (i. e. *sprinkled over in bed; or water poured all over him*, thus the word signified,) "if that might be termed baptism." Novatian recovered; and by the following circumstance we have remarkably preserved the view which the Christian church generally took of his baptism. The See of Rome became vacant, A. D. 251. Two persons were chosen to succeed, namely, Cornelius 'chosen by the major part,' and this Novatian, in a schismatical way; Cornelius writes a long letter to Fabius, Bishop of Antioch, in which he describes the case of Novatian, and says, (as Mr. Wall translates it,) "that Novatian came not canonically to his order of priesthood, much less was he capable of being chosen Bishop." Let the reader mark the reason assigned, "For that *all the clergy*, and a great many of the laity, were against his being chosen Presbyter;

because it was not lawful (they said) for any one that had been baptized in his bed, (Greek, as above, *poured over*,) as he had been, to be admitted to any office of the clergy." Wall's Hist. Part II. chap. ix. Sec. 2.

Here is the first recorded case of affusion, either pouring or sprinkling for baptism; and here we have a serious objection taken against the person so baptized on account of it; an objection in which "all the clergy" were united. What was the objection? Was it against his situation, as being in bed sick? or against the "*mode*?" I answer it was against *both*; for soon after this time these objections against such a baptism were exhibited. 1. There was an objection against a person sick, because, as the council of Neocasrea affirmed by the 12th canon, "He that is baptized, when he is sick, ought not to be made a priest, for his coming to the faith is *not voluntary*, but from necessity." And, 2. as to the *mode*, while Novatian was living, one Magnus submits this to Cyprian—"Whether they are to be esteemed right Christians, who are not washed in the water, but only sprinkled?"

The above we copy from "the Scripture Guide to Baptism," a book of 86 pages, by R. Pengilly, a Baptist of England. We have never seen a book of such small dimensions, containing so great amount of matter on the subject treated of. We may find use for other extracts shortly. *

NEVER answer a calumniator. If you will only give a rattlesnake time enough, he will sting himself and die of his own venom.

A MAN will generally give you his advice without charge; but you will often be cheated if you take it.

For the Echo.

THE NATURAL MAN.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." 1st Cor., ii Chap., 14th verse.

I have chosen this portion of Scripture, because it appears to involve, the most fully, the disputed question which has brought into the arena of discussion the wisdom and folly of the theological world. The minds of this generation are being thoroughly sifted. We had been taught that we were as powerless to act as the pulseless heart. Teachers mistook our case and required a mental as well as a moral reconstruction. Contemning the fruits plucked from the well-matured trees of observation experience and revelation, they resorted to the blooming but barren forest of imagination. They laid down a corner-stone all sized and shaped, and of course the superstructure must correspond. Man is totally hereditarily depraved. A victim to total paralysis! Being helpless he must be empowered. This is the work of the Spirit on the heart. Then "every good and perfect gift is from above." Therefore faith is a gift! Conviction is a gift! Justification is a gift! All are God's gifts and works! Whom and when he will he sanctifies, Whom he sanctifies he glorifies!!

What are the facts in the case? Man is a reasoning sinner. Satan quizzes Eve thus; "Yea hath God said ye shall not eat of ever tree in the garden." "Ye shall not surely die." "For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as God knowing good and evil." And when the woman saw (soliloquizing) that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,

she took of the fruit thereof, and did eat and gave also unto her husband with her, and he did eat."

Now here man acted just as men ever have and must, viz: weighed the evidences and formed his conclusion. That he resolved to act against the Divine behest, does not remove the fact that he heard both sides of the case as put forth by God and his opponent. It is a question to be disputed, whether God has given man the ability to discern truth from error—good from evil? If so, on the assumption that we are totally hereditarily depraved—that is that we all wholly follow after our father Adam—let me ask—did not his fall bring to him a knowledge of good and evil? And if to him, of course to all! But what does a knowledge of good and evil involve? It involves a power to choose. To exclude that power is to preclude his capacity for the reception of knowledge. For it must be remembered that there is something more to be required to infix knowledge than the five senses, else why is the brute our inferior? If then man has power to choose between two things, then power is exerted in the act of measuring the advantages and disadvantages growing out of the reception of the one thing and the rejection of the other. But despite our conclusions, man is an intelligent being! And being intelligent, is also responsible and accountable. Now this is asserted of that part of mankind in your immediate contact. Men who live in the heart of civilized, Christianized America where the gospel has become household words. Men who are compelled to hear of their inability to do a thing. A little light is wanted here! If I am not able to do anything of, and for myself in religious matters, I am not able for that all important

task—to obey God, and therefore, being disobedient, must be condemned. How does this position look? We shall see. I tell my child to go to the Post Office for me. If he can walk and run any play, cannot he turn his steps and strength in my favor? If he cannot walk, do not I, his father, know this? Why then should I require it of him? Now why cannot man obey God? Is it because he does not require obedience? 'Tis a fundamental law. Is it because he commands impossible things? God is no tantalizer! Is it because man is not endowed with that power, element or faculty which conduces to submission? How then can he continually obey and disobey his father, king, bishop and pope? But is it argued that the sinner's conversion (which certainly involves obedience,) although impossible with man is possible with God, for with Him all things are possible, and therefore, herein consists the glory of religion, that it exhibits man's undone and helpless condition, and points him to God who is alone able to save? Very well! But who has said or supposed that man expects to procure salvation? Does not a schoolboy know that the *Great Sacrifice* hath wrought and procured this? It remains for man to accept that which is already completed. Faith, Repentance and Baptism; Conviction, Conversion and Sanctification, do not as chief causes save him! Christ is the Savior. *These* but bring him back to God, through Christ, who is the door. The Emmanuel has effected the reconciliation, and now we must become one with God, in Christ, as He and the Father are one. But am I told this is placing the matter in an unfair light? How so? Are we not commanded to believe on the Savior? Does not God

command all men everywhere to repent? Are we not commanded to be baptized in the name of the Lord Jesus? Refusing to obey these commands, what right have we to salvation?

It does not relieve you to say "we cannot justify ourselves"—"the Spirit must do the work"—"it is all of grace" etc., *for mark you*, these thoughts are confined to your duty, not *God's Gifts!* Who denies God the glory of devising the redemption scheme, or of putting things in our possession as he deemed essential? No believer in the world. The question, then, that interests you and me is this: How does a man become disobedient (the sinner's condition) if not by disobeying God's laws, or how can a man become obedient if not by obeying the Gospel?

But from the foregoing, it would seem that we do not fully endorse that idea of our text which may be thus paraphrased; "But the sinner, unaided by more than accompanies the Gospel, cannot receive the things contained therein." If this is the sense of the Apostle's idea, we have to confess that we do not endorse it. But is it? Let us attend to the prime circumstance which thus induced him to write. And, first, it is highly asserted that you should keep before you the thought that it occurred in a day when the facts were being wrought and the truths spoken, which since have been compiled and entitled "The New Testament." Now for the facts in this case! Paul had been down to Coriath and preached the Gospel "and many of the Corinthians hearing, believed and were baptized." Apollos, an eloquent Jew, having heard the word of God more perfectly from the mouth of Aquila and Pricilla (the tentmakers with whom Paul had lived and labored) "mightily

convinced the Jews, and that publicly, shewing by the Scripture that Jesus was Christ." Coming under the recommendation of the brethren, he remained in Corinth with the new Church, exhorting and instructing them. Shortly after this, an unfortunate emulation arose regarding the talents of their teachers. "Now this I say, that every one of you saith, 'I am of Paul;' 'and I of Apollos;' 'and I of Cephas;' 'and I of Christ.'" This, Paul, as a wise master-builder, strove to correct. Let it, then, be remembered that the first four Chapters of Paul's first letter to the Church at Corinth were directed to this end. What points would be established to effect this?

1st. That although "ye come behind in no gift" in everything ye are enriched by *Him* (Christ). 1st Cor., I.—6, 7.

2nd. That he baptized none in his own name.

3rd. That the world, at large, was not privileged as they, for, by wisdom, it knew not God, whereas he had taught them the "mystery of Godliness; God, was manifest in the flesh; justified in the Spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory." 1st. Tim. iii.—16. That this grace of God was given by Jesus Christ. He alone had the words of life. Nor could the Apostles themselves have known them unless He had seen fit to choose them from among the millions, and God had been disposed to reveal it unto them by His Spirit. "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God!" "Howbeit when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he doth hear, that shall he

speak; and he will show you things to come." But not as *natural men*, for then you could not be entrusted as the Son's Embassadors to carry forth the precious unknown message. You would then seek your own interest; pervert the power given; build up hay, wood and stubble, your own material, for your own agrandizement and honor; you would then permit men to follow *you* as their leaders, encouraging divisions that you might become distinguished and eminent. But upon the supposition that the Apostle's effort was to show that most assuredly Christ alone was the head of this Church, inasmuch as "not many wise men after the flesh, not many mighty, not many noble," were called; and that those who were called, whether Apostles, Prophets, Evangelists, Elders or Brethren, "were of God in Christ Jesus," and that therefore, "whether Paul or Apollos or Cephas," all are yours; and ye are Christ's, and Christ is God's. Upon this supposition what would result? Why is it to be hoped they would "learn in us (the Apostles) not to think of men above that which is written. It is especially important, in perusal of 1st Cor. ii chap. that we mark when the writer is speaking of the Apostles, and when at the Church at Corinth. The pronouns "we" and "us" cannot be assigned to these two antecedents interchangeably. For instance, 16th verse, "But we have the mind of Christ." Who? these persons that "are carnal and walk as men! Again, 7th verse: "but we speak the wisdom of God in a mystery, even the *hidden* wisdom." Who? these who had to be "fed with milk, and not with meat" because they were not able to bear it!

But whom does the Apostle mean when he says, "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 we speak?" Does he mean this church had not received the spirit of the world? If so, were the things they *then* spake, "freely given to them of God!!

In conclusion, am I told that the phrase "they are foolishness unto him" cannot apply to the Apostles? I admit it; but it can, and does apply, as does the burden of the 1st chap. to the worldly-wise teacher! J. W. MONSER.

SUNRISE.

"Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings." MALACHI.

No period of the day, equals the hour when first the gilded dew-drops begin to sparkle beneath the golden flood of light, as it comes rushing from the portals of the East, to gladden man and beast, and attune to lofty praise the voices of the feathered throngs of earth. The king of day smiles away the mists of departing night and the dread silence of receding darkness gives place to the joyous notes of animation and buoyant life. The wolf skulks away and hides in his den, while the lamb skips and gambols in conscious safety. The bleating flocks, and lowing herds form into grotesque columns, and with fearless tread march in procession to the wild forests or luxuriant meadows, to feast upon the waving savannas on the river's brink, and cool their fevered thirst by drinking from the pebbled brook, "where laughing waters flow," murmuring in strains of sweetest melody, the praise of the all-creating one, who formed the brooklet and the meadow.

Night is ever dreary, and were it not for the diamonds that bedeck the bosom of the "sable queen," it would be more

so. In the days of Malachi, moral darkness reigned, and all along from the days of sinaitic wonder, the dim rays of prophetic star-light, faintly relieved the darkness of the night, and only pointed forward to a coming effulgence. Through all these days of burning desire and struggling hope, the Israelites, saw by faith, the gray streaks of coming day, as they dimly fell on the summit of their Pisgah of faith, while the glorious vision, dim as it was, filled the waiting saint with holy pleasure.

As this last star of Malachi peeped out from behind the dark veil of the impenetrable future, no doubt, the glad hearts of those alluded to in the extract at the head of this article, swelled with an emotion deep and strong, in anticipating the "Better time coming," when the 'Desire of all nations' should come to his temple. The last hours of night move sluggishly by, and the eagerness of those who watch and wait to hail the coming morn, becomes so intense, that patience is put to the severest test. But at length, when weary with waiting and expecting, the gates of day are unbarred, and soon the living light, throws a smile athwart the sky, and mineret and tower, landscape and lawn are gilded by the translucent rays of the coming king of day, as his golden glories are reflected on the earth by the arching concave of heaven, and night abashed, retreats to the far-off west: The ancient people of God had long waited for His kingdom. As John the Immerser traversed the valley of Jordan, crying "Repent ye, for the kingdom of heaven is at hand," the shades began to recede, and the long-looked for morning was believed to be near at hand. Thousands flocked to him at the sound of the rallying cry; and among the mighty multi-

tude came one, majestic in form, meek in manner, his countenance radiant with wisdom; but whose holy soul seemed to be filled with sadness. Who is this? Is it some mighty monarch of earth? No it is not. Is it some priest of conquered Israel? No, not this either. Perhaps it is some Jewish rabbi or learned philosopher. No, he occupies none of these positions. Eagerly all inquire who the stranger is. Who can tell? Among the thousands that throng the banks of the Jordan, not one can tell who this is, whose eye beams with celestial light, and at whose approach, the Harbinger himself shrinks back, as if some visitant from the super-mundane sphere stood before him. Oh, who shall declare him! What anxious suspense! See! He descends into the stream, attended by the Baptist, who burries him beneath the yielding wave. "And straightway coming up out of the water, lo, the heavens are opened, and the Spirit of God descends like a dove and lights upon him." Who is he? Who shall announce him to the astonished and bewildered concourse? Behold Hark! The heavens are opened and a voice is heard. "Hear it Oh ye nations, hear it Oh ye dead." The mighty God speaks. What does he proclaim. "This is my beloved Son, in whom I am well pleased."

The day has dawned; the sun has risen; the people who sat in the region and shadow of death, have seen a glorious light. The darkness is passed, and the true light now shineth. The beams of celestial light shine out from the sun of righteousness, and beneath his enlivening rays, the rarest and fairest flowers spring up in the hitherto barren soil of the human heart; faith and hope take the place of doubt and despair;

love and joy the place of envy and gloom; songs for sighing and the fragrance of Paradise to the brim, fill the soul, and now the sons and daughters of earth rejoice in the glorious beams of the Sun of righteousness above us gleaming.

True there are scenes through which we sigh,

Full drear and dark to struggling souls;

This may distress, but from on high,

Sweet peace across our bosom rolls.

Darkness and night will soon be o'er,

And clouds and gloom will all be past;

Soon shall we reach the heavenly shore,

And dwell with our dear Lord at last.

Let all rejoice in the light and walk in it. We follow a Leader that wrested from death the keys of his prison; and now the glory of his triumph gladdens all the valley and shadow of death. Yes, the saint of God, while he hears the sullen roar of the mystic river, hears also, high above the melody of angelic harps, the voice of Jesus, saying: "As I live ye shall live also." EDITOR.

A POPULAR SIN.

The preachers of the Gospel are commanded to reprove and rebuke with longsuffering and teaching concerning sins that are unpopular, such as drunkenness, murder, idolatry, etc. So they do. But there is a sin, popular among professed disciples of Christ, but a sin, soul-killing and soul-damning, nevertheless, that very little is said against. I allude to the sin of *dancing*. Old and punctual church-members look upon it as a harmless amusement, and I know of some who profess to be the followers of the meek and lowly Savior, who was never in a ball-room, who never danced. I say I know of such persons, who even attend dancing parties and give them aid and comfort. Shame! Right here let the preacher begin—even before this. Let him warn every disciple that those

who dance or those who attend dancing parties, are sinning against the Lord and the brethren, and as sure as they do this and refuse to confess their sin, they will be considered as heathens and publicans. There is no law for tampering and fooling with such person, by hunting up passages condemning the practice of dancing, listening to their excuses, such as, "I meant no harm in simply attending the ball." "I do not think it wrong to dance for amusement or past time." It matters not what *they* think. They have manifested but little thought of, or respect for the Lord, and the feelings of their more pious brethren and sisters, and now let them know that they must make restitution or lose the fellowship of the church. To avoid trouble of this sort in the future, let the preachers and Elders, warn their congregations against it. Tell them that it legitimately belongs to the works of the flesh, and that they who do such things, cannot inherit the Kingdom of God. This will, in a measure check it. And not only of the sin of dancing, and attending dancing parties; but theatre going, horse racing, attending gambling fairs, and such like, "cry aloud and spare not." FAITH.

NARROW BUT NOT THORNY.—The Savior has indeed said, "Narrow is the way that leadeth unto life." He has never told us, however, that it is a thorny road. It is unbelief in and out of the church, and not faith in God, that has represented it as such a road. In denying ourselves and taking up the cross, as required, Christ promises us not sorrow and sighing, but joy unspeakable and full of glory; not weariness but rest.

THOUGH he slay me, yet will I trust in him.—*Job*.

MARGERY WEST.

BY MRS. M. J. RAYNE.

The journey lasted the night through, and they were many opportunities to test Margery's powers of forbearance and patience before it was ended. She had to give up her pleasant, roomy seat to a sick child; nay, rather she chose to do so, and stood among a crowd of discontented travelers, who saw the dark side of everything. And she was *almost* discouraged long before they arrived at the depot, where she, at least, would finish her journey. But she wisely kept her feeling to herself, and helped every one who needed help, and so made the way easier, for it is true that helping to lighten a load will ease our own. She was very glad when she stood at last on the doorstep of the house that for a year, at least, was to be home to her; too glad, after her encounter with cabmen and baggage-wagons, to notice that it was a very-plain, rather dreary-looking place, in the suburbs of the city, whose tumultuous rush and run still sounded in her ears.

A plain but motherly-looking woman opened the door. "Well, well," she said, "so this is Margery West. You're kindly welcome, child, and you have the same look about you your mother had at your age. I only hope you'll make as good a woman."

Margery smiled. The sweet key to the heart of any good, loving girl, is praise of her mother. From that hour Margery felt at home.

The very next day she commenced her search for employment. How many young feet have trod that weary round, from shop to shop, to receive at each place the negative that sends them adrift again. A week had passed, and

yet Margery seemed as far as ever from getting a situation in the particular branch of business to which she applied. There was little in her quiet, modest demeanor to recommend her to those ladies who wanted "style," in their shops, girls to make capital out of.

How lonely and discouraged the poor girl began to feel no one knew. She tried to keep a brave heart over her failure, but when she retired at night to her little attic room, so different from her pleasant chamber at home, she sat down and cried over her disappointment. She had been so sanguine of success, and now she could not bear to write home and tell them she could do nothing.

Still she read her Bible, and prayed with perhaps more comfort than ever. It was so precious to feel that she had a Friend always near her to keep her from harm, and who would never forsake her while she trusted in Him.

The darkest hour is just before dawn. One day Margery went out feeling very despondent, and almost ready to give up her search for a situation. It was a large and fashionable establishment, and Margery had little hopes of succeeding; but they were all over-crowded with work, and the madam took her with but little questioning.

"Make a bonnet-cape and let me see it," she said; and in a few minutes Margery's name was on her books, at a stated weekly salary that would pay her board and leave a nice little surplus besides.

How happy Margery. She went to her boarding-house in a state of mind that made the dusty streets enchanting avenues, and when she had hugged and kissed good Mrs. White, her friend and landlady, wrote home a glowing account of her unexpected success.

And at night she read a psalm reverently and thankfully, prayed with tender humility, and composed herself to happy sleep in her attic room.

"How glad I am," she thought as her eyes closed in slumber; "that my trials are all ended!" "Ah! Margery, they had just begun.

Weeks passed away, and the young girl labored hard in the shop, early and late, with needle. At first the gossiping talk of her companions, thoughtless girls of her own age, had pained, annoyed her, and their rude, disrespect of all sacred things wounded her tenderest feelings. She had even remonstrated kindly and affectionately with a few, but they had derided her so scornfully calling her a "little Puritan," and "saucy meddler," that she had let them talk ever since unrepressed, and as a natural consequence, what sounded sacrilegious at first she grew to regard as mere idle talking, till it ceased to pain her. She wept when reading of Peter denying his Lord, but oh, Margery, Margery, was it any better to listen to his traducers in silence?

Margery had said that there was "no ogers in this city to devour her," but she met them now at every turn. Pride and Vanity, and Pleasure sat beside her daily, and tried their best to lure her to their haunts. She heard them talk to her all day through the lips of their faithful followers, and the idle, tinkling sound was drowning the silver speech of conscience.

Margery still made the most of the Sabbath, that jewel of the leaden week. How softly its golden hours run out to the soundless wave of eternity! The precious church privileges, the good fellowship of the few who found Christ in their midst, typical of the communion of

the saints—how it purged out the dross of six days of earthly life, and anointed the heavy spirit with a balm of Divine healing. She was better on Monday, less inclined to listen to frivolous and foolish talk, more anxious to serve the best interests of her employer and those in whose company she worked.

Her principles were about being put to the test. She was often called upon now to help make sales in the shop. Her gentle manners and pleasant speech seemed to please the customers who were tired of the hackneyed phrases of the other girls, and Madame Goreham, the head milliner, had noticed how deftly she handled the soft laces and ribbons, and approved her. "She has too much simplicity," thought that wise woman; "but she will get over that after a little training."

One day a small bill was sent to a lady for settlement, it was returned unpaid, and the next day the lady herself called, to say it had been paid some time previous, and there must be some mistake. Such a thing was unheard of in Madam's well-regulated system, and she preferred losing a good customer to admitting any mistake on her part. The lady insisted that she had paid the bill and said she could point out the girl to whom she paid it, and accordingly they were all summoned from the back shop. There was not a girl there who could not instantly take her cue from Madam's face except Margery, who as yet had received no lesson.

"Point out the one, if you please," said the mistress, as they stood not knowing what they were called for.

"It is this one," said the lady, touching Margery gently on the shoulder, "I do not often forget faces, and I remember her's particularly."

Madam Goreham looked full at the young girl, with a very significant glance.

"Did you receive any money from that lady," she asked, "in payment for a bill?"

"Try and remember," said the lady, kindly; "It was the first of the month; I bought a yard of white silk, and gave you a twenty dollar bill to change from which I told you to deduct the price of the silk, and the amount of my last month's bill."

Margery looked at her mistress, who instantly gave her a quick, warning glance, that plainly said, "Deny it!" She saw the same words written all over the face of the other girls near her, and one who leaned on her shoulder, pinched her impressively. She saw plainly what they wanted her to do. The great oger Faisehood, opened his fearful jaws upon her, and she was just within his reach when she thought of home. It was easy to speak then she looked the lady full in the face, and said, "I do remember; you paid the bill, and I asked Madame Goreham if I should mark it paid on the books, and she said she would attend to that. It was on the second day of last month, and I made an entry of it in my own account book."

"That will do," Madame Goreham spoke in tones of ice, and waved her hands to dismiss the girls, who the moment the door closed on them, surrounded Margery.

"I wouldn't give that for your place," said one, snapping her fingers.

"Oh, what a precious muss you have got into," cried another.

"The idea of telling the truth in this establishment," said a rather dignified girl, named Alice Brenton, who had learned to like Margery and befriended

her on several occasions. "Why, you little saint, you have turned yourself out of house and home."

Margery felt very miserable, but consoled herself with the thought that she had only done right. "Surely," she said, "Madame could not trust me if I would tell a lie to please any one."

The girls only laughed at this. "That lady," said one of them, "is the rich Mrs. Markham, one of Madame's best customers. She will never forgive you for setting her wrong before her."

"Why, I set her right," said Margery, simply, and then they all laughed again.

In a few minutes Madam Goreham came in. She held some bills in her hand, and walked straight to Margery, who sat helpless, expecting a terrific scolding, but Madame only said coldly, "Here is the amount due you; I can dispense with your services after this—do you understand," she continued, as Margery took the money without moving. "You can go, and never come back again," and she turned slowly away.

All the girls felt sorry when they saw Margery put on her bonnet meekly, bid them a mute good-bye, and go out. On the door-step she paused and looked up and down the street, as if in a dream. What was it made her start with such a bright, glad smile? Coming up the sidewalk, and drawing nearer and nearer, she saw the well-known form of Mr. Saunders.

THE arm of flesh will sooner quell the waves of the sea, arrest the winds of heaven, or pluck the sun from the centre of its system, than human wisdom, genius or learning fasten upon any page of the Divine volume a single characteristic of weakness or folly—of fraud or fiction.

The Indebtedness of Presbyterianism to Romanism.

"They," (Calvin, Luther and the old reformers,) "reformed upon the doctrine, and reformed upon the manners, and reformed upon the morals of the Church of Rome; but they did not cast Rome away, and go back to the Bible, and search there for the original model, and confine themselves to it; or look for the church in the wilderness, where Rome, the great dragon, had driven her, for that Christian baptism and Christian ordination which Rome, as Antichrist, could not confer. They were content to protest against Rome, and denounce its fearful hierarchy as the very man of sin and son of perdition; but to this very day they dare not officially declare that the baptism and ordination of this Antichrist are not true and valid Christian baptism, and good and lawful ordination, since Calvin and his co-presbyters were all ordained and were all baptized by Antichrist. The question came up in 1854 in the New School General Assembly, which met at Buffalo, whether as Presbyterians they should recognize the baptism of the Roman Catholics as valid Christian baptism; and while they denounce that church as the very Antichrist foretold in the word; while they know it has been in every age the great enemy and bitter and bloody persecutor of the true followers of Jesus, they did not dare to decide that it did not and could not confer the sacraments of Christ. Its hands, all reeking with the blood of martyred saints, conferred the only baptism which those men ever received who gave baptism to the Presbyterian Church; and when they venture to decide that this was not and could not be true Christian baptism, they by that act decide that they have never been themselves baptized.

The facts concerning this discussion should not be forgotten. The question which had been referred to the Assembly for its discussion was a very simple one, and to an uninterested spectator would have seemed very easy of solution. It was in substance this: Is baptism and ordination conferred by the Church of Rome valid and lawful Christian baptism and ordination? It was referred to a special committee to examine and report. The majority of this committee reported that our standards declare the Pope to be Antichrist and the baptism or ordination of Antichrist could not be Christian baptism or Christian ordination. But a majority of the Assembly voted for the indefinite postponement of the whole subject, which was simply a refusal to decide the question either way. And the reasons given for this course were that if they ventured officially and authoritatively to deny that Rome was a true church, and her baptisms and ordinations lawful and valid, they would by that act officially unchurch themselves since their own ordinances came to them through Rome are invalid, then Luther and Calvin were neither baptized nor ordained, and so of all who constituted the first churches of the Reformation. If they were unbaptized then they were not true churches, since no company of unbaptized believers, however pious, have ever been regarded as a church. If they were unordained, then, accorded to Presbyterian usage and authority, they had no right to baptize or ordain others; so the churches never could have received through them the ordinances of Christ, and therefore must be now without them."

The above contains, according to a Baptist, what Presbyterians owe to Romanism. It is taken from "Ten

Days Travel in Search of the Church." pp 412, 413. We submit. Have the Baptists discovered that the mourning bench exercise belongs to the "Scarlet Lady?" Return the borrowed property, and "go back to the Bible and search there for the original model, and confine yourselves to it." B.

For the Echo.

The Love of the World.

Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1st. Jno. ii. 15.

In the primeval age of the church, when grace and truth through Jesus Christ was first announced to Adam's guilty race, men were startled at the exacting conditions upon which the Lord of life proposed to bestow upon them the blessings of life and salvation. "Who then can be saved?" These are hard sayings who can hear them? "And when he heard these things he went away sorrowful for he possessed great wealth." And many similar ejaculations were extorted from those to whom Jesus addressed himself while writhing under the chafings of the two edged sword with which he labored to separate from their hearts the fascinations of the world.

Jesus came to plant the germ of eternal life in the hearts of men, as the only possible means of delivering them from sin and death. And as two objects cannot occupy the same space at one and the same time, it was necessary that the love of the world should be removed from their hearts in order to make room for the celestial seed—the word of life. The work which Jesus came to perform was not a partial but a radical—a thorough work. And as was the end to be accomplished, so were the means employed; they were homogeneous. The work of separating the love of the world

from the human heart was infinitely too great to be accomplished by human art or skill. It was necessary that heaven's *materia medica* must be drained of its purest Balsams compounded by the infinite wisdom and skill of the great Physician of souls. The remedy therefore like its author was perfect, and wherever applied, it does a thorough work; it proves a savor of life or death; it will either kill or cure. In its presentation the patient has only to decide whether he will live or die. If he receives it, he receives to himself life, if he rejects it he chooses for himself death—grim relentless death from which there can be no appeal.

The love of the world is a deadly Upas tree under which the sin-deluded sons of Adam, sit in motly groups quaffing its juice as it exudes from its death dispensing roots with a tenacity as strong as death itself. O, what fatal delusion?

To draw men's affections from the glittering and fascinating allurements of the world, was a work of stupendous magnitude, and one for which Jesus the Son of God alone was competent to undertake. We profess astonishment at seeing how few there were who could be induced to accept the conditions of eternal life under the immediate ministrations of the Messiah himself. But we should remember that he taught and practiced an unreserved renunciation of the world, and a corresponding consecration of the heart to God. He left no space for smuggling earthly treasures in the secret recesses of the heart. It required therefore a manly decision, and a God-like sacrifice to meet the approbation of him who "spake as never man spake."

So unsophisticated were his teachings, and so simple were his definitions of

self-denial and of self consecration to God, that men could not misconceive the true nature of the change which must be wrought in their hearts and lives in order to be his disciples. He therefore admonished them to first count up the cost; and in doing so it was found necessary to forsake all on the one hand, and to embrace all on the other. A partial denial of the world, and a corresponding sacrifice to God was neither taught nor tolerated for one moment, and to undertake to palm off such a sham would have been to offer the greatest indignity to him whose all penetrating eye was scrutinizing the secret thoughts of men's hearts.

Under this view of the subject, we are not so much surprised that so few were willing to concede to such rigidly exacting terms. If Jesus had taught men that they could follow him, retaining in their hearts at the same time the love of the world, doubtless he would have had multitudes of disciples. But he would have no such volunteers in his service. A full, free and unreserved divorcement of the affections from the world and its gaudy allurements, and an unreserved consecration of all the moral, physical and mental forces to God, were the only conditions upon which Jesus the Christ would accept any man.

Thus was the dividing line between life and death, the church and the world, and heaven and hell, so clearly defined, and those that took their stand on either side were as diametrically opposed to each other in character, as were the two Kingdoms which they respectively represented.

Hence there was a distinguishing difference between the world and the church, and between the Christian and the sinner, as striking as there was be-

tween light and darkness, life and death, or heaven and hell.

But, alas! dear reader, what has become of those distinguishing characteristics which separated between the world and Christ's Church in its primitive state? Yes with sorrow and shame we ask where are they? "They are numbered among the things that were, and are not."

We have seen that in the incipiency of Christianity, the Lord so clearly defined the line separating between the World and the Church, between Life and Death; and between Heaven and Hell; that men were left without any grounds of doubt, as to which side of the line they stood upon. Nor did the World have to be told who were for the Lord, and who were against him. And this was every way compatible with God's justice and truth, in bestowing his mercy upon the guilty race of mankind. For however exacting and hard his terms of acceptance may have seemed, his law could not have been sustained, had the least variation been given to the terms proposed by the Messiah to those who would be his Disciples. It was no part of the Lord's mission to ask men to acquiesce in, and to consent to the fitness and appropriateness, of the conditions of the salvation. He asked no man to aid him in arranging and adjusting means to accomplish man's redemption. Indeed he came not to make a will or covenant, but to expound and ratify his Father's will, which in all other respects had its existence before Jesus came to our World.

The conditions of that will, were the result of the legislative wisdom and skill, of the infinite mind of God, in full view of man's real spiritual condition and wants, and the nature of his own in-

infallible justice and truth. Jesus therefore presented them to men as the only conditions upon which God could extend his mercy to men; and at the same time sustain his majesty and throne. These conditions are absolute and arbitrary. They forbid any man, no difference what his rank or title, to offer the slightest amendment of, or the least variation in either the letter or spirit of the covenant.

Man is therefore not consulted as to *how* he will be saved, the only question propounded to him is, will you be saved at all? This question implies a full free and hearty acceptance of God's mercy, without the slightest demur or equivocation with regard to the conditions of his will. For a man to object to the conditions of the will, is virtually to object to salvation itself. Therefore to accept salvation is to accept the terms of that salvation. A man who would expect to enjoy animal life without regard to the established laws upon which that life is made to depend, would act no more incongruous or irrational, than he that would expect to enjoy spiritual life regardless of the condition on which God has suspended that life.

It was therefore the absolute exclusiveness of the terms of life, that gave offense to the people to whom Jesus addressed himself. He made no provisions for the gratification of the flesh; he made no compromise with "the World, the flesh and the Devil;" he aimed at a complete annihilation of the nearest, dearest and most cherished objects of the human heart; he demanded a radical change of affections, of life, and of state, on the part of all who would become covenanters. *The love of the World* with all its vain pomp and show must be given up for the *love of God, his Church and its ordinances*. Poor

human nature was therefore slow to acquiesce in a system which made such heavy drafts upon the idols of men's hearts. Few therefore could be induced to take up the cross, and follow the Savior; but those who did so, became precious in the sight of their Master; and exceedingly dear to his great heart, he called them in view of their moral influence, "the salt of the earth;" "the light of the world;" And as precious metals are valued in the ratio of their separation from all extraneous matter, so Jesus valued those whose affections had been separated from the allurements of the world. And in this consisted their intrinsic value and preciousness in his sight. We are overwhelmed with a sense of our own unworthiness when we look at the purity of character, the complete heavenly mindedness of those whom Jesus acknowledged as those only, who were fit for the kingdom of heaven. And yet we are forced to admit, that in this he manifested the purest benevolence and mercy toward the children of men. For had he been less exacting with regard to fitness of character, or had he like thousands of teachers of the present age, compromised away a part of God's invincible law of faith and practice, to gratify the wickedness and caprices of men, he would have deceived the world, left man without hope, and his own efforts at pointing out to man the only possible road from earth to heaven would have proved an utter abortion. But thanks to his holy name, he proved faithful to the trust committed to his hands; he left man without the slightest pretext for being deceived with regard to his acceptability with God, or his fitness for heaven. He placed in man's hand heaven's great Magna Charta of spiritual rights and

privileges, setting forth in the most explicit detail all that must be forsaken on the one hand, and all that must be embraced on the other. A man could therefore as easily be deceived through his natural optics, by confounding the sun in its noon-day splendor, with the dark sin-curst earth on which he dwells, as to be deceived with reference to his acceptability with God, or his fitness for heaven.

Reader; in view of the foregoing deductions let me ask you where are your affections placed? Are they first upon the gaudy toys and vain baubles of this world? or are they centered upon God your Father, upon Jesus your elder Brother, and upon heaven the Christian's ultimate home? Can you lay your hand upon your heart, and say of a truth that you "*love not the world?*" If so happy are you. But ah! how many are there whose names are upon the church book, who are called Christians, but whose hearts are first upon this world. O! what blind delusion! What heaven daring presumption! How pointedly and forcibly does Jesus say to such, "*you are not fit for the kingdom of heaven.*" And how truthfully did he speak when he said "*strait is the gate and narrow is the path that leads to life, and few there be that go in thereat?*"

J. Q. A. HOUSTON.

PERIODICALS are placed before three classes of men; those who approve them, those who oppose them, and those who are indifferent to them. Opposers are easier to manage than the men who are indifferent to them.

HUNDREDS of men and women live in the heart of Christian communities, and hear little more of Christian counsel or entreaty than if they lived in a pagan land.

Selfishness the Sin of the World.

The two great commandments, which like two great covering wings overreach all relations, are "Thou shalt love the Lord thy God with all thy heart, soul mind and strength, and thy neighbor as thyself." "These commandments are right and of perpetual obligation, and the question is not who obeys them perfectly, for this alone did our Savior. But the question is, who most nearly approximates to his divine example. "Do these," said our Savior, to the Lawyer, "and thou shalt be perfect." With reference to obedience to these commandments, I have found three classes of persons. 1st. Those who say that all good men, including those before as well as after Christ, obey these commandments. 2nd. Those who believe the Spirit of God enables Christians, who of themselves have no power to obey these commandments. And 3rd. Those who believe all good men and Christians, approximate toward perfect obedience to these commandments, and though they fall infinitely short of perfect obedience, yet "*in Christ who is our righteousness,*" we are justified before God. Now the question is, who is right? Evidently not class No. 1, for then had there been no use of a Savior; "*righteousness had been by the law.*" The Apostle says "there are none righteous, no not one." But why will some one ask, would God give men laws which they could not obey? Let it be answered, these laws are right and just, and God could not demand less. Suppose we illustrate by example. A. is a wealthy merchant and receives from B., for which he promises to pay, goods to the amount of fifty thousand dollars; afterwards, however, through mismanagement and crime, he loses all he has. Now

B. notwithstanding the change of state and the circumstances that surround A., still demands of A, that which is yet his due. So God created man perfect, and then the relation was established. But man fell, and God, who cannot change, could not release him from the same obligation. Not the 2nd class either, for this also would invalidate the work of Christ, because his work was not necessary to the gift of the Spirit, and if the Spirit enabled the man to be perfect, that would have accomplished the necessary end. Moreover, the Spirit does not convert the human into the divine; its office is that of a Comforter. Class No. 3, then must be right. Now why is it that these commandments are so difficult to obey? It is because they are everywhere and in every way, the very opposite of selfishness. Where is the man, whose whole being flows out in one ever constant great flood of love to his Creator? Where is the man who loves anybody or anything as himself; much less whose philanthropy extends to all as to himself. To that extent that he falls short, is simply the measure of his selfishness. Selfishness is the tap-root on which grows every evil. There is no sin not referable to self-love. It is not too much to say that it is the only sin, if we would refer all evils to their origin. What else was referred to, when John said, "Behold the Lamb of God that takes away the sin of the world." This disposition manifests itself, wherever human nature is manifest. You see it in the child with its toys, in the boy, or "*gamin*," to quote Victor Hugo—who is everywhere seeking that which delights him, in the youth with their loves, in middle age with its ambition, in old age, which is the sum of all, who hold with a firm grasp to his earthly posses-

sions, and that, too, perhaps, when in a little while, without his consent, it may all be divided amongst strangers. Let us take such a one for example, and study sinful man a little, through him. He is rich—cannot live long enough, however extravagant, to use a tithe of it—has no natural heirs, and believes everybody just waiting to get hold of his wealth—could do an immense amount of good in sending the gospel to the destitute with his means, but does nothing; finally dies and leaves it all to be quarreled over by others as selfish as he was. Money is the direct means of gratifying any selfish desire, hence the expression "the love of money is the root of all evil." This is only another form of expressing the same thing, for it is the love of self through money. But a Bro. asks "if the love of money be the root of all evil, how shall we reconcile to this the sin of laziness?" This is assuming laziness to be a sin, whereas in fact it is only in a negative sense a sin—a little like the man who loses a thousand dollars by not having five thousand dollars to invest in stock. The indolent and the industrious man do not differ in the end to be obtained—ease, nor in the means to the end, but they differ chiefly in temperament, the one being of the bilious sanguine, the other bilious nervous. The consequence is, the former will not forego present for future ease, the latter will. Self-love like the passions, if kept "within due bounds" is necessary and God-given. It is not therefore its use, but its abuse that is objectionable. The command says "love thy neighbor as thyself," and its kindred golden rule, "Whatsoever ye would that others should do unto you, do you even so unto them," both of which proceeds upon the hypoth-

esis, not condemned, that every one loves himself. Love is a passion of three degrees; its first or lowest degree being expressed by *like*; its second, by love; and its third and highest by *charity* or benevolence. We use the 1st in reference to things, the 2nd in reference to God, and our neighbor in an actual or real sense, and the 3rd in the *perfect law* sense. We may like a thing or love an object, be that object God or man, or both, and still be sinfully selfish; indeed, like and love are always reflexive, but *charity* is not. There is much that is called charity, that has no element of charity in it, save that of giving. The act may be performed out of purely selfish motives. For instance, a man gives to the needy because he supposes it to be his duty, and expects his reward hereafter. True charity bestows on others as upon one's self, and for the same reason. Our Savior said "Let not thy left hand know what thy right hand doeth." This is a figure, and signifies abstract charity, or benevolence; such as God feels toward us poor and unworthy creatures. God loved us, and while we were yet enemies, Christ died for us. In all this there was nothing reflexive, we were not necessary to his happiness. We are to be God-like, which is truly charity. But our selfishness interposes at every step we take, and thus is carried on the mighty struggle. Reader, "know thyself," for this is the great lesson of life.

S. C. HUMPHREY.

VOLTAIRE said he "was living in the twilight of Christianity." So he was, but it was the twilight of the morning.

If a good man cannot prevent evil he will hang so heavily on its wings as to prevent its progress.

Correspondence.

DEAR BRO. CRAIG:—I seat myself to pen a few thoughts upon things as they are, things as they ought to be, and things as they must be, before things will be right.

That sweet and heavenly anthem sung by the heavenly hosts, when the birth of our Savior was announced to the shepherds in the field, is my text, Luke ii chap., and reads as follows: "Glory to God in the highest, on earth peace and good will amongst men."

This, doubtless, was a prophetic song, and had reference to what was to be in the future; for peace and good will had not yet obtained among men if they had, they would not have crucified the Lord of glory. But disobedience, envy, hateful and hating one another, appeared to be the predominant disposition. Hence they persecuted the Apostles and Christians. Neither has peace on earth and good will among men obtained yet, only to a very limited extent; neither can it obtain until the discordant elements be taken out of the way. This Jesus will do. It is said of Him, that He would bring in an everlasting righteousness, and that he would not stay or hold his hand until he established judgment and mercy on the earth. He has brought in a perfect system of righteousness, and of justice and mercy. If the people would submit to the principles of righteousness, as taught by the Savior, then peace would be multiplied like a river. But ignorance and pride, stubbornness and self-will, so prevails, that the mass of the people will not hear the Gospel, much less obey it.

Now let us consider the condition of the world; the religious world is all cut up into sects and parties, each party

contending for their own system, for their platform, for their name, blinded by their traditions, envying one another, all in strife and confusion. How can peace and good will obtain, while these apples of discord continue?

Again, look at the political world with their different politics, and their unrighteous laws of oppression—their different interests, clashing one with another, and keeping up strife and war and confusion, and every evil work. Again see the different political parties with these different principles and platforms, keeping up confusion and ill will here in our own country; can peace and good will obtain, while these elements of discord and confusion abound? No, we might as well look for a smooth surface on the sea, when the gale of wind is blowing, as to look for peace and good will among men while these elements of discord remain. By what means is peace and good will to be brought about? Not by corrupt systems of religion, nor unrighteous policy, but by adopting or submitting to the pure principles of Christianity and a righteous policy. For these sweetly harmonize together. However much men may oppose blending religion and politics together, yet they go hand and hand like mercy and truth. They have met together, and righteousness and peace have kissed each other. But where can the true principles of Christianity, and true and righteous political principles be found? The blessed Savior in his sermon on the mount has set forth the fundamental principles in the following words: "As you would that men should do unto you, do ye even so to them, for this is the law and the prophets." Now in these words are comprised the principles of humanity, justice and mercy. Corresponding to these, Thomas Jefferson set forth the

true political principles as found in the declaration of independence. "That all men are created equal, and are endowed by their Creator with certain inalienable rights," such as the enjoyment of life, the acquisition of property, and seeking happiness in their own way. These are the inherent rights of all men, and cannot be separated. Our right is to enjoy these privileges, and our duty is to let all men enjoy the same. Every sane man has a strong desire to enjoy those God-given rights, whether he be black, white or red. For God has made of one blood all nations to dwell on the earth, and is no respecter of persons. He loved all, and sent His only begotten Son to save the world, and He died for all, and rose again and sent the Gospel to all nations, and with it the offer of salvation; and has put no difference between them in point of privilege; and has made it the duty of all men to do as they wish to be done by; this is the law. But if men will be ignorant, stubborn and self-willed, then it seems the cup of the wrath of God must fall upon them, for Jesus reigns, and Paul says he shall reign until he has put all enemies under his feet. O what a fearful thing to be an enemy to Jesus, for he will come, and in his time will show who is the only Potentate and King of kings and Lord of lords. Even so come Lord Jesus; come and reign.

A PLEADER FOR RIGHT PRINCIPLES.

SOME one writes gracefully and forcibly, "I would be glad to see more parents understand that when they spend money judiciously to adorn the house and the ground around, they in effect are paying their children a premium to stay at home and enjoy it."

BEHOLD, how good and pleasant it is for brethren to dwell together in unity!

From the Christian Times and Witness.

The Coming of the Lord.

"Wherefore comfort one another with these words."

Is it not almost wonderfully strange that, while most other subjects are well nigh exhausted, are thought of, talked about and written upon, comparatively little is said about the coming of our blessed Lord and Savior, who, we are taught in the sacred writings, will appear unto them that look for him without sin unto salvation. The coming of our blessed Redeemer, and the future kingdom, in all its glory and splendor, appears to be the crowning point held to view throughout the Holy Oracles. The prophets of old touched their highest notes, and sung their sweetest songs, then foretelling the reign of blessedness that should be in the latter days upon the earth. The prophet Daniel, a man greatly beloved of God, tells us in his wonderful vision, that he beheld till all earthly thrones were cast down, and the "Ancient of Days did sit, whose garment was white as snow, and the hair on his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire." And he continued to behold, until one like the Son of a man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages shall serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The prophet still saw, when the saints of the Most High should take the kingdom, and possess the kingdom forever, even forever and ever. And further, the kingdom, and dominion, and the greatness of the kingdom under the whole heaven,

shall be given to the *people of the saints* of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This, then, is the glowing description of the prophet, of the perpetuity and greatness of the inheritance of the saints, when our Lord shall come again to reign upon the earth; and yet we are so slow to believe, to look after and rejoice in the promised blessings of our extensive legacy. If the great Apostle could exhort primitive saints to comfort one another with the delightful words embracing the coming of our blessed Savior, how much more appropriately may we derive consolation from the fact that his sounding footsteps are so near at hand. The Apostle Peter, with others, his contemporaries, rejoiced in the glorious prospect of the new heaven and new earth, wherein should dwell righteousness; and he would have us also rejoice in the same blessed contemplation. And as pilgrims and strangers here upon the earth, are we not weary enough of our long and tedious journey to make us look with joyous anticipations to the time of our redemption as being nearer than when we first believed? O, shall we not, as Christians, quicken our pace in the divine life, and "seeing we look for such things, be diligent, that we may be found of him in peace, without spot and blameless."

Too long already have we clung to the world, and lived beneath our privilege, as the expectants of a crown of life when Jesus comes. We have not enough declared our adoption into the heavenly family, and, by a godly and holy conversation, adorned the doctrine of God our Savior, who has left us behind, to fill up the measure of Christ's suffering in the various departments of duty and labor

assigned us in his vineyard. Then, in view of our glorious inheritance in the golden city with pearly gates where every true disciple of the dear Redeemer will have a share, let us toil on in the service of our divine Master, ever favoring virtue, and frowning upon vice, remembering the poor and needy, sympathizing with and laboring for the oppressed, that suffering humanity may be made the better for our relation to it, so that when Jesus comes we shall not be found sleeping, or eating, or drinking with the drunken, but, with our lamps "trimmed and burning," may be ready to enter into the marriage supper of the Lamb, where with all the redeemed of God's sacramental host we shall receive our everlasting inheritance, promised through the riches of grace from the foundation of the world. M. A. T.

The Late Alexander Campbell.

DEAR BRO:—I enclose you copy of resolutions passed by us at last meeting of the Board of Managers, which please publish in the ECHO, and oblige

Yours, truly,
R. M. BISHOP.

At a meeting of the Board of Managers of the American Christian Missionary Society, convened at their rooms in Cincinnati, Ohio, on the 5th of March, 1866, the death of Alexander Campbell was announced, and R. M. Bishop; Wm. B. Mooklar, W. C. Rogers, and John Shackelford, being appointed a Committee to prepare suitable resolutions for the occasion, reported the following:

Resolved, That it is with profound emotion that we receive the announcement of the death of Alexander Campbell, President of Bethany College, and also President of this Society, from its organization till his decease, and that

while we bow with un murmuring resignation to the Providence that removed him, in a ripe old age, from amongst us, we cannot but feel that the loss is to us irreparable.

That in this public bereavement we recognize the departure of one of the noblest and most gifted of the public benefactors of this or any other age; a scholar of the broadest and most profound learning; a Bible interpreter who knew no authority but the word of God, and no criterion for Christian fellowship but its infallible teachings; a reformer, honest in his convictions, earnest in their defense, and true to the eternal interests of the Church; and a minister of the gospel, untiring in his labors, whether with the pen, or in the pulpit; original in manner and in thought, and with zeal and power at once simple and sublime.

That in his remarkable career we recognize the evident direction and abiding blessing of a gracious Providence, that has enabled him during his lifetime to accomplish a work for humanity and the Church unparalleled in the history of religious reformation, and of incalculable blessing to the world.

That as a true Missionary of the Cross, we cherish his illustrious labors as a noble incentive to imitation, and a perpetual call upon us, and the disciples of Christ everywhere, to carry on with zeal and generous effort the noble work of his life, in restoring apostolic Christianity, and preaching the original Gospel in its simplicity and purity to all the world. That we tender our warmest sympathies to his devoted wife, our beloved Sister Campbell, and the afflicted family of Bethany, and unite our earnest prayers before the Throne of Grace that the blessing and the peace of God may

abide with them forever. That to our entire brotherhood of disciples we send our heartfelt expressions of thanks to our Heavenly Father for the gift of this great and noble servant of the church, and our deepest words of sorrow that we shall see him no more.

Let us remember his life, and awake to new efforts for the cause to which he was so long and earnestly devoted.

That a copy of these resolutions be forwarded to the family of the deceased, at Bethany, and also to our religious periodicals, and the press of our city, for publication.

APPRECIATIVE.

BRO. CRAIG:—The second number of the GOSPEL ECHO has just come to hand, and I must say that I am greatly pleased both with its "outer and inner man." You are certainly giving us one of the neatest and best papers that our brotherhood have ever had. I do sincerely pray that your efforts may be seconded by the brethren, and that you will receive such a support as you merit.

Fraternally yours,

W. W. DOWLING.

Another Bro. writes as follows: I shall still try to get subscribers for your paper and forward them as soon as obtained. I would be pleased to know that your paper is sustained. I am well pleased with the appearance of the "GOSPEL ECHO," in its monthly form, and I feel satisfied if the brotherhood could feel and realize what the importance of such auxiliaries are for the spread of *truth*, we could not manifest such indifference. It is a burning shame to our brotherhood that we beggar nearly every one who attempts an enterprise of this kind especially in this state."

"S. T. S."

THE EVIDENCE OF PARDON.

There are two questions of cardinal import in Christianity, on which we take issue with the Protestant world. These are, the power employed in conversion, and the evidence of our acceptance with God, or the pardon of sin. In regard to the first of these, we shall say nothing now, but shall offer a few thoughts on the latter.

Sin relates to law, and is offensive to God. It is committed on earth by man, but is remitted in heaven by Him against whom it is committed. This all being admitted, how do we learn that our sins are forgiven? On what testimony do we rely for assurance of pardon? This is no common-place question, interests as high as heaven and deeper than the grave are involved. A question of such moment should not be left to rest on any uncertain fancy or conjecture, as is done by too many persons.

There are but three methods, by which a knowledge of any act that occurs in heaven, can be communicated to mortals on earth.

1. By an oral communication, either by the Lord in person, or through an angel of light, or:

2. By inspiration which is a miracle, and which none will say are performed now; or:

3. By faith in the promise of the Lord, when we have obeyed the gospel of Christ.

We can conceive of no other method, by which we can arrive at a knowledge of God's forgiveness. We are aware that some base their convictions in this matter, on the feelings. But an inward consciousness can not be regarded as a competent witness of what God may, or may not do in heaven, in regard to

forgiving sin, or any other act of his mind.

No one will contend for an oral communication from God, neither in person, nor by the voice of an angel. But to believe this is as reasonable and as Scriptural as to believe, as many do, namely: that the evidence of pardon is to be found in the feelings. The man that bases his faith on any feeling, impulse or emotion, builds on a sandy foundation, for the feelings are as variable as the wind, and are swayed by external influences. This is why those who base their acceptance with God on their feelings, so often fall into doubts and despondency. As the feelings sink, the faith based upon them becomes weakened; and disquietude and gloom follow as a consequence. The truth is, feelings are no evidence of pardon, but are the result of believing our sins are forgiven. The Mohammedan has as pleasant feelings as can be conceived of; but this does not prove his forgiveness. He relies on it for proof of the fact, and his proof is the same relied upon by many professed christians, and is no proof at all.

The Lord Jesus said to his apostles, just before he left the world: "Go ye into all the world, and preach the gospel to every creature, he that believes and is baptized shall be saved." This is the universal law of pardon; and when a man complies with this law, his assurance of pardon rests, not on his feelings, but on the promise of the Lord, and good and happy feelings follow, as a consequence. If I take the oath of allegiance to an earthly Government, I become invested with all the rights immunities and privileges of a citizen, and am at once inspired with all the happy feelings belonging to and arising

from my new relation. Now, how do I know I am a citizen, and that all the blessings of citizenship are mine? Is it because of my new and happy feeling? Would I not rather refer to my compliance with the law of enfranchisement? And are not my happy feelings the result of such compliance? Surely they are, as every one must admit. This is the case in a religious point of view; but it is next to impossible to get many persons to see it in this light, though reason and revelation both so affirm.

After all that men have said against "baptism for remission of sins," it still remains true, that the believing penitent who comes to the Lord's baptism, is invested with citizenship in Christ's kingdom, and is possessed of a pledge that no unbaptized man can be. If he truly believes and repents, and comes to the Lord in humble obedience, he is as certainly pardoned as Christ's promise is infallible. He can never doubt his being pardoned, until he first doubt his own faith, or repentance; or the Lord's veracity and faithfulness.

The apostle Paul says: "For the spirit itself bears witness with our spirit, that we are the children of God." Here are two witnesses to one fact, and they must bear conjoint testimony to that fact, to place it beyond dispute. The Spirit of God says: the believing, penitent, baptized man is saved, or is a child of God; my spirit says, I have believed, repented, and been baptized, (immersed,) and here the testimony unites in the one fact. Paul says again: "God be thanked that though ye were the servants of sin, yet have ye now obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness." Now, the evidence of their deliverance

from sin was sought and found in *obeying from the heart*. If they had not so obeyed, they would have had no reliable evidence of pardon, or freedom from sin. Let all seek and obtain this evidence.

EDITOR.

Questions for All.

Which of the human family should be happier, the sinner, or the Christian?

Why is it that we see so many of the Christians wearing sad countenances? Is not to them promised eternal life? And should not this promise, coming as it does from one that cannot lie, make them far happier than they on whom rests God's condemnation?

Has not God promised to comfort those that mourn? and does He not do it, when they, through obedience to His commands, are cleansed from all wickedness?

Is it necessary to live a life of sorrow to please God?

Should we not, while we pray to Him for all good gifts, praise Him and return thanks for what we receive? It seems very reasonable that he who has found forgiveness for past sins, and has been made pure in the blood of the Lamb, should be far happier, and should seem so, than he that is condemned to everlasting punishment beyond the grave.

It seems to be the idea with some, that to be devout, to be Christians, they must be sorrowful, must appear as though they were under sentence, and expected destruction every moment. This has a bad effect, as it impresses the sinner, who is almost persuaded to become a Christian, with the idea that to live a Christian, is to live in constant anguish; and he puts it off, hoping to be able to embrace Christianity when "the sands of life are nearly run" and he has but

a short time to suffer. Christians, is not this a wrong idea?

Let us then live *Christians*, not by wearing the face of condemned murderers, as if we were doomed to eternal death; but by living active, just and virtuous lives, as full of praises to God as of prayers to Him; full of good deeds, in ministering to the wants of the poor and afflicted, and in exhorting sinners to love and obey God; prove to the world that it is *not* a punishment to *live* Christians, and that to die Christians is eternal happiness. X.

TRADITION.

Baptism without immersion, is like a guinea without gold. John baptized at Enon because there was much water there. Suppose it had been said, he built a mill there because there was much water. Every one would say, he built it there to grind, and there was enough for that purpose. If we prove that baptize means immerse, we are not required to prove whether there was any water. If I prove that A. killed B., I am not required to prove where he got the powder and ball, or weapon of death.

The Catholics claim the keys, and power to bind. "Calvin claimed the right to change the ordinance somewhat." Who gave the right? "The Man of Sin, who set himself in the seat of God and opposed everything that is called God."

Would not the Christian brotherhood better deploy skirmishers against the King's enemies than his friends? A little too much asperity in our camps!

JAS. A. BUTLER.

PRESIDENT A. Campbell once said:—"If evil spirits use the press in the projects of evil, why should not good spirits use it against fraud and impatience?"

From the Christian Times and Witness.

MARGERY WEST.

BY MRS. M. J. RAYNE.

CONTINUED.

Margery caught his extended hand, and as suddenly the smile faded from off her face, and she burst into tears. The scene she had just passed through had left its mark on her wounded spirit, and she could not but feel that she was cruelly wronged and oppressed for simply doing what was right, and her mind was all in confusion. Perhaps Mr. Saunders could set her right. As they walked towards her temporary home, and she had received thankfully all the fond messages sent her, she told him all about it, and asked his opinion in the matter. He did not say much, beyond commending her straightforward course. He did not seem surprised that Madame Goreham should do so, for he had seen something of life and human nature, and Margery said afterward that she felt disappointed at his dismissing so lightly a subject that seemed of such vast importance to her.

But Mr. Saunders was afraid of placing Margery in a false position, by showing too plainly his sympathy for her. He did try to persuade her to return home with him, and give up her enterprise, but Margery was not yet entirely discouraged. "I will try again," she said; "perhaps I shall be more fortunate next time."

"Don't give up your standard, Margery. Christians must have especial trials before they win higher blessings. You will be tempted without and within; but you have the anchor of faith to stand firm by. Your father prays for you every night and morning, Margery. We all do, but you must not forget to pray for yourself."

"I never knew before," said Margery,

sadly, "that it was so hard to be a Christian."

Mr. Saunders stopped suddenly, and looked fully into Margery's face. "You are not half way up the hill of difficulty," he said, "and are already tired of your cross. Oh! Margery, who bore it so heavily for you? Who wore the crown of thorns, and was scourged for you? Dear Margery! The Sinless One died for you, that you might live for Him."

She felt very sad when Mr. Saunders returned home, as he was compelled to do on the night train, business having brought him to the city for a few hours; but she tried to send cheerful messages to her mother and father, and she had the sure knowledge that she had done right.

But days and weeks passed, and Margery had not found another place. She paid her board regularly out of the small surplus she had laid aside for that other purpose, and soon she would have no money left. She grew thin and dispirited, and at last made up her mind that she would go home, after just one more weary round in search of a situation. She dressed herself carefully, but her simple toilet was beginning to show wear, and she had no means to renovate it. Her cheeks, too, were losing their sweet country bloom, just as her heart was its pure, simple faith. She was learning to see "through a glass darkly."

While standing irresolutely at a street corner, she saw two young girls, gayly dressed, coming towards her. They had almost passed, laughing and talking to each other, when one of them suddenly turned back and grasped Margery's hand.

"Why," she cried, "who would have thought of seeing you here? I do believe you have forgotten me."

"Katie Moor," cried Margery, in

glad surprise. "Oh, I am so glad to see you."

And Katie soon learned what had brought Margery to the city, and all that had happened to her since, and promised to aid her in getting a situation in the same place with herself,—a wholesale millinery store.

"Call to-morrow," she said, giving her a card with the name and number on it, "and I think Mr. Swift will take you, not to sew, but to arrange the boxes of ribbons and wait on busy ones."

Again Margery's spirit rose, as she saw a clear way out of her difficulties; but somehow, when she knelt to pray, thoughts of Katie Moore troubled her spirit. She was dressed so beautifully; her clothes worn with such a becoming air; bright, plaided ribbons floating over her shoulder, and a jaunty hat tipped with scarlet feathers, set on her head adorned with rolls of wavy brown hair, that Margery could not help saying to herself, "she must be very happy," and she found herself wondering if it was wicked to be gay and wear handsome clothes. Yes, Margery, if they cannot be worn without disturbing the even tenor of a Christian life!

The next day Margery applied for the situation and obtained it. She was glad to find that her new employers, a gentleman and his wife, were people with Christian principles, but what wide latitude Christian people some times gave themselves Margery did not know.

She took her place among the girls in the establishment, and soon made herself useful. Mrs. Swift found that whatever she gave Margery to do she did well. Katie Moore had given an account of her training, and vouched for her honesty, so, aside from an occasional

inspection of her duties, she exercised no oversight concerning her.

Katie Moore became Margery's nearest friend. She could not have had a more dangerous one. Margery had known her years when she was a quiet country girl, and she could not think any harm of her, and she also felt under obligations to her for getting her the situation. Katie was lively, and when her mirth trenched on dangerous ground Margery could not reprove or warn her. She read novels and went to dances, and though she could not by any means prevail on Margery to accompany her in these pursuits, yet denial grew faint and wavering. Katie did not openly ridicule. She had too much respect for her priest to do that; but they both shunned the topic, one from choice, and the other from weakness. Margery became dull and irritable, and began to sigh and wonder what life was made for.

She needed all her faith, all her religion now. Her trials were not ended. There was a room attached to the store, which was in the second story, in which Mrs. Swift kept such articles as were seldom used. A magnificent mirror had been placed there temporarily, while the house was being repaired, and was nailed to the wall, a large portion of which it covered. It was one of the handsomest that could be procured to decorate the new sales-room, and both Mr. Swift and his wife were extremely careful of it, cautioning the girls never to go near it. One day Mrs. Swift wanted a box from that room, and went in to procure one. She could not find just the article she needed, and when she returned without it, Margery volunteered to procure one. "I know just where it is," she said; "it is on the highest shelf. I can reach it with the rest."

The "rest" was a long stick used for such purposes. She went into the room, glanced into the mirror in passing, and reached the box down. Just as she did so a loud crash startled her. She turned and saw the smothered face of the mirror that a moment previous had reflected the whole room, shattered into a thousand fractures, though the glass remained in the frame. The noise attracted the whole shop to the spot, and they all gazed on the wreck with consternation. Mrs. Swift wrung her hands.

"Oh, Margery," she cried; "how could you be so careless?"

Margery looked up in utter astonishment. She had not touched in the remotest possible manner any portion of the glass, and she instantly said so.

Mrs. Swift shook her head; "Do not deny it," she said, "and make a sin of it. I doubt not that it was an accident. A lie will make it a crime."

"Mrs. Swift," said Margery, solemnly "I never touched the glass. I heard the crash and turned to look at it with the rest in my hand. I was not near that glass when it broke, I assure you, and know nothing more of it than you do. I am speaking the truth, indeed, indeed I am.

But did the mirror break itself without human agency? It was not broken when Mrs. Swift went into the room, a moment previous. Margery was there alone—all heard the crash—who, then could have done it?

But Margery persisted in her innocence. Katie Moore managed to get near her, and whisper:

"Say you did it, Margery, and they will be satisfied;" but Margery would not.

"Obstinate girl!" said Mrs. Swift; "you cannot remain here unless you con-

fess the truth. Go home and think the matter over, and if you will tell the truth, you can resume your place, but not till then."

Margery did not go back. In a few days—during which she had been so unhappy she dared not write home of the matter, Katie Moore came to see her.

"I believe, Margery," she said, "it is because you are a Christian, that you have so many trials."

Instantly Margery thought of the beautiful hymn they used to sing at home, with such consolation:

"Trials make the promise sweet,
Trials give new life to prayer,
Bring me to my Savior's feet,
Lay me low and keep me there."

It brought no comfort to Margery now. The thought occurred to her, "I am tired of trying to be good and do right;" but she did not speak it.

"I am going to the theater to-night," said Katie, "and I promised to bring you with me. If you sit and mope here it will kill you. So get ready early, and meet me at W's. You will have a treat, Margery, I promise you."

It was not the first time Margery had been asked to go to the theater. At first it seemed an insult to her purity.

Lately she had merely negatived it decidedly; to-night she only shook her head.

But it all came to this; Katie left her with the promise that she would meet her at W's. Margery almost hoped that something would happen to prevent her going; but it is wonderful when once we start on a downward road, how smooth it becomes. Satan always helps his victim at first only to make their fall surer.

Margery could scarcely believe that she was getting ready to go to a theater. She—the child of so many prayers! But then, did not good people go to the

theater? How many can handle pitch and not be defiled? Ah! what do professing Christians go to the theater for? And Margery was a professing Christian. She had come out from the world to make her calling and election sure.

Margery felt little like a pleasure seeker as she walked, lonely and sad, to that part of the town where she was to meet Katie; for the first time she had gone out without telling kind Mrs. White where she was going, and she felt miserable guilty. As she walked slowly along, regardless of any object of interest, she was aware of the near approach of a lady and gentleman, who were closely scrutinizing her, and heard the lady say, "Yes, I am sure that is the girl."

It was Mrs. Markham who had thus unexpectedly met Margery, for whom she had long been seeking.

TO BE CONTINUED.

A Sunday School Paper.

[We give the following extract from Lard's Quarterly, as being to the point on the subject indicated in our caption:

I now come to speak of a Sunday-school paper. Of all the means at our command to vitalize and give interest to a Sunday school this is perhaps the chief. Other means may be employed, and they have their momentary pleasurable effect; but none combines with the pleasure it imparts the utility of the Sunday-school sheet. To produce one in all respects up to the wants of the age in which we live, especially up to the wants of the church of Christ, is one of the most difficult tasks now before us as a people. I certainly would not make the impression by this remark that the task is impracticable, but I as certainly would that it is far from easy. I know of no paper requiring discretion

so large, ability so peculiar; taste so faultless, judgment so unerring, and mother wit so true and pertinent, as that of the one of which I am now speaking. Papers for old heads may blunder; but then they are not only read by the very persons whom these blunders are least likely to injure, but by the persons who are the most likely to prevent them from injuring others. They are read by readers mature, distrustful, and wary. Hence they are not likely to do injury on a large scale or for a long time before being detected and exposed. Besides, they are read by parties jealous of the truth up even to extreme sensitiveness, and fully competent to its defense. This will prevent them from becoming the successful channels of error. But all this is not true of the Sunday-school paper. It is read by children as confiding as though every sentence were an oracle, and deception a thing unknown to the present life. It is read by them at a time when the mind is most susceptible; at a time when the deepest impressions are made; at a time when the very spirit itself is being molded for eternity; at a time, in short, when of all others truth and truth only should be allowed to come into contact with the mind, and error should be most sedulously excluded. Besides, parents do not read the Sunday-school paper to their children. It is allowed to go into their hands as though it were an infallible teacher. Hence from this, their usual source of correction, children can expect, in this case, nothing. Consequently, if their paper contain error, or inculcate wrong principles of morality, it is left with no let or check to plant its noxious seeds in the opening childish heart. These seeds when once firmly imbedded in that

tenacious soil will go not out as easily as they went in. Our true policy, therefore, is to keep them from entering. Hence the necessity of having a Sunday-school paper which shall never contain them.

As to its artistic features, a Sunday-school paper should be a model of taste and beauty. The type should be large, new, and always perfectly clear; the paper should be white and fine; and all the engravings should be exquisite both in design and workmanship, and let no man ever dream of establishing a Sunday-school paper which shall not abound in these. Whatever other attractions it may omit, this it must not omit. It must, in order to be eminently popular, greet its young readers decked in lovely "pictures." With them it can possess no more charming feature than this.

A Sunday-school paper should by all means be a weekly. Nothing short of this will meet the present demand. Were such the case, few other incentives would be necessary to secure the regular attendance of children. Let the rule be once established that without the personal presence of the child, the Sunday-school paper is to be withheld, and few will be the absentees. Besides, how much more profitably, as a general rule, would the Lord's day be spent by children, if on every morning of the same, they were supplied with a delightful little sheet abounding in matter to make them wise and glad. The whole week would be the better from the happy and refreshing repast of the first day. And then the instructive incidents and lessons of their weekly visitor would form constant food for their sprightly craving minds, and supply them with an endless fund of topics for chat with little mates. Many idle and vicious

tales, introduced for want of something better, would thus never be heard of in these innocent circles. Further: one leading aim of a Sunday school paper should be to provide its youthful readers with something ennobling and purifying to take the place of the silly tales which they too often drink in from the lips of old wives and superstitious servants. The more frequent its visits, the more effectually would this be done. It should hence be at least weekly.

A Sunday-school paper should be wealthy in variety. To sustain this feature of it well would form one of the chief difficulties in supplying the sort we need. Almost any one can get up a tame dull thing. But such must not be the character of the paper we have. Each number should contain several anecdotes or incidents of unexceptionable sentiment and tone, all ending in the inculcation of some fine moral, or the enforcement of some necessary truth. The more touching these incidents the better. For I lay it down as a rule that the tale which softens and humanizes the heart of the child, and starts into activity its finer sympathies can never stand in criminal antithesis over against any feature of Christianity. Even the merry little story, told only for its single spark of wit or genial vein of humor, should yet be most pure in itself and in its tendency. Now and then a short piece of sharp reasoning might afford fine relief. It would serve to strain the mind a little, and thereby aid in its more rapid development. Certainly a paper should not abound in such pieces; for it is not expected to be a field in which to cultivate a dexterous use of logical tools. But an occasional piece could hardly fail to be interesting. But it is not my purpose to multiply specifications.

But over and above everything else, a Sunday-school paper should stand pre-eminent for its sound religious teaching. Its great leading, unvarying aim should be to impart a knowledge of the gospel. If defective here, other excellencies, no matter how numerous and varied, can never compensate for it. Right in this particular it positively must be. Not, of course, that we may demand perfection in a paper, but at least we must demand in this respect a high degree of excellence. A Sunday-school paper, moreover, should not be merely negative in its character. That is to say, it should not merely be free from gross doctrinal blunders and other blemishes. It should be positive and affirmative in its character. It should teach Christianity, teach its general truths, teach its particular truths, teach it as a whole, teach it in detail; and that, too, with a minuteness and simplicity of detail, which should bring even its grandest truths within the reach of a sprightly child of fifteen. The sole ambition of such a paper should be to become a constant channel of communication between the youthful mind and the sacred page. Its work should be to transfer the contents of the latter to the former. The importance of doing this with fidelity no parent will question. In this particular we have a right, nay, we are in duty bound to demand much of such a paper; nor should we ever be persuaded to diminish aught from this our just demand. Every other feature of the paper should be made subservient to this. To please the children, indeed to delight them, should certainly be with it a constant object; but then it should aim to please only that it might the more successfully teach.

But not only should it be the distinguishing aim of a Sunday-school paper

to teach Christianity, it should also be its aim to guard against the encroachments of error. The subtle poison of sectarianism needs, even in the case of the very young, an antidote. Indeed, it needs it more here than anywhere else. Of this fact a Sunday-school paper should be heedful. Hence no suitable occasion should be allowed to pass where a bound might be placed to the advance of that enormous human evil. The sects propagate their false tenets through their Sunday-school sheets; and why should not we use one to counteract their influence? Indeed, we shall never teach the gospel as successfully as we might teach it till we have learned to take lessons from the advocates of error. Their zeal and modes are well worthy of being studied by us.

A Sunday-school paper such as I am speaking of would certainly be expensive. Yet to its patrons it should be cheap, even very cheap. How now shall the case be managed? I see but one way. Give the paper an enormous circulation. With twenty thousand subscribers even a half cent on each paper would yield a handsome salary. Only by a very large circulation can we obtain a paper in all respects such as we need, and at a price sufficiently low. But above everything let us guard against the error of starting half a dozen Sunday-school papers. This is the way to spoil all, and get not one good one. We need *one*, and we need *but one*. With much solicitude for the complete success of the enterprise of which I am speaking, do I submit the preceding remarks and reflections to the brotherhood. In the accurate scriptural training of our children, in my sober judgment, lies the future hope of the church. Let nothing, then, be wanting on our

part to render it as nearly perfect as practicable.

Outward Ordinances.

The Apostle Paul, in his letter to the Hebrews, speaks of *divine* and *carnal* ordinances, but never of *outward* ordinances. No one having clear conceptions, ever employs the term 'outward' to qualify ordinances, for this would imply that there could be *inward* ordinances also.

Some of our opponents accuse us of relying on "outward ordinances, for salvation." The truth is, all ordinances are outward, but we rely on the Lord for salvation, and seek it according to his obtained method—we are willing to submit to his divine appointments, on ordinances. For this we have been called "water regenerationists," and innumerable hard names.

God's ordinances in the material world, are the channels through which He conveys all temporal blessings to mankind. Destroy these ordinances, and you destroy the connection between God and the world. These ordinances are inflexible, and their neglect or violation is ever followed, sooner or later, by the infliction of punishment. The ordinances of the sun, moon and stars, are God's ordinances or agents, for dispensing light. The ordinances of evaporation and condensation, are His agents, for giving us rain. The law of rarefaction is the ordinance by which the atmosphere is put in motion; destroy this law, and stagnation and death, would ensue. No one calls this in question, for a moment.

Since then, ordinances are indispensable to the enjoyment of natural blessings, why should it be thought a thing incredible with God, that he should con-

fer spiritual blessings through the ordinances of his spiritual realm? If under no conditions, temporal blessings can be received and enjoyed, except through a compliance with natural law, can we reasonably and Scripturally, expect spiritual blessings, except in observing the ordinances of religion? If none enjoy the blessings of this life, except by the operation of law, can we hope for heavenly blessings, in disregard and in violation of law?

These are solemn inquiries, and should be solemnly considered. No one should think, that because some one attaches too much importance, to observing God's ordinances, they are licensed thereby, to disregard them together. Of the two extremes, the former is the less dangerous, both in nature, and the kingdom of grace.

Men sometimes say, God's power is infinite, and he is not limited by ordinances. This is true, but his infinite will ordained all the laws in the material universe, and as no infringement of these laws is allowed, can the same infinite *will* of God, as developed in his word, admit of infringement with impunity? What says reason? What says the oracles of God? To bless contrary to natural law, is a miracle, and to bless contrary to the law of God in the Bible, is nothing less. No one expects a miracle in the material world, why should they in the spiritual?

The blessings of God, temporal and spiritual, all and each flow in their appropriate channels, and out of these, they come not to us. The blessing of vision comes through the eye, the sweet sounds of melody, are enjoyed through the ear, and odors are enjoyed through the sense of smelling. Not a single sweet sound was ever enjoyed through

the eye; no rich odor ever reached the censorium through the ear; no picture of flowery mead or landscape, with enchanting view, was ever pictured on the mind, through the channel of the olfactories. Each of these blessings, is only to be enjoyed through its appropriate channel—This is God's ordination. No man can see with his ear, or hear with his eye. The laws of vision and sound forbid it. God's ordination renders it impossible.

God's laws in all departments of the material and immaterial universe, are ever supreme. Being infinite in all his attributes and perfections, his laws are one harmonious whole, and whenever any of these laws are disregarded, the harmony of the universe is marred, and discord and disorder is the result. In violating natural law, the penalty usually follows immediately, but in the spiritual world, this is not generally the case. Still the penalty of violated law, must be inflicted, it will be executed in time or eternity. The dignity of God's law, and the honor of his throne, must and will be vindicated. Talk not then of "outward ordinances."

Ed.

For the Echo.

Parental Dignity.

Man is a forgetful, thoughtless, inconsiderate creature; for want of a moment's reflection, is guilty of many improprieties and delinquencies. That the unlearned and ignorant should be thus guilty is no surprise. But that those professing Christianity should be justly chargeable with a want of parental as well as Christian dignity, is a matter of surprise. Parents of good intentions must frequently be put in mind of their duties and improprieties. With all our preaching, teaching, and moral lecturing, the people are becoming more infidel, more wicked, depraved and corrupt

than they ever were; which clearly proves that they were not brought up according to Paul and Solomon. Almost the instant the boy baby has ceased to pump at his mother's breast, he commences to pump at the end of a cigar, and, as a matter of course, must put on, or assume, other cigarish accomplishments; and likely, by the time he is twelve or thirteen years old, he is a scientific gambler, pickpocket, thief and swindler. My Christian friend, do you support and maintain your parental and Christian dignity in your family? Have you not learned your children to lie, by making promises you did not perform? Have you not told them if they did thus and so you would whip them? They disobeyed. Did you do anything but scold and bluster in a very undignified manner? When you do attempt to chastise your child, do you slap it over the face and eyes with the palm of your hand? do you box it on the side of the head? do you thump it on the head with your knuckles? or do you let drive at it with the first cudgel you can grasp? Do you allow your child to run from you when you propose to chastise it? Perhaps to avoid bruises and broken bones, it is, for it, the best policy. Do you teach your child that you will speak to it but once, to do or not to do, and that in a mild and calm manner? When you do use the rod, do you use it in presence of all the family, or as you should, do you lead it calmly and silently by the arm, away out behind the house, or into some out house, and then and there effectually use a keen little rod, with parental and Christian admonitions? Do you act toward them so as to command their respect, love and affections to such an extent that they are watching for you to meet you at the gate when you are coming? Do you, in an affectionate

manner, take an interest in their little excited rehearsals of the incidents of the day? Or, do you act so as to repulse them? Of long winter nights and wet days, do you have a family school, one with grammar, another with geography, spelling book, &c.? But of most importance, do you read, or have them, the New Testament? do you read and expound to them the Scriptures? Or does every one enjoy him or herself, in any way they choose? One once said, a certain man "was a very good man, but a very bad Christian." A great many may be good Christians, but certainly bad parents. J. M.

From the Christian Pioneer.

Christian Union; the Disciples and the Baptists.

It was with no common emotions of gratitude to our Heavenly Father, that I read in a late No. of the A. C. Review a short article from the pen of Dr. Wm. T. Broadus, copied from the Religious Herald, indicative of a willingness to consider, at least, the question of a union between our brethren and the Baptists. The bare thought of the possibility of such a union exhilarates and strengthens the soul. Coming too, as the suggestion does, from one long known and honored among the Baptists, it almost compensates for the years of abuse and misrepresentation, which we have suffered at their hands. Pardon me, my Baptist brethren, for this allusion, which to you, may seem unsuited to the occasion. It is not meant unkindly; believe me it is not. If you are willing, as a people, to take up and calmly consider Dr. Broadus' suggestion, I am ready, yes, more than ready, to forgive all, and not even to mention your treatment of us in the past, any more. A thousand sacred memories of the long by-gone, running back to the days of my child-

hood conspire to make me love you. Hitherto, indeed, I have returned you love for your very scorn; much more, shall I now rejoice to give love for love, "good measure, pressed down, shaken together and running over."

The proposition to select ten men from each side, representative men, men that have, as far as possible, the confidence of both communities, meets my entire approbation. Let them be men of approved abilities, of large hearts, men profoundly devoted to the cause of Christ, who will sink the partisan in the Christian, and come up to the work filled with the Spirit of the Son of God, when he prayed, "Father not for these only, but for all who shall believe on me through their word; that they may be one as we are one, that the world may believe that thou hast sent me." If I can only know when that "talk" is to come off, I propose, the Lord willing I live, to be there, not to talk, but to pray the blessing of God upon the effort and to give the little influence I may have, in favor of the scriptural union of all that love and obey the Lord Jesus. If the proposed conference should take place I venture to suggest, as one of the ten from our side, the name of Eld. Jacob Creath of Palmyra Mo., venerable by age, and honored everywhere among the brethren for his work's sake, it would be the crowning glory of his life to aid in removing a state of things over which he has long mourned, and in accomplishing that, for which he has long labored, and ardently prayed.

A word or two touching the basis of union, I hope will not be considered premature. To be a real Christian union it must be union upon the truth. No other sort of a union is worthy of the name—none other desirable, and upon no other can we expect the blessing of God.

It is not proposed to unite in order to swell our numbers, or increase denominational influence. Such a motive is carnal in the extreme, and could only provoke the indignation of the Almighty. Let all partisan feeling, all pride of opinion, all the thoughts of anything like denominational aggrandizement, be buried too deep for resurrection; but let not one truth of God be sacrificed. Pray God to enable us to give up joyfully everything but his holy, heaven born truth. With that, we must not, cannot part. How then can we unite? Let us deal frankly. The arts of the diplomatist, are not admissible among the followers of Jesus Christ.

1st. We must have only one authoritative book. Our Baptist brethren cannot reasonably object to this. They have indeed no denominational human creed, while many of their ablest men have denounced and opposed such devices. It is certain, absolutely certain, that the primitive Christians had nothing of the sort. To unite on God's word, therefore without any uninspired human bond, is simply to stand, in this respect, where the first Christians stood; it is therefore to stand, in this respect, where the will of God is that all Christians should ever stand. Upon this point we cannot conceive of a possible difficulty.

2nd. Baptism must be administered upon a confession of faith in Jesus as the Christ, the Son of God. There can be no compromise of this matter. The primitive practice is certain. To surrender it for a—I will not say for a human invention, but,—for anything of doubtful origin, is not to be thought of. Time was, when to have talked thus, would have insured a failure in any effort looking toward such a union as that now under consideration. That time I am happy to believe is forever past. The

Baptist brethren have already modified their "usage," in this particular, that the further modification necessary to place them fully upon apostolic ground is not difficult, and will involve no sacrifice. A little more than a year ago, I happened in at a Baptist protracted meeting, where the additions were quite numerous, and where I had the privilege of witnessing the reception of several of the converts for baptism. The preacher put forth questions to each applicant, some of them not only untaught, but certainly, very foolish questions. Yet the proceeding, as a whole, evinced a marked progress towards the truth. But seriously now, I cannot think, when our Baptist brethren talk about union, that they expect to ask, or that they expect to continue to ask, themselves, such questions as the following: "How long since you first felt yourself a sinner?" "Do you now feel, that God has pardoned your sins?" "What does it matter how the first question is answered?" Has the matter of time anything to do with a persons fitness for baptism? Pshaw! Let everything of that sort be discarded, and let us plant our feet, as one people, on the known truth of God. Over such a union, good men, and good angels will rejoice, while satan will tremble and feel that the end of his long reign over the souls of men is drawing near.

3rd. One immersion for the remission of sins. The practical recognition of the New Testament teaching as relates to the design of baptism, seems, to me, to be indispensable to real, vital Christian union. We want no child's play, no patch work, no dead forms, but real, earnest, hearty union in and for the truth. I can see how we and the Baptist might fraternize as "evangelical denominations," and extend to each other the

usual courtesies, which such a mutual recognition is understood to imply and still entertain different views of the design of baptism; but how the two communications are to become completely fused, consolidated into one, without a common understanding of this matter, I confess I can not perceive. And yet nothing short of this, is the union for which Christ prayed. The world has been long enough amused with the idle talk about union on the essentials, while the non-essentials have kept up perpetual war and party hate. We must be particularly united in heart, in obedience to the gospel precepts, united in one body, or the grand desideratum is not obtained. To superinduce a better state of feeling between our people and the Baptists, would be a great gain, and all good people would rejoice, and thank the Lord for even this much; but this would fall far short of what the interests of truth require, and what the Savior of the world demands at our hands. The world needs the open, practical, hearty recognition of the fact that the Christianity of the New Testament is one, and ocular proof, that the Christians intend to be one in the reception and propagation of this Christianity in spite of all the powers of earth and hell. There is one Lord, one faith, and one immersion. If we can find common ground on these three items, there will be no difficulty. Other differences, if they exist, will be mere theoretical in their character and among enlightened Christian men, will be no inseparable barrier in the way of a consummation so devoutly to be wished.

Indeed, as regards these items, the only conceivable difficulty is in the last and in that, only as to its design. The proposed talk is of course, not for debate on these or any other points. We want not to dispute, but to know how

near we are together, and what is it that keeps us apart; whether indeed there is anything between us that ought to keep us apart. There have no doubt been real misunderstandings. Earnest Christian talk will remove these, and we shall be able, if not to unite, at least to know why we cannot. This is desirable, and if the interview accomplishes nothing more, great good will grow out of it. But let us hope for more. The world needs more. Infidelity is alarmingly on the increase, the most wicked delusions everywhere abound, and souls are going down to perdition. Why should good people be divided, and the power of the gospel to save the world neutralized?

And now brethren let us consider Dr. Broaddus' proposition calmly, prayerfully in the fear of God, and in the love of souls. Let us not stand in the way of the Lord's work. We have stood before the world for nearly half a century, as earnest pleaders for the union of all God's people. We shall not now prove false, I trust, to the great cause, in which we have so long labored. And if our humble voice could reach the Baptists in my own State, and throughout the world, I would venture to make one earnest, heartfelt appeal. Brethren, this proposition comes from one of your ablest and best men, from a man you have delighted to honor. Do not, let me entreat you, do not pass it by in silence, or suffer it to fall unheeded to the ground. Time was, in the Old Dominion, when the very name, Broaddus, kindled a glow in the hearts of all true Baptists. Remember, that the suggestion comes from one who wears, not unworthily, that honored name. He does not mean to deceive you into the hands of enemies. His is a true Baptist heart, but then, it is a large heart, and rises

Success of the Gospel.

ABINGDON Ills., March 22d, 1866.

BRO. CRAIG:—During the present month we have had a meeting of some 10 evenings, and over two Lord's days, with a result of 49 additions, 43 by confession, and others from Baptists, Methodists and by letter; Bros. Butler and Wallace performing the labor of preaching. We rejoice that the gospel is still the "power of God unto salvation." We bid you God speed in your enterprise with the "ECHO." I prefer a monthly form for many considerations. Good religious intelligence is not like the news of the day, but we wish to preserve it. Hope to send you several names soon.

Fraternally,

J. DURHAM.

VERMONT, Ills., March 23d, 1866.

BRO. CRAIG:—As an item of church news I send you the following: Brother Henry Smither held a very interesting meeting of days, in Astoria, Fulton county, last month, the immediate result of which was 17 additions to the church at that place. I was with him three days, I came home on Friday before the fourth Lord's-day in last month and commenced a meeting here on the same evening with brother William Griffin, who is preaching for the church at this place part of his time. We continued the meeting over three Lord's days; 14 added to the church. The brethren greatly refreshed and encouraged. Brother Smither was with us the last week of the meeting. Praise the Lord.

Yours in Christ,

J. B. R.

THE CHRISTIAN VISITOR.—This is a new monthly, commencing with the present year, and published by John Diehl, at Hiram, Portage county, Ohio. Terms \$1.00 per year.

Editor's Table.

Our Papers.

We wish to give our readers a birds-eye view of our Exchanges, so far at least, as our own publications are concerned. To speak of these, separately, in appropriate terms, is no easy task. All are good, and it is difficult to speak of each; without seemingly to institute invidious comparisons. Such is by no means our purpose. We commend them all, as worthy of a generous support.

THE MILLENNIAL HARBINGER.—This is the oldest Monthly published in our ranks, and was the harbinger of a new era, in Bible exposition, interpretation and criticism. It is now conducted by Prof's. W. K. Pandleton and C. L. Loose, at Bethany, W. Va. In a classical and sound literary point of view, the Harbinger stands without a peer amongst our publications. \$2.50 per annum to single subscribers. 48 pages Octavo.

THE CHRISTIAN PIONEER.—This is a good paper published Monthly, by Bro. D. T. Wright, at Chillicothe, Mo., and has passed through fire and war; but still lives to plead the cause of primitive Christianity, and has been recently enlarged and improved. \$2.00 per annum.

THE AMERICAN CHRISTIAN REVIEW.—This is the oldest Weekly amongst us, and is ably conducted by Bros. Franklin & Rice, and is published, at Cincinnati, Ohio, at \$2.00 per annum, and is bold and fearless in its advocacy of the truth, as taught by Jesus and his Apostles. 8 col. Folio.

THE CHRISTIAN PROCLAMATION.—This Monthly is conducted by D. A. Wagner, at Waupun, Wis., at \$1.00 per annum. The Proclamation is a neat and good little paper every way deserving a liberal support.

HERALD OF THE TRUTH.—Bro. W. T. Horner is editor and proprietor of the *Herald*, which is a beautiful paper mechanically, but is a kind of Home Miscellany; rather than strictly religious Monthly. We like it much. \$2.00 per annum.

MESSIANIC BANNER.—A new monthly, by our able Bro. J. T. Walsh, published in Baltimore, Md. The "Banner" makes a fine appearance, and we have no doubt will be the means of doing much good. \$2.00 per year.

THANKS.—We are under obligations to brethren J. L. Sweet, E. P. Belshe and G. J. Rowe, for names and money sent. If our friends continue to work for us, as they are now doing, we shall certainly make the *ECHO* a success. Let us never grow weary in well doing.

THE CHRISTIAN TEACHER.—This is a co-worker with us, and is published in Sacramento City, on the far off Pacific coast, by our worthy Brother Pendegast, who is a judicious man, a sound thinker, and a vigorous writer. The "Teacher" is ever welcome to our sanctum, and is of great interest to us, inasmuch as we once sojourned in the Eureka State, for a brief period. \$2.50 per annum, 32 pages Octavo.

THE CHRISTIAN HERALD.—This a Semi-monthly, published by Brethren Downs and Karr, at Eureka, Illinois, and heralds many good things. It is sound in its advocacy of the primitive faith, and is vigorously and judiciously conducted. We hail it as a true yoke fellow. \$2.00 per annum. 22 pages Octavo.

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BANNER OF THE FAITH.—This is the present name of Bro. Oliphant's paper of which we could say much in praise. The Banner issues from Hamilton C. W., at \$1.00 per annum.

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OPEN TO ALL.—We once more state, that our pages are open, for contributions from the pens of any brother or sister, who may be able to assist us in serving up our monthly repast. Can not our sisters furnish us a monthly *dessert*, to be partaken of after the reader has been served with the rougher and more substantial fare? Come friends, lend us a helping hand, thereby aid us, and add to the interest and intrinsic value of the paper.

A. P. ATEN.—We thank brother Aten for his remittance for subscribers sent.

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THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL., MAY, 1866.

NUMBER 5.

Address at the Funeral Services of A. Campbell.

BY R. RICHARDSON.

MY DEAR FRIENDS:--We are assembled here under circumstances peculiarly solemn. It is indeed sad and strange to us to realize that we must "leave the warm precincts of the cheerful day," and resign "this pleasing, anxious being" that we possess in the present life. And how forcibly is this impressed upon us when we stand in presence of a dear friend whom we have known in life, whose society we have enjoyed, whose hand we have often grasped in friendship, whose kind accents still vibrate in our hearts. It is doubtless well that on such occasions we should pause a few moments to meditate upon an event which touches us so deeply, and to secure, for the profit of our souls, the lesson which it teaches.

It is known to many present that the beloved departed has been gradually failing in strength for a considerable time, and that he had, in consequence, to withdraw, in a good measure, from active labor, both in the college and in the church; indeed, he ever manifested his usual willingness to labor to the last, and continued to preach occasionally, though with enfeebled voice, and to attend meetings with his accustomed punctuality. At the close of last October, having exposed himself unduly to the cold morning air, he suffered a severe chill, and was for two or three weeks confined to the house. Recovering from this, however, he appeared

again at church, and seemed, as if for the occasion, to have had his mental and bodily vigor so renewed, that he delivered a most interesting and able discourse, with more connection of thought and with clearer intonation than he had been able to do for several years. It, in fact, reminded me then of some of the best efforts of his prime. His theme was one upon which he was ever most eloquent—the dignity and glory of Christ, completeness of his redemption—a fitting subject for the close of his long and faithful ministry of the gospel; for this proved to be *his last discourse*.

Soon afterwards, his feebleness increased again. He contracted a cold, and during the month of January was confined to the house, and was under medical treatment. Improving somewhat, and his presence being much desired on the occasion of the ordination of two additional Elders of the church at Bethany on the 11th of February, he came over in a buggy, and assisted in the ceremony, making a few appropriate remarks. He had even proposed to deliver a discourse on the occasion, at the opening of the meeting, but his voice was so feeble when he attempted to read out the hymn, that Prof. Pendleton, the acting Elder, went up and dissuaded him. This solemn occasion was destined to be the last time of his attendance at the house of God.

His weakness continued to increase gradually. Had slight feverishness, not very regular in character. At night, occasionally, oppressed breathing—seldom any pain—some bronchial irri-

tation and general debility. At times, the presence of particular friends, and the introduction of subjects in which he took a special interest, would rouse him to much of his former vivacity. Such revivings, however, due, doubtless, to the momentary excitement of the intellectual powers, were but transient in their duration, like the beaming forth of the setting sun from amid the clouds of the West, the night, with its privations and sorrows, steadily approached. After some time, appearing faint from the exertion of rising and dressing, his family attendants thought it best for him to remain in bed, to which arrangement, in spite of his desire to be up, he assented with that cheerful acquiescence which he had ever yielded to the wishes of his family and his friends. It was very touching indeed to see how gently he yielded during the whole period of his failing health, to the wishes of those about him, denying himself daily his accustomed rambles, to which he seemed still to feel himself entirely equal. No less so was it to witness his entire resignation to the will of God, and to hear his frequent expressions of gratitude to God, and admiration for his wondrous works both of nature and of grace.

Nothing can be more interesting than the records of the parting hours of those who have been distinguished for their intelligence, and especially for their attainments in reference to the future and the unseen. We listen with eagerness to the last words of those who are just on the verge of the spiritual world, and who may be thought to gain and to impart some revelations of its untold secrets. It is, indeed, partly on this account that

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life—quite in the verge of heav'n"

It was indeed a high privilege to be admitted to witness the Christian graces and the faith and hope of the gospel so fully displayed, as during the few closing days of him whose honored remains are now before us. Fully conscious that he had not long to live, he remained cheerful, undismayed, and even joyous, abounding in thanksgiving to God. It was indeed gratifying to see how firm he was in faith, how wonderfully patient in suffering, how wholly free from the slightest murmuring or complaint, or even transient fearfulness. He felt himself engaged, indeed, in a mighty struggle, which was protracted through many days by the native vigor of his constitution, but he manifested no symptoms of dismay. Suffering little positive pain, though much discomfort, he was still pleased to see his numerous friends day after day as they called to visit him, receiving each with a pleasant smile of recognition, inquiring kindly after their health, and courteously inviting them to seat near the fire. Characterized as he had ever been by the genial and urbane manners of the true Christian gentleman, he forgot not for one moment his usual habits, but was, throughout all his illness, ever more thoughtful for others than for himself.

Time will not permit to detail the incidents or the utterances of these days and nights of languishing. At times a brightening gleam of renewed intellectual power. Again a wandering—he was away from home—anxious to be home; often asking those around him when they would start for home; yet gently acquiescing in the reply of "presently." It seemed as if, conscious of the event, the struggle for life had, in his fancy, assimilated itself to the discomforts of a toilsome journey. He longed to be home—to be at rest—and to have

those he loved to go with him. Sometimes awaking from a doze, he surprised those present with his eloquent utterances of sublime and lofty thoughts—appropriate quotations from the Sacred Writings and Christian poets—joyful confidences in the truths he had believed and taught—sweet memories of his life and labors, traced from youthful days. Thus he gradually sunk—slowly, laborously, yet patiently, grandly, until during the last day and the night preceeding, his increasing difficulty of enunciation and his failing strength disabled him from speaking, unless briefly to thank those who ministered to him for their kind offices. On the Lord's day, he was apparently unconscious, breathing with difficulty and with failing pulse; but as evening came on, his breathing became easier, and at 40 minutes past 11, just as the Lord's day, in which he had always so greatly delighted, was about to close, he, too, finished his course, and gently expired.

And now he sleeps. No more shall we behold that intelligent countenance, beaming with a smile of kindly recognition. No more shall we hear that beloved voice in courteous greeting, or in lofty discourse upon themes of eternal interest. No more shall we clasp his friendly hand in love and fellowship. No more shall we see that commanding and venerable form. He sleeps. In the language of the world, he is dead, but in the language of the Savior, he only sleeps; for he rests in hope. Death—true death, is separation from God; and hence they who live in the pleasures of the world, are in reality dead while they live. "Our friend Lazarus sleepeth," said Jesus, "and I go that I may awake him out of sleep." "I am the resurrection and the life,"

said he at the ancient Bethany, "he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Doubtless there is a resemblance between death and sleep. But what is the distinctive point of resemblance? Is it the supposed unconsciousness? Is this seeming unconscious real? or are we not conscious of taking rest in sleep? Are there not many states of unconsciousness, as stupor and catalepsy, which are not sleep, and are they not distinguished from sleep by the possibility of awaking? Is it not the possibility and the facility of the awakening that is the characteristic of sleep? And if death be sleep, is it not that there is here also an awakening, and that it is so called because of the resemblance? Death is indeed a sleep, because there is the hope, yea, the certainty of the awakening. And as we go to sleep, without fear, at night, because we confidently expect to awake in the morning, refreshed, and with all our faculties and feelings, so may we sleep also in Jesus, assured that in the morning of the day that shall "dawn upon the night of the grave," we shall awake in his likeness, and with all our friendships, our sympathies, our characters, our hearts unchanged. This is no theory, but a fact demonstrated by the resurrection of Christ himself with all his former human love for his disciples; his peculiar human sympathies with John; his special regard for Peter; his thoughtful cares and teachings; his parting blessing; his spiritual gifts; his continued intercession.

Thus has our revered friend and brother fallen asleep in Christ. In regard to his character, it is unnecessary to speak particularly now. His public character is known to the wide world.

His name is known—his influence has been felt in the most distant lands in which our vernacular is spoken. And we all know how incessant have been his labors for the spread of the truth in the earth, and for the promotion of the best interests of humanity. From the hour when, fifty-six years ago, he delivered in a grove on the farm of Maj. Templeton, eight miles this side of Washington, his first discourse, and fully realized his mission as a proclaimer of the unsearchable riches of Christ, how arduous have been his efforts and how unremitting his toil in the blessed cause of the Redeemer! His text, on that first occasion, was the close of the sermon on the mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock." It was upon that rock of obedience to the divine commandments, that he himself ever sought to build, and taught men so; and he has been justly accounted great in the kingdom of heaven. It was for the defense and restoration of the pure primitive gospel and its institutions, that he lived and labored during these eventful years; and we know to how large an extent he has left the impression of his power upon the religious denominations of Christendom, both Catholic and Protestant, as well as upon the skeptical and unbelieving world.

Nor is it necessary to speak of his private character to you his relatives and friends and neighbors, who have so long known and loved him. No husband—no father could be more affectionate—no neighbor more sympathizing or more kind. There is, however, one trait in his personal character which I must briefly mention as one truly worthy of admiration. I mean his condescension

to his inferiors. Possessed himself of the most splendid abilities; the peer of earth's highest and noblest ones, he was ever wont to receive and address the lowest and most ignorant in a manner most courteous and respectful. Realizing as he did the innate dignity of that human nature of which the Son of God took part, he slighted and repulsed no one, however humble his sphere in life, however rude and uncultivated his mind or manners. He had for all a pleasing word; a kindly greeting; and in all a sincere and heart-felt interest. Often have I admired this beautiful feature amongst the varied excellencies of his moral nature, revealing the kindest human sympathy, and rendering him ever a true example of the affability and humility of the Christian. To the young how engaging he was! How interested in their education and improvement! How earnest to promote their progress and their welfare! How sedulous to impart and cultivate moral and religious principle! Alas! it is the grave alone that could silence those kindly counsels, and render that noble nature accessible no more.

For now he sleeps. In Christ, he soundly and sweetly sleeps. As has been sung of one glorious in military renown,

"He sleeps his last sleep: he has fought his last battle,

No sound shall awake him to glory again,"

so it is true of our departed brother, that "he sleeps his last sleep," and that "he has fought his last battle"—but he has contended in a far different field from that in which the hero of St. Helena won his renown. He did not "wade through slaughter to a throne" nor "shut the gates of mercy on mankind." He sought a holier crown, a loftier throne, through nobler victories. He

opened wide the gates of divine mercy to a perishing and sinful world, and triumphed, not by means of death and human carnage, but by laboring to impart, through the gospel of God's grace, eternal life to men. But it is not true of this Christian hero that "No sound shall awake him to glory again." On the contrary, the voice of the archangel and the trump of God shall awaken this sleeping dust to a glory transcendent beyond expression—to immortal youth and beauty—a crown of life, an inheritance unfading and incorruptible which the Lord the righteous Judge will award to all who have served Him faithfully. He will awaken to the rest and blessedness of that heavenly home, for which, while on earth, he longed; to the enjoyment of that pure and elevated society of the redeemed, and to those ineffable joys of the divine presence which his eloquent utterances from the Sacred Writings so often and so vividly portrayed.

These, beloved friends, are our consolations. And are they not abundantly sufficient to assuage the grief that rises in the heart and gathers to the eyes in tears? Surely in the blessed promises of God; in the redemption that is in Christ; the restoration of the loved and lost and the realization of all that human hope has sought or God's love granted, we shall find sufficient solace. And what then now remains but that each one of us in his appropriate sphere shall labor, like him who has just preceded us, for the glory of God and the good of humanity? What is our duty but to profit by such examples, and to remember those who have spoken to us the word of God, "considering the end of their conversation; Jesus Christ the same yesterday, to-day and forever."

From the Christian Times and Witness.
MARGERY WEST.

BY MRS. M. L. RAYNE.

"I have been looking for you every day," said Mrs. Markham grasping Margery's hand, "and am very glad to meet you to-night, but it seems to me you are not looking well; is there anything the matter, my child?"

How kindly she spoke. Margery could hardly restrain her tears as she attempted some indistinct, evasive reply.

"Never mind," continued the lady kindly, "we are in a great hurry to get to prayer-meeting; come to-morrow morning, for I particularly wish to see you," and she gave her the number of the street where they lived.

Mrs. Markham talked on with her husband. "Did you notice," she said, "how miserable that girl looked? I heard recently the cause of her losing her place, because she was too conscientious to tell a lie, and I should never forgive myself if any harm came to her. I never saw a purer and lovelier countenance than she presented then. But I fear she has seen trouble."

"There are few who have not, who walk this earth," said Mr. Markham, "troubles and trials beset us at every turn. Poor fallen creatures. How great the love that has ransomed us from everlasting death."

"God is love," replied his wife softly, and then they passed into the church, where a few were gathered together, and Jesus was in their midst.

Margery felt as if there was deliverance for her, when she met Mrs. Markham, but now she was going on again, to the place of appointment. What was she going there for? She, a professing Christian. It was two weeks since she had gone to prayer-meeting, and then she had not felt interested. Oh! Mo-

ther! Father! Will no one say Margery? It is a little thing to walk in the shining paths of sin, with such a goodly company, a little thing now, but at last it involves the loss of an immortal soul. The pure gold is thrown away in exchange for dross and tinsel.

Margery was just at the entrance of the public place where she was to meet her friend, when some one stopped her. She turned quickly, and saw Alice Brenton, who had worked in the shop with her at Madame Goreham's. She looked keenly at Margery, after the first greeting was over. "Where are you going?" she asked suddenly. "I am to meet Katie Moore here, to go to the theater," Margery replied with an effort, "some friends are with her, and she invited me to accompany them." Margery could not look Alice in the face while speaking. She felt a respect for her, and though one of the gay, careless girls that had been her daily companions at Madame's, she had always been protected by her in her advocacy of those principles of right that she had then deemed of such momentous weight. Now she was about to lend her influence to the enemy, for there are only two standards, right and wrong.

"Going to the theater?" echoed Alice, and her tone spoke volumes. "Well, well, Margery, I really thought you was a Christian. I quite looked up to you as a pattern of what I ought to be, and have seriously thought of changing my own mode of life, and here I find you no better than the rest of us, for Christians don't go to theaters. Margery I am sorry. I did think you were sincere."

She spoke without sarcasm, and in a tone of sincere grief. Margery's conscience had not yet lost its sensitiveness through familiarity with sin. She burst into tears and turned away from the lighted entrance.

"You have saved me, Alice," she sobbed. "I have never been there, but to-night would have been the first step. Only that I was so miserable and lonely and discouraged, I should not have yielded to temptation."

Alice Brenton accompanied her home and staid all night with her as she had done once before, and then Margery told her of the broken mirror and her unfortunate search for employment, and of meeting Mrs. Markham.

"You will find a friend in her," Alice said, "she is known everywhere as one of the best of women, she has wealth, and knows how to use it, which not many do. I think your troubles are over now, and the mystery of that mirror will be cleared up yet, see if it isn't."

"You are a good comforter, Alice," said Margery, smiling through her tears "but I am very weak."

Margery wondered if the theater would have been half as consoling as the Psalm Mrs. White read with such deep emphasis, as if she knew just whose wail it reached; and how thankful she felt when she lay down beside Alice that her feet had been spared to walk in the narrow way.

The next morning Alice went to her work and Margery to keep her appointment with Mrs. Markham. She found her in an elegant breakfast room, surrounded by evidences of taste and refinement. With delicate tact she drew forth the entire history of the past months, and shuddered at the nearness of sorrow and sin to that young, inexperienced life. And then she informed Margery that, fearing her dismissal from Madame Goreham's, she had called on the ensuing day but could learn nothing of her whereabouts from Madame, who did not choose to give the information.

"I felt a responsibility about you that I could not account for, and I sought for you every day but always without success, until last night," Mrs. Markham said. "I now want to offer you a situation in place of the one I deprived you of, and where you will not be surrounded by temptation."

And she went on to detail Margery's duties. She was to live with her in the capacity of an attendant, to wait upon her, read to her, sew for the many objects of charity whom she fed and clothed, and receive a compensation equal to her services. The lady made her no promises of extra rewards, or privileges, and Margery, without knowing how much such a position implied, at once accepted it.

No daughter could have been more tenderly cared for, body and soul. While required to consistently perform her duties, her time was so arranged that many valuable hours every day, were at her own disposal, with the kind of suggestion that they should be spent profitably. Her Bible was no longer neglected, nor the weekly prayer-meeting, which she attended regularly in company with good Mrs. White. At last Margery's lines had fallen in pleasant places.

One day she was sent for to go into the parlor where a lady was talking to Mrs. Markham; her heart rose in her mouth as she saw Mrs. Shaw. Would the mystery of the broken mirror be explained? It was. In a few moments, during which she turned pale and red by turns, she learned how, when the mirror was taken down to be repaired, a large nail driven in the outside of the house by some workmen who were erecting a scaffolding, had penetrated the wall and buried its point in the centre of the mirror, fracturing the glass before it.

No one had thought of such a possibility, and it was naturally conceded that it could not have been broken without hands. Now Margery's innocence was proven, and her employer hastened to do her justice, and after reiterated apologies insisted upon her calling at an early day at the store to visit her old acquaintances, who would be glad to see her. Margery promised to go, and pledged herself that she would try to awaken an interest in the hearts of some of the girls, for those higher and better deeds that can alone ennoble a lifetime through consecration to God.

Although Alice Brenton had entered upon the Christian warfare, and good Mrs. Markham exercised a watchful and salutary vigilance over the young girl's life, beset by so many temptations. She and Margery were chosen friends, for Margery could never forget how near to swift undoing her feet had been on that night when Alice met and saved her.

Sometimes she saw Katie Moore, who had only time, when they met, to say a few loud, hasty words, give a careless laugh that had no music in it, and hurry off to join some gay companion. Margery tried hard to reach her inner life, and Mrs. Markham tried too, but the infatuated girl became gayer and more reckless, and her cheeks were flushed, and her eyes wild; and more than one who had been an intimate friend, stood aloof, and soon Katie Moore's name became a by-word, and mothers forbade their children to speak to her. Oh, smooth and shining paths of sin! how many tender victims are lost in your deceitful bowers!

At last the year was up, and Margery was expected home. There were great doings at the cottage to welcome her. Mr. Saunders had a new suit of fine

broadcloth, and in the vest pocket lay a bright gold ring, too small for him. I cannot begin to describe the supper table that night. Young and old had come to welcome Margery home, and there was room for all, the pound cake held out, and the warm biscuit, and all the good things, and the blessing turned into a prayer, and Margery thought it might well be like that on the return of the prodigal son.

Oh, how sweet it was to be home! to see her dear mother's face, scarcely grown older; to hear her father's voice in prayer and praise, and kindly speech. Home! typical of the home above: of the Father's house in which are many mansions. Margery's heart overflowed with sweet thanksgiving.

Well, of course there was a wedding. Margery's ready money furnished the cottage anew, and bought her a neat and pretty wardrobe. The rather stylish white silk bonnet was a present from Mr. and Mrs. Shaw, and the pearl-colored kids were from Alice Brenton. Perhaps Mrs. Markham's present was the most expensive, but not less useful, a set of silver teaspoons, and she presented them at the wedding in person. Mrs. White sent a plain Bible, with words of good counsel, and after all her present was the best. The district school had a week's vacation, and then Mr. and Mrs. Saunders settled down to the real, sober duties of life, and Margery's temptations and trials were shared by another. There were still many ogres to do battle with, in the country as well as in the city, but in union there is strength, and they were strengthened by that triple union, whose overshadowing presence made every dark place bright.

Years after, when Margery had been long a happy wife and mother, she sat one evening in the dusk of a summer's

day, singing her little ones to sleep. Suddenly there stood before her the wan and wasted form of a woman in the last stages of disease and privation. Her wasted cheeks burned with fever fires; her hollow eyes were fearfully large and bright; yet through all these was something to remind one who had known her, of Katie Moore! Margery took in the poor sick girl, whose life of folly was so soon to end, and did for her all she could; but in a few days her life went out, dark and fearful to the end. "Oh! my lost soul!" was her last anguished cry, and it rung for many a day in Margery's ears, the last utterance of a lost soul, unless God's mercy shall indeed exceed his justice.

Faith versus Works.

There is not a more fatal result from the dissecting knife of blind Sectarianism than that of separating faith and works, and of reducing them into two distinct and antagonistic systems; the one a system of faith *alone*, and the other a system of works *alone*. One of the oldest and most sacred oracles of the living God has been most recklessly ignored and set aside in carrying forward this work of disintegration, viz: "What God hath joined together let not man put asunder." The respective advocates of these two distinct fragmentary systems have blindly and arbitrarily set aside the clearest and most pointed oracles of God upon the subject of man's justification before God, without seeming to be conscious of the immense mischief they were perpetrating.

The Church of Rome is clearly entitled to the credit of having inaugurated the system of justification by works *alone*. This scarlet lady—mother of all ecclesiastical iniquity—laid her sacriligious hands upon that pure and simple system

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of Man's justification from sin, and plucked from it that most cardinal item, i. e., faith in Jesus, the only Savior of sinners, and substituted in its stead a blind reliance on the infallibility of the Pope, the pretended Vicar of Christ, and with an almost endless claim of carnal ordinances and stupid ceremonies. Hence, Martin Luther, in his attempt to reform the church, assailed the multifarious forms, feasts, fasts, carnal ordinances, and works of supererogation, imposed upon the blind votaries of that most supercilious ecclesiastical body. And like all great reformers, Luther occupied both a negative and positive position. He assailed with a relentless hand the stupid ceremonies of the church, while on the other hand, he presented and maintained the Bible, and faith in Jesus as the fundamental ground of Man's justification before God, in contradistinction to those dead works which constituted the soul and body of the religion of Rome. He did not oppose faith to the obedience of the Gospel, as sectarians generally do now, for an intelligent obedience to the Gospel was neither understood nor practiced by the Roman church; nor did Luther seem to understand it much better than those whom he opposed. There is quite a similarity between Paul and Luther in regard to faith and works. They have both been misunderstood and misinterpreted on the subject.

Paul opposed faith in Jesus, the Christ, to the works of the abrogated Jewish Law, while Luther opposed faith in Christ to the stupid ceremonies of the church of Rome. But neither Paul nor Luther ever taught justification by faith *alone*; i. e., to the exclusion of Gospel obedience as it is now taught by the self-styled orthodox of the present age. The real difference between Paul, Lu-

ther, and modern Sectarianism, on this subject, consists in what they have respectively placed in antithesis to faith. Paul sets faith in Jesus against the works of the Jewish Law; Martin Luther sets faith, in Jesus against the carnal works and ceremonies of the church of Rome; while modern orthodoxy sets faith in Jesus against the *obedience of the Gospel*. And to give the church of Rome her respective position on the subject when compared with the other parties, we can truthfully say that she has placed in antithesis to faith in Jesus the Christ, as the great head of the church, her stupid and yet implicit reliance in the infallibility of the Pope, and her cringing servility to his haughty and presumptuous mandates.

If, then, Rome is guilty of sacrilege in divorcing works from faith, then modern orthodoxy is equally guilty in divorcing faith from obedience to the Gospel. Now, if our orthodox friends would be content to use the little word *alone* as an affix to faith only when faith is placed in antithesis to the works of the Jewish Law, or to the works of the Romish church, we would not be so much astonished; although neither Paul nor Luther had any use for that little word. But when we see them divorcing faith from the obedience of the Gospel by the use of the little word *alone*, we believe that we have a sacred right to cry out *sacrilege, sacrilege*, in the first degree. What a fearful account these puny-armed tamperers with God's immutable word will have to render up at the bar of his burning throne. More anon.

J. Q. A. HOUSTON.

Do good with what thou hast, or it will do thee no good.

DILIGENCE is a fair fortune, industry a good estate.

From the Herald of Truth.

Christ the Foundation.

"For other foundation can no man lay than that is laid which is Jesus Christ."—I Cor. iii. 11.

This is a most beautiful metaphorical representation of Christ's relation to the world, presented as a pillar of support, as a rock of impregnable strength. When the elements of nature are wrathful and angry, it begets substantial joy in the heart, to be assured that our earthly homes are immovably secure; much more amid the spiritual and mental conflicts incident to human life does the realization of the indestructibility of the "rock of ages" upon which the Christian has built his hopes of happiness afford perpetuity of bliss.

A hopelessness, dark and impenetrable, must have been bequeathed to man as his inevitable portion without the meditation and interposition of Divinity. The holiness, justice and truth of God demanded the incarnation and sacrifice of Jesus Christ—a personage of immaculate purity—through whom the world was to be saved, and heaven and eternal happiness secured!

Christ's merits and his obedience furnish the only sure foundation for the assurance of the pardon of sin. The belief of this sublime and capital proposition radiates a light, by which the darkness of pagan uncertainty is effectually dispelled, and the chambers of the soul are filled with cheerfulness and joy.

The church of Christ is sometimes in the Scriptures called, figuratively, a "Temple," of which Jesus Christ is the foundation, and men and women are the "lively" stones placed upon it. "Ye, also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Amid the fearful antagonism of doctrinal dogmas, impregnated with the

grossest infidelity, it becomes a matter of transcendent importance that we should be assured of the *basis* of our spiritual support.

Our heavenly Father, wishing to bless the human race, granted to the world his only and well beloved Son, possessing the royal patrimony of eternal life, and hence able to impart the same priceless legacy legitimately to those obeying the ordinances and commandments of the new covenant.

Omnipotence being an attribute of Christ, we may implicitly rely upon his power to resurrect our bodies from the grave, and clothe them in the similitude of his own glorified body, spiritual and indestructible. He is high enough to shed eternal lustre upon all the perfections of Deity, and low enough to meet the sinner's state, and ample enough to supply all his exigencies.

This foundation is *universal* and *perpetual*. The prophets and all the holy men of old looked forward to Christ; and through all the ages which have passed since his actual appearance, and through all the periods which shall elapse, to the grand and final consummation, He is the one glorious foundation of *Hope!*

Mighty achievements commensurate with the great object of Christ's mission—the salvation of the world—have been accomplished by the public proclamation of this "foundation" in all its sublimity and moral grandeur.

The blessings of the Gospel are abundant and exhaustless, and like the swelling river, free and refreshing, affording joy, peace and consolation to hearts wrecked of all earthly sources of comfort. The infidel, at his final dissolution, looks into the dark, dim, mysterious future with fearful apprehension, since he has no Heavenly father, no Savior, no hope,

but his spiritual interests are obscured in a fearful and appalling darkness and uncertainty!

The Christian welcomes the "grim messenger" who is to introduce him to the glories of the heavenly state.

The foundation of the unbeliever is only nominal, leaving him finally in wretchedness and despondency, resting his hopes upon his own works of self-righteousness.

During the ages of the past, Jesus has never disappointed any who have put their trust in him. All such, under every variety of circumstance, who have entrusted their spiritual fortunes to his keeping, have never been deceived; whether rich or poor, in reproach and persecution, in life or death, at the stake and in the furnace, death in its terrific forms has been met, the Christian soldier being panoplied with the shield of Christ's love.

Let us abide on a foundation so signally blessed; and it should be our highest ambition to extend its heavenly prerogatives throughout the earth; and if possible to lead one faithful, trusting heart to this spiritual rock. Great God! *When will the slumbering millions of earth be awakened to their eternal peril?* Acting for a period upon the stage of life, and then passing in a moment away! *Where?* if without Christ!

Every sister has an enviable mission to perform during life; her frailty of body, associated with mildness of disposition and warmed with a heart of heavenly love, combines a power which, if properly directed, irresistibly draws the hopeless and desolate to the fountain of eternal truth.

Looking forward to the grandeur and glory attainable by devotion to the cause of Jesus, let us all train ourselves for

their certain attainment. That this may be accomplished, a rigid discipline of body and soul must be inaugurated, using all the auxiliaries pertaining to the kingdom of God, and thereby becoming strong in the Lord and in the power of his might.

Let the fact be forcibly impressed upon every heart, that this beautiful world must soon pass away; the drama of human life must soon end. The history of the world, composed of the records of its famous captains, heroes, scholars, statesmen, will soon be lost in dark oblivion; earthly ambition will soon cease to animate the heart, and pride, jealousy, drunkenness and revelry will meet their reward.

However radical this revolution may be, yet every thought, word and deed for God will remain like a wasteless pyramid, affording an eternal blessedness to the authors of such hallowed influences. Since so glorious a destiny awaits the child of God, let all strive through the Gospel to attain the "eternal life" so graciously promised. W. H. T.

THE RICH PAUPER, OR WHAT I MOST DESIRE.

"I need a few thousand dollars more, to enable me to retire from business, and live on my interest." These were the words of a rich trader, uttered in conversation with some of his fellow traders. "Ten thousand dollars more, is all that I desire." I wondered whether he would then be happy. Time passed on, and five years brought the ten thousand dollars more into his coffers. Was he happy with his eighty thousand dollars? Far from it. His incessant toil and exposure, had destroyed his health, and now he is imprisoned in his room, to brood over his coming dissolution, and settlement with his Maker. And oh! how dark the

prospect. Life had been devoted to the service of Mammon, and now the god he had worshipped, had no promise, concerning future good, to hold out to his troubled spirit. A penniless pauper, though surrounded on every side with mountains of gold. He is on the eve of emigrating to a distant region and he knows he has few, if any friends in that far-off country. True, there are some in that land, that will know him. Yes, they will never forget him, for he oppressed them, and sorely did they suffer under his heavy hand. There is a poor widow who lost her home by the foreclosure of a mortgage, given by her husband ere he breathed his last. Here are the orphans of that lone widow, who wept as they were ejected from their childhood's home, and were hurled into the cheerless street, on a cold evening late in Autumn, and were rendered houseless and homeless, here on earth, till God in his mercy called them to the sylvan bowers of the "better land," where no hand will ever more oppress them. These he fears to meet. A smile of recognition from these, would go like a poisoned dagger to his soul. The remembrance of his action, even now, burns like a fire of Juniper coals, in his agonized heart. But it is too late to remedy the act now—it is done; and while the wronged and abused, left their poverty for peace in glory, he is surrounded with his ill-gotten gold, and agonized with fear and remorse.

Time, ever on the wing, whirls along, and now we stand in a gilded mansion; the stars glisten like diamonds in winter's concave, while sighing winds chant a mournful requiem to the departing year. In an upper chamber is a taper burning near the window, over which is drawn a gorgeous damask curtain, while

around a bed, drawn out into the center of the room, on which is an emaciated human form, are gathered sad-hearted ones, whose devoted love cannot avert the coming blow. Ah no! It is in vain to attempt to bribe death, with love, wealth or talents. How profound the silence! How solemn the scene! It is always solemn to meet death, face to face, even under the mitigating hopes and influences of Christianity, when the soul feels strong in the faith of a divine Redeemer, and the assurances of union with him. Here is a scene for contemplation and reflection. The invalid has a high and noble brow, now white, and almost as cold as marble; his hands are covered with damp death-mold; his lips quiver from intense mental agony; his bosom heaves responsive to the throbbings of the imprisoned spirit within; the eye is becoming glassy, and the pulse few and feeble, and already the death-rattles are heard in his throat. 'Going,' he whispers; 'yes, I am going—O! who can help. How dark it grows! I hear the sullen roar of mighty billows, and I am overwhelmed with terror. Save me, O! God save me I am going. But oh! 'I know not where,' and he is dead, and weepers wring their hands in anguish deep and bitter. But it is done; Death has taken another captive.

We have neither the power nor disposition to follow the dead beyond the portals of the tomb. With God is the destiny of man, when the curtain drops. We leave the departed soul of the one referred to, in the hand of that God who is too wise to err in apportioning to all their final and unchanging portion. Let us not intrude on the sacred sorrow of the weeping throng that mourn a loved one torn away, nor dare to whisper a single word in regard to the sleeping

dead. Let us be wise and draw a lesson from the scene.

What do I desire? Gold is good if properly used. Wealth is a blessing if made to bless the possessor and others; otherwise it is the bane of the soul. Often have I coveted wealth, and thought I should be happy if I were only rich. But oh! I have seen how worthless is wealth when we come to the brink of the dark sullen river. Gold will not procure a passage in the "King's Life Boat." None but the pure-hearted will be escorted by angel bands across the dismal stream where tossing billows surge and foam, and no sound is heard but the sullen roar of its dark and dreary flood, that bears off departing dear ones to the unseen and unknown land. What do I desire? A faith that will brave death; a hope that will buoy me up when called to go hence; a heart in love with Christ; a will in harmony with his, and a mind and spirit that acquiesce in all his counsels, commands, decisions and appointments. A mind at peace with God and ready to depart at his bidding.

I desire an inheritance across the water—a "home beyond the tide," where storm-clouds never come, and where the death chill will be feared no more. Give me an assurance of some humble place at God's right hand, and my soul can rest secure. "Though mountains be in ocean hurled," and the earth reel beneath my feet like a drunken man, I am safe,—my life is hid with Christ in God, and no evil can befall me. Having this assurance—"the greatest good to mortals given;"—what else can we desire? All beside is secondary in importance, and valueless, in comparison. Mortal man! how can you content yourself with the baubles and toys of time, at the sacrifice of the soul's eternal good? Time is bearing you on

to the house appointed for all the living, and soon the dashing waves will wrest from your grasp the toys of time; and those who survive you, will see them lying along the inhospitable beach as they are scattered far and wide, as if borne upon the mad pinions of an Autumn storm.

The poor widow died in poverty and in peace, while this poor rich man died in despair, and all his hoarded treasure could give him no relief.

I need a trusty friend in life. I shall certainly need one in death, and beyond death I shall still need one to answer for and lift me up. Such a friend I find in Him who drained the bitter cup to its very dregs, and points us to the cross, the grave, the skies. Give me the hope of the Christian, and I disregard poverty and pain; let me have a title to the inheritance above, and I regard earthly treasure as of little worth.

"Go, then, earthly fame and treasure,
Come disaster scorn and pain;
In thy service pain is pleasure,
With thy favor loss is gain." Ed.

Can A Person be Saved Without Being Baptized.

To my brethren the above is curious and novel, no doubt, but to the one who gave it to me for a *written answer*, I have no reason to say that it is anything else but vital and important. At least I shall so regard it, and will at once take up the work before me.

1. To every one acquainted [with the christian scriptures, baptism is a *command* of Christ. It is just as much a command and just as authoritative as faith, repentance, confession, prayer or the observance of the Lord's supper. This is simply certain, and to see it, I have only to cite the following passages: Said the Savior, after his resurrection, and just before his ascension, "Go ye into all the world and preach

the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned. Mark xvi chap. 15, 16. Also, "Go ye therefore, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Matt. xxviii, 19. Now by the same authority that the apostles were to enjoin faith, and according to Luke, repentance, upon all who would be saved, they were to enjoin baptism. To be saved, the apostles were to teach men the necessity of believing, repenting, and being baptized. By the term "saved," as found in the commission, above quoted, I understand is meant, remission of sins, pardon or forgiveness, not an everlasting salvation in heaven. Now, can I not ask with all the above before me, "can a man be saved that is pardoned of past sins, without faith or repentance?" You will answer, and with truth, no. "You cannot, in harmony with the language of the Savior, be saved without believing in him." Why not? You answer, "Because he commands, by his own authority, that all must have faith and must repent, if they would have their sins remitted." Very well, and true enough. Now, where you found the necessity for faith and repentance, I have found the necessity for baptism, and I can answer in no other way concerning it, than you have concerning them, viz: "No you cannot, in harmony with the Savior's language, be saved without baptism." Again: I quote the language of the spirit, in answer to the question of a number of anxious inquirers, on the day of Pentecost. "Repent and be baptized, in the name of Jesus Christ, every one of you, for the remission of sins, and you shall receive the gift of the Holy Ghost," Acts, ii, 38. Now, I ask, could these

persons have received the remission of sins, in harmony with the answer given, without repenting? You say, "They could not." Why? I ask. "Because," you will answer, "the spirit told them to repent for the remission of sins?" Very good. He told them to be baptized for the same purpose. Therefore, I answer, they could not have received remission of sins without baptism. Whatever they were to repent for, they were to be baptized for. You say they were to repent for the remission of sins, therefore they were to be baptized for the remission of sins. Be candid with your soul and honest with God, and then answer me, can you escape the above conclusion? A serious and important question like the one we are discussing, admits no quibbling. Come square up to the issue, and meet it, as we will have to meet and abide our fate at the great bar of God.

2. It is just as positive and certain, that no one can enter the kingdom of God (I mean the kingdom of God on earth) without being baptized, as it is that baptism is a command of Christ. I argue this first, from the fact, that no church known to me will receive into its full fellowship and consider such a full member, in the enjoyment of all of its privileges, without baptism. The Baptist church will not. You must be baptized, and that too, by a Baptist preacher, before you can commune with them, before you can receive their fellowship, or be in any sense a member of the Baptist church. Therefore, if the Baptist Church is the kingdom of God upon earth, or any part of it, you can not get into God's kingdom without being baptized. So with the Presbyterian and Methodist churches, therefore if they are God's kingdom, you cannot be a member of it, without baptism.

In the second place, I argue that baptism is necessary, in order to a membership in God's kingdom, from the language of the Savior to the Jewish Teacher. "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," John iii. 5. Now, I ask you to mark the language: "*He cannot enter into the kingdom of God.*" "Why can he not you ask?" Because he is not born of water (or baptized) and of the spirit. Is this sufficient? When the Savior says of a thing, it is simply impossible, is not that enough? It seems to me that any one, but one who has resolved not to be content, will be satisfied. But I remember the language of a certain ranting, noisy preacher, and no doubt you remember it, who was here over a year ago, in reference to the above expression of the Savior, He said: "It does not mean baptism, it means *something else.*" But do you, or does any one who heard him, remember what he said that "*something else*" was? No. He did not, because he could not tell. If the Savior did not, by the expression, "born of water," mean baptism, or intend that to be signified, then is his meaning wholly indeterminate; and no man, mark what I say, *no man can tell whether he is in the kingdom of God or not.* He is left wholly in doubt and uncertainty, and is no better off than that man who makes no profession, because he does not know whether he has obeyed God or not. But my brethren are not alone in understanding the Savior to signify baptism. We are in company with the talent and learning of all ages since Christ. And to show this, I will trouble myself to write down what some have said. First then, I introduce Dr. Wall, author of the History

of infant baptism. He states that he has examined every writer from the death of John to the fifth century, and upon the expression, "Born of water," says: "There is not any one christian writer of any antiquity, in any language, but who understands of it, *baptism*, and if it be not so understood, it is difficult to give an account how a person is born of water, any more than born of *wood.*" (4th London Ed. p. 116, vol. 1. A. D. 1827.

Again: In answering why he quotes Justin Martyr, who never mentions infant baptism, though he (Wall) is tracing it as high the apostles' time as possible, says: "Because his is the most ancient account of the way of baptizing, next the scriptures; and shows the plain and simple manner of administering it. Because it shows that the christians of those times, (many of whom lived in the days of the apostles) used the word *regeneration* (or, being born again) for *baptism*, and that they were taught to do so by the apostles. And because we see by it that they understood John iii, 5, of water baptism, *not one man excepted.*"

Dr. Barnes, a learned Presbyterian says: "Born of water: by water here is evidently signified *baptism.*"

Timothy Dwight says: "To be born again is precisely the same thing as to be born of water and spirit, and to be born of water is to be *baptized.*"

John Wesley asserts that by baptism we enter into covenant with God, an everlasting covenant made members of Christ, made children of God. By *water* as the means--the water of baptism, we are regenerated or born again. (Pres. pages 149, 50.)

John Calvin, commenting on John iii, 5, (born of water) says: From these words it is lawful to conclude that bap-

tism was celebrated by John, and Christ by the submersion of the whole body."

I could quote more, but these extracts are sufficient to show you what the learned understood the Savior to mean by "born of water," viz: baptism. Therefore we are compelled to conclude that no man can enter the church upon earth without being baptized.

3. Now the question, "can a person be saved without being baptized?"

1st. I do not like the question for this reason, it questions indirectly, it may be, and unintentionally on your part, no doubt, the power of God. And with this before me, I answer without the least sort of hesitation, that such a person can; and not only can a penitent unbaptized believer be saved, but God, so far as power is concerned, can lift the arch-fiend himself, from the midst of hell, and seat him amid the burning splendors of his throne in heaven. He has the power and can save not only such a person as you mention, but all and every one.

2nd. But I must not interpret your question as one of power, though such it is. You mean *will* God save such a one—not *can* he do it? By the term "saved," I understand you to mean, saved in heaven at the last great day. For as we have seen, and if it referred to that, the question is settled, that no one is promised remission of sins—past sins, or can enter the kingdom of God, or the same thing, church of Christ on earth, without being baptized. Your question is, therefore, will God save all who have believed on his Son and have endeavored to live pious lives, though they may never have been baptized? This, I say, is what I understand you to mean, and will answer as follows:

(1.) We are assured, and that assur-

ance is a moral certainty with us, that God will save in heaven all who do his will. This no one will question. Of course I mean all who do his will with sincerity. On this side of the question we can rest without the shadow of doubt. I include baptism as a portion of God's will.

(2) But there are some who, though they manifest an earnest desire to serve God, and what they know they do; have never been baptized; will God save them? My *opinion*, mind you what I say, my *opinion* is that he will. I know not, or at least, I can not say, upon what I rest this opinion, yet I have it. I certainly cannot rest it upon God's word or promise, for then it would be a matter of faith. As it is, it is simply a matter of opinion—nothing else. I *know* he will save the obedient man—my opinion is he will save the unfortunate one who, though he wanted to do the will of God, was never baptized.

3rd. But do you ask me, "Is it your opinion that God will save that man who refuses to be baptized, though he *knows* it to be the will of God? No; it is not my opinion; but my faith is that such a man, if he die thus refusing, will be lost. My faith rests upon this single passage of scripture. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John." "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke vii. 29, 30. If John, who was but a man, is to be so highly regarded, and his baptism considered the "counsel of God," so that neglect of it thus meets the marked disapprobation of our Redeemer, how much more may his indignation be expected on him who rejects the ordinance enjoined by Him whose name is written

"King of kings and Lord of Lords!" Surely I may add, "If they escaped not him that spake on earth, much more shall not we escape if we turn away from him that speaks from heaven."

In conclusion let me exhort you to be careful and not trifle with the Lord's commandments. Remember the day is coming on, and will soon be here when you must stand before him. Are you ready? Have you prepared yourself? Have you done his commandments, and are you doing them? Be honest with God and be honest with your soul.

JULIAN.

The Unity of Christ's Kingdom.

Nothing is truer than the adage that, "Union is strength, and disunion is weakness." This is susceptible of being demonstrated and illustrated in various ways. Combination secures strength, and leads to success; while division weakens and renders inefficient the energies of individuals, resulting finally, in disintegration and consequent failure and ruin. This is true of families and bodies corporate; whether on a large or small scale; whether moral or political associations; whether states, nations or empires. "A kingdom divided against itself," said the Lord of life, "will come to desolation." The division must be healed, where it exists, or desolation must ensue as an irresistible consequence of that division.

The Master said, in speaking to the Jews: "Other sheep have I, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Jno. x, 16. Here our Lord emphatically declares there shall be *one* fold and one shepherd.

There is a question, all important and vital, which is assuming an engrossing

interest among the more learned, thoughtful, and pious of every Protestant party. All see that the present divided condition of Protestant Christendom is an impassable barrier to the triumph of our common Christianity, over infidelity, sin and ruin. It is certainly true, that the present state of religious society is not that contemplated by our Lord, and constantly enjoined by the apostles. True, a certain class of men say: "Divisions are promotive of good, and that the cause of Christ is advanced by the professed friends of Jesus being folded in so many different folds," under different names, subscribing to different creeds, submitting to different laws, displaying different banners, and having as many different shiboleths, as there are different parties. It is time this specious, out-cropping infidelity was exposed, and its wickedness laid bare. This demon—partyism, has done more to retard the march of the truth as it is in Jesus, than all the malicious ravings of all the skeptics of earth.

But it is a question worthy of serious thought, whether the kingdom of Christ, or the church of God, is divided. The Lord Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Again, Jesus prayed to his Father, "Neither pray I for these alone, but for all who shall believe on me through their word, that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Now, if the church has been divided, the gates of hell have so far prevailed. If the true church has been divided, then has the last prayer of the Lord fallen to the ground, and his kingdom has been subverted, his promise

overtaken. The church has not been divided; because to admit this, is to deny the divine infallibility and omnipotent power of its head and Lord. The truth really is, the church has been, as was foretold, driven into the wilderness, from which it has not fully emerged. The wilderness into which the "woman" or true church fled can be no place else than the wilds of America. The church of Rome is not that church, for the reason that the Pope is its head, while the Lord Jesus is the head of his church. Nor is the church of England that church; for the sovereigns of Britain claim to be, and are recognized as the head of that organization. The Greek church is not the church of God, for similar and other reasons. In our search for the true church, we must confine ourselves to America, the wilderness into which the true church fled for refuge from the face of the dragon. History has recorded and transmitted to all coming generations the trials of those who battled for religious liberty in the "Old Bay State," when Roger Williams fled to Rhode Island, and founded a settlement which he called Providence. Those were days of original simplicity, in religious teaching and practice. In Virginia too, in the days of the Wallers and Craigs, fines, stripes and imprisonment were frequently inflicted on those plain and simple-hearted people then, and since called Baptists, and who stood up manfully for the truth of God. Persecution failing to drive them from the truth, the enemy next sought to allure them from the primitive paths, and the well-defined teachings of the word of God. The people, who had descended from the Waldenses, and who in God's providence had been made the depository of the primitive faith and practice, were beguiled into a tacit al-

liance with those who had corrupted the teachings, and changed the ordinances of the gospel. It is no wonder that those organizations formed out of dissenting members from Rome, should bring with them some of the errors and corruptions of that institution, but strange that they cling to these with the tenacity of life, after living under the light and blaze of free inquiry, year after year. For these reasons, God raised up a people, who have ever rejected all creeds and opposed all human contrivances in religion. They have ever called on good men to come out of Babylon, and unite with them on the one foundation laid in Zion.

Now that the spirit of union is abroad, let us inquire as to how many points Protestants agree in. We mean not points of speculative opinion, but vital points of faith. The apostle Paul says there is, "One Lord." To this all agree. That one Lord, is Jesus the Christ, who suffered on the cross, who was buried and who rose from the dead and ascended to heaven, and will come to judge the world in righteousness. All believe in Him—an uncreated, divine being, incarnated in flesh—the Son of God. "One faith." Here some have thought agreement impossible. Not so. Men may speculate about different faiths, but so long as the object of faith is one, the faith is also one. To be otherwise is simply impossible. To speak of "assent," "assurance," "confidence," reliance &c. is only to use words indicative of difference in the degrees of faith, and not in the faith itself. The nature of faith is determined by the thing believed; its amount or degree, by the strength of the testimony. In a gospel sense, what is faith? We answer, "It is the substance of

things hoped for, the evidence of things not seen," or the conviction of things not seen. From this none will dissent. In regard to how faith comes, none will deny that it "comes by hearing," as affirmed by Paul. True, some think there is a superadded power to the gospel, in the production of faith. They may attribute their faith in the Christ to this fancied power, but their fancy does not invalidate their faith, so long as it rests on the proper object—Christ crucified. Their fancy that faith is wrought by direct power, is only a fancy; and we know what produced it. It may be thought by some, that thunder kills men; we know it is the lightning; but all believe in the fact that men are killed by this subtle and mysterious agent—electricity. "One Baptism." It may be thought that baptism is an impassable barrier to union. "Immersionists and affusionists," say some, "can never be brought together." We think differently. If those who love the Lord really desire a union of the people of God, on the clearly defined basis of the Bible, it can easily be accomplished. We show this as follows: Many regard sprinkling or pouring, as being valid baptism, but some regard nothing as baptism but immersion. This precludes the possibility of uniting on sprinkling or pouring. All parties agree that immersion is valid christian baptism; therefore, all who admit this can unite on, and practice only immersion. But it may be said, the difference in regard to the subjects of baptism, is irreconcilable. We think differently. Some say infants should be baptized, while others say not. All say the believer should be baptized; all can, therefore, unite on believer's immersion. Is it replied that in this any vital principle is surrendered? We say no.

None believe the salvation of the infant is secured or defeated by its being baptized, or not baptized. It is then, only an unmeaning ceremony—an apple of discord. Let it then be abandoned, in order to union on the basis of one Lord, one faith, one baptism.

"One God and Father of all."

In relation to this item, perfect unanimity obtains. No diversity here. All believe in the one living and true God, the creator of all things..

"There is one hope," the hope of immortality, the hope of heaven and eternal joy. All entertain, and are comforted by this one hope. No dissension here.

"One Spirit." No debate here. All agree that this one Spirit is the Spirit of Christ, the Holy Spirit; which if a man have not, he is none of his. (Christ's.) No religious party in Protestantdom, that does not believe that God dwells and walks in the christian by His spirit. This Spirit is given to all that obey Him, and is the earnest of our inheritance until the redemption of the purchased possession. Here we all meet in joyful accord.

"One body." If all were to agree in the six preceding items; that agreement would necessitate the seventh. There could be but one body. This would not be the Episcopalian, Presbyterian, Baptist, Methodist, Lutheran or Christian body; but the body of Christ—the "church of God in Christ." This is scriptural language; but none of the foregoing names, as the name of the church, are scriptural. If this be true, and no one will deny it, why not cast these party names aside, and rally around one common center, have one home, the body of Christ, one common law-book, the Bible.

From all that we have said, it must be clear to all, that if the spirit of union existed in all who profess to love God, a union would follow. The great obstacle to-day is, that in too many instances, alas! the spirit of party has usurped the place of the Spirit of God. Jesus prayed that we might all be one, in order that the world might believe the Father had sent him. The papist points to our divisions, while the world looks on in doubt or in scorn, and Hell rejoices that by these divisions souls are going down to death.

EDITOR.

Saved by Grace.

We frequently hear persons speak of salvation by grace, in a way to imply that others believed in a salvation independent of the favor of God. If any so believe and teach, we are ignorant of the fact, and regard the insinuation as exceedingly unjust and unkind. The Lord knows there is error enough in the world, without magnifying it beyond the precincts of the sad and sober reality.

In the epistle of the Apostle Paul to the church at Ephesus, ii: 8th, we have the following language: 'For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God has foreordained, that we should walk in them.' Verses 9th and 10th. We feel safe in saying, no one within the pale of Christendom doubts, for one moment, the truth of this extract, in its contextual import. That men are saved by grace, is a proposition as universally believed, as any truth in the oracles of God. We do not, however, believe it is by grace alone—by grace to the exclusion of everything else. For this we have a reason to give.

To be saved by grace alone is one thing; to be saved *by grace through* faith, is another thing. If it is true that we are saved through faith, then we are not saved by grace, to the exclusion of faith, and hence it is not by grace alone. This needs no argument.

In all we have ever heard, from the tongue of babbling orthodoxy, the plea was for justification by grace alone, in opposition to justification by grace through gospel obedience. The blunder of confounding the 'obedience of faith,' with the works of the law, is so common, that scarcely any one is bold enough to call it in question. It is a reproach to Christian intelligence, that so many who assume to be religious teachers, are unable to distinguish between the dead works of a dead law, and the living works of faith, and labors of love under the living gospel of the blessed God. Such, however, is the case, and from it many and sore evils spring, and will continue to spring, till the eyes of the blind are opened.

But it has been said, we are saved by grace, because God gives faith—'it is the gift of God.' If this be absolutely true, then it is by grace alone. But the question is, does the Apostle say faith is the gift of God? God gives us sight, not directly, but indirectly, by giving us the power of vision and light. Speech is the gift of God; that is, He gives us the power of articulation, and we learn to exercise that power,—we learn to talk.

Faith is an act, not a gift—an act, not of God, but the creature. This is enough to overturn the dogma of faith by a special operation of the Spirit of God. The fact that the destiny of the soul, is made to depend on believing, proves it to be our act. The provision

is all of grace; the conditions are submitted to us in favor; the whole scheme originated in Divine favor, but this by no means excludes conditions, or releases from a compliance with them, on our part.

The controversy on this passage is about the 'gift,'—what the gift is, or about what the antecedent to 'it' is, which is the same thing. One says 'grace' is the antecedent to 'it.' Another says, 'faith,' and some reject both positions, as groundless. It may be of some interests to the reader to know the position of Dr. Adam Clarke on this passage, which is accepted by Mr. Wesley. In relation to the relative 'that,' which refers to the same noun for which the neuter pronoun 'it, stands, Dr. Clarke says: 'By this grace ye are saved through faith; and this (*touto*) salvation is not of yourselves, it is the gift of God. The relative this, (*touto*) which is in the neuter gender, cannot stand, for faith, (*pistis*), which is the feminine; but has the whole sentence that goes before, for its antecedent.'

The above seems to us, quite conclusive, agreeing with which, we conclude that the gift spoken of, is the salvation, which had its origin in God's philanthropy, and is offered to all on the same conditions, in the gospel of his grace. Here we rest and ascribe all praise to the glory of his grace.

ED

PRAYER is the pitcher that fetches water from the brook, wherewith to water the herbs. Break the pitcher, and it will fetch no water; and for want of water the garden withers.

It is as much a duty to ask temporal good as spiritual good. The world is His, and the fullness thereof.

For the Echo.

Do We Believe in Union.

For more than forty years we have as a people plead for the union of Christians, and argued the necessity of keeping the unity of the Spirit in the bond of peace, in order that to the world a demonstration might be given that the prayer that ascended from the heart of Jesus eighteen hundred years ago was at last answered in the condition of the church in the nineteenth century. In this we have done right, and as we believed carried out the will of him whom we recognize as the Prince of Salvation. Yet the glaring inconsistency is presented by us of a people pleading by our words for one thing and exhibiting in our condition another. It may be said that we are one upon all the great questions of faith and practice, and that only on questions of expediency do we differ. Granting the truth of this assertion, it does not alter the aspect of the case as it is presented to-day in the face of the enemy. An army is drawn up in battle array, the trumpets are sounding for the conflict, the war horse scents the battle from afar and in fierce uneasiness would begin the conflict, while rank and file are impatient for orders to march on the enemy's works; but there is division in the camp upon questions of expediency, among the officers upon whom rests the chief responsibility. One would commence the fight in this way, and another in that; one would carry the position by storm, another would do it by strategy; and thus, though they all believe in the great principles of right for which they are fighting, radical differences upon questions of expediency cause such division that the army falls an easy prey to the fierce onslaught of the enemy with an united front and a unity of purpose. Shall we say that this is not a

fair illustration of the position in which as a people we stand in the year of grace eighteen hundred and sixty six? To an uninterested person who reads the diatribes of our various writers, many of which abound in offensive expressions and gross personalities, and which are shamelessly scattered broadcast by the press of our brotherhood, this matter appears in all its hideous deformity; and the candid decision of such a person, judging from all such data within reach at the present hour, would be, that though there may be no open rupture, yet in truth *there is more division among us, excepting possibly upon first principles, than in any denomination of Christians on the earth.* This is a strong expression I am aware, yet warranted, as I believe, by the facts in the case, and worth the prayerful consideration of each one who would desire to keep the unity of the Spirit in the bond of peace. The evil grows worse instead of better, and seems to become aggravated as the means for the interchange of sentiment increase in the establishment of papers and periodicals. Perhaps it is but the bursting forth of the slumbering fires of a pent up volcano, which otherwise might have remained peacefully at rest. Better were the latter, than that the lurid fires should light up to the view of the world the deformities that may have a possible existence. It is not because of the establishment of papers that such a state of affairs exists, but because their editors give permission to an unlimited wrangling upon questions that "gender strife," and which almost invariably result in the alienation of fraternal feelings. I here express the candid opinion that some of our papers as at present conducted, tend rather to bring reproach upon the cause we plead, than to advance the interests

of the Redeemer's kingdom. I am no croaker, but I believe we are at present tending more to anarchy, than by a glorious union of purpose and of means to accomplish a world's salvation. I may particularize hereafter. A. P. ATEN.

Wouldn't Marry a Mechanic.

A young man commenced visiting a young woman, and appeared to be well pleased. One evening he came when it was quite late, which led the girl to enquire where he had been.

"I had to work to-night," replied he.

"Do you work for a living?" replied the astonished girl.

"Certainly I am a mechanic," he said.

"My brother doesn't work hard, and I dislike a mechanic," and she turned up her pretty nose.

This was the last time the mechanic visited the young woman. Now he is a wealthy man, and has one of the best of women for a wife. The young lady who disliked the name of mechanic, is now the wife of a fool, a regular vagrant about grog-shops, and she poor miserable girl, obliged to support herself and her children.

Ye who dislike the name of mechanic, whose brothers do nothing but loaf and dress, beware how you distrust men who work for a living. Far better discard the well fed pauper, with all his rings and brazen facedness and pomposity, and take to your affections the callous handed, industrious, intelligent mechanic. Thousands have bitterly repented the folly, who have turned their backs to honest industry. A few years of bitter experience have taught them a serious lesson. In this country, no man or woman should be respected, in our way of thinking, who would not work mentally or physically, who curl their thin lips with scorn when introduced to a hard-working man.

THE BIBLE.

Who composed the following description of the Bible, we may never know. It was found in Westminster Abbey, nameless and dateless :

A nation would be truly happy if it was governed by no other laws than those of this blessed book.

It is so complete a system that nothing can be added to it.

It cautions everything needful to be known or done.

It affords a copy for a king, and a rule for a subject.

It gives instruction to senate, authority and direction to a magistrate.

It contains a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table—tells him how to rule and her how to manage.

It entails honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of the Almighty to all that work by its rules.

It gives direction for weddings and for burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and in whom his wisdom is to trust—and promises a father to the former and a husband to the latter.

It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and en-

tails the right of the first born, and shows how the younger branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, over-reacher and oppressor.

It is the first book, the best book, and the oldest book in the world.

It contains the choicest matter—gives the best instruction; affords the greatest pleasure and satisfaction that ever was enjoyed.

It contains the best laws, and most profound mysteries that ever was penned; it brings the best of tidings, and affords the best comfort to the inquiring and disconsolate.

It exhibits life and immortality, and shows the way to glory.

It is a brief recital of all that is past, and a certain prediction of all that is to come.

It settles all matters of debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detests all lies and confutes errors, and a book of life, that shows the way from everlasting death.

It is the most compendious book in the world—the most authentic, and the most entertaining history that ever was published.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and origin of the

angelic myriads, human tribes, and devilish legions.

It will instruct the accomplished mechanic, and the most profound artist.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician; puzzles the wisest critic.

It corrects the vain philosopher, confutes the wise astronomer; it exposes the subtle sophist, and makes diviners mad.

It is a complete code of laws, a perfect body of divinity, an unequalled narrative—a book of lives—a book of travels, and a book of voyages.

It is the best covenant that ever was sealed, the best evidence that ever was produced—the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the house-wife's best guide, the servants best directory, and the young man's best companion; it is the school-boy's spelling-book, and the learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all is, that the author is without partiality, and without hypocrisy,—“In whom is no variable-ness or shadow of turning.”

We live in the midst of blessings till we are utterly insensible of their greatness and the source whence they flow.

Testimony of Rousseau.

The majesty of the scriptures strikes me with astonishment, and the sanctity of the gospel addresses itself to my heart. Look at the volumes of the philosophers, with all their pomp: how contemptible do they appear in comparison to this! Is it possible, that a book at once so simple and sublime, can be the work of man?

Can he who is the subject of its history be himself a mere man? Was his the tone of an enthusiast, or of an ambitious sectary? What sweetness! What purity in his manners! What an affecting gracefulness in his instructions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what sagacity and propriety in his answers! How great the command over his passions! Where is the man, where the philosopher, who could so live, suffer, and die, without weakness and without ostentation?

When Plato described his imaginary good man, covered with all the disgrace of crime, yet worthy of all the regards of virtue, he described exactly the character of Jesus Christ. The resemblance was so striking, it could not be mistaken, and all the fathers of the church perceived it. What prepossessions, what blindness, must it be to compare the son of Sophronius to the son of Mary! What an immeasurable distance between them! Socrates, dying without pain, and without ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a sophist.

He invented, it is said, the theory of moral science. Others, however, had

before him put it in practice; and he had nothing to do but to tell what they had done, and to reduce their examples to precept. Aristides had been just, before Socrates defined what justice was; Leonidas had died for his country, before Socrates made it a duty to love one's country. Sparta had been temperate, before Socrates eulogized sobriety; and before he celebrated the praises of virtue, Greece had abounded in virtuous men.

But from whom of all his country-men, could Jesus have derived that sublime and pure morality, of which he only has given us both the precepts and example? In the midst of the most licentious fanaticism, the voice of the sublimest wisdom was heard; and the simplicity of the most heroic virtue crowned one of the humblest of all the multitude.

The death of Socrates, peaceably philosophising with his friends, is the most pleasant that could be desired! That of Jesus, expiring in torments, outraged, reviled, and execrated by a whole nation, is the most horrible that could be feared. Socrates in receiving the cup of poison, blessed the weeping executioner who presented it; but Jesus in the midst of excruciating torture, prayed for his merciless tormentors.

Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of God. Shall we say that the evangelical history is a mere fiction—it does not bear the stamp of fiction, but the contrary. The history of Socrates, which nobody doubts, is not as well attested as that of Jesus Christ. Such an assertion in fact only shifts the difficulty, without removing it. It is more inconceivable that a number of persons should have agreed to fabricate this book, than that one only should have furnished 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, so perfectly inimitable, that the inventor would be a more astonishing man than the hero.

THE DRUNKARD'S WIFE.

There are new developments of human character, which like the distant stars, are yet to visit the eye of man, and operate upon human society. Ever since the image of the Godhead was sketched in Eden, its great Author and angels have been painting upon it; influences like the incessant breath of Heaven, have left each its line upon the canvas; still, the finishing stroke of the pencil will not be accomplished until the last lingering survivor of "the wreck of matter and the crash of worlds," "is changed in the twinkling of an eye."

The hemisphere of the present age is studded all over with such pearls "and patines of bright gold," as never shone before in the heavens of the human soul. In these latter days, the waves of time have washed up from the depths that angels never fathomed, "gems of purer light serene" than were ever worn before in the crown of man. We are now but half way advanced in a new cycle of human society. The race is but just emerging from the long-reaching shadows of an iron age, and coming out into the starlight and sunlight of new influences. If, as we are assured, scores of new stars have taken rank with the heavenly hosts, during the last two centuries, stars brighter than they, have, in the same period, kindled up new lights in the moral firmament. Among these new stars, one, a little lower than that of Bethlehem, has just appeared above the horizon. It is the star of woman's influence! Influential woman is a being

of scarcely two centuries; up to that period, and almost hitherto, her influences have fallen upon character and society like the feeble rays of a rising winter's sun upon polar fields of ice. But her sun is reaching upward. There is a glorious meridian to which she shall as surely come as to-morrow's sun shall reach his in our natural heavens. What man will be when she shall smile on him then and thence, we are unable to divine; but we can find no anticipation from the influence of her dawning rays. Her morning light has gilded the visions of human hope, and silvered over night shadows of human sorrow. There has been no depth of human misery beyond the reach of her ameliorating influence, nor any height of human happiness which she has not raised still higher. Whoever has touched at either of these extremities, could attest that "neither height, nor depth, nor principalities, nor powers, nor things present or to come," could divert or vitiate the accents and anodynes of her love. Whether we trace the lineaments of her character in the mild twilight of her morning sun, or in the living beams of her risen day, we find that she has touched human society like an angel.

It would be irreverent to her worth to say in what walks of life she has walked most like an angel of light and love; in what vicissitudes, in what joys or sorrows, in what situations or circumstances, she has most signally discharged the heavenly ministrations of her mission; what ordeals have best brought out the radiance of her hidden jewels; what fruitions of earthly bliss, or furnaces of affliction, have best declared the fineness of her gold. Still, there is a scene which has escaped the "vulture's eye," and almost every other eye, where she

has cast forth her costliest pearls, and shown such qualities of her native character, as almost merit our adoration. This scene has been allotted to the drunkard's wife. How she has filled this most desperate outpost of humanity, will be revealed when the secrets of human life shall be disclosed "to more worlds than this." When the history of hovels and of murky garrets shall be given in, when the career of the enslaved inebriate shall be told, from the first to the lowest degree of his degradation—there will be a memorial made of woman, worthy of being read and heard in heaven. From the first moment she gave up her young and hoping heart, and all its treasures, into the hands of him she loved, to the luckless hour when the charmer, wine, fastened around the loved one, all the serpent spells of its sorcery—down through all the crushing of her young born hopes—through years of estrangement and strange insanity—when harsh unkindness bit at her heart-strings with an adder's tooth—thence down through each successive depth of disgrace and misery, until she bent over the drunkard's grave; through all these scenes, a halo of divinity has gathered around her; and stirred her to angel deeds of love. When the maddened victim tried to cut himself adrift from the sympathy and society of God and man, she has clung to him and held him to her heart with hooks of steel. And when he was cast out, all defiled with his leprous pollution—when he was reduced to such a thing as the beasts of the field would shun—there was one who still kept him throned in her heart of hearts; who could say to the fallen, driveling creature, "Although you are nothing to the world, you are all the world to me." When that awful insanity of the drunkard set in upon him, with all its fiendish shapes of torture;

while he lay writhing beneath the scorpion sting of the fiery phantasies and furies of *delirium tremens*—there was a woman by his side, en-sexed with all the attributes of her loveliness. There was her tearful, loving-beaming eye, that never dimmed but with fears when the black spirits were around him.

There she stood alone, and in lone hours of night, to watch his breathings, with her heart braced up with the omnipotence of her love. No! brute as he was, not a tie which her young heart had thrown around him in his bright days had ever given way, but had grown stronger as he approached the nadir of his degradation. And if he sank into that dark, hopeless grave, she enswarthed him in her broken heart, and laid it in his coffin; or if some mighty angel's voice or arm brought him up from the grave of drunkenness, the deepest ever dug for man, he came forth, Lazarus-like, bound fast and forever in the ceremonies of her deathless affection.

Such is the scepter; such are the cords which she throws around the wayward and wandering, and leads them back to virtue and to Heaven, saying as she gives him in, "Here am I, and he whom Thou gavest me."—*E. Burritt.*

KISSING A SUNBEAM.—A babe not old enough to speak or walk, was creeping on the floor. By and by a bright ray of sunshine fell upon the carpet. Baby saw it and crept toward it and all around it with the greatest interest in her sweet face, and then putting down her little lips, she kissed it. Now was not that beautiful? The bright little sunbeam lighted up joy in her baby heart, and she expressed that joy with a sweet kiss.

BESIDES the open reward, there is a secret reward of secret prayer.

From the Christian Times and Witness.

MAKE THE BEST OF IT.

BY MRS. MARY C. VAUGHAN.

Cheerful philosophy is also to a certain extent Christian philosophy. And in the words which I have chosen for the head and subject of this article, are involved a whole volume, nay, volumes of cheerful philosophy. As a mere matter of *common sense*, it would always be well to follow the maxim. As a matter of duty it becomes imperative, and yet I know numbers of persons who, either from habit or constitution, continually make the worst of everything.

Habitually thinking our burdens heavier than those of any one else, heavier than our neighbors; too heavy to be borne, is a very ingenious mode of self-torment, and one of the most complete ways ever invented of "making the worst of it." While, on the contrary, to make the best of it, would serve to lighten them at once. We really seem to take comfort in being miserable, to enjoy feeling and impressing it on the mind of every person who approaches us, that our toils, our afflictions, our cares are beyond description dreadful, that no other person ever could, or did, bear so much, and that we must soon succumb under the intolerable burden.

As we write one after another, a ghastly, pale procession, rise before us the people we have known of this stamp. And we call to memory how, one by one they have fainted in the burden and heat of the day, and gone down to hopeless invalidism, or purchase to an early grave, their own victims far more truly than the victims of their cares. A case in point occurs to us at this moment.

About nine years since a young friend of ours, who had been very tenderly reared, married a rising young lawyer,

and remained for several years an inmate of her father's family. Within the first year of her marriage a child was born. From the day of his birth till he was four or five years of age, he absorbed all his mother's time, all the time of a nurse, nearly all that of his doting grandparents. The mother, who was boarding, had, of course, no household cares, but she always spoke gravely of her burdens, and her exhausting toils. She could no longer attend to the claims of society, seldom went out save to church, evidently acting upon the supposition that she had no time to do so. After a few years she went to house-keeping, and a few years later, another child was born.

She lives in a large house with all the modern conveniences. Her family consists of four adults, the two children, and three servants, nurse, cook, and chambermaid—all excellent in the separate departments. One would suppose, taking a reasonable view of the case, that though busy and responsible, she need not be overwhelmed even with her present cares, but such is not the case according to her own estimation. She always speaks of herself with plaintive intonation as the victim of unparalleled cares and hardships; as if only by a miracle can she expect her days to be prolonged to see her children grow up. Seldom can she find time to call upon the nearest friend. If by some pressure almost of necessity, she pens a brief letter, she evidently considers the effort demanding the utmost commendation, and expects that due appreciation of her martyrdom to duty, will be expressed.

In short she systematically refuses to "make the best of it." And I think a person could in no way offend her so much as by hinting that, by any possibility, burdens heavier than hers have been borne.

And yet if she would but adopt that cheerful philosophy of "making the best of it," how much happier she would be! How much lighter her cares, how much pleasanter her home! Every comfort, every luxury surrounds her. Her home is well appointed, her children are beautiful and healthy, her husband kind, thoughtful and affectionate, genial and talented, and she is surrounded by attached and appreciating friends.

She professes to be, and no doubt believes she is, a conscientious Christian, and yet she neglects one obvious Christian duty, systematically and perseveringly. She does not even try to accept with cheerful alacrity the duties and responsibilities of her station, and the sphere to which God has appointed her.

Are any of us, any who may read this article, content to do that? I think we are none of us bound to be perfectly satisfied with our sphere in life if the way is indicated whereby we may conscientiously make it better. But when it seems fixed, when certain duties are plainly presented for our performance, when it does not rest with us to improve or change our condition, in its outward aspects, nothing remains for us but to adapt ourselves to it, and to its necessities.

It is hard to blame those who are surrounded by suffering and poverty if they do not always bear their fate cheerfully. But we can hardly refrain from reproaching those who are surrounded by all the blessings of competence, if they are not mild and meek beneath the inevitable ills and burdens of life. To me their murmurs sound like blasphemies, and their complaints like reproaches of the All-Wise. They forget and condemn Him to whom poverty and suffering were familiar, that sinless One upon whom were laid all the burdens of a sinful

world, and who drained to the very dregs the bitter cup of sorrow and humiliation.

I feel ashamed of my kind, sometimes, when I see that it is not the sufferer who complains most. As a rule we find cheerfulness more frequently among those who have most to endure. How many a homeless child of poverty, how many a young girl, born to better fortunes, do we find struggling, with a cheerful heart, amidst the perplexities of a hard, cold world, for the bread she eats, and the scanty clothing and shelter she requires. How many a widow thanks God and takes courage, if by her utmost endeavor she can keep the wolf from the door. They "make the best of it," but it is the daughter of luxury, with ninety-nine artificial wants supplied, who rebels because the one-hundredth is still unsatisfied.

"CAMPBELLITE BAPTISMS."

"We have a funny document from an Indiana Campbellite who asks us to convert the *TIMES AND WITNESS* into an organ of that denomination, so far as to open our columns to his exposition of its doctrines; allowing us the privilege of following him and pointing out his errors. We must decline the honor intended for our paper, and the pleasant task proposed for ourselves. We know of no good reason why Campbellism should ask to be ventilated in a Baptist paper, nor why we or anybody else should take the trouble to expose its absurdities for the hundred and fiftieth time.

In a late article we gave a reason why we could not recognize the validity of Campbellite baptism: that "as the Campbellites reject Christian experience, and never require it in a candidate, the administration of the ordinance, in such a case, is vitiated by the too probable unfitness of the recipient, whatever may be true of the administrator." Our correspondent does not dispute the matter of fact stated here, but proceeds to argue the question on its merits. As

no denial is made of the truth of our assertion, and so no plea of injustice done entered, there is no reason why we should admit his reply. To his complaint that we designate those who call themselves "Christians," "Disciples," by the name of "Campbellites," we answer that when we are convinced that they are alone and exclusively, among all the sects of Christians, entitled to these honorable appellations we will concede them, and not before."

We clip the foregoing from the '*Times and Witness*,' a Baptist paper, edited by J. A. Smith and Leroy Church, Chicago Ills. We regret to see the spirit manifested, that runs through this little editorial. The better spirited portion of the Baptist ministry, are seeking to soften the asperities of party rancor between Baptists and Disciples, (or in the diction of our aimable brother, Campbellites.) We are pained to see, in a paper, so largely circulated as the *Times*, such a bitter and ungainful display of unjust and offensive epithets hurled at a peace-seeking and truth-loving people, as if the object of the editor was to defeat all the efforts of his more catholic brethren, who are co-operating with Disciples, to bring about a holy and scriptural union.

Let us say to these spiteful editors: beware of uttering offensive words towards the least believer. Remember that the Master says: "Better that a man have a millstone about his neck, and be cast into the midst of the sea," than to be guilty of doing this.

What do these sapient editors mean by "christian experience," which they say, we deny? If they mean the purification of the affections from the love of sin—a through conversion of the entire inner man; then we say, they ignorantly or wilfully misrepresent us. We can hardly think the editors of a respectable Baptist Journal, thus ignorant of what

the disciples teach on this subject; nor are we prepared to say they willfully utter what is certainly untrue. The whole matter is to us, inexplicable.

But again. These editors, or the writer of the article above, insinuate that the Disciples exclusively claim the name, "Christian." This too is placing the Disciples in a false attitude before the world. The Disciples believe countless thousands entitled to this name. The Baptist church has a right to the name, but not to the name which it now wears. A Baptist church is a thing about which the scriptures know nothing. If these editors and their brethren refuse to wear the name of their Lord, to which we agree they are entitled, it is no reason why others, who are also entitled to that worthy name, should not wear it. We are reminded of the fable of "The dog in the manger," by the course of these editors, and a large portion of Baptists; they will neither wear the name themselves, nor let others do so. The dog *could* not eat the hay, nor *would* he let the ox do so.

In view of this exhibition, we are again led to deplore the dwarfing influences of a narrow denominationalism; and the selfishness and exclusiveness of a bitter sectarian spirit. God save us from a Pharisaical spirit, which says: "I thank thee, Oh God, that I am not as other men." We are not of that class that say: "Come not near me, I am holier than thou." If ever the cause of Christ triumphs over sin and error, those who give tone to their respective communities will have first to cultivate a kindlier spirit, and exhibit a more noble and lofty christian bearing, than is exhibited in the foregoing from the "*Times*."

Lord save us from bigotry; and hasten the long-looked for day, when the pro-

fessed people of God shall exhibit less of the lion and more of the lamb! Drive out, thou God of love and peace, the rankling spirit of an intense partyism, and lead us all by the still waters of peace, that all may drink from truth's perennial river, and the angel of concord heal all our divisions, and bind the chaplet of love and union upon our humble heads, as the spirit of discord forever departs. EDITOR.

From the Christian Teacher.

LIBERALITY.

The word which heads this article, is a beautiful word. We like the sound of it. But the idea which it represents, is still more interesting. Should we attempt to define it, we should be at a loss for apt and suitable terms. It is best defined by example or illustration.

It is more easy to say what it is *not*, than what it *is*. It is not an indiscriminate distribution of our means. Christians are called upon to be liberal, but they are forbidden to be either extravagant or prodigal.

Paul says, "God loves a cheerful giver;" and Paul's Master says, "It is more blessed to give than to receive." But neither Paul nor his Master ever authorized Christians to bestow their goods upon unworthy persons, or for improper objects.

The *manner* of giving may be very objectionable, even when the *object* is commendable. A congregation desires to raise a fund for the purpose of liquidating a church debt. The object in this case is a good one. But a fair, a lottery, a dance, or a festival, is resorted to as a means of raising the money. In such case, the *method* of raising the money is wrong. It is, to say the best of it, only "doing evil, that good may come." A truly enlightened and conscientious Christian cannot and will not

give in this way. Show such a one a worthy object, and he needs no such stimulus to call forth his liberality.

Our brotherhood have never resorted to any such means for raising money, so far as we know. We pray God they never may. We are sure they never will, so long as they are governed in their actions by the spirit of Christ, and of His Holy Book. It finds no countenance from Him or His law. It is utterly antagonistic to the whole genius and Spirit of the Divine Code.

FROM THE FIELD.

FLORA, April 12, 1866.

BRO. CRAIG:—After an absence of more than seven months, in the good providence of our kind Heavenly Father, I arrived safely at my home and friends, on the train night before last, at 8 1-2 o'clock. For this enjoyment of meeting and greeting my friends once more, I feel truly grateful to the great and good Lord. My humble labors in Hardin Co., Iowa, were crowned with cheering success. There was not a large number of additions from the world; sixty by confession, letter and reclaimed, mostly by baptism. But the best fruits of our labors is manifest in the zeal, piety, and faithfulness of our devoted brethren and sisters in Eldora, Iowa Falls, and vicinity round about. I labored for those brethren six months, for which they gave me five hundred dollars. Now don't mistake by thinking they are rich in this world's goods. The reverse is true, they are poor; but they belong to that class of which Paul speaks in ii, Cor. 8. "The abundance of their joy and deep poverty abounded in the riches of their liberality, for to their power I bear record, yea and beyond their power they were willing," &c. Their zeal in this respect (liberality) ought to provoke nine-tenths

at least, of all our brotherhood east, west, north and south. Pause now reader and think of it. Here were two little churches, one numbering 22, (Iowa Falls,) the other about 35 (Eldora.) All of them poor but one, (and he by no means rich;) many of them widows and objects of charity in fact, of course not able to build a meeting house, and consequently have to pay a large rent for a hall, or some other place to hold meetings in. Yet under all these embarrassments, they sent messengers to me here in Flora, pledging the above named wages to me, and my expenses there and back home besides, though I would not let them do it, and have in the most honorable way redeemed their promises to the very letter. Now think of the boasted missionary societies with all of their presidents, secretaries, agents, with their servants unpaid, great consolidation scheme, and tell me which plan will soonest convert the world; that upon which the brethren in Eldora, and Iowa Falls are working, or the plan of the missionary societies. For my own part, while I am a friend to all the missionary movements in any or all plans not sinful I think for the churches and preachers, simply to go to work as the first churches did, with one mind, and one spirit, leaving off every thing else, will do most to glorify the Master and save the world.

Now reader I know many churches (so do you, many of you) who are worth more in this world's goods than twenty such churches as Eldora and Iowa Falls, who only pay a preacher for monthly Lord's day preaching, unless it be for a protracted meeting occasionally, or taking a few memberships in a society. But these brethren have paid more than one hundred dollars to the State Missionary Society of Iowa, besides sustaining me

since the commencement of my term of service among them. And now I am authorized to say on their behalf through the Echo that they want to hire a faithful laborer to come and live, and labor for them and with them. Not all the time to them; no, they are above such selfishness. They want him to evangelize the county. I was sent by them to destitute places at their charges; they have the right ideas of evangelizing the world. Let the churches begin to work at home like the mother church did (Jerusalem) and the truth will work like leaven in meal till the whole mass is leavened. They don't want a man who will only work Lord's days, and idle away the rest of his time, or spend it after worldly pursuits, much less one who will compromise with the world, by trying to justify disciples of Christ in going to circus shows, theaters, balls and dances. Neither do they want a man who is so fond of popularity, as to ape the sects by wanting an organ and choir singing in the church of God. They don't want a lazy man—but one that will give himself wholly to the work of his calling. May the Lord send them a man after his own heart who will fulfill all his will. Dear brethren and sisters, you are embalmed in my heart's deepest affections; never will I forget your christian love and liberality to me while sun and moon endures. The presents sent by you to my family are appreciated not only for their value, but in a ten fold ratio for tokens of christian confidence indicated in them. With regard to the debate you will hear from me hereafter, with brother Craig's consent.

Yours in love,

D. D. MILLER.

A SHARP reproof is better than smooth deceit.

From the Christian Herald.

MISSIONARY.

Bro. John Wheatly, Financial Agent of the Illinois Christian Missionary Society, is at present operating in this part of the State. We had the pleasure of making his personal acquaintance, a few days since. He seems to be well qualified for the work, being an energetic, wide-awake, business man. His plan of operating, if we understand it, is to visit, not only the congregations, but, as far as practicable, each individual, and make personal appeals, securing pledges for a specific amount, to be contributed each week, and to be paid quarterly. By this plan, he comes in contact with individuals, and is thus enabled to meet each individual case, as the circumstances may demand. We learn from him, that he is meeting with a good degree of success, and will be able, by his own exertions, to secure a sufficient amount of money to support five or six evangelists, constantly in the field. This is truly encouraging. We hope the brethren will give Bro. Wheatley a cordial reception wherever he goes. He is at present confining his operations to those congregations immediately on the railroads, but as soon as the roads are settled, so as to travel by private conveyance, the brethren may look for his good-natured countenance, and his subscription paper, in other localities. We hope the Board will see fit to put one or two more such agents in the field, and to put a dozen efficient Evangelists to work at once. Why not? The people are willing to hear the gospel, and the brethren are willing to support those who preach it. Let us work now!—Precious moments are passing swiftly by! Let us improve them as they pass!

ADVISE not what is most pleasant, but what is most useful.

THE GOSPEL.

The Gospel had its adversaries of old. It has them now. It had to contend with the pride and prejudices of the Jews, and the combined opposition of Priests and people. It had to confront and break down the State establishment which was more formidable than the Iron Empire of the Cæsars, and older by a thousand years. It had to stand up and brave the implacable hatred of the Emperors of Rome and the idolatries of Paganism. It found its enemies in the hovel and the palace; among the ignorant and the learned. The philosophers and the poets; the Barbarian and the Scythian, alike were hostile to it. The whole frame work of society, stood like a wall of adamant in its way. The walls of Jericho and its brazen gates, were as chaff before the unarmed Israelites, in comparison with the ignorance, brutality, lust, and combined opposition of the Roman world with which the Gospel had to contend. It found an enemy in every heart, in the life and habits of every man. Its word of alarm and terror to a debauched world, was, 'Repent,' and it met the pride, the avarice, the lewdness, the wickedness, the malice of all who heard it. The Gospel addressed itself to a world that had "Exchanged the truth of God for a lie, and worshipped and served the creature more than the Creator. A world that was full of "envy, murder, contention, deceit, malignity; whisperers, and evil speakers, haters of God, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Such was the world the Gospel met in its infancy. It was an untried experiment, and gave promise of immediate defeat. Human reason would have charged its advocates with folly and madness. It would not have

stooped to raise so much as a smoking reed to arrest it. "Let it alone," the world has said. "It is nothing," she affirmed. "The Cross," said the Greek, "is foolishness." The Jew declared it was but a "stumbling block." It will die to-morrow and will be heard of no more. It is alone to-day, and is the religion of the civilized world, and will be till the resurrection and the last trumpet. Has the offense of the Cross ceased? By no means. The battle renews itself daily, and every inch of ground it wins is by the sword of the Spirit. Has a truce been proclaimed? No, never. As the age is reaching its consummation, the contest sharpens and the last conflict will be the deadliest. Let no one sheath his sword. Let no one unbuckle his armor. Watch and pray. The end is not yet. Our Captain is still in the field and is mustering his forces. He asks for new recruits and must have them. Every one who can say a word for him and his cause, should now speak, Let the weak say "I am strong." Let him that heareth, say "come." Let the multitude be great who shall speak the word of the Lord. Let the young men of the church choose, as their life-work, the ministry of the word. If I were again young, with all the disappointments, sufferings and toil of a long life in proclaiming the Gospel, I would choose it a thousand times over above all that the world should offer. I would not give up the experience of the past for the thrones of all the Cæsars, and the wealth of Mammon. If you have but little talent give it to Christ, and in exchange he will give you a wisdom greater than Solomon's. I have seen the weak become like Sampson, and the ignorant wiser than Plato; not in their own strength but in the strength that God supplieth.

Have you no education? Read the Bible. Read it by day and night. Read it with meditation and prayer. Talk about it. Ask questions of those who can explain its more difficult portions. Join a Bible class. Attend Sunday School. Be a scholar or a teacher. Be a learner. Yes a learner all the days of your life. No man can be ignorant who thus studies the Bible. It is God's Book. It has in it the most authentic history, the finest biography, the rarest learning. It introduces you to the greatest men and women the world ever saw or will see. It furnishes you with the brightest examples for imitation. It warns you of all the dangers which beset you in life. It points you to the certain path which leads to fortune, to glory, to honor, and immortality. It contains the finest philosophy, the sublimest poetry, the purest morality, and the only true religion in the world. No, the man cannot be ignorant who knows the Bible. He knows the world, past, present, and to come, who studies it. If he is a dolt, an ignoramus, he will not continue to be one. It will make the foolish wise, the ignorant, intelligent; the rude it will polish; the vulgar it will refine; the coarse it will beautify. It will take the rustic and the boor and give him a grace and elegance fit to stand before kings. It will take the low-bred, the awkward, the uncouth, the ill-mannered, and set him among princes. It will make the odd and the whimsical, the quaint and the ridiculous, courtly and civil, thorough-bred and presentable. It will make a man of a brute; it will change a lion to a lamb, a raven to a dove. I say read the Bible. Let it be your book of study for life. Whatever you read and learn, let it be to aid you in knowing more of this one book. Begin the day with the Bible. End it with

the Bible. Meditate on it all the day. If you study grammar, study it that you may the better understand the Bible. If you study arithmetic, study it to sharpen your faculties to solve its mighty problems. If you open Webster, learn the meaning of words that you may intelligently read the Bible. If you should study the Latin, Greek, and Hebrew, study that you may apply your learning to a fuller comprehension of its contents. As your horizon widens, let the Bible be the Tabor in Palestine—the Chimborazo of the world, the sun among all the stars. "Search the Scriptures."

JAMES CHALLEN.

DAVENPORT, Iowa.

A STRANGE POSITION.

In one sense miracles have not ceased. The conversion of a soul is one of the greatest of all miracles. It is the direct interference of the power of God to change the heart from sin to holiness. But in the restricted sense in which we generally use the word, a miracle must be wrought upon the material world. In this sense a miracle may be considered as a symbolical representation of spiritual agencies. At the day of Pentecost the appearance of the cloven tongues was not the miracle; the real miracle was the endowment of the Holy Spirit, of which endowment the visible token was only the sign. So, in turning the water into wine the real miracle was not the changed water, but the superhuman power thus manifested.

And thus, while the agency of the Holy Spirit is just as great now as ever, only the outward or physical typification of this action has ceased. All the proof that such manifestations could afford has been given; and to us the truth comes home. "If they believe not Moses and the prophets, neither would they believe, though one rose from the dead." And we should not imagine that because these sensible proofs of Divine power are no longer given us, God is not working

in these latter days as he did in the early ages of the church.

S. H. C.

MADISON, WIS., 13th Feb., 1866.

It is strange that men cling with such tenacity, to the dark, mysterious and incomprehensible. What a strong inclination some have to deal in the marvelous. Sound and sober reason and rational thought are all repudiated by them. They live in dreams and mysticism.

How strangely it sounds to one who reads the Bible, to hear it said: "In one sense miracles have not ceased." The sense in which they are continued, is in "the conversions of souls." But how is this a miracle? It is accomplished, says the above writer, "by the direct interference of the power of God to change the heart from sin to holiness."

Now we ask, are souls converted by a "direct interference of God's miraculous power?" To assume the truth of such a proposition, will involve consequences that would cause the soul to shudder, and turn away with horror. If the soul is converted by this direct application of God's miraculous power; then, where souls are not converted, the reason is, there is no such miraculous interference. This miraculous power is wholly under God's control, and as no soul can be converted without its presence, it follows that where souls are not converted, no such power is applied. This throws the responsibility on the Creator, and brands the government of Heaven, with partiality and cruel injustice. If men can only act as they are acted upon, their inaction is owing to the fact that God has not acted upon them; nor will they ever act till thus acted upon, if the position assumed in the above extract be true. Some act because they are acted upon; others do not act, because God has withheld that

without which they can not act; which shows clearly His partiality, if the system considered be true.

But it may be thought that the writer of the above extract did not intend to convey the idea we have been combating. We should be glad to think so if we could. But we cannot for a moment believe we have at all misapprehended him, when we read the following: "We should not imagine that because these sensible proofs of Divine power are no longer given us, God is not working in these latter days, as He did in the early ages of the church. The sensible sign he says, does not appear, yet the "agency of the Holy Spirit is just as great now as ever." The sensible sign on Pentecost, was cloven tongues like as of fire; the miraculous reality was the inward inspiration of the apostles, by the Holy Spirit. The visible signs do not appear, but the inward reality continues. Such is the conclusion of the writer [quoted above.

We are constrained to disagree, and repudiate the whole theory on which he builds, as a fancy; with no support from reason or the Holy Scriptures. To say the *cause* of a *result* is present, and see not the result, is certainly a proposition very difficult of belief. If the miracles of our Lord had been of the unseen character contended for by our scribe, above quoted, their performance would have had no more influence on the world, than if not performed at all.

But we agree with our brother in one point; and if his statement does not agree with others made by him and others, the fault is not ours. He says: "All the proof that such manifestations could afford has been given, and to us the truth comes home. "If they believe not Moses and the prophets, neither would they believe, though one rose from the

dead." But if all the outward proofs have been given in attestation or confirmation of the truth, and have ceased, in what do the modern miracles, of which the writer speaks, consist? To whom do they appear? Is it a miracle that the sinner believes? Or in other words, is faith the result of a miracle wrought in the sinner? Then unbelief exists where no such miracle is wrought. But if faith be the result of an internal miracle, the sinner is free whether he is a believer or an unbeliever. If a miracle wrought in him is indispensable to faith, then it is not his act, but a result of God's action in performing the miracle; and the sinner is free, though an unbeliever, until the miracle is performed. When the miracle occurs, the sinner believes, and is still free. This is orthodox Universalism, and we reject premises and conclusions.

EDITOR.

A POLITE BOY.

I want to tell you about a polite little boy. To be polite, is to be kind. George had company. Lucy and Mary and James and Andrew, came to spend the afternoon with him. He tried to make them very happy. He offered them the best seats; he let them see his prettiest playthings. In showing them a picture book, he held the book so that they could see particularly well. He was attentive to each one.

We should always be kind and polite to company, as well as to mother and brothers and sisters at home. Very little children do not know this; but they must learn. When you go a visiting, do you not like to have the people you go to see, kind and polite to you? I am sure you do. And so you ought to be kind and polite to them, when they come to see you. We ought to do to others as we wish that they should do to us.

That is the rule that Jesus Christ gave, and a most excellent rule it is.

If you have a jumping-rope, or top, or rocking-horse, would it be polite for you to play with them yourself all the time? No. You must let your company have them the largest part of the time. In all cases, to be really polite, we must give up our pleasure in some measure to others, and be happy in making others happy.

One day George saw an old man sitting on the rocks in the sun, and he thought, "Poor old man!" He stopped, and taking off his hat, "Are you pretty well, sir?" he asked.

"I am as well as an old man can expect to be, I thank you," said he.

"Can I help you, sir?" asked the little boy.

"I believe not," said the old man, smiling.

"I am 'most home, and then all will be well." George thought he meant his house; but it was his Heavenly home he meant.

"Good-by, sir," said the little fellow putting on his hat and going, for he did not want to be troublesome. "God bless you, sonny," said the old man, pleased with the kindness of the little stranger. The aged are often passed by with no notice or attention at all. George had been taught to be respectful and attentive to old people. Indeed the kind heart, from which true politeness springs, is kind and polite to every one.

Do you not think such behavior is lovely?

UNDERSTAND well the words: A God, a moment, an eternity—A God who sees you, a moment which flies from you, an eternity that awaits you—a God whom you serve so ill, a moment which you so little improve, an eternity which you so rashly hazard.

DIVINE ILLUMINATION.

The Spirit of God alone can enlighten and convert the soul. This is most strenuously taught by the Christian Church, and admitted by all who term themselves Evangelical. Yet the difference between the teaching of the Christian brotherhood, and the various denominations on this subject, is very great. It turns upon the word, 'How?' How does the Spirit of God enlighten the soul? The Christian teaching is, by the word he has spoken through the Apostles and Prophets. Others say, through the special application of the word to the heart by the Divine Spirit; and still others say, by special operation of the Holy Spirit, illuminating the soul, and giving a spiritual understanding of what the word means, or imparting perceptions without the word.

This last theory is not far from being a fatal error. It undermines the simplicity of the Gospel teaching. Through this supposed spiritual perception, things are discovered in the Scriptures which are not there. Divine decrees are clearly seen, which the Bible knows nothing about. The inability of man to believe what God says, is obvious, although it is in direct opposition to the statement of his word; and the total depravity of little children is also discovered on almost every page, even though the Bible is silent as the grave upon it; and the Savior himself taught in the most direct manner the very contrary idea.

If the word of God is not able to enlighten the mind, what means the Scripture which says: 'The entrance of thy word giveth light?'—*Bible Class Visitor*.

THE best prayers have often more groans than words. In times of affliction we commonly meet with the sweetest experience of the love of God.

Correspondence.**The Speer and Hughey Debate.**

BRO. CRAIG.—These are exciting times with the different religionists of the day. The Methodists are making the greatest effort in this section they have ever made to build up Methodism.

I attended a debate commencing Feb. 27th, lasted 61-2 days, between Mr. Hughey, *Methodist* of Cairo, Ills., and Bro. J. K. Speer, *Christian*, of Jeffersonville Ind., on the following propositions;

Sprinkling or pouring water on a proper subject in the name of the Holy Trinity is Christian baptism, Hughey affirmed.

The baptism of the Holy Ghost, is the efficient agent in the regeneration of the Penitent believer, Hughey affirmed.

Baptism in water of a penitent believer is for the remission of past sins. Speer affirmed.

Infants are scriptural subjects of Christian baptism, Hughey affirmed.

Mr. Hughey is said to be the champion of Methodism in this part of the State; but brother Speer proved to be one too many for him, in every respect but two, viz; *hallooing and laughing*. If the Methodist would get up a debate, affirming that hallooing and laughing are two of the essential elements of Methodism, and get Mr. Hughey to fight the battle, he would gain one victory. I have been taking items from the talk and reports of the Methodist about the debate, many of them claim a decided victory; many of whom I have asked to show one point that he gained, and how he did it. I have the first one to find that can show the thing up.

I was not aware that Methodism was so weak and so far from the truth.

Mr. Hughey based his arguments on supposition and inference, while Mr. Speer brought the testimony of Jesus and the apostles upon the stand, and unfolded it in a clear, lucid manner that told on the audience to the extent, that at the evening meetings during the debate we had the privilege of seeing several obey the gospel, some from Methodist families.

Bro. Speer proved to be the right man for the place. J. McMILLEN.

BARRINGTON, ILLS., April 3d, 1866.

DEAR BRO. CRAIG:—In company with the last No. of the ECHO, I received a billett, stating that the time for which I had subscribed for it, was at an end. Enclosed please find two dollars, a renewal of my subscription for the coming year.

I am well pleased with the neat and finished appearance of the ECHO, as a monthly, as well as the increased interest and worth of its matter. All success to this gospel light-bearer, as well as to all of your noble and persevering labors, in the cause of our blessed Master. Your labors dear brother, are needed, will be felt, and I trust appreciated, in the fierce, though certain battle of truth and light. Every Christian of whatever rank or station he may be, should raise his voice for the spread of the pure and unadulterated medicine of the Great Physician. Especially should the work of christian union be the subject of our earnest prayers and most disinterested labors. It must be undertaken strictly in the spirit of our Master. Love, meekness, humility, and long-suffering, must compose the spirit with which we undertake this great and important undertaking. Harsh words, and hard names, accompanied no matter how powerful the logic or conclusive evidence is, will not win in this contest. The

very basis of christian union is also the basis of the christian spirit, and any other bond, except "the bond of perfectness" can accomplish nothing. Should not those upon whose shoulders, this great reformation is being borne, be careful, that mingled with the proclamation of the "glad tidings," there be heard no harsh grating sounds of contention or retaliation to impede its glorious and onward march? "Revile not again." "Father forgive them." "Bless those that curse you;" are the words of Him "who spake as never man spake." If the spirit of these words prevail in our hearts, Heaven's own signature is subscribed to the security, that our efforts will be successful and triumphant. Blessed Redeemer, let the spirit of thy blessed gospel pervade and control the spirits of all thy faithful soldiers. The work in Northern Illinois, is progressive and prospering. God is with us to cheer and to bless.

I am at present, supplying the church at Barrington. All are in good spirits, and earnest in the work. I send christian love, to all the good brethren with whom I am acquainted in your section.

Yours in the one hope,

WM. P. AYLSWORTH.

DEAR BRO. CRAIG:—I seat myself with a feeble hand, and sad heart to discharge the painful duty of saying my dear companion Susan Crawford is no more. She was born April 30th' A. D. 1807, and departed this life on the 27th, day of February last, at 7 o'clock A. M. She suffered much, was confined to her bed four months, and bore it with patience, and said she had no fear. She had been prepared for a long time. She has said to me for many years, she was anxious to leave a world of pain and suffering for a world of joy and felicity at the

forth: Yea, saith
may rest from their
works do follow them.

two adopted sons, and an afflicted husband to mourn their loss, with many friends, but our loss is her gain. "The Lord giveth and the Lord taketh away; so blessed be the name of the Lord."

JAS. M. CRAWFORD.

URSA, Illinois, March 25th, 1866.

[We truly sympathise with our dear bereaved Brother. Many happy seasons have we enjoyed with Brother Crawford and his dear companion, our departed Sister. We have long known Brother Crawford, and can truly say, his loss is a severe one, for Sister Crawford was one of earth's noble women. In her, more than one orphan found a mother and friend; her name is embalmed in their memory, and her praise is on their lips. Cheer up dear Brother, it will not be long till you shall join her on "The ever-green shore." May the Lord sustain you in this day of sorrow and bereavement.—EDITOR.]

BRO. CRAIG.—Will you please state in the Echo that our venerable Bro. Benj. Pyatt, Senior, fell asleep in Jesus, upon the morning of the 15th of March. He would have been 82 years of age, if he had lived until the 24th of the present month. He was fully prepared to be gathered into the garner of the Lord. He has been a member of the church of Christ, about 41 years. He made a profession of religion 48 years ago, and joined the Baptist church in Pittsburg Penn, remaining a member about seven years, and then gave, in his adherence to the principles of the Reformation, and remained firm to his purpose until the end of his career, which was closed in peace. J. T. JONES.

JACKSONVILLE, Ills., April 4th, 1866.

heart,
to him, my
tian suggestion
hand of the Lord is
failure or a success, the thought
is an
inspiration from the fountain of eternal truth and love.

Baptists, Disciples, brethren all, let us rise above partyism, denominational selfishness in every form, and let us be true men of God. Let us prove ourselves worthy of our holy calling; and God will bless us and make us a blessing to the world.

Grace, mercy, and peace to all alike, Baptists or Disciples, that call on the Lord out of a pure heart.
GEO. W. LOGAN.

THE HERALD OF TRUTH.—This is a new weekly, conducted by H. D. Bantua and John Lindsey, published by H. D. Bantua, at De Soto, Illinois. The paper is well filled, and presents a good appearance, and is of fine size. We certainly think the brethren of Illinois, are well supplied with papers. If brethren Bantua and Lindsey make this new enterprize profitable, we shall regard them as exceedingly fortunate. We give the *Herald* a hearty welcome to our sanctum, and shall be glad to hear of its success. "The more the merrier," as the adage goes.

ON OUR TABLE.—We have received a copy of a synopsis of an oral debate between Eld. D. R. Dungan, and Rev. Leonard Parker, "On immersion as Christian Baptism, and Justification in the sense of pardon, by faith only." Eld. Dungan is a Disciple, and Mr. Parker a Methodist. The discussion involves the usual arguments used on such occasions. The array of learned authorities cited by Eld. Dungan is overwhelming; and Mr. Parker felt it, as certainly as he heard the testimony recited. The book will constitute a convenient Hand-book for those of our preachers who have limited libraries.

Published by D. T. Wright, Chillicothe, Mo.

PHOTOGRAPHS.—Several have sent to us for photographs, some of which have not been sent. We have sent for a new supply, and will fill all orders in due time.

...number, two Photo
 ...of his and one of some
 ...easily be done by any one who
 ...to preserve the numbers for binding.
 Will some one accommodate us?

...an
 ...which we
 ...the congrega-
 ...Bennett in it, our
 subscribers and soon have to be enlarged.

SINGULAR.—Several persons said to us, "Send us the *ECHO*, and I will send you the money on the arrival of the January number." The January number was long since sent, and the succeeding numbers also, but strange to say, the pay in no case has arrived. Must we conclude that the papers failed to reach all such persons? We trust this number may reach them, so that they may see from this note, that we have not neglected them, by failing to redeem our pledge. Promises should be kept sacredly if in the range of possibility.

OUR PROSPECTS.—We are receiving, almost daily, letters of approval for the change in the form of the *ECHO*. Never before has there been so steady an increase in our list. We have within a few days, incurred an additional expense of a considerable sum, in order to add to the beauty of the paper, and we ask the aid of all our friends, in extending our circulation yet more. Prospects are fair.

BITING A FILE.—We notice in a secular paper, that one W. Kitchell proposes to meet Bro. Parker of Litchfield, Ill., in discussion of the proposition, that the Christian Scriptures are the works of wicked men. This poor man has forgotten, or never knew, that men have tried to do this, and failed. How can he expect to be successful? If he succeeds, what will be gained? What lost? Ah! Yes, what will be lost?

PERSONAL.—Bro. J. H. Underwood, of Jacksonville, called on us a few days since; and we take this occasion to thank him for subscribers and money. Bro. H. is a talented preacher, and any congregation would do well to employ him. He is now unengaged, and would entertain a proposition of that nature.

CHRISTIAN STANDARD.—This new exchange has arrived, and is all that we expected. It is Quarto form, and is not only a credit to the Typographical art, but is sound doctrinally, and brim-full of choice reading, editorial and selected.

MONEYS RECEIVED.

Mrs. Nancy Gregory \$2 00	Mrs. Mary C. Strong \$2 00
Joseph Roberts... 2 00	Mrs. Ellen W. Jones 2 00
B. F. Winfrey... 2 00	John Irvin... 2 00
Mrs. Z. E. Freeman 2 00	F. M. Middleton... 2 00
O. Tickner... 2 00	Mrs. Fannie Cheat- Lawrence Tickner... 2 00
C. Ades... 2 00	ham... 2 00
Mrs. A. Reynolds... 2 00	T. N. Houser... 2 00
Mrs. A. P. Kyle... 2 00	George Lockard... 2 00
Wm. Bridges... 2 00	T. R. Reed... 2 00
Marv J. Caldwell... 2 00	Fille Zigar... 2 00
Robert McGlasson... 2 00	S. King... 2 00
Mrs. Mattie Fry... 2 00	A. S. Fleming... 2 00
Miss Jennie Hard- castle... 2 00	Jasper Wylder... 2 00
B. N. Humphrey... 2 00	Wm. M. Campbell... 2 00
Mrs. Annie Freeman 2 00	Elizabeth Cumby... 2 00
	Mrs. A. Toland... 2 00
	Wm. Griffin... 2 00

WHEN Cæsar was advised by his friends, to be more cautious of the security of his person, and not to walk among the people without arms, or any one to defend him, he always replied to the admonitions, "He that lives in fear of death, every moment feels its tortures. I will die but once." St. Paul speaks of those who all their lives, through fear of death, are subject to bondage.

THE LITTLE SOWER.

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THE GOSPEL ECHO.

VOLUME 4

CARROLLTON, ILL., JUNE, 1866.

NUMBER 6.

SACRED NUMBERS.

Every one who has been a careful reader of the Bible has observed the fact that there are a few numbers, which from their very frequent use have obtained the name and significance of "Sacred Numbers." To the origin and use of some of these numbers, the reader's attention is invited, in the hope that we may all be made better acquainted with the Living Oracles. Beginning then with *unity*, which though not recorded with sacred numbers, still deserves prominent notice. In introducing the decalogue, God said, "Hear, Oh Israel, the Lord your God is one Lord." "Thou shalt have no other Gods before me." Inasmuch therefore as there is but one God, it hence results that there is unity and harmony in all his works. Moreover, inasmuch as he is sole Governor and Law-giver religiously everything is unitized. "One body, one faith, one hope and one baptism." All nations are one blood and brotherhood. In Christ, Greek, and Jew are made one. All distinctions dissolve in the crucible of divine transforming power.

The number *two* is a sacred number, and most probably has its origin in the fact that God made a male and female, which though plural in its parts, is a unit in end. And this is true not alone of the human race, but of all procreative things. Hence we have in the divine arrangement, two persons necessary to complete evidence. Hence also we have Moses and Aaron, Caleb and Josh-

ua, two tables of stone containing the decalogue, the Law and the prophets, two silver trumpets, God furnished Moses with two signs—the serpent transforming rod and the leprous hand, in order as he assured him if Pharaoh would not believe the one he should the other. Again we have the fact that everything exists in dual counterpart, as good and evil, right and wrong, high and low, joy and grief, &c.

Christ sent out the seventy in two's, and doubtless for the same reason that God gives us all two hands, two feet, two eyes and two ears.

The number *three* is also a sacred number, and is so much used that I will only attempt to give its origin and a few of its principal occurrences. In the divine nature we have *three* personalities, as they existed when it was said, "Let us make man," God Word of God (or *Logos*) and Spirit; as they are represented under the new economy, Father, Son, and Holy Spirit. Then also we have in man made in the image of God, a body, soul, and spirit. Then we have a religion formerly in type, now in substance adapted to man in his three fold nature, and hence the origin of the sacred number *three*. Of instances of the occurrence of this number I will mention first, three messengers came to tell Abraham of his promised son Isaac. When God gave him (Abraham) a token of his promise concerning Canaan, he commanded him to take a heifer, a she goat and a ram each three years old and divide them in twain.

We have many instances of the expressions three times, three months. Moses was hid three months, three years, three fold, three score, and three hundred. There are *three* principal things that enter into the christian life, *faith, hope* and *charity*, that like the rounds of Jacob's ladder reach from earth to heaven. There are three great leading facts of the Gospel, the death, burial and resurrection of the Lord Jesus Christ. Three commandments; to believe on him, to repent of our sins and to be baptized into his name. Thence God has given us three great and precious promises, pardon or remission of sin, the Holy Spirit, or comfort and everlasting life. There are three witnesses, or standing monuments in the Christian religion on earth, the spirit, the water and the blood, and finally three heavens spoken of in the Bible. But of all the numbers between zero and infinity there are none like the number *seven*. In the creation God ended his work on the sixth day and rested on the seventh, which forever solemnizes and consecrates the number *seven*. It is the perfect number, and the very symbol of perfection. In every age and dispensation it stands forth in significant conspicuity. God commanded Noah to select clean beasts for the Ark by *sevens*, reserving the seventh for sacrifice. *Sevenfold* vengeance is threatened him who should kill Cain. The ark rested on Ararat in the seventh month. Jacob bowed seventimes before Esau his brother, and served seven years for each of his wives. Jacob's son interpreted the *seven* good and evil kine, the *seven* good and *seven* thin ears, as foreboding seven years of plenty and seven years of famine. In the Tabernacle the golden candlestick with its seven knobs, typifying the *seven* divisions of the Bible. Also the

seventh or sabbatical year, and the seven times seventh year, the grand jubilee. Job, Solomon and the Prophets use the number in many places, so also did Christ. In the Apocalypse we read of the *seven* churches, candlesticks, stars, spirits, seals, thunders, angels, vials, plagues &c.. The next sacred number in order is the number *ten*. The origin of this as a sacred number appears to be from the fact that God gave to the Israelites *ten* commandments. From this fact and probably also the preceding fact that Moses wrought *ten* notable wonders in Egypt to which the children of Israel could trace their delivery from cruel bondage, *ten* became a favorite number and of frequent use. Hence the tabernacle had ten curtains. Tithes of everything that was raised belonged to the Lord. Next to the number *seven* the number *twelve* stands foremost in sacred use. The origin of this is doubtless the twelve patriarchs who head the twelve tribes of Israel. Ishmael also begat twelve princes, a fact of considerable importance in Jewish history. Then we have twelve precious stones in Aaron's breastplate, the twelve pillars and altar which Moses builded under the hill of God, when he sprinkled the book of the covenant and all Israel. Corresponding to the twelve tribes of Israel, Moses speaks of *twelve* loaves, oxen, bowls, spoons, rods, stones, and lions. Under the new dispensation we read of twelve Apostles, the crown of twelve stars, twelve gates, pearls, foundations, and manner of fruits. There are "twelve hours in the day," twelve months in the year, and twelve men compose a competent jury. There is much of this ancient sacred use not only of number but also of customs and words that have been embodied into practical life, of our times, and though

perhaps unthought of and unknown by many, still stand as monuments, and continued miracles of the truth of Holy Writ. Thus the farmer and merchant without knowing why, saying that it is *customary*, buy and sell by the dozen or twelve, and the gross or twelve times twelve. But I pass on to the next conspicuous sacred number, the number *forty*. The origin of this is the sojourn of the Israelites in the wilderness *forty* years. During this pilgrimage Moses fasted forty days after the first Pentecost when he received the law from Mt. Sinai. He also spent yet other *forty* days in obtaining the second tables. Forty days were spent in exploring Canaan by the spies. Moses besought the Lord forty days and nights not to destroy the rebellious Israelites. Christ fasted forty days and nights when he was tempted of the devil, and after he rose from the dead was seen of his disciples yet forty days. The Lord gave the Ninevites forty days in which to repent, before he should overthrow them, and Paul received, what is a not very uncommon custom even yet in some places, forty lashes, save one. Yet one more number and I am through, that of *seventy*. This number might be considered as but the product of the sacred number *seven* taken *ten* times, or the product of two sacred numbers, but I think it may be taken as the others independently. The origin of *seventy* as a sacred number, is from the three facts that seventy souls first went from Syria to Egypt, and seventy elders accompanied Moses to receive the law, and by direct commandment *seventy* were filled with the spirit of wisdom as Moses' cabinet.

Isaiah prophesied that "Tyre should be forgotten *seventy* years according to the days of one king." Jeremiah foretold Judah that on account of dis-

obedience they should be captives in Babylon seventy years. Daniel speaks of seventy prophetic weeks. Christ chose and sent forth *seventy* disciples to preach, and our years according to David are three score and ten, or seventy years. To understand these sacred numbers, as traditional and proverbial expressions, wherein the round expression is put for its approximate, like Christ was said to have laid three days and nights in the grave, whereas he was crucified on the sixth and rose on the first day, will doubtless explain why accurate calculations on Prophecy fail, and no man "knows the day nor the hour in which the Son of Man cometh."

S. C. H.

THE INFIDEL'S CHILD.

"Father, why don't you talk to me about God and Jesus, as mother does?" said a sweet, childish voice of four years. The father was dumb, and left the room quickly. A day or two before his father left to join his regiment, Harry plucked from the garden a beautiful flower, and holding it to his father asked, "Pa, who made this pretty flower?" No answer was given, but deep thoughts were stirred in this infidel's heart.

In one of the battles in Virginia the father was taken prisoner, and thrust into Libby Prison. While there the childish voice often sounded in his heart. He became a praying man, sought mercy and believed in Jesus. His spiritual birth-place was that loathsome bastille. His darling boy died while he was there, and was carried by angels to Paradise. The father lived to return to his home a true Christian.

Nearly three thousand years ago, the Psalmist wrote, "Out of the mouth of babes and sucklings hast thou ordained strength."—S. S. Times.

METHODISM REFORMING.

The Methodist Conference, at its late session in New Orleans, had two questions under discussion, which if adopted would bring that people nearer to the word of God. The following is the statement of the facts as copied from a secular paper. "The committee on changes recommended the abrogation of the probation system of the church, making membership dependent on a profession of faith. Also, that class-meetings no longer be regarded as a test of membership, but only a privilege."

That the Methodist Conference have a right to alter, abridge, or abrogate any law of its own enacting, is undeniable. The power that creates can annul or destroy. God's laws, however, can not be changed by man. Whenever any set of men change a law of God, it is no longer His, but theirs. He accepts no human amendments. The highest claim any friend of human rules can urge in their favor is, they are harmless—not Divine, not of God.

But we ask, what is meant by admitting into the membership of the church, none, only on a profession of faith? Are we to conclude that infants are in future to be rejected?

We rejoice at this move on the part of our Methodist friends. It indicates the perception by them, that their system is not perfect. We are glad to see them moving in changing this fundamental law of their organization, as it leads us to hope they may yet come to the truth. When once they loose from their moorings, they may continue to sail till they anchor in the New Testament harbor; throwing over board all the loose lumber of human contrivance, and retain only that which has on it the seal of the king in Zion.

Would that we could speak to all who love the Lord, and could ask them concerning many things now practiced by many: "Who hath required this at your hand?" We look, and sigh, and pray for a universal return to the apostolic simplicity of order and worship. We devoutly pray God, to hurl every idol to the dust, and lead His scattered ones out of the darkness of superstition's dreary night, into the glorious light and liberty of God's emancipated millions, under the banner of Christ crucified, rejoicing beneath its blood-besprinkled folds.

EDITOR.

YOUR NAME IN THE BIBLE.—It is said the Dutch farmers in Africa have held the black natives in great contempt; as one of these farmers was riding out one day, he saw one of these blacks sitting by the roadside, reading. Checking his horse, he jeeringly asked, "What book have you got there?"

"The Bible," replied the Hottentot.

"The Bible! Why, that book was never intended for you."

"Indeed it was," replied the black, confidently, "for I see my name here."

"Your name! Where?" said the farmer, getting off his horse; "show it me."

"There!" said the poor fellow, putting his finger on the word SINNERS, (1 Tim. ii. 15.) "There! 'sinners!' that's my name. I am a sinner—so that means me."

The farmer was silent, and mounted his horse and galloped away. So the children may claim the Bible for theirs, since they are not only sinners, but their other name, "children," "little children," is in the Bible a great many times.

WEALTH maketh many friends, but the poor is separated from his neighbor.

A RELIGION OF LOVE.

Religions are numerous and various. They differ in base, form and in essence, in all countries and in the same country. Some religions have their origin in superstition; and as no stream can rise higher than the fountain from which it flows, so it is with a system of religion based upon superstition. All its tenets, requirements and rewards, are figments of blind superstition. All idol worshippers are filled with superstition. The religion of the wild Indians of the western hemisphere, is mainly made up of superstitious notions.

The religion of the Pope is one in which superstition and mere authority are blended. The inculcation of superstition is necessary to enable the hierarchy to enforce its authority. No people on earth is so submissive as the dupes of Catholicism. The common people have no more use for a mind, than an oyster has for wings, or an angel for a life-preserver. All they need do—all they are permitted to do, is to obey their professed superiors. The tendency of Catholicism is to blot out the power of thought, by forbidding the exercise of the mind, in judging in any matter connected with religion. Its votaries are forbidden to reason. They *must* receive the *ipse dixit* of the Priesthood, and submit to all their requirements without ever questioning its propriety, or inquiring why or wherefore. Sin against God is a small matter compared with disobedience to the priest. A Catholic dare not dispute the authority of the Pope, or his subordinates.

Now we affirm that, a religion which is not founded on gospel facts, and the essence of which is love, is a mere sham, and can never bring the soul into sympathy with God.

This we affirm Christianity does, because it originated in God's love and pity, is apprehended by faith, and works by love, and purifies the heart. A religion that is not based on facts, can not be a religion of faith, and a religion without faith, is destitute of love and without hope. The most wondrous thing in all the universe is, that God should so love the world, as to give His only Son to suffer and die for its redemption. This manifestation of the divine favor must be seen by faith, that the heart may be affected by it, and the heart must be affected before acceptable obedience can be rendered to God—we must obey from the heart. God accepts no mechanical service—it is only mockery.

The love of sin is in the affections, and is that which leads it into acts of wickedness. Till this love of sin is destroyed, no good act can emanate from the heart, "for a corrupt tree cannot produce good fruit; nor a good tree corrupt fruit." From the heart proceed all intelligent actions, and if an agent be accountable, he must act intelligently; otherwise, the measure of accountability exceeds the measure of ability.

Mere authority never yet touched the heart. The will may consent, taking into view the consequences of disobedience, but the heart rises up in rebellion, unless the mind sees the propriety of the command; and if the penalty were removed, it would not be regarded at all. Hence it is, that as the disease is seated in the heart, the fountain of all action, the Lord begins at the seat of the disease, which is the seat of moral power. This seat of moral power, can only be reached through the mental structure, by the gospel, which is God's moral power—the remedy provided, to cleanse the soul, by the great Physician.

The philosophy of our loving God, is contained in the following simple statement of the apostle John: "We love Him because He first loved us," and we perceive His love by faith in the gospel of His dear Son. This perception touches and softens the heart, and prepares it to render acceptable obedience to God, without which, it can not be done.

The world is disgusted with formalism, and God's frown rests upon all who teach "a form of godliness, denying the power thereof." Let all who hope for heaven, "turn away from such." Without love, all religious acts are soulless and dead, and the actor is as a "sounding brass or a tinkling cymbal," and only deludes the soul to its own destruction. Ed.

THERE were two remarkable periods in Christ's life, his entrance and his exit; his entrance into the public ministry, upon his baptism; and his departure out of life by crucifixion. At both seasons, we find the devil most fiercely encountering him. The more public thy place, O, Christian! and the more eminent thy services for God; the more thou mayest expect the grand adversary will plot against thee.

TO KNOW that God is near—to know that he is trusted, honored, loved, to feel that you are acting towards him as a reverential and affectionate child, and that he is feeling toward you as a gracious and compassionate father—there is in this itself an exquisite satisfaction, a present reward.

MANY a man, after he has lost his good character, could say, "It was not because I kept too near the innocence with which I began life, but because I went too near the place where I fell."

BOWMAN & MILLER DEBATE.

ELDER CRAIG—*Dear Bro:* Within is enclosed the correspondence between the Rev. Makeany and myself, which gave rise to the Bowman and Miller debate, as it is called.

After I saw Makeany's card no. 1, I authorized Brother Hulbert (a responsible man) to inform him that I would have nothing to do with him, which he did. Of course I considered the thing at an end. His card no. 2 I had not seen until two or three days before the time they had fixed upon for the debate; and even if I had, I would not have accepted the propositions. It is not true that I proposed a discussion at the time of their quarterly meeting in Eldora, or at any other particular time. The truth is, Eld. Bowman was in Eldora some time in the winter, on his mission, (soliciting agent for the North Iowa M. E. College,) and said to some one that he would like to debate with me. This was told to me, and by the request of citizens, my first card, (or challenge, which you please,) appeared in the Eldora *Ledger*.

Something was said about time on the part of Elder Bowman. I said he could be accommodated, if I had to go to Cedar Falls, where he lives. But let us first agree on propositions, rules of order, moderators, &c. Now under these circumstances, without any notice in the *Ledger* or any other paper, on Lord's Day night, in their meeting house, it was announced that the debate would begin Tuesday night. Brother Fleming happened to be present and heard the announcement. He told them I was absent holding a protracted meeting. Makeany replied, "no difference; the debate will go on any how, whether he (Miller) is here or not."

Bro. Hulbert came to Maysville after me on Monday, and after hard and ear-

nest pleading on his part, I consented to go with him. We arrived at his residence late in the evening, after a hard day's travel through the snow drifts as they were found in all shapes over the prairies. News being spread that I was in town, I was soon waited upon by Rev. Makeany. I told him, as I had authorized Brother Hulbert to tell him before, that I would have nothing to do with him. "Upon you and your friends, sir," said I, "be the responsibility of this meeting. But if Elder Bowman wants a discussion with me, let him wait upon me to-morrow and treat me as a gentleman and a christian, and he can be accommodated." I went up to the court house about half an hour after services should have commenced, and found a crowded house. In the stand was the venerable officiating Elder Makeany, and Elder Bowman, the Goliath of the M. E. Church in Iowa. (Dr. Hixon, my venerable moderator, whose very appearance commands order and respect, says he is estimated as their strongest man in the State.) Here they were, armed and equipped for the battle, with their own moderator,—supposing, of course, as they had gotten up the whole thing to suit themselves, that I would comply with everything according to their dictation. I had an introduction to Elder Bowman, who seemed to be a gentleman. After the exchange of a few thoughts with him, I informed him distinctly that I should not go into the debate then for several reasons. First, I was not prepared with books. Second, my friends knew nothing of it, &c. He then took the stand and explained why he was there—supposed it was all understood—that I was ready, &c. His explanation cast his Rev. Brother Makeany into the shade. He then gave place to me. I explained in few words why I was there. After gathering up the facts in the case,

I informed them, and the audience, that I was not a man to be managed exactly that way. I claimed an equal voice in the selection of moderators, time, place, and all other things pertaining to the discussion. Then Elder Bowman again took the stand: said he would do the best he could: went on making some thirty points, covering the ground of four propositions—mode, subject and design of baptism, and the creed question. It is unnecessary for me to say much, if anything, more than I have said above, about the merits of his discourse. Some of it was ridiculous. I will, however, after I introduce to the reader Mr. McBride, the editor of the *Eldora Ledger*, report a few of Elder Bowman's anecdotes. The editor of the *Ledger* calls them amusing; says he has a store of them. McBride is a Presbyterian, dyed in the wool: says he never will be anything else. This sapient editor is very sensitive on the subject of infant membership. He says, in his notice of the debate, about the close of the second proposition, "an intense interest has been manifested by all classes in the religious debate now progressing. People have flocked hither from every township in the county." Again, he says, "he imagines that I have so little faith in unbaptized humanity, that I almost believe that a man cannot be taken from the crowd, and not think him to be ambitious, covetous and proud." He gives just enough description of my person and character to make all my friends and acquaintances know that he is a perfect ignoramus on the subject of human nature. Here is Elder Bowman contending with all his powers for infant baptism; praying over an innocent babe "that all carnal affections may die in this child, and that it may be received into Christ's holy church," &c. And yet he

represents me as having less faith in unbaptized humanity than himself, or those who practise this miserable, blasphemous farce.

Of my worthy opponent this editor says: "A phrenologist, noticing his broad, round head, wide, not high, but slightly receding forehead, would say he loved opposition. His firmness was developed to stubbornness; his combativeness and destructiveness were great enough to make him win in a debate, quarrel or fight." He says, in his issue of February 14, concerning the Tuesday night affair, "the meeting was then postponed till next May. This drew Col. Edgington to his feet, and from his lips came a mild remonstrance, saying, "go on now, brother." Then arose in majesty of wrath Mr. Alexander Crasson, who in tearing tones, said: "Ministers should be prepared to serve their Master in season and out of season." Both these men, I believe, are Methodists. The latter was published by Rev. Makeany as the man who was to meet me in debate, giving notice that Elder Bowman (like himself) could not get low enough to notice me. It is certain that the officary of the M. E. Church advised my friends to get some other man, on the ground that I was incompetent to meet Elder Bowman. But inasmuch as we have agreed to discuss the same propositions again about the middle of next summer at Iowa Falls, or some other place, I will give you a few of Elder Bowman's amusing anecdotes, and defer further notice until then. He told of an Irishman baptized in the winter, who, on shaking the ice and snow out of his eyes and ears, said to his comrade, "faith, Pat, if ever I start for the kingdom again, I will start on dry land in the summer time." Another was baptized in very cold weather, and

on being asked if he was cold, said no. Upon this his neighbor said to the preacher, "baptize him again, for he always would lie." Another, "a little girl baptized a kitten, but it was a kitten still, and no better." This will do for a specimen. Now that which constitutes Methodist preachers supremely ridiculous is, that after they have thus made their friends laugh by ridiculing christian baptism, they will go right into the river or lake and perform it in the name of the Father, Son and Holy Ghost. I proposed to tell the same things over, giving notice to the audience that none of them would laugh. I thus demonstrated that it was not what he said that made the people laugh, but the monkey manner in which he said it. He filled up a large portion of his time in talking about the creed question, and quoting from Brother Campbell's writings—thus trying to draw me from the questions in debate to wrangle with him about what he had written, the contradictions, &c. In this he most signally failed. I had not one quotation from Brother Campbell's writings in all my arguments on all three of the propositions discussed. Neither did I offer one word of defense of Brother C. He needs no aid from me. Our motto was, "do the scriptures teach it?" Anticipating his course, I tendered him the following proposition: "The creed of the M. E. Church contains doctrines which are unscriptural; and its discipline, laws that are anti-republican." I read this proposition to the audience as an answer to his remarks about creeds—proposing to go right on affirming it as soon as the others were disposed of. I anticipated him also on the baptism of the Holy Ghost, and succeeded in getting him to write the following proposition, which I accepted, as shown in the correspondence:

"Do the scriptures teach that there is a baptism with the Holy Ghost?" I read this proposition to the audience as an answer to his remarks about creeds, proposing to go right on affirming it as soon as the others were disposed of. I anticipated him also on the baptism of the Holy Ghost. Succeeded in getting him to write the following proposition, which I accepted, as shown in the correspondence. Do the scriptures teach that there is a baptism with the Holy Ghost? I read this also to the audience, as an offset to his untimely remarks on the baptism of the Holy Ghost while discussing another subject. He ingloriously backed down from a defence of his own proposition. And now, brother, perhaps I have written more than you will like to publish in the columns of your very interesting paper, the GOSPEL ECHO. Let me say, in conclusion, the debate was well attended, and the people were very much interested in it. My friends were much more than satisfied with it. If you think best, hereafter I will give you the main points in the argument on both sides. I think it will result in a large amount of good.

Your Brother in Christ,
D. D. MILLER.

A Challenge for Religious Discussion

ELDORA, Jan. 16, 1866.

Mr. Editor of the Ledger—DEAR SIR:

By request of citizens of Eldora, with regard to a public discussion on the doctrinal differences between the M. E. Church I submit to our Methodist brethren, that I am willing to meet any brother selected by them, and stand in defence of any item of the doctrine to which I hold; and respond to any doctrine of theirs which I think is false. Let the debate be on equal terms, and for mutual edification. Either party considered as the challenging party, I submit two propositions. If those meet with their approbation, others may be agreed upon hereafter. In our Lord's gospel as recorded by Mark, 16th chap. 15th and 16th verses, we have faith and baptism joined together as

means of salvation. All Pseudo-Baptists teach, that the essential baptism is Holy Ghost baptism. All Baptists and Disciples teach that immersion in water is the one baptism enforced by Divine authority.

1. Do the Scriptures teach that baptism in or with the Holy Ghost, is for the remission of sins, and induction into Christ's spiritual Church? You affirm, we deny.

2. Do the Scriptures teach that baptism in or with water in the name of the Lord is for the remission of sins, and induction into Christ's spiritual church? We affirm, you respond.

Please publish the above in your interesting paper, and very much oblige your most obedient.

D. D. MILLER.

A Card.

Mr. Editor :—In your issue of the 17th, I notice a "challenge for religious discussion." The challenge is so illogically presented, that we consider the challenger unworthy of notice. His propositions do not embrace any Methodist doctrines; (see 17th art of Meth. Dis., p. 23.) There is therefore no ground for controversy.

Some years ago, a great rebellion existed in the U. S. The rebellion was quelled, and the world gave the verdict accordingly. Some few individuals rejected the world's verdict, and roamed about in marauding bands, styling themselves a "belligerent power." Instance the pirate, that preyed on unprotected commerce. The analogy: There was great defection in the Christian church; Alexander Campbell headed the movement. He and his strongest men, entered the arena of controversy; and the verdict of the various committees was against the delusion. The world applauded the verdict.

Notwithstanding this decision, there are a few men, unlearned and unstable, who pervert the scriptures, and lead unwary souls astray. We consider such beneath our notice; and would say with Nehemiah, ch. 6. 3: "I cannot come down."

To such as are anxious for a controversy, I would refer them to "Campbell and Rice's Debate," where the subject is exhausted on both sides.

W. H. MAKEANY.

Eldora, Jan. 17th.

Mr. Editor :—I perceive by Mr. W. H. Makeany's card, of the 24th, that he mistakes the meaning of my proposition to discuss doctrinal issues with our brethren. We propose to meet them as friends and not as enemies. For mutual edification, and not to widen the breach. I supposed I would be responded to in a Christian spirit and a dignified manner. If this is done it will benefit those who desire to hear it.

The propositions presented are logical, and I have debated them with a logical man. But they are not bound to accept them. We certainly can agree on propositions. But if our friends do not wish a discussion, all right. We will have no angry disputation with any man. Of course the parties have an equal voice, in getting up the discussion, and settling preliminaries.

The printer is responsible for the word challenge at the head of my article. As I wish to appear in a proper attitude before your readers, will you please publish the above, and very much oblige
Your friend, D. D. MILLER.

Mr. Editor :—I have received the following propositions from Rev. J. Bowman:

1. Are infants fit subjects for baptism?—Affirmative—J. Bowman. Negative—D. D. Miller.
2. The only action which constitutes baptism is immersion in water.—Affirmative—D. D. Miller. Negative—J. Bowman.
3. Prayer, by the sinner, or in his behalf, is one of God's appointed means for his justification. Affirmative—J. Bowman. Negative—D. D. Miller.
4. The baptism of the penitent believer is essential to his salvation. Affirmative—D. D. Miller. Negative—J. Bowman.

W. H. MAKEANY.

Religious—Miller's Card.

Mr. Editor :—The anxiety of our Methodist brethren, for a theological debate, will appear from the following facts: 1st—They published that the debate would commence on Tuesday evening, 13th inst., at the court house in Eldora. 2nd—I was 30 miles off, and had no knowledge whatever of the debate, till Monday night, 12th inst. 3rd—There was no agreement as to propositions, time, rules of order, moderators, or anything else of the kind. Of course the congregation was disappointed in their expectations. But we contend that under the circumstances, the failure rests with our Methodist brethren, and not with us. 4th—The speech of Elder Bowman on the evening of the 13th, was a violation of all the rules of propriety, and honorable debate.

After giving notice on three different occasions, I replied to Rev. Bowman's speech, to a large and attentive audience, on the evening of the 18th inst.

By agreement, the 20th of March, is the time agreed upon for the debate; the place, at the court house in Eldora. The following propositions are agreed upon:

1. Are infants fit subjects for baptism? M. E. Church affirms.
2. Do the scriptures teach that sprinkling or pouring water upon a person by a proper minister, in the name of the Father, Son, and Holy Spirit, is baptism? M. E. Church affirms.

3. Baptism properly administered to a proper subject, is for (that is in order to) the remission of sins. Disciples affirm.

Bro. Bowman represents the Methodist Church. Elder Miller, represents the Christian Church.

D. D. MILLER.

Eldora, Feb. 19th.

Makeany's Card.

Mr. Editor :—The Campbellites through Rev. D. D. Miller, proposed a discussion at the time of our quarterly meeting in Eldora; and Rev. J. Bowman, of Cedar Falls, Iowa, accepted the challenge, and appeared at the appointed time for debate, at the court house. Mr. Miller absented himself previously from Eldora, under the pretense of holding protracted meetings at Iowa Falls, but as we understood it, with the design to baffle definite arrangements; which was confirmed by his being found at Maysville (instead of Iowa Falls). Mr. B., addressed the audience in a clear and satisfactory manner, to the confusion of Mr. Miller, who refused to respond. The following sabbath, in the absence of Mr. B., and at a time when I was preaching in the M. E. Church, Mr. Miller replied. The officary of the M. E. Church considered the course Mr. Miller pursued, so cowardly, that they advised me to treat him with silent contempt. But as we desire investigation, and that this baneful heresy, should be exposed, and its heterodoxy and subtlety made manifest, we are ready to meet the champion of Campbellism, whoever he may be, on the 20th of March, to discuss the following propositions; each party having two affirmations:

1. Are infants fit subjects for baptism? Rev. J. Bowman affirms—Camp. deny.
2. Do the scriptures teach that sprinkling or pouring water upon a person, by a proper minister, in the name of the Father, Son, and Holy Spirit, is baptism? Rev. J. Bowman affirms—Camp. deny.
3. Baptism properly administered to a proper subject, is for, that is, in order to, the remission of sins.—Campbellites affirm—Bowman denies.
4. Are written creeds and disciplines necessarily schismatical, and sinful?—Campbellites affirm—Bowman denies.

We suggest 10 to 12 A. M., and 1 to 4 P. M., each day for debate. The Campbellites choose one Moderator, we select Rev. R. Norton, as ours. The two Moderators choose a third,

References to be made to the Hebrew Bible, Septuagint, Greek Testament, Christian Fathers, and Lexicons.

We should like to know have the Campbellites any more authority to arrogate to themselves the title "Disciples of Christ," than the Mormons have

the "Latter Day Saints." Until then we shall be obliged to call them Campbellites.

W. H. MAKEANY.

Eldora, Feb. 19th.

The Religious Imbrolio.

Mr. Editor:—The propositions I made to the M. E. Church, were in these words: "I am willing to meet any brother selected by them, and stand in defence of any item of the doctrine to which I hold, and respond to any doctrine of theirs which I think is false." Bro. Makeany notices me by saying, substantially, that neither I or my brethren are worthy of his notice. In his card no. 2, he informs your readers that the officary of his church advised him to treat me with silent contempt. His silent contempt, now twice published in the *Ledger*, is of course a very silent affair. Let me say, sir, that with the debate between Makeany and the Campbellites, Mormonites, Heretics, Mauding Bands, and all that, I have nothing to do. I am satisfied with what I have said in answer to Bro. Bowman's speech. But lest the people should be disappointed again, let me say, there is no agreement between Bro. Bowman and me in regard to the creed question. His relation to creeds is affirmative, mine is negative. When he will affirm their utility, he can have a debate. Our Methodist brethren hold to a baptism with the Holy Spirit. I accept the following proposition from Bro. Bowman: "Do the scriptures teach that there is a baptism with the Holy Spirit?" M. E. Church affirms—we deny.

Perhaps our Methodist brethren will affirm this as it is in their creed: One Christ, very God and very man, who truly suffered, was crucified, dead and buried to reconcile his Father to us. We wish to give them a full opportunity to put down what they call baneful heresy. D. D. MILLER.

NOTHING BUT CHRIST.—When Whately, Archbishop of Dublin, was near his end, "It is a great mercy," said a clerical friend who sat beside him—"It is a great mercy, my lord, that though your body be weak your intellect is vigorous still."

"Don't talk to me about my intellect," cried the dying prelate; "there is nothing now for me except Christ."

BENEFIT your friends, that they may love you still more dearly; benefit your enemies, that they may become your friends.

IMMORTALITY.

Some brethren are troubled very much, because some others will not believe in the annihilation of the wicked at the last day. "We believe" say they, "that the immortality of the soul is something to be sought for." If we were to ask, (as we have frequently done,) for a passage of scripture in support of that position, they would refer us to Romans second and seventh, where Paul says God will render to those who patiently continue in well-doing, seek for glory, and honor, and immortality; eternal life." Here, these material philosophers assume, that the immortality here said to be sought, is that of the soul. This assumption we deny, and call for the proof.

But again. This passage is relied on as proof that the soul is immortal, found in Paul's first letter to Timothy, sixteenth verse. "Who (Christ) only hath immortality, dwelling in the light." Here, it is thought, is clear proof that man is mortal, soul, body, and spirit. If He only has immortality, is the argument, then no human soul has it. This is a hasty conclusion, and one not warranted by the passage. If Paul meant absolutely, that immortality pertained only to Christ, then both the Father and the angelic hosts are destitute of it. If Christ only has immortality of spirit, then heaven may become one vast celestial cemetery, and not one be left to weep over the tombs of sleeping seraphs. Jesus said: "In the resurrection, they neither marry nor are they given in marriage, neither can they die any more, and are the children of God, being the children of the resurrection." Now, in what will this equality with angels consist? Not in equality of happiness; for all will be perfectly happy. Not in purity; for all will be perfectly holy.

The equality will consist in having an immortal body like the one in which Jesus ascended to heaven. His body was once mortal, but it is now immortal. His body only died. His spirit never died. Hence, as Jesus only has immortality of *body*, Paul could in truth say so. If spirits ever die, we are ignorant of the fact; but being already deathless, they can not be invested with immortality of spirit.

Immortality is never spoken of as the future state of the spirit of man, but as the future condition of the body. The whole revelation of God proceeds upon the assumption that the spirit of man is deathless, and can not, therefore, *become* immortal, being already so. The body is mortal, and the christian is seeking immortality for his body. The Apostle Paul, in his Roman letter, says: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your *mortal* bodies, by his Spirit that dwelleth in you." Some assume that the spirit dies when the body dies; but the apostle speaks of the quickening of mortal bodies, and only bodies. Now if the spirit descends into a state of death, it may remain in that state to all eternity, for there is no intimation in all God's word, that any thing will be quickened again into life, but the body.

Jesus died in the same sense that men die, and his quickening is a type of ours. What was it then, in his case, that was quickened into life, and was raised up? Evidently that which was put to death and buried. "He was put to death in the flesh," and that which was put to death, "quickened" into life that which was buried was raised up again by the Spirit which is to quicken our mortal bodies.

What was it in our Lord's case, that was crucified and put to death? Not his spirit, for he said to his disciples: "Fear not them who can kill the body, but can do no more." They can not kill the spirit. They killed the body of our Lord, only, for this was all they *could* do, and the body only was quickened, for his spirit never died, and that only can be quickened, which is dead.

We leave this nut for soul-sleepers and destructionists to crack, and will give them others, when this one is disposed of. Ed.

"A DARK NIGHT."

This is a dark night," was an expression used last night, as we met in the seminary to worship God. Indeed it *was* a dark one, and the gathering storm—the mutterings of the thunders—and the diverse shiftings of the clouds, told the citizens of F——, and the surrounding neighborhood that a dreary night was pending.

But notwithstanding the gloom and the near approach of the apparently mighty and fearful storm, there might have been seen in the dreariness of this hour, human forms, gathering about the sacred place, where the solemn worship of Almighty God must be attended to. And when the threatenings of the storm were turned into sober realities, and the rain was fast falling upon the roof of the house that preserved us from the blast that raged without—when the ebon queen had gained a complete victory over the moon and stars that opposed her sway, there was bowing a faithful band round the mercy seat. They were not alone! No. Jesus, by his spirit, was there to sanctify their hearts for the responsible duties of the hour.

As we talked of the Bible as the only true light to the moral world—as the

great charter of immortality to man—sealed as it was by the precious blood of the Son of God, we could see the briny tears roll down the furrowed cheek of those with whom

"The storms of life will soon be over," and they, freed from the prison house of clay, will scar away to a brighter world than this, where the cloudless sky of heaven is ever serene and beautiful, where the passing breeze does not threaten them with a storm, nor a night of darkness, but fans their immortal brows in blessedness forever.

But among this company who were thus enjoying in advance the heaven which they were striving to gain, were those who had never taken upon them the name of Jesus, had never vowed allegiance to him as their king, nor placed themselves under his authority. But beholding how those who loved him were offering up their praise to the giver of all good, and manifesting a strong desire to be with Jesus, which is better than to remain here, *they wept*. Not because they considered heaven their home and happiness, their reward, but because they realized that they were undone—lost and ruined, and in the death of Jesus upon the cross they saw a divine significance and could now realize that the blood shed there, was for the remission of their sins; that the tears which he shed, the groans which he uttered and the death which he died—all of this and more, that they might live. In the midst of this thanksgiving and joy on the part of the saints, and sorrow and tears on the part of sinners, we sang the christian's battle song,

"Am I a soldier of the cross?" &c.
with soul and spirit, before the close of which, and to the joy of all, an aged man came forward, giving his hand, indicative of his wish to live with the people

of God. He gave us his religious history, which was brief but satisfactory. Years ago he gave himself to God, but in an unguarded moment his feet slipped and he fell. How full of meaning this! How true it is of thousands! He resolved to renew his covenant with God, and hence he bows at the foot of the cross and makes a full surrender of himself to the Savior. We gave him the hand of fellowship, singing.

"O when shall I see Jesus,"

That was a happy moment to the saints. Unheeded, the warring elements without spent their fury, while grateful homage filled every faithful heart in that little company. God strengthen the noble resolves of that old brother, and help him to a seat in the sanctuary above, where,

"With Noah, Job and Daniel,
And all that heavenly throng,"

we may
"Sing and shout forever,"
without fear of sorrow, storms or death.

G. M. GOODE.

AMONG those operations of nature which may be contemplated from new points of view with ever-renewed interest, is the circuit which carbon is perpetually running through animal and vegetable organisms. Upon the continuance of this circuit depends the existence of all life upon our globe. If it were suspended, all animals would cease to breathe, all vegetables to grow; the sea would become a lifeless waste of waters, and the earth an uninhabited desert.

FAITH in Jesus Christ, repentance of sins and baptism in the name of the Lord, are all essential for the purpose that God appointed them—an entrance into his kingdom here on earth, and a covenanted assurance of pardon.

THE spirit of a man may sustain his infirmity, but a wounded spirit who can bear.

IS ALL WELL?

The following exquisite gem is worth reprinting and preserving. We doubt if the whole range of English or any other literature, can furnish anything more beautiful—more purely eloquent:

'Twelve o'clock at night, and all's well.'

False prophet! Still and statue-like at yonder window stands the wife. The clock has told the small hours; yet her face is pressed against the window pane, striving in vain, with straining eye, to pierce the darkness. She sees nothing, she hears nothing—but the beating of her own heart. Now she takes her seat; opens a Bible, and seeks from it what comfort she may, while tears blister the pages. Then she clasps her hands, and her lips are tremulous with mute supplication. Hist! there is an unsteady step in the hall; she knows it! many times and oft it has trod on her very heart-strings. She glides down gently to meet the wanderer. He falls heavily against her, and, in maudlin tones, pronounces a name he had long since forgotten 'to honor.' Oh! all enduring power of woman's love!—no reproach, no upbraiding—the light arm passed around that reeling figure once erect in 'God's own image.' With tender words of entreaty, which he is powerless to resist, if he would, she leads him in. It is but the repetition of a thousand such vigils! It is the performance of a vow, with a heroism and patient endurance too common and every day to be chronicled on earth: too holy and heavenly to pass unnoticed by the 'registering angel,' above.

'All's well!'

False prophet! In yonder luxurious room sits one whose curse it was to be fair as a dream of Eden. Time was, when those clear eyes looked lovingly in-

to a mother's face—when a kind, a loving father laid his trembling hand, with a blessing on that sunny head—when brother's and sister's voices, blended with her own, in heart-music around the happy hearth. Oh! where are they now? Are there none to say to the repenting Magdalen—'neither do I condemn thee—go and sin no more.' Must the gilded fetter continue to bind the soul that loathes it, because man is less merciful than God!

'All's well!'

False prophet! There lies the dead orphan. In all the length and breadth of the green earth, there was found no sheltering nest where the lonely dove could fold its wings when the parent birds had flown. The brooding wing was gone that covered it from the cold winds of neglect and unkindness. Love was its life, and so—it drooped!

'All's well!'

False prophet! Sin walks the earth in purple and fine linen; honest poverty, with tear-bedewed face, hungers and shivers, and thirsts, 'while the publican stands afar off!' The widow pleads in vain to the ermined judge for 'justice;' and, unpunished of heaven, the human tiger crouches in his lair, and springs upon his helpless prey.

'All's well!'

Ah yes, all is well, for He who 'seeth the end from the beginning' holds evenly the scale of justice. 'Dives shall yet beg of Lazarus.' Every human tear is counted. They will yet sparkle as gems in the crown of the patient and enduring disciple! When the clear, broad light of eternity shines upon life's crooked path, we shall see the snares and pit-falls from which our hedge of thorns has fenced us in! and in our full-grown faith, we shall exultingly say—"Father, not as I will, but as Thou wilt." FANNY FERN.

A PRATING PRIEST.

ED. ECHO.—Permit us through your columns to call attention to the Lecture of the Catholic Priest at this place, on Sunday evening, in reply to the lectures delivered by the Rev. Mr. White during the preceding week.

"His Holiness," on his first appearance before his audience, asked in a very defiant manner, "Is the Rev. Mr. White here? If you are sir, I wish you would come up and take a seat by me. I always wish to have my friends by me." He then proceeded to use the most bitter and opprobrious epithets against this "friend" of his.

He next proceeded to prove the superiority of the Catholic Church over the Presbyterian, from the fact that the former is older than the latter. The same logic would prove the devil superior to the Catholic Church, since he antedates the Pope by a few centuries. He then asserted and argued in his way that "the Bible is not a sufficient Rule of Faith," claiming that "there must be some higher tribunal than the Bible," and that "that tribunal is the Catholic Church." Stating that the books composing the Bible were collected from the various evangelical writings at the council of Nice, A. D. 325, he asked if the Bible be the Rule of Faith, what was the Rule of Faith before the year A. D. 325. He forgot to inform his audience that the Roman Catholic Church did not exist at that time, that the Bishop of Rome did not claim to be universal Bishop until the year A. D. 535, and that this claim was not acknowledged any where outside of Rome until A. D. 606 when Phocas the Tyrant bestowed the title of "Universal Bishop" or Pope upon "Boniface III, Bishop of Rome."

He argued for some time against the

infallibility of the Bible as a "Rule of Faith," then turned to quoting from the writings of Paul and others, from that same Bible, to prove the correctness of some of the practices and teachings of the Catholic Church. A new trick in adducing testimony, and which lawyers will please notice. First, impeach your witness, then bring him on the stand to help you out of trouble.

He referred to the Roman Catholic Historian Reeves, who says as his History of that Church, that a few centuries ago the Papal power was in the hands of drunken, besotted Popes, debauchees, companions of harlots and profligates, and that the Papal power was at one time wielded by three harlots. and said: "Reeves" is no authentic Historian. We do not believe a word he would say, yet he quoted nothing from any source to disprove Reeves' statement, or to show that he is not regarded by the authorities of the church as a reliable historian.

He referred to Dens' "Theological Morals," a Catholic Church book from which Mr. White had read concerning the practice of the Catholic Church, and said that the book was condemned and prohibited by the church, and yet, strange as it may seem, he quoted no Papal edict or any thing else to show that the work was not good authority. I regret this because I have since heard men say that they suspected it was good Church authority, but that the Priest thought it would not be polite to admit the fact before the people. He referred to other books from which the Rev. Mr. White had read on confession &c., but did not deny the authenticity of these books. (I suppose they are in the hands of the lay members of his church.) He said "the confession had been as ancient as Christianity itself," yes, but let him show when God authorized confes-

sion of our sins to a Priest. He argued that "man has not the power to forgive sin," and failed to show when the Priest had ever received that power. He did not explain how a Priest can honestly and truthfully hear a man confess to the commission of murder, and then go into court or before a grand jury and take a solemn oath to tell the whole truth and nothing but the truth, and then swear that he knows nothing of it. And yet this is a part of the code of morals of this *Religious* denomination.

We did not hear him defend the Roman Catholic mode of taking the sacrament, in which the Priest drinks all the wine, and the lay members kneel at the altar with their mouths open (as young birds ready to receive their food) while the Priest puts the wafer in their mouths. We should like to devote more time to this system of *man worship*, but will not at present. If the Priest thinks we have done him injustice in this, we can publish his own language on the various points alluded to, and prove by good men that our notes are correct.

We call his lecture a weak, flimsy, awkward, contradictory, suicidal defense of a corrupt organization, that has deluged Europe in endeavoring to crush out civil and religious liberty with blood, and now seeks to gain a foothold in free Protestant America. JNO. H. C.

On the day of Pentecost, when three thousand souls gladly received the word of life, there was no long seeking for religion, no praying and wrestling for a special operation of the Spirit on their hearts, and no enjoining supplications for the Lord to come down and convert their souls. The blessing was obtained through faith and obedience then, and the blessing can only be obtained in the same way now.

ARE WE A MISSIONARY PEOPLE.

The above may appear to some as a strange question, especially, when proposed in regard to ourselves, who are so prolific in societies, both State and National, having for their object the preaching of the gospel. The existence of these societies, however, come far short of establishing the proposition that we as a people are, in any good degree, a missionary people. The proof of this proposition can only be made to appear, by proofs of a kind, which is sadly lacking among us, and which would forever prove the justness of our claim to being friends of Missionary efforts.

While we rejoice that very many persons have given ample evidence of their being entitled to the claim of being friends of missions, these, however, form but exceptions, and do not give us, as a people, a right to the same claim. As individuals, so as a community, we must be tried by our deeds, rather than by our words. This is a clear test, and one that has the divine sanction. "By their fruits," said the Master, "ye shall know them." Fruit is what God calls for, and he who supposes high professions or good intentions will meet the demand, is deceiving himself, "it may be ignorantly, but not innocently; for God's word sheds too much light on this subject, to render the plea of ignorance available.

Results, in some degree, determine the strength and spirit with which the friends of any cause have worked, for its up-building. Success is not proof of being right; but it is a clear indication of vigor and heartiness of effort, on the part of the promoters of any cause. A bad cause has been made to triumph, by the persevering energy of

those having its interests in charge. If the cause which we plead be not an exception to this rule, what shall we say of the energy of our brethren, as measured by the success attending us at present? It is a fact, that we are not advancing as rapidly as in former days. Why is this so? This is an important inquiry, and one that we shall strive to answer in candor and in the fear of the Lord.

1st. The chief cause of our doing so little in the Missionary field, is the want of funds to sustain efficient laborers. But why this lack? Have we no wealth among us? The plea of poverty will not avail. We, as a people, possess today, as great an amount of means, in proportion to our numbers, as any people on this continent. Why, then, do we not use it to promote the cause of truth and righteousness? The answer is, those who control this wealth are more interested in, and more devoted to the promotion of worldly objects, than that for which Jesus died. Men are too much inclined to keep the finest of the wheat, the fattest of the flock and the best of the herd for themselves, and give a *little* of that which is less valuable to the Lord. If a Jew had done this, all his offerings would have been contemned. Is the christian, who enjoys greater light, who has had greater evidences of the Divine love and pity, who has been raised to more exalted dignities and honors, permitted to hope for heaven when he does what would have excluded a Jew from the synagogue? Surely not! The truth is, men need to be awakened on this subject. Preachers and people are all slumbering here, while wealth and luxury are preparing the teeming millions of earth for suffering the horrors of the second death. Men, professedly christian men, give hundreds

to support the state, to build railroads, to get up State or county Fairs, and *tens*—not of *dollars*, but *cents*, to build up the empire of Jesus the Christ, and then expect to go to heaven. In this expectation they are doomed to disappointment. They may as well know it now as not. True, the statement will make no profitable impression on some; they will cling to their dollars till they go down to death, and would be more delighted with the ring of an eagle, than with the rich notes of a seraph's song. Their sordid souls are sold to Satan.

The apostle Peter intimates, that he and his associates had left all to follow Christ. Men seem to think this unnecessary now. They are unwilling to sacrifice for the Lord's cause. Some cover or attempt to cover their avaricious spirit by saying: "I am in favor of Missionary work, but there is no authority for a Missionary Society." This is only a subterfuge, into which men run, to hide their covetous deformities. They may be in favor of Missionary work, but they are not in favor of contributing to its support. It is one thing to favor it in *word*, but another thing to discourage it by *deeds*. It is one thing to pray for the spread of truth, but it is another to aid in spreading it. God tells us to do this, and we turn round, and tell Him to do it himself.

What are we doing in Illinois, in the way of bearing aloft the banner of the Prince of Life? How are we going to give an account of our stewardship? How many evangelists are in the field, under the direction of State, District or county organization? Have we fifty? Have we forty, thirty, twenty, ten? Have we? Where are they? Why have we not more? Sinners are dying. Are there no more men who are capable and

willing to publish the glad tidings to the lost? This can not in truth be affirmed. Hundreds are anxious to go, but cannot, unless they are sent and sustained. If we were a Missionary people, the plains of the "Prairie State" would to-day resound with the glad echoes of redemption's lay. These ardent preachers would not be permitted to stand still and say: "Here am I, send me."

But it will do no good to bemoan the existing state of affairs, unless a sense of our responsibility to the great Head of the church shall be realized by us, and we be moved, thereby, to discharge our whole duty in this matter. May God help us all to come up to the measure of duty, as true men, and demonstrate to all around that we are interested in the world's salvation. Let us all do something to establish our claim to be called a Missionary people. Let none excuse themselves from the weighty responsibility of contributing to the Missionary work—the work of God.

EDITOR.

THE HEART.—The little I have seen of the world, and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; the brief pulsations of joy; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; the scorn of the world, that has little charity; the desolation of the soul's sanctuary, and threatening vices within—health gone—happiness gone—even hope that remains the longest, gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came.—*Longfellow.*

From the Christian Times and Witness.

A LIFE STRUGGLE AND ITS RESULTS.

BY MRS. MARY C. VAUGHAN.

Adah Thurston was the daughter of a minister living in a country parish on a narrow salary. There was six children younger than herself, and she was early initiated into the trials and duties incident to the peculiar position she occupied. If a minister is poor, he is, all the same, expected to live as if he were—if not exactly rich—yet in enjoyment of all the comforts of life. Himself and family must always be well clad, well fed, well lodged; and there can be few shams of outside gentility in their household ways, because they are generally expected to live as if on exhibition to the parish.

I think a woman can not have a much harder experience (setting aside bereavements and positive afflictions,) than to live the life of the wife or eldest daughter of a country clergyman with a small salary. The struggles of such an existence are constant and unremitting. The pleasures are few and elusive, and the periods of repose scarcely less so. The annoyances are multitudinous, for every member of the parish considers himself or herself a special committee of interference. No doubt some part of these annoyances arise out of a kind, but ill-judging interest in the concerns of the minister, but they are not the less annoyances, the very motive rendering those who inflict them unusually pertinacious and prying. But it is needless to enlarge on these things—they have, often enough, been presented to the public.

Adah used to think, in her youth, that the trials and struggles of such a life as hers must exceed all others. She used to say that she cared not for poverty, she was too used to economy to feel any

dread of it, but she longed for the quiet of home with which no stranger would dare to intermeddle, to be mistress of the narrowest house-hold were criticism, and advice, and blame, covert or expressed, from the outside world, never entered.

She had not been reared in great expectations, and when, at twenty-one, she married James Wardell, a respectable young mechanic, she felt that she had not an inspiration unsatisfied. A year after her marriage she removed, with her husband, to what was then considered the "far West," namely, to a certain point in Illinois, where a large and flourishing town has since sprung up. It was the prospect of constant employment, and increasing business in his trade, which induced James Wardell to select this place for his future home. Adah soon after found that in her present position she had but passed from one species of struggle to another. During the time spent in selecting a home, and in the removal, James had spent all that he then possessed. He had plenty of work, but no money, money being so scarce as hardly to be obtained for the most necessary uses, and he was paid in produce and exchange of labor or material. They were shut out from the religious privileges to which they had always been accustomed, as well as from society in any degree similar to that which had surrounded them from youth in their New England home.

A floating population of adventurers, gamblers, and speculators, and unsettled persons of all classes, surrounded them. There were but few families in the town, a very large majority of the people being men as yet undecided where to settle or no fixed intention of doing so. Among all the woman, Adah scare-

ly found one with whom she could establish companionship. There was a constant interchange of good offices, for those who may, at any moment, become dependent upon the kindness of strangers, or chance acquaintances, are likely very soon to manifest a readiness to extend the same to others. There were no apparent distinctions of class, no inequalities—the minister's daughter and the gambler's child met beside the bed of sickness in perfect amity and personal respect, without the formality of an introduction, or a thought of each other's antecedents.

As there was not houses enough to accommodate the shifting crowd, with any pretense of insolation for individuals or families, Adah and James found themselves obliged to occupy a house with another family, so small that there was not even a separation of rooms. But this arrangement was but temporary, for James soon contrived to erect a shelter for himself and wife, which though it contained but one room, was yet an insulated and even a comfortable home. In this, as in other things, persons quickly accommodate themselves to surrounding circumstances, and are satisfied to live as well as their neighbors.

Nevertheless, Adah often felt, with deep humility, that except for the steadfast love of her husband, this life was far less endurable than the one she had so bitterly contemned. To all outward appearances she was far poorer than ever she had been before—she was shut out from all the social and religious enjoyments she once had, and which were now appreciated as they had not been while present. She was in a hot and sickly climate, never visited by such cool and bracing air as that of her native hills. No broad and swelling prairies, beautiful

in their perpetual green, and gorgeous with the tints of flowers, surrounded her. Her house was in the midst of a sandy plain, which bordered a sluggish stream, almost destitute of vegetation of any kind. All was different from what she had expected, and the difference was a sad and dreary one. Almost, at times, her heart sank beneath the pain and toil of her new life.

But she had not yet seen it in its worst and darkest aspects.

Five years they continued to live in their western home. They could not have left it if they had desired, for in all that time James had not been the possessor of money enough to convey the household to their old home. Three children had been born to them, and one had gone home in the early days of its unsullied infancy. They had known much sickness and many struggles. Both had grown old, care worn and haggard, and oh! hardest trial of all, James's principles had been too feeble to withstand all the influences of the life he led and the companions who surrounded him. Words of awful profanity were sometimes heard from his lips, and more than once he had staggered at nightfall to his clean dwelling, and lain there for hours, a horrid sight for the eyes that watched him, dark with pain. And then his judgment would be weakened, and he would squander, in foolish bargains or reckless speculations, the earnings of sober labor.

It was in this fifth summer that the dreadful trial came. The river had fallen, and the air was laden with the poisonous exhalations from its banks, which festered beneath the burning rays of the midsummer sun. Death stalked abroad—there was illness in every house, and the coffins came and went to many. The Wardells were all ill, save the worn and patient wife and mother, and at last James

Wardell was carried forth from the home to which he should never return. And Adah was a widow and her children were fatherless.

And then the real, hard struggle of life commenced.

Adah had known toil, privation, solitude before, but never till now had she looked about her in vain for the support, the help, the protecting care which seem essential to woman. She could not burden the old parsonage home, where the closest economy only brought round the year without debt, with herself and orphan children. And even if she could have done so, the independent spirit which remembered how gladly she had turned from the home of which she wearied, would not allow her to seek its shelter.

She had little to rely upon, and herself and helpless children were to be fed and clothed and sheltered. The shelter was already theirs, but for the rest she must depend upon her own exertions; for in his latter days James had recklessly lost nearly all he had accumulated during his western sojourn. Some land, as yet unproductive, was all that remained.

Then came the weary days of toil, the restless nights of care. We need not follow this struggle step by step, nor see how often the spirit seemed failing. There were incentives to toil which could not be forgotten, and it must be unintermitting. Year after year it went on. Year after year her children grew toward manhood. But it was not till the period was reached that they were able to commence for themselves she had so long maintained, that she relaxed her efforts.

For years a sense of duty had stimulated her feeble frame and nerved her soul for the task. In those years she had become a practical christian, where before

she had been but a theoretical one, and she blessed God that he had given her the power of so influencing and controlling the minds and hearts of her children as to lead them, in spite of temptation and assault, in that path where safety and true happiness can alone be found.

All the aspects of her home and its surroundings had by this time been changed. A city had sprung up upon the dreary sand plain by the river side.

Steamers puffed and wheezed along the stream. The screech of the locomotive was heard where four railroads were converged, and soon the unproductive property, which so long had seemed almost a burden to her, was needed for the buildings these made necessary.

Adah's sons are rich men now. Their mother closed her life of toil without entering this promised land of repose and comfort, which she only saw from afar—the Canaan she was forbidden to possess. But her life had borne fruit—and to-day her children value, far above their wealth, far above all else, the Christian principles and the pure faith which she instilled into their youthful hearts.

FAITH is like the mainspring of a watch, it sets the whole machinery in motion. It is the great promoter of every religious action that is acceptable to God. Faith in any party creed will lead to action corresponding to that party, but faith in the word of God alone, will lead us in the pathway that God will approve.

How shall we be certainly assured of our acceptance with God? The consciousness that we earnestly desire and strive to do all his commandments, can alone give this assurance to the soul.

THE FUTURE OF THE HOLY SEE.

Cardinal Antonelli, in a circular touching the consequences of the convention concluded Sept. 15, 1864, between the French and Piedmontese government says:

It is certain that the Holy See will be abandoned to itself after being reduced to a total deficiency of internal means and a continual menace of external dangers. A great capital like Rome, deprived of its best and richest provinces, presents the idea of a head without a body, or of a dwarfed body whose vital organ, can only serve for imperfect nutrition and distressful respiration. Two principal evils are certain; an utter insufficiency of money to meet the expenses of the State, and an impossibility of providing an adequate native military force. As for the employment of paid foreign troops, the reduced state of the Papal finances must necessarily limit this resource within narrow bounds. I have given you this lengthy explanation, in order that it may guide you when you speak of the impression made on the Holy Father by the departure of the French troops, and that it may not be supposed that the Holy Father himself is under any delusion as to the real intentions of his enemies. He will confront those dangers with the calm afforded by the consciousness that he has not provoked them, but if, in spite of his best possible endeavors, he should not succeed in averting the deplorable consequences which may ensue, it is clear that the blame will belong to any other rather than to him.

The *Pilot*, quoting from Protestant papers admissions of the falling off of the Congregationalists of New England in number, adds:

“While Congregationalism in Boston and New England has thus been fading out, the Catholics,—we say it in no spirit of vain-boasting,—have been increasing in every direction. In Boston alone where, but a few years ago, they had but one small church, they have now many, with congregations so over-crowded, services are given in each church every day in the week and four times on Sunday, and each service to an entirely new set of worshippers.

REMARKS.—It is clear to all attentive watchmen, that the power of the Papacy is waning at home. Its prestige is gone. Its usurpations, intrigues, corruptions, cruelties and senseless mummeries have rendered it odious to the better classes of European population. The Lord's forbearance has long been exercised towards this system of iniquity. Long and terrible has been the term of mental and spiritual bondage, endured by the uncomplaining vassals of this enchanting task-master. The serpent charms the silly bird, and spell-bound, it voluntarily rushes on to its own destruction, and with all its better instincts stupefied and paralyzed, it flies into the open jaws of its deceitful destroyer. This is the case with the poor, deluded, but sincere devotees to the Papacy, and surely the servile bondage will soon be broken.

The foregoing indicates clearly, that in proportion as Romanism wanes and loses its power and influence in the Old World, it will endeavor to establish them in the New—our own beloved Columbia. The struggle between Romanism and christianity is at hand; and the conflict will be in the Western Hemisphere. Already are the Papal forces in position, and recruits are daily arriving from the Catholic countries of Europe. Not only this, but they are straining every nerve to induce the Americans to become votaries of their cause. In this they have already been too successful. The Catholics are numerous, and in political matters hold the balance of power. This has caused a scramble among demagoguing office seekers to secure the Catholic vote. To do so, large donations have been given to their Colleges, Convents, Schools and Seminaries. Others, though not Catholics, in either faith or feeling, send their sons and daughters

to these schools, in order to gain the influence of the Priest in the matter of getting votes. There is an idea with some, that the accomplishments gained at these schools are more thorough than can be obtained elsewhere. No greater mistake could well be made. It is a certain fact, that the education obtained at Catholic schools is anything but thorough; indeed the training is limited and superficial. While we are slumbering, Rome is transporting her Jesuits, Priests and ignorant vassals into our country, while civil and religious liberty stand trembling before approaching danger, and we sleep on, in fancied security, while our daughters are shut up in cloisters learning, what? The will of the God of the universe? Not a word of it. Are they learning to imitate Christ and follow the teachings of the holy apostles? Not this either. They are being taught to kiss the crucifix and count beads.

We are well satisfied, however, that New England Congregationalism is unequal to the task of successfully contending with wily, crafty Romanism. Nothing short of pure Christianity, as it is taught in God's word, can ever do this. No one of the Protestant parties can reprove Rome for her departures from the original model, or the substitution of human laws, authority and rites, for those that are Divine. When Protestants come back from their wanderings, to the solid rock of revealed truth, then may they expect to drive back Rome and her corruptions; but until they do this, the reports of their own guns will shock the artillerymen to such an extent, that paralysis in every assault must be the result. EDITOR.

“I SEE that spirituality of mind is the main qualification for the work of the ministry.”—*Urquhart.*

REST FOR THE WEARY.

Toil gives us relish for relaxation, and prepares us for its appreciation. Indeed, inaction is destructive to human happiness. Hence, God has decreed that man shall eat his bread in the "sweat of his face." The necessity under which God has placed us, to toil, is conducive to our present happiness, so that God has blended actual enjoyment with the performance of duty. No happier moments can we know, than those devoted to the performance of duty, and those immediately succeeding its performance.

But incessant labor wears the body down, and protracted mental toil fatigues the mind, and relaxation becomes a necessity, and serves to recuperate it, in order to renewed exertion. Thus labor and rest, each prepare us for the enjoyment of the other, so that God has wisely and mercifully established in our constitution a law of action and reaction.

To ancient Israel, God gave the Sabbath, commemorative of the completion of the work of creation, and typical of the rest in Canaan, where they were freed from the fatigues and privations of their journey in the wilderness, and the vexatious assaults of numerous and fierce foes, who hung about their pathway. But there is another rest spoken of, besides that into which Joshua led the sons of Jacob. That rest is in heaven.

Life is one continued round of wearisome labors. Burdens have to be borne. All true soldiers have a cross to bear, and often do they find it a heavy one; but the hope of resting under the broad and bright canopy of a cloudless sky, with a scepter and a crown, before the mind, nerves them for the conflict, and repeating the battle-cry, 'no surrender,'

the tearless soul presses onward and forward, with the inspiring vigor of hope renewed, seeing by faith the cherished boon of one glorious and eternal rest, in the land of light and life above.

Brother soldier, "are you weary with waiting and watching? Bear up a little longer, and the repose of Paradise will be yours. Have the toils of life bent your body, and do you tremble under the load of care and affliction? Look aloft; the release is near at hand, and soon will you enjoy it. Do clouds hang upon your soul, like a dark pall of death? Shake off the gloom, and behold the glimmering "light in the window for thee."

Do the storms of life beat heavily on thy frail nature? Breast the tempest boldly; the haven is just before thee, and an eternal calm will be thine to enjoy. Have disappointments fallen thick and fast upon thy trembling spirit? Cheer up, for realizations such as will overwhelm thee, are in waiting in the home of thy elder brother. Yes, "There is rest for the weary, in the sweet fields of Eden, There is rest for you."

Tempests may howl and foes may assail, but a conquering Savior will give you the victory at last, and your triumph will be one of peaceful repose, above the starry regions.—*Hope.*

"THE Holy Spirit is promised only to those who believe and obey the Savior. No one is taught to expect the reception of that heavenly Monitor and Comforter, as a resident in his heart, until he obeys the Gospel."

"THE Church of God is a divine institution. God is its author. Its constitution, its laws, its usages, are all divine. From its foundation to its topmost timber, it is God."

EARLY FRIENDS.

Dreamily, I sit in the evening twilight, and as I gaze upon the glittering diamonds that begin to sparkle in the overspreading concave, my mind performs a pilgrimage back to the spring time of life, and the well-remembered faces of long-absent ones rise up in rapid succession before me. Imagination, by her magic power, pipes again in my ear the sweet notes of familiar voices, long since hushed into silence, but which ring and thrill in my ear, like the far-off notes of an Eolian harp, under the touch of the skillful fingers of some heavenly minstrel, while my soul drinks in the subduing melody, and liquid pearls fill my eyes, and roll down my cheeks in unrestrained and unrestrainable torrents. Early friends somehow or other seem nearer and dearer than those of later date. Our hearts were then pure and soft, and these early friends impressed on our hearts the life-size image of their persons. Yes, and there in memory's gallery hang these treasured mementoes of loved ones, whose faces we may see no more in the flesh. We think of these, and wonder how fortune has treated them. Ah! rather how have they treated themselves! 'Tis vain to think of early friends as when we saw them in youth's early morn. They are not now chubby-faced lads and rosy-checked lasses. Time's plowshare has made furrows in those cheeks; hot scalding tears have dimmed the lustre of those sparkling eyes; and toils have lessened the agile spring and bounding tread, that marked their step, in days long gone. But have their hearts grown cold? Never! So long as breath animates their souls, the glow of friendship's fervid fire will burn within. This was essentially a part of themselves, and to have lost it, would be to

lose their identity. No, they can never grow cold! We repel the thought. We can never entertain such a thought. To do so, would be to slander them. In our hearts, we have a photographic gallery, in which is deposited a picture of each loved one.

But pictures in memory's gallery, is all we have left to us now, of the dear ones gone. Never more shall we look on their countenances; never more shall we drink in the sunny smile of their love-lit eyes; never more shall their voices salute our ears, or thrill our souls. No, never more shall these things be. Ah! how sad the remembrance! No more, never more! The golden chain is not broken, but then distance has intervened, death has breathed upon some of the fair flowers, and now, all blighted, they lie covered with the mold of the grave. No! Not the flower, only the broken vase. As the warm sunshine of Spring, after dreary winter is past, warms the sleeping flower into life again, so will the descending beams of glory, as the returning Lord draws near, revive and rejuvenate the shattered frame, clothing it with immortal vigor and beauty, and fitting it for the climes of the blessed. This will be a grand day—a glorious day for the pilgrims to Zion's fair land.

But let the past be in the past. To the future alone we look for the healing of our bleeding hearts. One by one our early friends have left us; one by one they passed along the dark, silent aisle of the mansion of the dead. Shall we ever see them again? Shall we greet them under the sunny skies of the immortal land? Yes, we shall see them where all fear of parting will be gone forever. No severing of fond love-circles there; no farewell will there be spoken; no blinding tears will there be-

dim the vision; no parting sobs will ever again be heard; no sin, no death, no sorrow. No more, never more. In view of all this, we shall bear up and bear on. The grand jubilee is coming; the trump will soon sound, and the Lord's redeemed family will soon assemble at their Father's house. Thank the Lord for the exultant thought.—*Hope.*

Simon Magus—The Law of Restoration to Fellowship.

In the Acts of the apostles, persons are taught what to do in order to remission of sins. Aliens are taught how to become citizens of the kingdom of Christ. "But should a person sin after thus becoming naturalized, must he not be baptized again, if baptism is for the remission of sins?" asks a religious person. Surely not. The law for the pardon of a citizen is just as plainly made known in the Acts of the apostles as that for the pardon of one who is not. In Samaria, Phillip preached Christ to the people, who believed and were baptized. Simon believed and was baptized, and if the commission is true, was pardoned and made a member of the church of Christ. But when he saw the miracles done by the apostles, he desired to purchase the power to thus work, with money. In doing this he sinned, and sectarians, who teach the impossibility of a christian apostatizing and being finally lost, say that he was never converted. This is unfair, to say the least, and is in opposition to the words of promise from the Savior, and the record of the case. He was charged by Peter with but one sin—the *thought*—not thoughts. But he sinned nevertheless, and to be saved, must be pardoned. By what law?

1. He must repent of the sin. 2. He must pray to God for forgiveness. In

this our neighbors are confused. To a disobedient citizen we have never denied the necessity of prayer for the forgiveness of sins, if preceded by repentance. We maintain it has a place in the work of redemption, that place in the kingdom, not outside. Here we may institute the mourning bench, not as our friends have done, to be carried outdoors, for the accommodation of an alien. Let it remain where God has placed it in the arrangement. Our friends have taken baptism inside of the church and placed the mourning bench outside. The law, therefore, for the restoration of a person to the fellowship of the church, according to the divine precedent, is repentance and prayer.

When therefore, any one presents himself, which is an evidence of his repentance—let prayer be offered for him that God may forgive his sins and receive him as a member of the fold. This harmonizes with the law and is right. *

SPURGEON says, "teaching men morals is as though I had a clock that would not go, and I turned round one of the cog wheels; but faith takes the key and winds up the mainspring, and the whole thing runs on readily."

It is stated that by transplanting flowering plants several times a year for two successive years, without allowing them to bloom, they can be made to produce double blossoms, while the plant previously only gave single ones.

It is curious to see the lady who stayed away from prayer meeting because of the dampness of the ground, go shopping the next day through mud ankle deep.

He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again.

Poetry.

AT THE LAST.

The following beautiful poem was written on the passage, "Man goeth forth to his work, and to his labor until the evening."

The stream is calmest when it nears the tide;
 And flowers are sweetest at the eventide,
 The birds are musical at the close of day,
 And saints divinest when they pass away.

Morning is lovely, but a holier charm
 Lies folded close in evening's robe of balm;
 And weary man must ever love her best,
 For morning calls to toil, but night to rest.

She comes from Heaven, and on her wings doth bear
 A holy fragrance, like the breath of prayer;
 Footsteps of angels follow in her trace,
 To shut the weary eyes of day in peace.

All things are hushed before her as she throws,
 O'er earth and sky her mantle of repose;
 There is a calm, a beauty, and a power,
 That morning knows not in the evening hour.

"Until the evening," we must weep and toll,
 Plow life's stern furrow, and the weedy soil,
 Tread with sad feet our rough and thorny way
 And bear the heat and bustle of the day.

Oh! when our sun is setting, may we glide,
 Like summer evening, down the golden tide,
 And leave behind us as we pass away,
 Sweet starry twilight round our sleeping clay.

From the Chris. Times and Witness.

RECOGNITION OF FRIENDS IN HEAVEN.

BY ROBERT BOTO, WAUKESHA, WIS.

This is a question which thousands of bereaved and bleeding hearts are asking, with much solicitude, in many a house of mourning. The sweet and loving fellowship which they enjoyed with their friends on earth has been interrupted by death. They go to their graves to weep there; they plant flowers and erect monuments as tokens of their affection; they recall to memory their kind words and actions while with them on earth, and the thought of being with them in inseparable bliss and union forms one of the chief attractions of heaven. A child when dying said, "Good-by, papa, Good-by! Mamma has come for me to-night—don't cry, papa! we'll all meet again in the morning." And this sublime hope has cheered many a dying bed, as pale and quivering lips have

whispered, "Meet me in heaven, where parting is no more."

The Rev. Robert Hall says, "If the mere conception of the reunion of good men in a future state infused a momentary rapture into the mind of Tully; if an airy speculation could inspire him with such delight, what may we be expected to feel who are assured of such an event by the true sayings of God! How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, with every tear wiped from their eyes, standing before the throne of God and the Lamb in white robes, and palms in their hands, crying with a loud voice, "Salvation to God who sitteth upon the throne, and to the Lamb, forever and ever!" What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and to approach, not the house, but to the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves among the splendors and fruitions of the beatific vision!"

We may rest assured that in heaven all will be given to the people of God that can contribute to their happiness; and surely it would greatly do so to know the dear friends they loved on earth. If our friends and all the memory of their friendship was stricken from our minds now, so that we could no longer recognize them, what a blank it would make in our existence in this world. It would deprive us of some of the most hallowed delights that earth knows. And is it at all reasonable to think that God is going to blot out of the enjoyment of heaven an element so

important to our happiness? Memory, as well as every other faculty of the soul, will be strengthened when the soul is let loose from the clog of the body in its present imperfect state; and instead of knowing less than we knew on earth, we shall know more. "Now I know in part; but then shall I know even as also I am known." Our blessed Savior teaches this great increase of our knowledge in the words, "What I do thou knowest not now, but thou shalt know hereafter."

This idea was somewhat quaintly advanced by a good Welsh minister once. He was studying his sermon, and his wife was sitting sewing by his side. All at once she broke out with the question, "My dear, do you think that we shall know each other in heaven?" Feeling a little annoyed by the interruption, he replied, "To be sure we will; do you think that we will be more stupid there than we are here?" All useful knowledge which we have acquired here on earth we shall take to heaven with us, and we shall have it largely increased, with God for our teacher and angels for our companions.

In all the descriptions of the redeemed in heaven, which are given us, they are represented as having a distinct remembrance of the past. They glorify Jesus for washing them from their sins in his own blood, showing that they remember their sins. And John says, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." "And they cried with a loud voice, saying, How long, O Lord, worthy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. vi. 9, 10. Here they had a distinct memory of what they suffered when

they lived upon earth, as well as a knowledge of what was going on there, so far as their persecutors were concerned, at least.

But the rich man, though in the world of woe, knew one that he had known on earth. He looked across the great gulf, and saw Lazarus in Abraham's bosom. He had but a very imperfect knowledge of him on earth. As he rolled past him in his carriage, he scarcely deigned to cast a look at the poor man that lay at his gate; and yet he knew him in eternity. Now, if a lost soul knew one in heaven that he had known on earth, how much more will those who dwell together in that happy place know each other!

Paul's expressions of joy over those that had been converted under his ministry, implies that he expected to know them. "Ye also are our rejoicing in the day of Jesus Christs." "For what is our hope, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" This implies that he would know these converts that the Lord had given him, from others. This is made still stronger by his words to the Corinthians: "He who raised up the Lord Jesus shall raise up us also by Jesus, and shall PRESENT US WITH YOU." These words show that to Paul the joy of his future inheritance was, not only that he would be with Jesus, but with his beloved brethren also.

It would be easy to multiply passages to prove the same thing, but it is unnecessary. The whole account of the future judgment, and of the resurrection of the dead, goes upon the principle of saints recognizing each other. They "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." "And I will appoint unto you

a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom."

In view of this subject we may see how close is the bond that connects Christian friends together. It is eternal. Paul's brethren fell upon his neck and wept, as they parted from him on the sea shore, but they are all with him now. There the devoted pastor shall meet with the dear flock he parted from with many tears and bitter regrets. There the Sabbath school teacher shall meet many of his little charge, and see that his labor was not in vain in the Lord. The mother shall gather to her bosom again the sweet babes that death rudely tore away. A missionary that had buried two little ones on a foreign shore, says: "I was once standing by the grave of my departed children, under a brilliant and cloudless sky, when suddenly a shadow passed over the green turf. Looking up for the cause, I beheld a snow-white gull winging her lofty flight through the air. The thought immediately struck me—thus it is with the dear objects of my mournful remembrance. Here lies the shadow, but above is the living principle. Nor was the reflection without comfort to my wounded spirit, since of such is the kingdom."

Yes, earthly things are but as shadows. Yonder is the glorious world of realities. Let us be loving and kind and forbearing to those who are to be our companions there. Let us help them on in their journey, by faith and prayer and love.

"Blest hour, when righteous souls shall meet,
Shall meet to part no more;
And with celestial welcome greet
On an immortal shore."

LITTLE children, love one another.

NON-ESSENTIALS.

When Saul was sent forth to destroy the nation of the Amalekites, together with all their sheep, oxen, etc., we read that he spared the king and the best of the oxen and sheep, thinking, perhaps, it was not essential to the command given him if he should spare the life of one man, and the best of the cattle, under the pretence that he would be doing a magnanimous act by saving the life of a king, and that he would offer the cattle as a sacrifice to God. But God was much displeased because he did not render obedience in all things, and sent Samuel to declare a punishment against him for a violation of his command. When Saul saw Samuel coming he hastened to inform him that he had obeyed the voice of God, and had utterly destroyed the nation of the Amalekites. Samuel told him he was not to be deceived, and told him, as a punishment for not obeying the whole command of God, his kingdom should be taken from him.

As reasoned Saul, so reasons a great part of the religious world at the present day. God has given certain commands, and he has declared a punishment against all for disobeying them. Some make great pretensions to obedience, and declare they have obeyed the commands of God, and yet leave some part undone, under the plea that it is not essential. But just as sure as Saul was punished for not rendering obedience in all things, so sure they will be. This statement may seem hard to some, yet it is, nevertheless, true. The plea of *sincerity* will be no cloak to cover their refusal to obey *all* the commands of God. Saul, no doubt, was sincere. He thought, perhaps, by bringing home the best of the cattle, and offering them

as sacrifice, would be more acceptable to God, than to utterly destroy and leave to no good use. No doubt there are thousands to-day who are just as sincere in their advocacy of certain doctrines, and who teach that certain commands of God are not essential, that they are mere outward ordinances, etc. They certainly do not realize that by such a course of reasoning, they are making thousands of skeptics and infidels every year, though such is the case. The skeptic uses the same mode of reasoning—he cannot see the use of obedience; he cannot see the philosophy of certain commands being essential to salvation. He stops not to think it is our duty to obey because God has so commanded. He sees the (so-called) religious world quarreling about the essentiality and non-essentiality of certain ordinances, and reasons if each one of them is saved who only obey part of the commands of God, why may he not be saved and refuse to obey all. Thus the religious world loses their main pillar of strength, and gives up the one grand point, and thereby surrenders all, *that we obey because God so commands.* Until all the professed followers of our Savior view this matter in its right light, they will never accomplish the good they might.

It is said the Apostle John when he grew old would have his attendants to place him before an audience when he would address them in one short sentence only: "Little children love one another!" When asked why he made use of this expression so often he answered; "Because it is the Lord's command." Thus it ought to be with us. We should render obedience in all things; though we may not see its utility, but *because the Lord has so commanded.* May the time soon come when every professed

follower of our Lord and Savior will render obedience in all things, and so fulfill his prayer to be one, as He and the Father were one. C. J. S.

For the Echo.

WHAT ARE THE CONGREGATIONS DOING.

Some months ago a number of articles appeared in the Echo, under the caption "what are our preachers doing?" and, in answer to which, reports came up from all quarters stating the preachers were in the field battling for the good cause, and many were bowing in obedience to the commands of our Savior. We now ask the question, and desire the answer in deeds as well as words, *what are our congregations doing?* The preachers may be at work, laboring zealously, night and day, doing all in their power with the means placed in their hands, for the advancement of Christianity, but unless the congregations—the individual members—are co-operating with them, a great part of the work remains undone.

It would seem the greater portion of the members of the church imagine their work done when they hire a preacher, give him a niggardly support, and attend the meetings on Lord's day where they may rest easy, go to sleep and dream over the business affairs of the week. They do not realize there is work for them as well as the preachers, and that the gospel must be preached in other places as well as their own. They cannot, or do not, realize that the warfare in which we as Christians, are engaged, is aggressive and not defensive, and that it is the duty of all to battle manfully with the enemies of the cross wherever they may be.

Great events are anticipated by the religious world during this year, but whether realized or not, time alone can tell.

It is, at least, acknowledged by all, that the time is near at hand when something important will transpire, and it behooves every professed follower of our Lord and Savior to be up and doing. We, as a religious body, claim that we are bound by no creed, but that we are guided by "the bible alone," and that we preach the same gospel as proclaimed by all the Apostles. If such be the case (and who can doubt it?) should we not be laboring more earnestly and zealously in the good work.

The Methodist's, at their centenary convention, proposed to raise *several million dollars* for missionary work during the year, and have already commenced the work, and are meeting with such success that warrants us in the belief they will raise all they expected *and more too*. Now, I would ask, why stand we idle? Surely professing the views we do, knowing we are on the side of right, and the right will prevail, we should enter into the work with a zeal that could not be overcome. With a membership of 300,000, and possessing abundant means, we should accomplish much more than we do.

We preach for unity among all God's people, and this is commendatory; yet we are satisfied, if we had more practice and less precept, our influence would be much greater. Could not some one originate a plan by which we may extend our influence, and accomplish the work expected of us as followers of Christ. We should like to hear from one and all upon this subject.

C. J. S.

IDLENESS is the dead sea that swallows up all virtues, and is the self-made sepulchre of a living man. The idle man is the devil's urchin, whose livery is rags, his diet and wages famine and disease.

From the Chris. Proclamation.

ORDER.

Among the many things the neglect of which augments the cares and contributes to the unhappiness of man, order stands not the least prominent. But notwithstanding negligence with respect to the observance of the law of order is the source of multiform perplexities and much embarrassment, yet many, unconscious of this truth, pass their days without a culture of well-regulated and orderly habits, entirely failing to realize the happy results arising from a strict adherence to the full demands of the ordinance to which our attention is now specially directed. It matters not what may be our avocation, due observance of the law of order is indispensably necessary in order that our labors may be crowned with success, and life's journey be made an even way. Hence, the truly wise and diligent student, desiring a proper distribution of his time, has his hours for study, his hours for recreation, and his hours for repose. Likewise the industrious agriculturist, ordering everything aright, never fails to verify the truth of the sage maxim: "That he who every morning plans the transactions of the day, and follows out the plan, carries on a thread of business that will lead him through the labyrinth of the most busy life." It is indeed difficult to form any just conception of the amount of time lost, or the loss of happiness occasioned solely by ill-regulated and disorderly management.

While descanting upon this theme, it may not be altogether amiss to take a brief survey of the beautiful order and arrangement everywhere exhibited in the works of the omniscient Deity. When we cast our eyes upon the almost infinite varieties of plants comprising the vegetable kingdom, we are lost in ad-

miration and wonder amid the contemplation of the exact order there displayed. Whether we direct our attention to the most minute and delicate leaf that trembles in the breeze, or to the gigantic oak of the forest, that bids defiance to the destructive power of the tornado, we behold the most striking exhibitions of "Heaven's first law,"—the law of order. Upon the face of every object within the vast domain of human observation, that bears the impress of the omnific hand of Jehovah, is stamped indelibly this glorious law, co-eternal with the existence of God himself. Ever since the awful grandeur of that voice which spoke into existence the boundless realms of created nature, and said to the mighty deep, "Thus far shalt thou go, and here let thy proud waters be stayed," has order been observed in the smallest as well as in the most stupendous works of the Creator. In order to witness the most ample development of this great law, we have but to transcend the limits of the terrestrial sphere, and cutting loose the airy wings of imagination, survey the beauteous order presented in the illimitable regions of the sidereal heavens. Whether our attention be directed to the pale, wan empress of the night, that softly enshrines the sable earth with her silvery mantle, or to the resplendent king of day, that rides in peerless majesty through heaven's high dome, we behold the most manifest exhibitions of the grandeur and sublimity of the law of order. We might, likewise, in further illustration, advert to the numberless suns and their attendant worlds innumerable that roll in such beautiful harmony and magnificence through the vast expanse of boundless space. Even the blazing comet, that with such inconceivable speed wings its mystic flight

through trackless wilds of ether, which fathoms the unexplored depths of immensity, coasting for thousand of years on distant worlds, presents a most striking illustration of that perfect order everywhere exhibited throughout the illimitable regions of the universe. From such manifest exhibitions of the law of order may we all learn a lesson of instruction, and more fully realize the importance of the well-directed and orderly distribution of the time allotted us by our Creator. WM. M. ROE.

THE OUTPOURING OF THE HOLY SPIRIT.

Much is said on this subject both in private and from the public stand, being in the judgment of some an indispensable element in conversion.

It is the theme of every modern revivalist—the gospel of all "Evangelical denominations" and the leading thought in all fervent devotion. As to its being a means, or according to the views of some *the* means of regeneration, depends entirely upon what the word of God teaches on the subject.

There are two events recorded in the Scripture which are said to have been attended with the outpouring of the Holy Spirit. The first is the beginning of the apostolic mission among the Jews, and the second is the introduction of the gospel among the Gentiles. The one in Jerusalem the other in Cesarea.

In each case, the pouring out of the Spirit is attended with miracles, and these supernatural manifestations are ascribed to that as the cause. If this be true, ought not, and will not, the same effect follow from the presence of the same cause in all time? And if the effects are not present may we not doubt the presence of the cause? Those, therefore, who claim that the cause is

present in conversion while the effects are not present in a single case, reason very illogically, especially, as the subject is capable of demonstration.

The outpouring of the Spirit carries with it its own evidence of divine power, and does not depend upon human testimony to prove it. But those who contend for the continuance of the fact to the present day, not only do not claim that it is attended by miracles, but *deny* the presence of such testimony. They require us to believe a supernatural fact upon human testimony, and that the most doubtful of its kind. This is the gospel preached to dying and sinful men as the medium through which the divine energy is made to reach and purify the soul. In contrast with which, how reasonable the apostolic teaching. "Of his own will begat he us *with the word of truth*," and again "seeing you have purified your souls in *obeying the truth*."

A. J. K.

THERE are times when Heaven grants us a special insight into the blessedness of christianity, and brings its moral influence into nearest contact with our hearts. The hours of affliction are measured in dark chambers and gloomy solitude, but when they terminate, and we return to the world, we cannot avoid the conclusion, that the chastened spirit is better fitted to meet the claims of humanity, and to attain its immortal inheritance.

WE never feel more sure that the Holy Scriptures are from God, than when we feel how adapted they are to comfort us in any of our troubles.

TRUE zeal for God is best shown by love for men. Zeal must make its sacrifices on the altar of love, or God will not accept them.

WORK FOR EACH MEMBER.

Every member of the church has his own responsibility as well as work, and he cannot throw it off, or conceal it under any subterfuge of excuses or complaints. God called him to work in his vineyard, and nothing but WORK will answer. He will find something for him to do, something which he can do, and at the same time something which no one else can do for him. He must do it himself, or it remains undone. Others have all that they can do; and if souls are lost through his neglect, who shall answer for it at the judgment?

If all the members of the churches would be active, and contribute their part to the work of the Lord, what a different state of things we should find in our churches! Is not this indeed the great reason why we do not see more revivals! The love of many waxes cold. Then who is the most responsible for the want of conversions, those who work, or those who do not work?

How many who have been associated with church members would testify, if they were called to-day to take the stand, that no one ever said anything to them personally about the salvation of their souls? Some of them feel with one of old, "No man careth for my soul." They may have heard preaching, but professed Christians around them have said nothing to them, and where does the responsibility rest?

Let the whole church individually go to work for God with the right spirit, and his work will be revived.—*Morning Star*.

To FEEL that God is love—to draw so near to him as to forget the world, so near as to lose the love of sin—is of all pleasures the sweetest, of all blessedness the purest and most profound.

THE BIBLE.

Four thousand years had fled—the Bible was nearly finished, and the last messenger from God to man was upon the wing—he drew near to the earth and alighted upon Patmos, where stood the beloved disciple, gazing into the deep blue vault above him. God, who set the stars in the sky, and by whose power the sun, moon and earth came into being—who had made heaven and lighted it with his glory, had drawn the curtains that hung between the two worlds, was causing to pass before his favorite servant a highly drawn panorama of the fates and fortunes of the world, and also the beautiful works of his power and skill when he accomplished the grand designs of glory.

The heavenly form stood before the disciple and pointed to him the river of Paradise, and talked of the shortness of time—of the glorious reward of the righteous and the overthrow of the disobedient. He told John to put forth the most fervent admonition to the lost wanderers of earth to flee to Jesus for light and for direction and for strength, to enable them to reach the bright, broad river—the land of ceaseless purity and the house of the great God that sparkled so gloriously beyond the dark flood of time and sin. He bade him call upon all available agencies to engage in putting forth sweet and pressing invitations to the inhabitants of this dark moor of sin, to turn their faces towards Heaven, and their feet into the path of righteousness—travel by the light of God, and journey toward the Heavenly mansion. The bright water still glides through the garden, and the golden tree still waves its life-giving fruit and healing leaves to the breezes of Heaven, full in sight of the admiring apostle—the curtain is not yet redrawn—the angel

poises his wings to pass within the veil, the Bible, the work of ages is finished, and the oral communication of God with man is at an end. The messenger pauses to mete out the final charge. He told John that the book containing God's teaching must be held as altogether sacred—not a word or letter added, not one taken away—that it was the wise arrangement of the Creator for the teaching and training of his lost creatures, to fit them for that flashing, sparkling realm of unfading glory—the home of the hosts of Heaven.

As the messenger departs, the solemn words, "Surely I come quickly, Amen" are spoken by the authority of Jesus, and he speeds beyond the sun and stars and passes within the wall of the golden city.

The Bible is finished; its work is completed; its final "Amen" consummated, and it is commended to the sinner as a guide to his feet, and as a light to his path, to direct him through the perilous journey of this cold dark world to the city of pure gold and of jasper light. The pages of this holy book are fit symbols of the quiet, peaceful land they present to the eye of this world's pilgrim. Holy, peaceful, pure, lovely, and flooded with light.

The Bible presents upon its own pages the undeniable marks of truth and purity to the clear view of the candid student. It demands of its adherents that only, which all candid persons acknowledge to be right. It requires faith in the God of purity—of love—of peace—of mercy—of kindness and of every truth and goodness. Its unceasing exhortation is, to the highest state of every good quality. It asks for a pure heart, an humble life, a mind of meekness, honesty of purpose, truth-

ful language and a life full of every graceful quality. There is not a trait in the Bible that is not redeeming in the highest sense, and he who lives by the rule of its qualities and purposes will be redeemed, and fitted for the highest state of happiness and joy.

E. P. BELSHE.

For the Echo.

ZION'S SHAME.

Doubtless you remember the circumstance of our Savior's riding into Jerusalem. It was a matter of prophecy. "Behold thy king cometh unto thee meek and sitting upon an ass, and a colt, the foal of an ass." To verify this he sends two men to the village edge for the animal. There it stands! tied up to the entrance gate. They untie it, and the owners who meanwhile keep a sharp eye on them, now exclaim, "Why lose ye the ass?" "The Lord hath need of him" silences them. But there was no saddle. Some of the disciples then took off their long-skirted coats; spread them carefully over the beast; caught Jesus tenderly by the waist and lifted Him up, turning the ass's face towards Jerusalem; while others suspecting his intention hastened to the adjacent woods. Here, Nature had richly gifted her children. The profusely petaled almond—the milky-flowered jessamine: the erected palm and dejected cypress shared the beauties of the forest scene. Speedily they plucked off the branches, gently displacing the flowers and strewing them in the pathway of Jesus. Pæans of praise burst forth at his graceful though humble entry. Passing the gates he dismounted. The temple was hard by. Thither he wended. He passed unconcernedly the Outer Court, peeped into the Holy Place and started back with surprise. The money-chang-

ers had beset it. That clamorous people whose God is Mammon. By virtue of whose riches a merciless power is usurped. Who neglect national duties. Who scorn religion. * * * * Their jargon was unintelligible. As the rivalry of exchange became more intense, vehement ejaculations became more incoherent; gesticulations more rapid and uncertain; hurrying to and fro; clutching of customers; now mild, now fierce, persuasiveness resorted to. And the people were passing in and out—in and out—with hands full of coins, bonds and birds, chatting laughing and bowing in excessive approbation, when a man of angry mien thrust himself in their centre. No! surely not a man. See! He has gained the attention of that broker. Hand resting on gold and silver he watches him. The intruder opens his mouth, it is written, "My house shall be called the house of prayer but ye have made it a den of thieves." With that He purges the corners; catches at the money-changers' table too soon for the victim to swoop up his spoils; the abashed Hebrew tingles under the twofold lash of whip and law, narrowly escapes and the Master is left alone.

* * * * *

Wrapt in contemplation he muses on the time when Zion was glorious. Her steps were then lofty for she trod the path of God. Seas and rivers gave back before her. Nations had cringed at her uplifted arm. Her magnificence was triumphant. Virtue smiled serenely from the portals of her dwellings. Joy was everywhere for an inheritance of holiness.

* * * * *

Like a wayward child she had cast all away. Now what a thing forlorn! Shorn of her goodly strength she had become a by-word and jest. True, char-

lots still bore her devotees over every desert, hill and valley up to her sumptuous feasts, but what a solemn mockery was this to the cynical Greek. True, the shekinah still brooded over her palace temple, yet merely in a lingering suspense. True, the mysteries of the sanctuary had been preserved, but what if the veil be rent?

* * * * *

He ponders upon her ingratitude. The mercies granted so undeserving a people. Her prophet's voice unheeded. The nation in bondage and dishonor in consequence thereof. Their reckless persistence in evil. The ruin that must inevitably result. Will they not heed? "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. "Behold your house is left unto you desolate."

* * * * *

Ah friends! 'twas "a time for memory and for tears!" Zion's beautiful daughter—a captive—and travelling in shame! Oblivion's waters would have been sweet to her unchaste lips—forsaken but not forgotten.

J. W. MONSER.

THE LITCHFIELD MEETING.

On the first day of May, we left home for the semi-annual meeting of the Illinois Missionary Society, to come off on the following day, at Litchfield, Illinois. We had the good fortune, on stepping on the cars, to meet brethren J. T. Jones and J. H. Underwood of Jacksonville. At half past two o'clock P. M. we were at the table of Mr. R. W. O'Bannon in the city of Litchfield, partaking of refreshments prepared by his christian wife, who is the personification of kindness. In the evening we repaired to the very beautiful and sub-

stantial chapel erected by the brethren and their friends, and had the pleasure of hearing a very sensible and interesting discourse by brother J. C. Tully, who resides at Litchfield. We had seen brother T. before, but had not made his acquaintance, which we regret, as we had not been able to appreciate his sterling worth and good qualities, as we now do. We also made the acquaintance of brother Parker, who is at present preaching for the congregation. Bro. Parker is a clear-headed man, of liberal attainments, and is calculated to accomplish great good in the world.

The meeting was one of interest and rich in enjoyment, but was not largely attended. From memory, we give the following list of preaching brethren present on the occasion: J. T. Jones, J. H. Underwood. Dr. Smith, Bros. Belshe, Sweeney, Downs, Karr, Mullins, Vanhooser, Vermillion, Davis, Maupin, Wheatly and the writer, besides brethren Tully, Parker and Young who reside at Litchfield. The time was devoted to prayer, preaching, business and friendly discussion. The chief attraction, or that which lifted our souls on high, was that the beloved Fillmore was there, to gladden us with some of his sweet strains.

The business of the meeting was very limited, more so than usual for our semi-annual sessions, from the fact that there are no evangelists in the employ of the society. We are glad to be informed of Bro. Wheatly's success in replenishing the treasury of the Society. The general belief seemed to be, that the true mode of operation is for the society to select Missionary points, and concentrate its energies on one or more points, and press the truth home, till it is established at such points. This is the only road to certain success. We hope this policy may be adopted and that a mission may be established at Alton, so soon as the means can be raised.

EDITOR.

Poetry.

For the Echo.

ODE TO A DEPARTED BROTHER.

Brother thou hast left us weeping,
Fainting on this mortal shore;
Deeply thou, in silence sleeping,
Pain shall feel, nor sorrow more.

Tears of deepest anguish quiver
On our cheek, and flood our eyes;
But we know that God, the giver,
Gives thee rest above the skies.

Since thy spirit has departed,
All our souls are wrapt in gloom;
All bereft and broken hearted,
We have laid thee in the tomb.

Darkness broods above the pillow,
Tempests wail around thy bed,
O'er thee weeps the trembling willow,
Cold the urn that marks thy head.

Lonely, oh! in death's dark city,
Where the death king perches o'er,
None remain to love or pity,
Watch to keep, or music power.

Wild the tempest dashing o'er thee,
Fierce the thunder's angry peal,
Deep the thunder that hath seized thee,
Naught to hear, and naught to feel.

All the foes of God thy Father
Are in raptures at thy fall;
Round thy grave in joy they linger,
But his power shall conquer all.

All the friends of death and sorrow
Shall be vanquished by his rod;
Rest thou only till to-morrow,
Thou shalt hear the voice of God.

Though thy form to dust is broken,
Cold the earth that forms thy bed,
When the trump of God has spoken,
It will rouse thee from the dead.

Though thine eye is deep in slumber,
Sleeping low among the blest,
Thou art of that happy number,
'Tis in Jesus thou dost rest.

He will call thee in the morning,
When the Star of Bethlehem
Shall appear, the Heavens adorning,
Shall the eastern sky begem.

He will wake thee when the Father
Shall unveil His heavenly face.
And the Lord, thy Elder Brother
Calls thy brethren from the race.

Now the wrath of God is over,
Since his realm is free from crime;
Storm and tempest done forever,
All the fears and ills of time.

Winter's blast in bleak December,
Time's affliction, pain and woe,
Thou canst but their pains remember,
They are in the world below.

Thou in Heaven, thy flight is ended;
Swiftly on the wings of love,
Thou hast from death's vault ascended
To the paradise above.

Now transplanted in that Eden,
As a tree of life to grow,
Where the fruits of glory ripen,
And the crystal waters flow.

ANGEL, in unfading glory,
SEE, upon yon dazzling throne,
Tune your harp, repeat your story,
Give the cross your sweetest tone.

'Tis thy SAVIOR! fittest symbol
Of the Father's sacred love;
Gave his life, thy soul to kindle
With this flame of joy above.

Thou, not only, did he sever
From corruption's bond and chain,
Millions are redeemed forever,
Now a joyous heavenly train,

Circling round the throne of glory,
Marching, singing—*joyous host!*
Harp and voice repeat the story,
Calvary's martyr is their boast.

"Alleluia" death is swallowed"
Victory swells the note again
Conquered all by him they followed
Hark! they swell the loud AMEN. B.

GOOD luck is to get up at six o'clock
in the morning; good luck, if you have
only a shilling a week is to live on eleven
pence and save a penny; good luck is to
trouble your head with your own business,
and let your neighbor's alone; good luck
is to fulfill the ten commandments, and
to do unto other people as we wish them
to do unto us. They must not only work,
but wait. They must plod and perse-
vere.

WHEN we hear that a friend has dis-
covered a fault in us, we are disposed to
do him the same favor.

SEMI-ANNUAL MEETING.

The Illinois Christian Missionary Society met in semi-annual convocation in the Christian Chapel in Litchfield, on Wednesday the 2d of May, 1866, for the transaction of business; Bro. J. T. Jones, presiding.

At 11 o'clock A. M., an able and interesting discourse was delivered by Bro. E. L. Craig.

From 3 to 4 o'clock P. M., Bro. Fillmore conducted singing.

At 7 P. M., we were ably and forcibly addressed by Bro. J. H. Underwood.

A committee on the arrangement of business, composed of brethren Downs, Wheatly, and Tully, presented their report, as follows:

Your committee on the arrangement of business would respectfully submit the following report:

1. Social worship at 9½ o'clock A. M.
2. Preaching at 10½ A. M.
3. Singing at 2 P. M., by Bro. Fillmore.
4. Business at 3½ P. M. Items to come up in the following order, viz: 1. Reading minutes of the previous meeting; 2. Unfinished business; 3. Reports of standing committees; 4. Miscellaneous business; 5. Short speeches.
5. Social worship at 7 P. M.
6. Preaching at 8 P. M.
7. Adjourn at 9 P. M.

DUDLEY DOWNS, }
JOHN WHEATLY, } Com.
J. C. TULLY, }

On motion the report was adopted.

THURSDAY, May 3d. A. M.

Social worship at 9½ A. M., in which a goodly number of brethren participated. Bro. Jones presided.

At 10½, Bro. G. E. Sweeney preached an earnest and stirring discourse.

AFTERNOON SESSION.

At 2½ o'clock, singing by Bro. Fillmore.

At 3½ o'clock the meeting was called to order for business by the president.

Bro. Karr moved that the executive board be requested to communicate to this meeting, the amount and kind of work the Society has done since the last meeting, and the results thereof, the condition, wants, and prospects of the Society, and any other matters which may be of interest to the meeting. On motion the resolution was laid on the table till next session.

At 7 P. M., the brethren engaged in social worship, Bro. Craig presiding.

At 8 o'clock we were addressed by Bro. Belshe.

FRIDAY—FORENOON SESSION.

On motion of Bro. Maupin, the motion presented by Bro. Karr on yesterday, was taken from the table, and on motion adopted.

Bro. Jones reported that at the last annual meeting, the plan of operations was changed somewhat. We formerly had district Evangelists in the field, and there being not, a sufficient amount of funds in the treasury to sustain them, they were authorized to solicit means among the churches. But most of them eventually located in churches, which left us with few Evangelists in the field. Bro. Latham was appointed Corresponding Secretary of the Society, and Bro. T. V. Berry financial agent, but after some time, Bro. Berry having declined the work, at the suggestion of Bro. Enos Campbell, Bro. John Wheatly was employed. He is here, and for the information of

the meeting can report in reference to his operations.

I think the largest amount ever under our control was nine hundred dollars. The main reason for this seemed to be that the Evangelists themselves solicited and collected the means with which they were remunerated for their labors.

Bro. Wheatly presented the following report: BELOVED BRETHREN:

It is my pleasure to submit for your consideration the following condensed report of my labors as Financial Agent of this Society:

I have labored three months; visited twenty-eight congregations; obtained pledges to the amount of six hundred and forty dollars and seventeen cents; received in cash to the amount of two hundred and seventeen dollars and forty cents; and collected on old pledges forty-six dollars. Entire amount obtained in pledges and collections, six hundred and ninety-two dollars and seventeen cents—entire amount of cash received, two hundred and sixty-three dollars and forty-three cents.

This, dear brethren, has been accomplished at the expense of *unusual* labor, in going from house to house, and making personal appeals to each individual; and this, too, in the most unfavorable season of the year,—through mud, and storm, and cold. My plan of operating, as before stated, is to make a personal appeal to each individual, and obtain pledges for a specific amount each week, to be paid quarter-yearly. I collect, as far as possible, the amounts that may be due the pledges reaching back, and embracing the entire missionary year. The subscription-paper is then left in the hands of a local agent; (male or female) selected with great care, and with special reference to their Christian zeal and business capacity, who is urged to collect the remaining dues promptly, and forward the amount to the Corresponding Secretary. The work is thus made complete and effectual—no further effort being required in, or expense for, the collection of these funds. I learn from Bro. Latham, that these local agents are faithfully at work, as he is now receiving the amounts collected and forwarded by them. I report all their names to him, and the amounts pledged and paid on each subscription, so that, should any of them prove negligent or unfaithful, he can address them, and urge them to collect and forward the amounts due, at once. Thus, we have a *complete financial system*, with but little machinery or expense, perfectly simple, and demonstrated to be eminently practicable. By this plan, the Financial Agent is brought into direct contact with each individual, enabling him to meet all difficulties, and every subterfuge, in the most pointed and effectual manner, and to make a home thrust upon the conscience, and an exhortation to Christian life and duty.

This is no new plan, dear brethren, that should cause me to exclaim, *Eureka! Eureka!* Nor was it originated by so distant a relative as "*my cousin*," but by my *brother*—yes, by my "*brother Paul*," some eighteen centuries ago. More recently, however, our much-beloved brother Milligan, of Kentucky University, has, in a most able and conclusive manner, demonstrated the wisdom and divinity of this plan, and urged the brethren to unite upon it and adopt it as their uniform system for financial purposes. His article may be found in *Millennial Harbinger* for February, 1864, and is headed "*Systematic Benevolence*." I have labored with all my powers to induce the brethren to adopt this plan. Were they to do so, the services

of a general financial agent could be dispensed with, and the great work carried forward successfully by the local agents, and the usual local executive officers. In order to show the superiority of this system, under which we have been laboring, in this State, allow me briefly to contrast their practical operations. Bro. Eli Fisher labored three hundred and fourteen days, last year, and obtained three hundred and eighty-one dollars and fifty cents, which is not one dollar and twenty-five cents per day. This year, under the workings of the present system, six hundred and forty-six dollars and seventeen cents, in pledges, have been obtained, in ninety days, being about seven dollars and twenty cents per day. The traveling expenses of Bro. Fisher, in obtaining three hundred and eighty-one dollars and fifty cents, were one hundred and five dollars. The traveling expenses in obtaining six hundred and forty-six dollars, amounts to forty-nine dollars.

Again: Bro. A. H. Rice, our Corresponding Secretary for last year, labored three hundred and fifteen days, and obtained pledges to the amount of nine hundred and ninety-three dollars and sixty cents, being three dollars and fifty cents, per day. Traveling expenses, one hundred and eighty-five dollars. As before stated, six hundred and forty-six dollars, in pledges, have been obtained in ninety days, at a cost, in traveling expenses, of forty-nine dollars and thirty cents, a little over one fourth of the time spent by Bro. Rice, and at cost, in traveling expenses, of a little over one fourth of the amount paid by him. Thus we have very briefly, the practical results and workings of the two systems. The brethren alluded to, I know have labored most faithfully and energetically, and have, doubtless, done well under the circumstances. I need not inform you, I presume, that the difficulties attending financial operations now, are much greater than they ever were before. The success met with is discouraging indeed, not being one third as great as was anticipated. This is the result, to a great extent, of the controversy upon missionary matters that has existed for some time past. It does not require much talent, nor much force of argument, to do mischief in this direction. Had we been united, five times the success met with might have been attained. The avaricious make our divisions an excuse for not giving, and many good brethren whose minds have become confused upon this subject, refuse to give until a definite and settled plan is adopted. Brethren, our dear Savior and all good people, are being grieved and injured by our divisions. The slaves of avarice, bad men, and demons alone, are made to rejoice. No church yet visited by me, feels itself able to sustain an evangelist out of its funds. This is doubtless in accordance with the observation and information of all present. Nothing comparatively is being done by the churches outside of their immediate neighborhood, except what they are doing through the Missionary Society.

Shall we not then unite, dear brethren, upon the practicable and scriptural plan suggested, in our grand co-operative effort for the salvation of the world? In the language of the great and good Bro. Milligan, "shall we at once adopt this as our financial scheme, or can any of you suggest a better? Brethren the time has come, when some scheme of systematic benevolence should be speedily and generally adopted. The glory of God demands and requires this of us all; the welfare of the church requires it, and the salvation of

the world requires it. May God then, give us all that wisdom which is profitable and necessary to direct us in such matters, and to his name be the glory." Thus writes the beloved Milligan, to all of which I respond a hearty amen.

I will simply remark in conclusion, that so far as I have been able to learn the feelings of the brethren with reference to this scheme, that they are generally well pleased with it, and I believe if properly approached, would heartily unite upon it.

Respectfully submitted,

JOHN WHEATLY,
Financial Agent.

Bro. Fillmore moved that this Society earnestly recommend the board to continue Bro. Wheatly in the financial agency. Motion carried by a rising vote. Meantime, Bro. Jones made additional remarks on the operations of missionary societies in general.

The following was presented, when it was moved that it be taken up by special order in the afternoon:

Resolved, that this Society earnestly request its executive board to place immediately in the missionary field, — able Evangelists who shall be sustained with the means of the Society, while they devote their entire time to preaching the gospel to the destitute, and building up congregations where none at present exist.

AFTERNOON SESSION.

The resolution presented at the close of the forenoon session was taken up, by special order, and passed.

Bro. Craig presented the following:

Resolved, that we tender our thanks to the brethren and friends of Litchfield, for the kindness and hospitality shown in entertaining us during the sittings of the convention.

The Carrollton congregation, through Bro. Craig, made a contribution of seven dollars and seventy cents to the Society.

On motion, it was resolved that a synopsis of the proceedings of this meeting be furnished the "Gospel Echo," "Christian Herald," and "The Herald of Truth," for publication.

Adjourned to meet at 7 P. M.

EVENING SESSION.

At 7, short addresses were delivered, by the following brethren, embodying items of interest: Mullins of Paris, Vanhooser of Nokomis, Maspin of Metamora, Craig of Carrollton, Parker and Tully of Litchfield, Jones of Jacksonville, Davis of Woodburn, and Fillmore of Cincinnati.

Adjourned to meet in Eureka, Woodford county, Illinois, on Wednesday before the first Lord's day in September next.

J. T. JONES, Pres.

DUDLEY DOWNS, Rec. Sec. *pro tem.*

REBUKE WITHOUT ANGER.—You may rebuke with emphasis where the occasion demands it; but your rebuke will have little force if you leave room for the suspicion that your emphatic expressions are prompted more by passion than judgment.

Success of the Gospel.

WENONA, ILLS., April 24, 1866.

DEAR BRO. CRAIG:—I attended a meeting, conducted by brother U. H. Watson, a few weeks since, at Amity, Livingston county; at which, there were fifty-three additions; all but four I believe, by confession and immersion. Brother Watson is now laboring with us at this place (Osage,) he has up to this date, succeeded in settling a serious difficulty between the two elders, of the congregation, which has been a very serious injury to the cause, for several months past. Several have been reclaimed; eight added by letter, and two immersed, and the interest still increasing. To the Lord be all the praise.

Your brother,
J. Q. A. HOUSTON.

VERMONT, ILLS., April 19th, 1866.

DEAR BRO. CRAIG:—Since my last to you, we had a very interesting, and pleasant meeting, at New Salem, McDonough County, including the second Lord's-day in this month. We had three additions, two by confession and immersion, one reclaimed; and the brethren much encouraged; for all of which we praise God.

Your brother in Christ, J. B. R.

FAYETTE, ILLS., April 23d, 1866.

DEAR BRO. CRAIG:—Brother Galen M. Goode, has just closed a meeting of some thirteen days, at this place, with six added by obedience, and one reclaimed. In addition to this, a great work has been done, in the way of removing prejudice from the minds of a number, who had never given us a favorable hearing before. Also the brethren and sisters, who have labored and toiled for years, have been greatly strengthened and blessed.

Bro. Goode, though a young man and a young preacher, knows how to present the gospel, in which he is sound, and to which he is true. Believing that I have been partially instrumental in influencing him to quit secular callings and to devote his entire time and strength, to the preaching of the gospel; I hope he will meet with encouragement from the brethren, and receive an adequate support. He, if his labors are required by the brethren, can be addressed at Stirrup Grove, Macoupin Co., Ills.

Yours in the Lord,
JOHN B. CORWIN.

PRAIRIE CITY, ILLS., }
March 10th, 1866. }

BRO. CRAIG:—This place and vicinity is greatly sectarianized, yet the truth is making some progress. I held a meeting recently, 2½ miles south from this place, at which, there was twenty-five persons added to the church; nine by confession and immersion, and some from the Baptists, and some restored, and some who had been members in other places, &c. I also immersed two persons in this city, the past winter.

I am devoting my time to preaching the gospel, and I pray God, that unadulterated truth, may prevail over error, and that sectarianism with all its appendages, may be destroyed. So may it be.

Your brother, C. ADES.

CONTEMPLATION OF HEAVEN.—Since we stay not here, being people of but a day's abode, we must look somewhere else for an abiding city, a place in another country to fix our house in, whose walls and foundation are God, where we must find rest, or else be restless forever. We must carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity is the state, angels are company, the Lamb is the light, and God is the portion and heritage.—Jeremy Taylor.

Editor's Table.

GENERAL AGENT.

We announce to the Brotherhood, that Bro. E. P. Belshe is general agent for the Echo, and will act as corresponding Editor. He is now in the field, and we hope the brethren will respond favorably to his appeals in behalf of the Echo. That it is equal to anything published in our ranks, in a mechanical point of view, and gives the greatest amount of good reading matter of any Monthly among us, is certainly true.

All business transacted for this office by Bro. Belshe will be ratified by us. Bro. B. is a good preacher, and his object is to do good, by preaching the Gospel of Christ to the perishing of earth. If Bro. Belshe should be induced to labor for any considerable length of time for a congregation they will, of course, assist him, by compensating him for his time. To fail to do so, would be manifest injustice. He has not authorized us to say this, but it is a plain and truthful statement of our own.

EDITOR.

THE RICHMOND CONFERENCE.—This month between sixteen chosen men of the Baptists and a like number of Disciples, came off at the time appointed. While it is true that no formal union was effected, the conference was full, frank and pleasant, and will lead to a better understanding between the two parties, and a consequent better feeling. Two of their number were selected to publish an address, which they have done. It breathes the right spirit, and is full of hope to all who desire unity of the Spirit in the bond of peace.

UNION MOVEMENTS.—The First Baptist Church of Pittsburg and the congregation of Disciples of Alleghany City have agreed to receive members each from the other, on letters of commendation, and their preachers exchange pulpits. This is a good move, creditable alike to the christian spirit of both congregations. May God bless His people in striving for union and peace.

TENDING TO ROME.—It is said that some of the leaders of the English church are making efforts to unite the Episcopal and Roman churches.—The English journals represent the excitement growing out of it as being exceedingly high—as likely to result in disastrous consequences. They are but coming events, casting their shadows before.

PERSONAL.—Brethren Humphrey and Belshe lately spent a few days with the brethren in Carrollton, giving them the advantages of some sound teaching.

SUBSCRIBERS WANTED.—If we had a larger list of readers, we could have a better paper, and accomplish more good for the cause of the Lord. Will not our friends strive to procure new subscribers? Do not be afraid or ashamed to ask your neighbors to subscribe. Work, friends, work! Aid us in our toils!

RECEIVED.—We have received from J. C. Carrigues, Philadelphia, a little book entitled "A Message from the Border Land," addressed to Sunday School Teachers and Scholars, which should be in the hands of Teachers everywhere. Any superintendent can get the little book free, by sending to J. C. Carrigues, Philadelphia, Penn.

VISIT TO RIDGELY.—We lately spent a Lord's Day with the congregation at the above place, and feel all the better for it. We greatly missed one familiar friend, but feel cheered by the hope of a reunion in the better land. Thanks to the dear friends at Ridgely for their kind remembrance.

REQUEST.—Will not our preachers report the results of their labors in their respective fields of operation? Such news is cheering to all who love the Lord. Brethren please report the victories of truth.

MESSIANIC BANNER.—This great monthly has reached us, and has much interesting matter in it relative to the Millennium. We give the Banner a hearty Welcome. J. T. Walsh, proprietor. \$2 per annum. Baltimore, Md.

Obituary.

"Fell asleep in Jesus," at his brother Frederick's, near Wenona, Illinois, on the 18th inst., of consumption, Bro. William Verner, aged 31 years and 3 days. Brother Verner had lived a consistent christian for many years, and was beloved by all who knew him. I think I can say of a truth that he had not an enemy on earth. He served a term in the army, and returned home with the seeds of the fell monster consumption sown in his system. He sank gradually but surely, until death released him. Not a murmur ever escaped his lips, save that he expressed a desire to be "absent from the body and present with the Lord." He leaves a young and devoted wife and many kind friends to mourn his loss; but we "sorrow not as those who have no hope."

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

WENONA, Ill., Apr. 25. J. Q. A. HOUSTON.

THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL., JULY, 1866.

NUMBER 7.

JUSTIFICATION.

Religious subjects are often *made* difficult, by difficult comment, and this is one of them. This theme has suffered much, from the hand of those who would make it appear that the sinner could be justified by the naked imputation of the righteousness of Christ, and leave his obedience to the gospel entirely out of the consideration. Most men who have commented on justification, have feared to allow that obedience had anything to do in the justifying of the sinner before God, lest they should make out the case that he justified himself by his own work. The division of the works of man, the one of himself, and the other, obedience to God, must be made so that it may be clearly seen that the first does not only fail to assist in his salvation, but actually destroys him; while the other is indispensable to his union with Christ, and justification by the gospel. The man who attempts to work out his salvation by measures of his own, is doomed to eternal death; and the apostle speaking of this has been mistaken by the greater portion of the religious world, and has been regarded as saying that obedience to the gospel had nothing to do with saving the sinner from his sins. This is an unfortunate mistake. The truth is, he must leave *all* with Christ, submitting as he directs, and depending as he promises, believing that it is necessary to obey, and that God will forgive.

Another difficulty has blinded the religious world on the subject of justifica-

tion. Pardon of sins and justification have been treated as being one, while in truth they are very different. Pardon is the harbinger to justification, it removes the guilt of the sinner, and thus prepares for justification in Christ. Pardon is a word that has its bearing upon sin, but justification has no reference to sin. Where no sin is, there can be no pardon; or, if sin is present, there can be no justification. A man can commit a crime and be pardoned, but in view of that crime he cannot be justified. Justification bears upon the word righteousness, and a man must be regarded as doing right before he can be justified. If we think of the wrong he has done, we may pardon him but we cannot justify him. But if we think of the right he has done we can justify him, but cannot pardon him. The two then are different words, and cover different portions of a man's life. Pardon covers that portion occupied in forgiving his sins, and justification covers that portion that is reckoned as just, or righteous. Having these words separated, we are rid of the difficulty their blending produced, and shall no longer look to the one, for the meaning and existence of the other.

Pardon, we readily understand, it being the forgiveness of past sins, when we obey properly the law which God has set for that purpose. Justification is a matter that has no consideration of sin in it. If a man could be found who had never sinned, he would be just, but as "all have sinned," none are just, and

if justified, it cannot be of themselves, but they must have a justifier, and that justifier must be just.

David says, Enter not into judgment with thy servant; for in thy sight shall no man living be justified. Ps. cxxxiii: 2. The reason is obvious, all men commit sin; and though they could be forgiven, yet, if they have no just justifier, they cannot be justified; for in the judgment of God, all would be found guilty of sin at some period of life. The sum of the matter then is this; man is a sinner, and unjust,—God is righteous and just; therefore they cannot dwell together. But that they may dwell together, God offers him the privilege of the removal of sin, both in practice and in guilt—to *make* him righteous and in some way to account him as just that he may be justified in the judgment.

All the plans and means of this work, God proposes in the gospel. He arranges a law for pardon—fixes all its terms—promises forgiveness upon proper compliance with those terms, and admonishes all to accept. Also, he provides a justifier—his own Son from heaven,—just in the highest sense, and proposes to the sinner to become associated with him, in all the works and relations of the gospel—to stand with him in the judgment, and with him be justified. But haste here, would leave unnoticed, some important facts, Jesus offers the sinner a union with himself. He has a law for that union, which embraces all the elements of life and justice, within reach of the ability of the sinner, and that satisfies the requirement of God. In compliance with this law of union, he offers to forgive “sins that are past,” and enter into friendship and fellowship, with all who are thus willing to return to God.

The first aim is, to fix the sinner's mind upon the Savior—in faith, then break him off from the work, or practice of sin, then have him confess publicly the Savior's name, expressing faith in him, and the way is paved for the union.

Next comes the work of uniting, by the submission of the sinner to the form of law ordained of God. In this law are all the life producing elements of righteousness and truth, and by a sincere and correct compliance with its stipulations, forgiveness is obtained, a union effected with the body of Christ, and new and justifiable relations are sustained to God. Heb. ii: 11, says, “For both he that sanctifieth, and they who are sanctified are all of one.” The Christian then is a member of Christ,—of his body, and of the same family; wearing the same name, under the same Father. He has been immersed, taking the name of both, FATHER and SON, which by the authority of the gospel, brings him into Christ, and he becomes an heir of God with him. The law of God binds Christ and his follower together, and what is the fortune of one, is the fortune of the other. They cannot be separated without breaking the law, and God the author will not break it; no, not even in the judgment. Notwithstanding this Christian was once a sinner and guilty before God, now he stands justified before him as if he had never sinned. How is this? How came it that one can be justified after having sinned? It happens thus; Jesus, the Savior is just, and permits the sinner to be forgiven, and to become one with himself, and the Father forgives and forgets the sins of him who is thus associated with his beloved Son, and whose fate that son has shared, that they might

share also together the fortune of eternal Life. The Father's pleasure in the Son, hides the sins of his friend, who has done his will and suffered for his sake. Here is the fulfillment of the language of the Psalmist—"Blessed is the man whose sins are forgiven and whose iniquities are covered." His pleasure in the Son causes Him to forget the sins of the sinner, and to "remember them no more forever." Thus the beloved Savior saves from sin a great host—justified by faith—by his resurrection—by his blood and by his life.

For about thirty-three years and a half Jesus suffered the infirmities of the flesh, and shared with us all the privations and sufferings of mortality, for the preparation of himself as a faithful high priest, covering all the infirmities of the flesh, and was, in "all things, made like his brethren." He suffered with the suffering—hungered with the hungry—wept with the weeping—sorrowed with the sorrowing—was tempted with the tempted—thirsted, labored, traveled, taught the poor and was poor with them, till all trials, sufferings, frailties and wants, were fully impressed upon his soul. When all this work of preparation was accomplished, he made ready for his work, man's last great requirement—the suffering of death upon the cross. It was a severe trial—he summoned all his strength—called upon the Father for help, and yielded himself into the hands of the traitor and his host—passed through a mock trial—bore all the shameful insults that a barbarous mob could offer, and at last suffered them to spike his hands and feet to the cross, and there in the last agonies of death they teased and tormented and mocked him till his spirit fled and his head was bowed in death. For what? For sinners—his enemies—the enemies

of his Father—to redeem them, to break them off from the service of the devil, and from death eternal. He suffered—he bore it all—was dead, and the sins of a world atoned for. The Father was satisfied—it was enough. O blessed Savior! thou deservest the praise, and the honor and the glory! Thy name is highly exalted among men and angels, and God the Father honors thee! Oh, thou honored one, may the time speed when our loving eyes shall see thee and be satisfied!

When the spirit had fled, and the head drooped in death, a few disappointed persons, who had hoped that he should be a great leader and deliverer to Israel, lifted his body from the cross and carried it to the nearest tomb, and deposited it as privately as possible; only a few disappointed women looking on from a distance, then all went away. Time hurried on. God remembered Heaven's sleeping treasure, and the world's sure Redeemer; and notwithstanding the grave was sealed with the signet of the authority of the land, and guarded by a living guard, that the name of Jesus might be buried forever, He sent His angel, broke the grave-seal, and bade the Savior arise. "He rose, he burst the bars of death, and triumphed o'er the grave." "He was raised for our justification."—Rom. iv: 25.

The Father was much pleased with the great accomplishment of his Son—gave all power into his hand, and promised him that all that would obey his gospel should be justified with him in the judgment.

This obedience of ours gives us the benefit of the righteousness of the just one, and with him, and for his sake, we shall be justified before God. And with all the host of Heaven, we shall praise him. "Praise ye the Lord."

E. P. BELSHÉ.

SPARKS FROM THE ROMISH ALTAR.

Archbishop,
 Doctor of Divinity,
 Reverend,
 Right Reverend,

In the Romish hierarchy, there are two sets of bishops. 1st. ARCH, or METROPOLITAN Bishops.

2d. SUFFRAGAN, ASSISTANT, or UNDER BISHOPS.

The first, or Arch-Bishops, are the chief dignitaries in the church, have certain Provinces, or Metropolitan bounds, over which they superintend, exercising Episcopal authority, each in his allotted diocese. They control the Suffragan, or under Bishops, superintending their conduct, and exercising Episcopal authority over them.

This spark has caught upon the altars of one or more of the Protestant Denominations, and burns under every sacrifice laid thereon. The Methodist Episcopal church, has copied extensively, from their system, and the machinery of her church government, is very similar to theirs. She has her Bishops, and her under, or Suffragan officers, Presiding Elders and Circuiters, who are superintended by the Bishops. Thus the adoption of the rights, SUPERIOR and INFERIOR, to control by human authority, the affairs of the church, and too in that particular sense, in which such control belongs to God, which right and power he has positively reserved to himself.

DOCTOR OF DIVINITY. This phrase would bear a much more literal definition than is usually given. Religion is regarded, as a system of divine principles and laws, and it seems that many regarded it as their peculiar prerogative, to doctor it, and none assume to themselves, greater privileges than the Papal priests; they are the leading doctors, in

the thousands of efforts put forth to cure the Christian religion, of its supposed maladies. Doctors of Divinity however, are too numerous among Protestants, to be passed, without remark. "Their name is legion, for they are many."

Mr. Webster says, "the title doctor is given to certain fathers of the church, whose opinions are received as authority." This strikes the point squarely; their opinions *are* received as authority, vague though they be. Human opinions as authority!—fallible—fleshly-minded—ignorant mortals—Doctors of Divinity! Their opinions as authority; yes, and by their opinions, have they made void the commandments of God. Protestants have locked, arm and hand with Paptists, and together they doctor the Christian religion, and teach that it is needless to keep the law to the letter—that a sinner can be saved without obeying the law of God, and that the salvation of such, is surer if they submit to the taught opinions of the doctors of Divinity. Protestants, please don't dodge this issue, for it is upon you. How often have you doctored the passage, "He that believes, and is baptized, shall be saved," words too, from the mouth of Jesus. How often have you used the knife, in the amputation of a certain mortifying member? (and is baptized.) How often have you stood before perishing multitudes, and denounced the requirements of the Bible, and set up the standard of mortal opinion, as the surest means of salvation? Are you Protestant? Against what do you protest; the intrusions of the Papacy upon the inalienable right of God, to teach and control? Nay, you and they trespass upon that right, and teach alike, the right to publish Doctrinal Catechisms, Confessions of Faith, Books of Discipline, Religious Formularies, Rules of

Decorum, and hosts of traditional ceremonies, all of which can only find a parentage in the Papacy.

What signifies it, to protest against the decree of "Charles the V," or the "Diet of Spires," or to wear the name Protestant, as a name signifying opposition to Roman intrusion, if you, at the same time, borrow their phrases, and teach their doctrines.

See Dr. Butler's Catechism, (Papal,) page 47; and the 2d Article of the Methodist Discipline, and you find language so similar, and doctrine of such emphatic resemblance, and not to be found in the Bible, that you must of necessity, come to a conclusion. And what shall it be? This, that as the Papacy is so much the oldest, and as Protestants have copied so extensively from their books, that this is borrowed, both language and doctrine. The doctrine of infant salvation by baptism, is copied from Romish tradition, by Protestant denominations. This spark from the Romish altar, is a flame upon the altars of many of the denominations of to-day.

Reverend, Right Reverend, Most Reverend. These titles are measured out, to the clergymen, according to position and power. A common clergyman is styled *Reverend*—a Bishop, Right Reverend—an Arch-Bishop, Most Reverend. These are the measurements, of clerical authority. If we trace this use of this title, to its legitimate origin, we shall find a stopping place at the "City of Seven Hills." Rome gave birth to the priest-power, added the title *Rev.*, and graded the power with the modifiers, *Right* and *Most*, running up from the Priest to the Arch-Bishop. *Reverend*, occurs but once in the Bible. David, in his praise to God says, "Holy and Reverend is His name." Ps. iii, 9. God is robbed; it is now made a handle to Priest-

craft. If the world understood the real intention of its use, would it not become astounded, on hearing that it is also used very extensively among Protestants? Not badly; since it is used by them for a very similar purpose. But, would not the world be astonished, to learn that the title *Rev.*, had been *borrowed* from the Papacy? Not much; since much also, which is represented by it, has been borrowed from the same source.

Now I ask at reason's ear, what is the protest? and where is Protestantism? Is the protest against clerical authority? No. Is it against the use of illegitimate titles, representing that authority? No. Is it against Infant salvation by baptism? No. Is it against the adoption and use of Theological authorities? No. Is it against the right to enact laws for the control of the church? No. In all these things, Romans and Protestants are alike, and unlike the teachings of the Bible. In all the sincerity of my heart I ask, why do Protestants imitate so closely, that against which they nominally protest? If it is wrong for Catholics, is it right for Protestants? "Wherefore thou art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. Now we know that the judgement of God is according to truth, upon those who commit such things." Rom. ii, 1—3.

I can see no sufficient reason, for condemning Romanists, if the accusers do the same things. God will judge them both, according to the truth. It is enough to know and practice the truth—to be Christians, without human qualifications, *Roman* or *Protestant*. It seems that men are ashamed of the names and titles, afforded by the Bible, and words are collected, which express their

doctrine and designs, better than any word or phrases, in the oracles of God.

Holy Catholic Church, *against* Church of God. Protestant Churches with denominational titles, *against* Church of God. These suit better, their church peculiarities, and untaught differences, than do the stipulated desires of God. Protestants have kindled the fires upon their altars, with coals from the Catholic altar, and their sacrifices are only *named* Protestant. Consistency is a jewel, but alas! how few religionists enjoy its light and blessing; how few the untraditionized friends, of the plain teachings of the gospel!

I appeal to every lover of the Bible, in consideration of the threatening aspect of the times from Papal quarters, to throw aside every mark of Papal tradition, and flock to the cross, and the pure teachings and divine appointments of God. Friends of the Bible, heed!

E. P. BELSHE.

O, CHURCHES! let your ministers be beautiful with your love, that they may beautify you with their love; and also be an ornament to you and to the Gospel, that they may minister unto you, for Jesus Christ's sake.

THE best prayers have often more groans than words. In times of affliction we commonly meet with the sweetest experience of the love of God.

GOD shuts out none from the benefits of his great salvation, except those who shut out themselves. Art thou willing to be saved? Come and obey Christ.

If men that have money knew what to do with it half as well as those do, who give them advice without knowing anything about their affairs, what a thrifty world this would be!

For the Echo.

TO THE BAPTISTS AND PEDO-BAPTISTS.

We respectfully ask of our Baptist and Pedo-Baptist friends, a candid examination of the following argument.

Faith implies a promise. What is the promise? Faith can lead us to expect nothing, unless God has promised. Gal. iii, 22. "The Scripture hath concluded all under sin, that the *promise* by faith of Jesus Christ, might be given to them that *believe*."

Rom. iv, 20—24, Abraham "Staggered not at the *promise* of God through *unbelief*; but was strong in *faith*, giving glory to God; and being fully persuaded that what He had *promised*, He was able to perform; therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for *us* also, to whom it shall be imputed, if we believe on Him, that raised up Jesus our Lord from the dead" &c.

What is the blessing promised? Ans. (See iv, 11 Rom.) "That righteousness might be imputed." This is the blessing promised. Is this *promise* given to all men unconditionally? Is it given to any man unconditionally? No indeed. The promise is conditional. (See above.) "For *us* also to whom it shall be imputed, if we believe on Him that raised up Jesus." The condition of the promise is, "if we believe on Him" on God. Well what is God's promise that we may believe God? Does God promise to pardon and impute righteousness to all men, or to any man, unconditionally? No verily.

God promises to be "the justifier of him that believeth in Jesus." See Rom. iii, 26. Well what is the promise of Jesus, that we may believe? Does Jesus promise to pardon, account right-

eous, save all men, or any man, unconditionally? No verily.

The promise Jesus gives is, "He that believeth, (the gospel,) and is baptized shall be saved." There are two conditions in Jesus' promise; the first condition is, "he that believeth" the gospel. What then is the promise of the gospel, that we may believe the gospel? Does the gospel promise pardon and justification to all men, or to any man, unconditionally? No verily. Peter on the day of Pentecost preached, "the gospel" and "the promise" of the gospel as preached by him is "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and your children, (posterity) and to all that are afar off (the Gentiles) even as many as the Lord our God shall call." There are two conditions at least in "the promise" the gospel gives. "Repent and be baptized" and as these conditions are to be performed 'in' or 'upon the name of the Lord,' we suppose 'calling upon the name of the Lord' is implied, as it was in so many words expressed in Paul's case. Indeed Peter names it in the previous part of his discourse, (21 verse.) "Whosoever shall call upon the name of the Lord, shall be saved."

"The promise" of the gospel, then is conditional. The conditions are, "repent and be baptized," "calling upon the name of the Lord;" this "promise" Peter says, is to both Jew and Gentile, not only those whom he was addressing, but their posterity, even to as many as God, by His ambassadors, to whom he has committed the gospel, "shall call."

Neither the Bible, nor God, nor Jesus, nor the gospel promise to pardon, to impute righteousness to, or save any man unconditionally. If you desire the

blessing of being pardoned and accounted righteous, the Bible says, you *must* believe in God; God says you *must* believe in Jesus; Jesus says you *must* believe the gospel; the gospel says you *must* "repent and be baptized every one of you upon the name of Jesus Christ."

Faith then, whether it be faith in the Bible, or faith in God, or faith in Jesus, or faith in the gospel, shuts up "every one" to these conditions. Since the death of Jesus, (when he committed the "word of reconciliation" to his apostles, saying "Go ye therefore into all the world, and preach the gospel to every creature;" "whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." Jno. xx, 23;) neither the Bible, nor God, nor Jesus, nor the gospel of Jesus, as preached by his "ambassadors," have ever promised remission of sins and justification, except on these conditions. The man who believes the Bible, must believe God; the man who believes God, must believe Jesus; the man who believes Jesus, must believe the gospel as preached by those apostles, whom he sent forth to preach it. That gospel says "repent and be baptized every one of you, upon the name of Jesus Christ, for the remission of sins." Indeed the promise of Jesus himself, has in it, the condition "be baptized." "He that believeth (the gospel,) and is baptized, shall be saved." This is Jesus' promise. The gospel repeats this last condition.

J. J. MILLS.

READER—Are you a consistent Protestant? Are you guided alone by the Word of God,—are you following the example of Christ, and can you meet traditions by consistently appealing to the Word of God as the standard of your faith and practice?

A VARIEGATED LEAF.

Does the salvation of the sinner in any way depend upon his own action, or the action of others? and if so to what extent? It has been, since I have taken any notice of the doctrines of the different organizations calling themselves churches, common to them all, when looking at the salvation of the sinner, to regard that salvation as in no way depending on his own action, or the action of others. Though all forget this at times. It is true, that the most rigid Calvinist, in his exhortation and prayer, advances the doctrine that the sinner can and should repent, and a *thinking* man to hear him would conclude that he expected such repentance to effect in some way his salvation. But there is a ground common to them all, that is that obedience to the gospel is not essential to salvation, but that the salvation of each sinner depends wholly upon the action of God, which would fix *forever* the doctrine of Calvin, that God at his pleasure would save or condemn independent of any action or obedience whatever. However much a man may *preach* on such a theme, he can never offer a *prayer* to God or an *exhortation* to the sinner till this doctrine is thrown aside.

It would be folly for the sinner to hear and accept an exhortation and act upon it, if there arose no product from it, and it would be perfectly silly for a preacher to ask God to favor the sinner if it effected nothing, if his prayer was not to be regarded. Let the doctrine become settled and certain that obedience to the gospel is of no avail, and that the action of man in no way effected his salvation, and the utility of public worship ceases altogether. Singing, praying, exhortation, repenting and all manner of obe-

dience ceases so far as necessity goes, and nothing is left to be done, but, to travel all over our ruined world, and tell our wretched race that they are reserved in chains for everlasting death unless God in his stern providence has decreed their salvation independent of anything they can do to please or displease him. Who is sufficient for these things? Not one. What avails it for the minister to pray for the sinner's repentance and his obedience to God. What avails it to exhort him to turn to the Lord, and the christian man to be steadfast and walk uprightly, if nothing is to be gained by it. Such doctrine being true all effort at worship is vanity. In singing, prayer, exhortation and rejoicing in the hope of the gospel, this doctrine is thrown off and man becomes himself again, free to act with the hope of accomplishing his salvation. But to the proposition. If, as all the better exercises of the devotional man declare a sinner's action is in any way to effect his salvation, to what *extent* is it thus effected. This will if properly considered, not be hard to decide, or understand.

God has called upon the sinner for so much labor in consideration of certain promises. These promises God expects to verify when his stipulations are complied with, but not before. These promises are to be found connected with nothing but obedience to the faith of the gospel. It is positively stated that they that do the will of the Heavenly Father, shall enter into the kingdom. Those who *do not*, shall not. But to what extent does this obedience to the commandment of God effect salvation. I answer and without fear of successful contradiction, that by his action he fixes his own condemnation or salvation.

If it be admitted that the action affects the salvation at all, it must be allowed that it affects it to the extent that God proposes. If not, who decides how far we shall go. As the Bible arranges it, God has furnished the means for salvation and calls upon the sinner to use it, and the Bible decides that if he uses it he shall be saved; if not, he is condemned. So we see that as far as the *giving* of the means of salvation was concerned, salvation depended upon the action of God, and as far as the *use* of the means is concerned, salvation depends upon the action of the sinner.

The sinner's salvation depends upon the action of others, as far as instruction, example, admonition, and encouragement are needed. God makes himself responsible for all the Bible offers to the sinner, and the sinner is responsible for all that the Bible demands of him. God's offer of salvation is in his commandments and promises—the sinner's acceptance is in his faithful obedience.

E. P. BELSHE.

For the Echo.

DUTY.

"That which a person owes to another; that which a person is bound by any natural, moral, or legal obligation to say, do, or perform." Such is Webster's definition of duty; and now let us first speak of the duty of parents to their children.

How many parents fully realize their moral obligation to their children? How many feel that they are responsible for the conduct of their children? It is for them to say whether their child shall grow up a man or woman, in the strictest sense of the word; or become a disgrace and shame to himself and them.

As your example and precepts are, so

you will receive the blessings or curses of heaven, and they whom God has so benevolently placed under your care.

God gives you children, and demands that you shall teach them to love, honor, and obey Him; teach them not with words merely, but with example also: He does not intend that you shall say: "Remember the Lord's-day, to keep it holy," and violate it yourself, with all kinds of wickedness. He does not mean that you shall say: "Love your enemy, do good to all; and hate not," while your actions show a character directly opposite. He intended none of this; but He does mean that you shall so live before your children, "that they seeing your good works (deeds,) may know there is love and purity, in the religion which you profess. Let your precepts be good, and your example correspond with their teachings.

Be not too anxious to throw off your government over them, by sending them to school while they are babies.

Act what you wish them to become; avoid what you wish them to avoid. Do not deprive them of their innocent amusements; but let them play in the tar bucket, rather than do that which will blacken or besmear their souls.

Your influence over your children, is greater than other persons can ever gain. Be sure you influence them for good. Rather rule with love, than fear. Appear before your children, as you wish them to appear before the world. Be firm, mild, and merciful. Make your home, a Christian home. In short, live in obedience to the will of our Savior, and teach them so.

THE first commandment to which God added a promise was given to children, "Honor thy father and mother."

For the Echo.

CLERICAL TAMPERING WITH BAPTISM.

It is painfully mortifying, to one who possesses true reverence, for the authority of God, to see with what licentiousness, many of the so-called orthodox preachers of the present age, are wont to tamper with His sacred word. Our charity however, forbids, that we should attribute to them, a want of respect, for God's word, for to this they certainly make very high pretensions. But while they profess a respect for the word of God, they certainly evince a much higher respect and reverence, for the dogmas and traditions of the Fathers. And to this fact, we must ascribe mainly, their want of candor and fairness, in handling the sacred oracles.

They are unfortunately placed in a dilemma of two horns, between which they are compelled to make a choice. They must either give up their long-cherished traditions, or wrest the word of God; and their reverence for the former, being greatly in the preponderance, the latter becomes an absolute alternative.

There is perhaps no instance, in which this high-handed, and fearful tampering with God's word, is more glaringly displayed, than in the arbitrary constructions imposed upon the Greek word *baptizo*, merely for the sake of supporting the long-cherished and venerated Romish dogma, aspersion.

This much abused word as found in the commission of Jesus to his apostles, is the only word in the New Testament, that gives authority for one man to baptize another, into the awful names "of the Father, and of the Son, and of the Holy Spirit;" it is also the only word in the New Testament, that exposes the action called baptism. No man can,

therefore, baptize by the authority of Jesus, who does not get his authority to do so, from that word; and no man can know, whether he is obeying the injunction to baptize, unless he gets his knowledge from the word. And except by the force and meaning of that word, no man can tell whether he has been baptized or not. To look to any other word, for the authority, or the action of baptism, is therefore utterly out of the question. This word is of immense force and significance; it not only exposes the action called baptism, but it embodies all the authority, that Christ has ever delegated to man to baptize, or to be baptized on this earth. The Pedo-Baptist world, have universally accepted the authority of this word, but have generally mutilated, or entirely rejected its specifications. They go to it for authority to baptize, but to other words for the action to be performed. They tell us that they baptize by the authority of Jesus, as expressed in that word; well so far, so good. They certainly show some reverence for this word, by accepting its authority. But why go to other words to learn the action of baptism; such as *lavo*, *raino*, and *cheo*. Do they not tell us when we wash, that *baptizo*, is a specific word, that it expresses a specific act, and that that action, is immersion, that the "mode is not revealed?" If then, the mode is not "revealed," in reason's name, by what authority do they practice a plurality of modes? The truth is, according to their own showing, they have no right to perform any action, in the name of Jesus, calling it baptism, for certainly if as they say, the "mode" or action of baptism, has not been "revealed," then no man has a right to perform any action, calling it baptism. Nay, more, it is a most fearful and heaven-daring presumption, for

any man so to do. And is not this a most ludicrous predicament, for a set of heaven's ministers, to be placed in; to hold a commission from the Lord Messiah, to baptize "all nations," and yet the act commanded to be performed, not revealed? Nay, the whole matter is a profound mystery, and as dark as Ezebus to the human mind. But all of this, is but a cunning clerical dodge, to evade the force of the word *baptizo*, for the sake of the cherished and venerated dogma, *aspersion*.

But the most ludicrous phase of this clerical farce, is reached when one of these half commissioned officers, is seen standing waist deep in water, with one hand upon the head of the subject, and the other elevated towards the heavens, and with all the sanctimoniousness befitting, for such an action, he pronounces the solemn formula, "By the authority of Jesus, I baptize you," &c., and suiting the action to the words, he burries the subject under the water, and raises him again from beneath the water.

Now if according to the formula he used on the occasion, he got his authority to immerse the individual, from Jesus, calling it baptism; how in reason's name, are we to reconcile his practice with his teaching, that the "mode" is not revealed? How does he know whether he has baptized the subject or not? How can any mortal tell? What a monstrous absurdity!

But again, in a few moments we see the same preacher, standing upon the bank of the stream, bowl in hand, and after appealing to the authority of Jesus, he pours water on the head of the second subject, calling it baptism. And anon, after pronouncing the usual formula, we see him sprinkling water upon the forehead of the third subject. Here then, we have a man, who professes to

have authority from the Lord Messiah, to baptize, and who has declared that the "mode" is not revealed, yet performing three distinct actions, in the name of Jesus, or by his authority, and calling them each separate and apart "baptism." Hence we have the singular anomaly of a preacher, who at one time, has a commission to baptize, without any "mode" by which to perform the work, and at another time performing three distinct "modes," all by the authority of Jesus, and calling them each "baptism." But again, when these Doctors are pressed to the wall for arguments, to sustain their singular practice, to escape one dilemma, they find themselves involved in another, by telling us that baptism is the "name of an ordinance," and when we ask them to show us the ordinance itself, they reply that "it is the application of water to the subject," forgetting that they themselves, in some instances, apply the subject to the water, and thereby contradict their own definition. What a medley of absurdities, do these false reasoners present to the eye of an intelligent world! Is it any wonder that Infidelity and sin, are so rampant in our land? There is no use under the sun, of trying to bring such men to a feeling sense, of their glaring incongruities, by Philosophical, or Scriptural reasonings, for until they possess themselves of a love and veneration, for the word of God and his ordinances, superior to that which they have, for their long-cherished traditions, their recovery from the labyrinths, of sectarian inconsistencies, must remain utterly hopeless.

May God open their eyes to the glories of His truth.

J. Q. A. HOUSTON.

WENONA, ILLS., May 29th, 1866.

THE living will die, and the dying will live.

FIRST PRINCIPLES.

The Gospel of Christ, has been divided into first and second principles. This distinction, is more fanciful than real; still, there is order in the Gospel; both in regard to its elements, and their presentation to, and reception by others. This is self-evident, and is, therefore, admitted on all hands. We not unfrequently hear persons say: "We have too much preaching on first principles." We cannot agree to this. True, the elements of the Gospel, may some times be unseasonably presented; but this is barely possible. It is rarely the case that in any congregation, met for worship, one or more aliens are not present. To plant the germs of truth in one such soul, on such occasions, is a grand end gained; and if those who are far in advance of the poor sinner, are not so much interested, they should rejoice that sinners are being taught the way to pardon, peace, and eternal life.

It is certainly true, that many overestimate the amount of information among men. We refer to religious information. Because we understand the plan of salvation, we should not suppose all understand it. The same great truths have to be told over and over, in every variety of form; enforced, argued and illustrated in every conceivable way. Pride should never prevent a man from repeating the story of the cross. We once heard a brother say: "I would not preach any thing that every body in the land knows; nor would I preach the same that other preachers do." This is what has filled the world with conflicting sentiments, and consequent confusion. He who is so proud as to be ashamed of the words of the Savior, will not be owned by him. Jesus will be "ashamed of all such, before his Father and the holy angels." The truth is, we

should glory in preaching what the apostles did, and not imitate the ancient Athenians, by occupying our precious moments in "hearing or telling some new thing."

First principles are never to be lost sight of. The simple rules of Arithmetic, are never forgotten, however, high one may go in Mathematics. These simple rules are fundamental, and upon them rests the whole superstructure of this branch of Science. Let these rules be lost sight of, and all progress is at end; and the proud superstructure of Mathematics, would fall to the ground. Precisely the same may be said, in regard to Christianity. This forgetfulness and rejection of the first principles of the Gospel, is the very thing that has filled the world, with religious error, which has culminated in countless carnal sects and parties, all in contravention of the authority of Jesus the Christ.

The truth plainly told, is this: many of those who have complained of preaching first principles, are like some who claiming to be very highly educated, despise the rudiments of an English education, while they violate the simplest laws of Orthography and Syntax, in every line, almost, of every communication written by them. In this respect, our complaining brethren are like them. They have passed these simple elementary principles, and have entered into the more difficult and abstruse field of truth. This is at least the claim they set up, when in reality, they have never thoroughly known, or heartily believed the plain propositions in which these simple elements of truth are stated. They do not receive these first principles, as stated in the Book of God; and hence, starting in the rejection of the simple elements of the Gospel, they progress and end in error. This is why, in many

cases, objections are made against preaching first principles. We do not say this is in all cases, the reason, but in many, it is the sole reason or ground of objection, could the truth be ascertained.

The mariner on the ocean, does not consider it amiss, to frequently inspect each spar and yard, each brace and hal-yard; each sail and stay in order to assure himself of safety. Amid the war of wind and tide, of human ignorance, prejudice and passion, no evil can result from a frequent recurrence to cardinal and fundamental principles. This is safe and prudent at all times, and a precaution never neglected, by the wise and thoughtful. The illustrious Jefferson thought this requisite to the purity of our political institutions, and it is certainly promotive of religious purity, in teaching and practice. This, is with us, a settled truth.

The sublime facts of the Gospel, will never grow old; its precepts will never become useless to men on earth, nor will its glorious promises ever cease to shed light on the prospects of the soul, and inspire with a warmer zeal, and a courage more bold, as onward we journey to the silent house, awaiting us.

Never, till men hold the "one faith," obey the "one Lord," practice the "one baptism," live in the "one body," receive the "one Spirit," rest in the "one hope," and trust in the "one God and Father of all," will the necessity for preaching these seven constitutional items, cease. These are the seven pillars upon which rests the Spiritual Empire of the Prince of life and peace. When all men have laid down their arms, then may we sheath the sword—when all have received the first principles of the Gospel, and have bowed at the feet of Jesus, may we cease the proclamation of first principles, but not before. Never. Away

then, with the sentiment of ceasing to urge our plea for a return to primitive ground. No armistice—no surrender. Rather let us, with shield and sword rush to the front, shouting above the din of sectarian strife, Jesus is Lord in Zion, and His word only is law—perfect and supreme.

The world and the so-called church, need to be educated in the simplest rudiment of our holy religion. The opposition of our enemies, has not abated one particle, and why should we abate our efforts to establish our positions? If the positions we have assumed, are Scriptural, how can we slacken our energies, so long as any oppose? Will we be true to our convictions or to our Master, if we retire from the conflict, before the victory is gained? Certainly not. The command of the Lord is: "Go into all the world and preach the Gospel to every creature," and no man can obey this injunction, without preaching first principles. Paul said he delivered first of all to the Corinthians this Gospel, consisting of the death, burial and resurrection of our Lord. By these they were to be saved, if they kept them in memory. These first principles were to continue in the minds of these Corinthians. The same Apostle says to Timothy: "The things thou hast learned of me, the same commit thou to faithful men, who shall be able to teach others also." Now the things that Timothy learned of Paul, were the principles of the Gospel, and he was instructed to teach them to others. First principles and second principles are to be urged, each in their proper place. Paul's seven units are to be contended for, in all earnestness, and we should never cease to set forth that part of the Gospel, in which sinners are directly interested, and will be, as long as there are sinners.

EDITOR.

IN THE FIELD.

Brethren of Ills. and other states who read the GOSPEL ECHO, will discover that my name becomes connected with the paper, and that I take an interest in its success. My connection, however, is not one of pecuniary interest, but by request of the editor and proprietor of the paper, BRO. E. L. CRAIG, I consent to accept the position of corresponding editor.

I have made my arrangements also to enter the field as a traveling and laboring evangelist in the word and doctrine of the gospel, proposing to spend the time at such points as the brethren may desire, and the prospect opens for the accomplishment of a good work. If I can be sustained while thus engaged, I shall be able I trust to do much for the cause in such districts as I visit.

While I hold connection with the GOSPEL ECHO, I shall do my utmost to make it a living exemplification of the virtues and beauties of the teachings of the gospel of God. I propose commencing with the July No. to give a concise report of the progress of the church, the material for such report being collected from the several publications by the church of Christ, with interesting incidents occurring within the sphere of the labors of the brethren in their different fields. The progress of truth in the different parts of Europe will be reported as well as on this side of the Atlantic. The earnest contending for the faith of the Bible by our faithful, sacrificing brethren is rapidly gathering strength to the body of Christ. "The high claim of one Lord, one faith, one body," the true-union of all who truly desire salvation by the gospel, is gathering influence and the subject of "union," "one body" under the "one faith" is receiv-

ing attention in many places by noted individuals who have in former times contended against such union.

At this ominous hour the eye of Protestantism is fixed with startling glare, upon the threatening spread of Roman influence, and many are discovering the great fact that it is best to drop all separating denominationalisms,—names, laws of human expediency, unauthorized books of faith, discipline, creeds, and meaningless ceremonies, which have hitherto separated those who claim to be the followers of the Lord and strike for a union upon the Bible.

The work of the truth is being extensively felt in England, and we have the brethren there who know and love their duty and who are pressing the claims of the word with becoming energy, and their efforts are crowned with liberal success. They have shown themselves confiding christians—that they have no use for anything in the religion of the gospel, but the gospel itself. They have the utmost confidence in God and His word, and as a body we, as the church of Christ, have been always perfectly satisfied that the Bible needed no auxiliaries to support it against the wild ravings of infidelity, or the stealthy march of Romish idolatry. All the support that it needs is the corresponding life of the church, to the law and promise of its pages. Shall I not say that we as a body believe God when he speaks?

I shall also commence with the July number of the Echo a series of essays running from Eden to the establishment of the church of Christ on the Pentecost. Then I propose some essays on the subject of the church and its design, and running from the time of its establishment forward. I will give historical

facts combined with the character of the early christians, and the endurance of the work done by the Apostles, in the establishment of congregations through the countries visited during their ministrations. This last, will be to the lover of truth a most interesting feature. For the sake of the commencement of these essays let all who desire them in full, subscribe for the paper at once.

I hope that the laboring brethren in all parts will be careful to make correct and full reports of success to one or another of the periodicals published in the ranks of the brotherhood, so that I may be able to collect as nearly as possible the material for my monthly reports.

Brethren wishing me to visit them will send their requests to Bro. Craig, who will forward and I will respond by letter immediately.

E. P. BELSER.

CONVERSION NOT PARDON.

That there is a great confusion in many minds, on the subject of the pardon of sins, is very clear to our mind. This confusion in most cases, grows out of the prevalent error of confounding conversion with pardon; when in reality, they are as distinct as any two things can well be. Darkness precedes the light of the morning, and conversion as certainly precedes the forgiveness of sins. This is their order, and it is never reversed—they are never confounded in God's word.

The noun conversion, is derived from the Latin verb, *converto*, to turn, to whirl about, to wheel around, to change. In the Christian Scriptures it simply means to turn from sin, to change from wickedness to the love and practice of right and holiness. To this all agree, and the controversy is not about the nature or importance of the work, but

about the means by which it is effected. Conversion, or turning from sin to Christ, is our work—a work in which we are active. To forgive sins, is God's work—a work in which we are passive, being simply the recipients of God's forgiveness. No man can successfully negative these propositions, nor is it possible for an active and passive work to be one and the same—they cannot be identical. This seems to us so plain, that argument is deemed unnecessary, but we shall, as a gratuity, offer a few testimonies.

The first passage we adduce is from the language of a prophet, quoted by the Messiah, and recorded Matthew xiii: 15; "For this people's heart is waxed gross, and their ears are dull of hearing, their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts and be converted and I should heal them."

The order divinely laid down here is:

1. Hearing with the ear or seeing with the eye.
2. Understanding with the heart.
3. Being converted, and
4. Being healed.

Nothing could be more logical than this order. Without hearing, no one can understand; without understanding no one can be converted, and without being converted no one can be healed.

Hearing precedes understanding, understanding precedes conversion, and conversion precedes healing. To be healed is to be made whole from the malady of sin and condemnation—to be forgiven. This all admit.

The second witness we present is the apostle Peter, Acts iii: 19. "Repent therefore, and be converted, that your sins may be blotted out, and that seas-

ons of refreshing may come from the presence of the Lord."

This testimony is clear, and to the point.

1. Repent.
2. Be converted.
3. Blotting out of sins.

Repentance precedes conversion; and conversion precedes blotting out sins.

No repentance, no conversion; no conversion, no blotting out of sin. This is another instance, of the logical order of the Gospel, and it is clear and lucid, to every unbiased mind.

The last witness we shall introduce is the Master himself, recorded Matt. xi: 28-9. "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 of heart, and you shall find rest unto your souls."

We regard the phrase, "Come unto me," as equivalent to, "be converted"—turned to the Lord. If this be true, (and who will deny it?) then "rest," is equivalent to being "healed," "blotting out sins." Coming to Jesus is the condition on which rest is to be obtained.

The order is:

- 1st. Come unto me.
- 2d. Take my yoke upon you.
- 3d. You shall find rest unto your souls.

Coming precedes taking the yoke; taking the yoke precedes rest.

Dying man! is a sense of guilt weighing down your spirit? Are you writhing under the intolerable load? Are you laboring to be rid of the oppressive burden? Do you sigh for freedom from sin's cruel bondage? If so, let us say to you: "Come unto me." No angel will spread his pinions to come to your rescue; he could not accomplish it if he were to come. Jesus is the only deliverer. Come to him; believe on him, forsake sin and take his yoke—obey the gospel, and you will find rest.

For the Echo.

COMPLIMENTS TO PREACHERS.

The following odd, old-fashioned article, is taken from an old periodical; to which the author signs himself "An Old Methodist," and for the valuable lesson found therein, we reproduce it; calling the especial attention of the class of persons referred to, to it. Every preacher has received just such "compliments," and, strange to tell, every preacher *knows* when he meets with one, however little he may have known of the family, previous to his visit to them. It is no small pleasure to us, when we happen with a christian family over night, who are accustomed to gather together, and read the word of God, and join in prayer to him, to unite our devotions with theirs. This is happiness and pleasure, to every poor and weary Evangelist. It refreshes his soul. But cold and dull it seems, and is, when a family, because the preacher is with them, must have him "say prayers," just out of respect to his calling, and because, perhaps, they have heard him urge the necessity of family worship in his pulpit ministrations. Brethren in the Lord, if your eye should fall upon this page, and if you are accustomed to do just such things, betake yourself at once, to *your* duty. Erect the family altar, gather your children around you, read with them the word of Life, and then, in faith and hope, commit yourself and family in earnest prayer, to the care and safe keeping of God our Father. And then, when your preachers visit you, say, "Brother, it is our custom, before retiring to read a portion of God's word and join in prayer to him. Will you unite with us to-night?" How this would gladden an earnest and faithful preacher's heart, and how would he unite with you in "strong cryings and tears" to the

blessed Father of us all! But here is the article.

As I have lived some time in this wide world, and have seen some little of it, I of course know and have received some of the compliments paid to my order of men. Passing by others, I shall name one part of the etiquette usually paid to a preacher *more especially*. I mean that of asking him to say prayers for the families where he may chance to stay all night. I am a great lover and admirer of family devotion; I was accustomed to it in my father's house, from my earliest infancy. I have maintained family worship and devotion ever since I had a family. What I mean by family devotion is, where all the members of the family are called together *at regular hours*, morning and evening, as regularly as the sun rises and sets, and where the Scriptures are read in regular order, beginning with either the Old or New Testament, and reading a chapter or chapters every morning and evening, then singing a song or hymn, then joining in prayer to God. What I mean by saying prayers, or a compliment to a strange preacher is, when the family is a stranger to such devotion as the above; when they never see nor hear any such exercises, except when the preacher calls to stay all night, when he is merely asked to pray, through politeness, as a mere dry compliment to him. As it would be impolite not to ask him to wash his face in the morning, nor to comb his head, nor have his shoes blacked, nor his horse caught, so it would be impolite not to ask the parson to say prayers for us, before he goes to bed, and before breakfast in the morning. This is a most irksome business to a man of observation, who sees through this empty hypocrisy. He can easily tell when it is a mere ceremony, and when it is the result of *well established habits*. When a family is a stranger to such exercises, except when the preacher comes, you will generally see or hear some such things as these; the dogs will generally bark, either because they are pleased to see so much notice taken of the preacher, or because the noise of singing and prayer is so strange and un-

usual to them. If you do not hear the dogs bark, you will hear the servants making up beds up stairs, or in an adjoining room, or they and the children will be talking all the time in another room, while the compliment of praying is going on in the house. This is no fancy sketch; it is real *as life*; the writer has been annoyed in this way times without number. When the family is not used to devotion at stated times, some one of these things is sure to happen; commonly the barking of dogs.

Will the heads of families please to mark these things—note them well. Again, when praying in families is an empty ceremony, and the preacher says *we*, how does he know he is telling the truth? Does he know there is another person who joins him in the petition, or not? If there is not another person who joins him, does he not *lie* when he says *we*?

I would greatly prefer dispensing with this part of the politeness shown to preachers, unless the family are used to morning and evening devotions. There is as great a difference in worshiping in two such families, as between a well cultivated garden and a desert. When it is a mere act of politeness, it is more like mockery than worship. God will not be mocked. There is an awful criminal neglect in family training through society. It is not peculiar to one denomination. Let all pulpits and presses, labor this subject, until all heads of families, are brought to practice family training. The neglect of family training is seen in the disorderly behavior in churches. The lads are seen stalking in and out all the time, or speaking, whispering, talking and laughing."

After you have read this now, we will relate the following incident:

A brother, who by the way was a Lawyer, and who was then just beginning to take an active part in religion—i. e., read, pray and exhort, visited another brother, who was at the time, a State Senator. The time for retiring came, and the Senator said,

"Brother—, will you read and pray with us?"

LAWYER. "Are you accustomed to having family worship?"

SEN. "No sir, I have never summoned that much courage yet."

LAW. "Well sir, now is as good time to begin as any, and though it is a cross, I assure you from experience, it will be a pleasant privilege by and by. I shall not indulge you, by praying to-night, nor will I ever go through the cold form of worship, with a family who requests it, simply because the preacher is present."

This is a true incident. The Lawyer did not pray with the family that night. Whether the Senator ever did with his family or not, we do not know. The Lawyer has since quit the law, and is now a successful Evangelist in north eastern Kentucky.

JULIAN.

FOLLOWING CHRIST.

"Behold, we have forsaken all, and followed thee; what shall we have therefore." Matt. 19 xxvii. Our remarks upon this passage will be based upon the following axioms: The public mind is fickle and requires to be conducted with divine skill. It must be led stage by stage. That train of ideas which brings it up to a certain pitch will not sustain it there. It requires another—exalted train to carry it on further and higher. The world's progress toward New Jerusalem is slow and grade by grade.

Man is a pendulum going here and there. These oscillations must cease. A straight and continuous course is the Lords policy. . . . There is something humiliating in the question "what shall we have?" It manifests false expectations and dependence. It expresses nakedness. It hints, that had God seen fit to keep aloof this world would have had nothing—would have perished for

want. But in His glorious mercy fallen man has never seen the time that God has not had a hope to give him. Gospel means "good news," and He has had good news for every time and people. These gospels are graded—one implicates the other. The one is the stock the other the scion grafted on. To us, who contemplate them from an historic point of view, they are four gospels; but to each in his time, and for his benefit, one gospel. Each gives a hope sufficient for the age. See Adam's! Before his curse is pronounced the promise is given, that his seed shall bruise the serpents head. The thought enlarges with Abraham—"in thee, shall all families of the earth be blessed." To the Jews—the thought cleared and refined—"a Messiah should come springing from the loins of Judah."

Should men object to the gradual development, let them remember the analogies oppose them. Mark the Natural Kingdom! What important remedies for disease remain undiscovered while hundreds die daily! Herbs possessing healing qualities turn up slowly.

Minerals that lay hidden for centuries, are just coming into use. Thus the science of medicine perfects. . . . But we come to the question, "how did God's ideas first seat themselves in the mind?" This leads us to the thought that it would have been undignifying to God to communicate directly to masses of his creatures. Neither were they prepared for this. Hence this He has never done. He has made a mediator of either a father or a prophet. Primitively, fathers officiated. While the first age was intensely wicked, it was not skilled in such pernicious speculations and philosophies as the mediate or present one. Men either loved or hated God without much qualification. If they loved—that love

was simple and pure, based on a faith in all God then gave. If they hated, it was an implacable hatred. It was not an inventive age. The skill to transfer ideas to other ages or climes, was unknown. Man was then an unlearned—roving creature. Perhaps, then there was no hope to get the first train of ideas through excepting by a plan that combined two impelling motives. Holy men of old must speak as they are moved by the Holy Spirit, and they must be long-lived. Thus, the words that God spoke to Adam were handed through his son Seth, to Noah, who survived the flood. By these means the creeping in of traditions was preached. But we pass, to notice the Gospel of Types. Men were now prepared to receive ideas in their simplest form—objectively. Every type set forth one. This was the symbolic age depicting its successive one. The Paschal Lamb—the Brazen Serpent—the candlesticks—the veil—Jordan, the Red Sea; everything had its significance. These were all in place—systematized. Yet the philosophy was not comprehended. Still the Providence of God was manifest in all this. An era was approaching when knowledge should diffuse itself throughout the earth as water spreads over a field. Turn to the parable of the laborers in the vineyard, and mark the coincidence. He sent out his laborers early—in the first age; and again at the 3rd hour in the second age; and, now, at the sixth hour—when the Sun is at meridian—when its rays pour down vertically—in the middle age of the world—when the fulness of time was come—the Sun of Righteousness appears with healing in his wings—takes his place above at the right hand of God and “sheds forth this which you now see and hear.” Just as the Sun is attended by his satellites, so the Son of God enters

the vineyard. John the Baptist goes before to prepare the way—the Apostles follow after. Thus was the True Vine planted. * * * * The train of ideas Christ brought from His Father was not of a radical order entirely. In their inception they did not root out anything useful.

Not only did Faith, Repentance and Obedience remain needful, but also the ordinance of Immersion to consummate them. As Dr. Neander says: “Christianity was the bulb bursting forth from the envelop of Judaism. It was as the leaven thrown into a mass of meal which brings on a process of fermentation, working throughout the whole mass, and by its own inherent virtue assimilating every particle to itself. The power of Christ’s Spirit and teaching, subordinated every human element.”

These sentiments of the Doctor’s are undoubtedly true, but it was a very gradual development.

The church that Peter and the other Apostles planted in Jerusalem, being composed of Jews only, combined traditions and notions of Judaism with the Gospel elements. Another must be planted in Samaria. Another in Cæsaræa. Now Jews, Gentiles and Samaritans may scrutinize each other, and emulate a common faith. Customs and useless ceremonies must be cast away on the one hand and philosophies on the other. This would hardly be brought about in one generation. Extra manifestations must be made; extra officers labor; extra gifts be furnished that this may be accomplished. Revelations must be given in part, as needed. Finally, when matters were perfected—partial things were removed. The scaffolding was torn down, and the Christian Edifice loomed up—clear and beautiful. . . . We are subjective worship-

ers. Formerly the laws were written on tables of stone, but now on the fleshy tablets of the heart. They worshipped according to the letter—we according to the Spirit. Their hope was small but suitable—ours a glorious hope, even life eternal. The ancient Temple was a grand array of physical beauties directed by the hand of Solomon—the Temple of the living God—a concourse of spiritual beauties. The one was the perfection of art, the other the perfection of nature—human nature. We are progressive. Who is there, then, living in an age when the Gospel Feast is set—when our souls may fatten on the truth—who—that will refuse to partake? Will you not come to the Marriage Supper of the Lamb? What excuse have you? All this has been done for you. For you these various trains of ideas have given place—the one to the other! For you the poets sung, and the prophets predicted a coming Messiah! For you that Savior died! For you he burst the bars of death and rose in triumph o'er the grave. For you there's a mansion above, free from sin and temptation. And now will you go—go to that beautiful land with me? I cannot give you up. Your soul is precious to my Savior. Your labors are needed in his vineyard. "Will a man rob God? Yet ye have robbed me." Oh fearful crimination! Oh unfortunate man!! J. W. MONSER.

THERE never was a fire but it began with smoke. I beseech you, therefore dear Master, to give me a sensitive conscience, that I may take alarm at even small sins. Oh, it is not merely great transgressions which bring a man to ruin. Little and imperceptible ones are perhaps more deadly.

ADAM fell in Paradise, Lucifer in heaven, while Lot continued righteous among the people of Sodom.

PROTESTANTISM.

Its Weakness and Inability to Convert the World.

The following is taken from the lamented Scott's "*Necrosis or Death of Christ*," and our admiration of it is so great, that we have taken the pains and time to write it down for the benefit of that portion of the readers of the ECHO who have never read it.

He says: "Let us then examine Protestantism, and endeavor to learn whence this inability to convert the world—why it is that it has long wrought in a circle without adding to its domain a single state—and whether the church may not be recovered from its seets. Did Luther reclaim Christianity from the apostacy, and shall not the advocates of the true creed reclaim the church from schism? I answer in the affirmative, I say yes. Why? Because of the reasons following, namely:—

1. As a whole, Protestantism is *weak*. It is not an organism, but an assemblage of individual sects. Among these there is no adhesiveness. They do not belong to each other as the parts of the same whole. They do not form a unit—one body, one family, or one nation. They are not united by one constitution like the American States. They are not one church, but many sects.

2. Protestantism has no unity of basis. Each party has its own religious constitution; and what is extraordinary, not one of them all, has the precise constitution of the apostolic church. None of them confide for the success of their cause in the simple atonement of the Messiah, but advance to the rank of creed truths, some ten, some twenty, and some thirty-nine articles.

3. Again, it has no unity of system. This is seen in the preceding part of this tract. All sorts of systems, from Calvinism, to its antipodes Universalism,

are abroad. And they will live and die with Protestantism. We must commence *de novo* and reconstruct the church, replacing its creed and systems by the true creed, and the true system. Presbyterianism is but a "House of Commons," wherein has been debated, with astute and healthy freedom; all the principles necessary to the reconstruction of the church.

4. There is no unity of *aim* among Protestants. The destiny of the church is to convert the world, and thus inherit all nations. But the most pressing obligation of each Protestant sect, is to defend itself successfully against all the rest. This it cannot always do. Many of its shreds and parts are on its last legs. In all Kentucky there are but nine thousand Presbyterians.* In Indiana the same. Dunkards, Lutherans, Quakers, Swedenborgians, the Dutch reformed, scarcely breathe. They have fought their last battle.

5. There is no unity of *effort*. Its finances and resources of wisdom, knowledge and virtue are not united for the conversion of mankind, or any other grand religious project. emulations, ambitions, strifes. Its ministry is all partisan, its voluntary institutions, colleges, societies, etc., are partisan. It is, in short, at war with itself, and hence a reason why it has not in three hundred years added to its original domain, a single kingdom. Hence, also, the reason why our preachers so easily vanquish it, and bring over to their creed suddenly, thousands of all its parties.

6. One of the weakest points in Protestantism—that which more than any other theoretical dogma, retards its progress is this—it affirms, almost univer-

sally, that no man can receive Christianity on the merits of its own evidence—that its faith must be inoculated on the human mind by the agency of the Holy Spirit, and not by the proof. Hence, the living oracles are styled by it, "a dead letter." The people think the Bible no better than a dictionary, wherein all the words in columns, taken from A to B, do not make a single sentence. Whereas the themes and subjects, propositions and immortal revelations of the gospel sown into the public mind, take fast hold of it, grow like the seed of grain, make room for themselves there, shooting their roots downwards, and their blades and ears upwards, until a harvest is ripened and reaped to the praise and glory of God through Jesus Christ. The gospel in its inception, is not an inspiration, but a demonstration.

7. In administering Christianity, it fails to discriminate between the responsible and irresponsible parts of the species. It is blind to the different relations which our religion bears to them separately. It does not see the various bearings of Christ's death on the whole and on the parts. It has changed all the exterior relations of the Kingdom of God from faith to flesh. * * * *

Notwithstanding the inorganic and isolated condition of its material parts, there is nevertheless, pervading them all, a dynamic sympathy, that will, at any moment, unite them as one. Let the Papists, the Jews, Mahometans, or Idolators, touch with a single element any of its sects—a member of the great Protestant conglomeration—and in an instant all differences are merged into one common sea of sympathy. See England in the time of Cromwell and Milton, the case of the Judsons in the East Indies. Rev. King in Greece, and now the Medjai in Tuscany.

* This was written near twelve years ago, and the falling off of the sect referred to has been gradual but sure.

With such a sympathy for the Holy Scriptures in our behalf, with such a regard for the truth and principles, and morals, and authority of Christianity working in all these sects, can we not by means of the Gospel, as announced on the day of Pentecost, reduce them to unity, and by embodying all religious truth, recover the church from division? We can. We can recover the church from the sects. Be this, and holiness the watchword of the reformation. Let the countersign of all the Disciples be "Holiness, and the recovery of the church from the sects." To which, we respond amen, amen. J. B. C.

THE NECESSITY OF DEATH.

Death is a necessity in the spiritual, as well as the vegetable Kingdom. With this before his mind, the Savior said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The grain of wheat put into the ground dies, and resulting from this death, is an increase in wheat, but had it been possible for it to have remained in the ground alive, a result like that, following its death, would not have been, but it would have remained alone, or without increase. *Death*, therefore is necessary to each, an increase.

Had the Father heard, and literally answered the prayer of the Savior when he prayed, "Let this cup pass," and had taken away the bitter and dreadful suffering; or had Christ on his way to Calvary bearing the heavy cross, and receiving with the meekness of a lamb, the indignities of a cruel people, summoned to his aid the "more than twelve legions of angels" and released himself from his burden, and the power of the people; or had he, at the infidel suggestion of the mob, in the majesty and power of his divinity, "come down from the cross;"

in a word, if *Christ had not died*, he would never have had a people upon earth—a kingdom over which to reign as King. Not a single soul would have received mercy from the Father, for "without the shedding of blood, there could have been no remission."

The sinner must *die to sin*, be buried into the death of Christ, and raised again in order to the enjoyment of the happiness and power and glory of the *new life*. Death is necessary to the accumulation of happiness in this regard, and unless the sinner so die, he will remain alone.

Not only so, but on the part of believers, there must be a *dying daily* in order to greater spiritual enjoyment. Unless they so die they will remain alone, and of them it may be said, "you have a name to live, but are dead." An utter depreciation of self, and an exultation of the Redeemer. In this way, "hating our life in this world, we shall gain eternal life."

In all probability to those who are living now, *death* will be necessary to the enjoyment of *immortality*. To the saints who have died, it surely will be, or is. The bodies of the faithful of the Lord go down to the grave and become food for worms, they are "sown in dishonor, they are raised in glory; they are sown in weakness, they are raised in power." Blessed thought, the abundant increase at the great harvest! *

CONSTANT occupation prevents temptation. Virtue and happiness are mother and daughter. God gives every bird its food, but does not throw it in the nest.

THERE is one good wife in the country; Let every man think he hath her. A woman's tears softens a man's heart; her flattery, his head.

THE PATRIARCHAL AGE.

[TO THE READERS OF THE ECHO.—This essay following is the first of the series, intended as preparatory to the giving of the leading features of the church and the leading facts of its history. I am truly anxious that these essays have a general reading and sincerely hope that many who notice this, will do a good part in giving the Echo circulation, and especially for the sake of the Church and its history. E. P. BELSHE.]

CHAPTER I.

However little may be said of the laws and Government of the people, from Eden to Egypt, the origin, and allotted position of the first Adam, is a theme of inexhaustible interest. The immediate spot of his origin is unknown; though it has generally been taken for granted that the Bible teaches that he was created in Eden. This however is at least doubtful. The Bible teaches that after his creation, "God planted a garden eastward in Eden, and placed him there." It really seems, that he was made west of Eden, which conclusion is drawn from the use of the term "eastward"—eastward from the point of his creation. It might be however, that Moses in making record of the fact, was west of Eden, and spoke of its direction from that point. Gen. iii, 23: "Therefore the Lord God sent him forth from Eden, to till the ground, from whence he was taken." This at least, indicates that he was not taken from the ground *in*, but *out* of Eden. In Eden God gave him the herb that bore its own seed, and the fruit of the tree that bore its seed in its fruit, as means of subsistence. Every tree in the garden, bore fruit suitable to his want, except one in the midst—God forbade its use, alledging that the day that he eat of it, he should die. His word to Adam, was a law—he broke it. How long from the giving to the violation is not known, but the decree of God came—he died. Up to the time of

disobedience, all the machinery of his nature worked perfectly, up to the highest design of his Author. His happiness was complete, his joy was pure, his confidence in God was limitless, he was a stranger to the tormentings of fear, and every fibre of his nature, worked to a perfect point, to make him pure and happy. After the commission of the fatal deed, God approached him and found him trembling with fear—his happiness dead—his confidence dead, and all the joy of his heart blighted—he was fallen—dead. He was informed as to his condition, and his destiny pointed out. He was informed that his sin was a blighting curse upon all the products of the earth, over which God had placed him.

Being sent out of the garden, he became subject to the wasting influences of sin, and in a few centuries, that noblest and most durable form of the human species, was reduced to dust. Not a single existence, vegetable or animal, escaped the deadly blight of the curse, pronounced in consequence of the broken law. The offspring of Adam, partook of the father's example, and the first born son, slew the second, in a passion of jealousy, sin having subverted the use of the powers of the soul, and changed them to a sensual craving, for selfish aggrandizement.

After the departure from God, two requisites had of necessity, to be introduced, the first a form of government, the second a form of worship. The government at first was introduced, Patriarchal in form, and prevailed for about 1771 years, according to Horner's chronological table. About this time Nimrod, the first king of which any account is given, established a kingdom in Babylon. Soon after this, others were established in Egypt, Canaan, Persia,

Edom, &c. Until the beginning of the Babylonish kingdom, under Nimrod, the world had known no government, but Patriarchal, or government by the head of the family. There seems to have been no political combinations, but each family had its government, and was an independent monarchy, or Patriarchy of itself. This is seen in the houses of various Patriarchs, as Adam, Noe, Abraham, Isaac, Jacob, &c. We have no account that any of these men, or any men of their days, were under any form of government, outside of that, observed in the families over which they presided.

After the kingdom was established in Babylon, by Nimrod, others copied the style, of the newly introduced government, and kingdoms were established by different chieftains, and instead of the Patriarchal, or parental government, over a single family, one man took to himself the power to control a tribe—a nation, or even several nations; and as this kingly power increased, the Patriarchal authority seems to have declined to a great extent, the authority of the king reaching, in a great measure, into the affairs of the family; and directing in many respects, matters between husband and wife—between fathers and sons, and between mothers and daughters.

Embracing the age of paternal government, the manners of the people, and the forms of worship, seem to have been decidedly simple. The first account, given, of any offered reverence to God, or desire to be approved of Him, is found in the offerings of Cain and Abel. These offerings were evidently made, with desire to be accepted of God; Cain's offering was rejected, for lack of faith, which made him very angry; and since Abel, offering in faith, was respected, and his offering accepted, Cain became jealous of

him, thinking that God had given him the preference. This was the cause of his death. By what means the thought of offering to the Lord entered their minds, we cannot decide positively, since the Bible does not state directly; but its indirect statements bearing upon that point, give the privilege of drawing a conclusion which amounts almost to a certainty. Heb. xi: 4 says, "by faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." * * Rom. x: 17, "So then faith comes by hearing, and hearing by the word of God." Abel offered in faith, and faith comes by hearing the word of God. The conclusion is that God spoke to them and told them to make offerings, and that if properly done that he would accept. They offered—Abel's was accepted, and Cain's rejected; one for faith, and the other for the lack of it. How God witnessed his acceptance is not positively to be determined, but most probably by sending fire from heaven to consume the sacrifice after it had been prepared and laid on the altar. This is mentioned as the method of acceptance in several instances, though not always so; for when Abraham went to the mountain to offer Isaac, he took fire with him.

But little is said for the first 2,100 years, of the service rendered in reverence to God. A few offerings only are mentioned, but they increased in number, and were much more frequent after that time. Enoch is said to have walked with God, and Noe was a preacher of righteousness, and obeyed God in faith, building the ark. Abraham was the first who used the word *worship*, and he seems to be the author of the more frequent worship of God, and is styled "the father of the faithful." The

feeling toward God, seems to have been much more devotional from this time. The star of hope was seen first at the tent door of Abraham. God promised the world a Savior through him, and from his day his seed anxiously expected a Prince, and Prophets foretold his approach to the world. Connected with Abraham were Isaac and Jacob, making the three conspicuous fathers of after Israel. All these were godly men, frequent in devotion and faithful to obey. The last of these closes the Patriarchy of the Bible.* He followed his sons into Egypt and just before his death he pronounced in prophetic language the future prospects of the offspring of each—selected the tribe through which the promise to Abraham should come—pronounced his blessing upon them and died. In his dying hour he demanded of his sons that they should carry him back to Canaan, and to the cave of Machpela in which lay the remains of Abraham and Sarah—of Isaac and Rebecca, and also of his [Jacob's] first wife, Leah. With his request they complied, and in that memorable cave sleep the three noted Patriarchs of Israel, and their three wives. Gen. xlix. 31.

From the time of the departure from the burial of the last Patriarch, one other important feature is presented that deserves mention here. Passing over this entire period a space of about 2300 years, we find very little in the shape of positive law, but obedience to the smallest requirement was demanded, and to fail in any case was to incur the displeasure of God, and bring punishment upon the head of the offender. God was exact in his requirements with all, and established in the outset that unbending precedent that perfect obedience only would receive his sanction and secure his blessing. Faith in his word and obedience

to his command were as requisite as at present, and the blessing as sure to follow.

During this age those who offered sacrifice reared the altars themselves, and presented their own offerings. Each head of a family, was a priest for that family.

E. P. B.

THE DAY OF THE LORD.

In the concluding part of Paul's first letter to the church at Thessalonica (from the 16th verse of the 4th chapter, to the 5th verse of 5th chap.) he tells us of the second coming of the Lord Jesus Christ, and the day of the Lord, and describes it as being both grand and unexpected. But although he had said that "that day should come as a thief in the night" he was either misunderstood, or somebody took advantage of the confidence reposed in Paul, and in his name made them believe that all he had described in his 1st letter was immediately to happen, and the day of the Lord, in all its magnificence fell upon them. It was to rectify this mistake that Paul wrote his second letter to them, and in doing so he introduces some collateral and very important prophecy. He tells them not to be disturbed or excited, as the "Day of the Lord, is not coming until there has been a falling away, and that *man of sin*, the son of perdition has been revealed," whom he then describes. Here I might add that John in his 1st epistle speaks of the same thing that was to come as "Anti-christ," and in his revelation he describes it again (13th chap.) as a *beast*. So Daniel long before had foreseen the same thing, and in his description of power and empire, describes it as a *horn*, that is diverse from the other ten horns that represent ten kings in the Roman Empire, and that shall "speak great swell-

It is said by Stephen, Acts vii. 8, that "Jacob was father of the twelve Patriarchs, but we have but little account of paternal authority by any of these twelve sons of Jacob, and no special position granted them more than that each stood at the head of one of the tribes, and ever afterwards as a father of the same. Special parental authority seems to have closed at the death of Jacob, but previous to this, the word of the patriarch was the highest known law, to the wife, children and servants.

ing words against the Most High, and think to change times and laws." Now almost all Protestants are agreed that the *horn* of Daniel, *man of sin* of Paul, anti-christ and *beast* of John refer to the same thing, which thing is not an individual man, but the place or office filled by a succession of men, which office is that of the Roman Pontiff or Pope under the Papal power: and their reasons for applying it to the Pope are briefly these: That the rise of the Papacy was preceded by a falling away, or apostasy of which it was the result. That it has been the patron of superstition, and its system of celibacy, indulgences, monasteries and absolutions have been the fruitful source of every vice. In authority and power it is claimed that the Pope is the successor of the apostle Peter, and hence he claims and assumes the power of God "to forgive sins," that his authority is over all Priests and Bishops, over secular kings and Emperors. Hence Pope Gregory made Henry the IV. wait barefooted at his gait, and Alexander the III. trod upon the neck of Alexander the I. to show their authority. He is called "our Lord God the Pope," "King of kings and Lord of lords;" "the same is the dominion of God and the Pope." &c. Such are a few of the reasons out of many that fixes the man of sin upon the Pope in the conclusions of nearly all.

The next question that naturally comes up is, as to the time when this "*man of sin*," or "Anti-christ" arose, or in the apostles language, was "revealed in his time." It cannot be doubted that a *sectarian spirit* paved the way for the rise of Anti-christ, for Paul says, "the mystery of iniquity doth already work." That is, there are elements of these corruptions even now

in the church. The reader will remember that Paul charged the Corinthians and others with "strifes and divisions" "a handling of the word of God deceitfully," making "a gain of godliness; teaching things for filthy lucre's sake; teaching for doctrine the commandments of men; Diotrephes who loves to have the pre-eminence, &c." These things were iniquitous, and contrary to the spirit and word of all that the apostles ever taught. On the contrary that all were to "speak the same thing," and to demean themselves with love and humility. The extreme depths of corruption and degradation to which the religious world was sunken under the baneful will of the Papacy, was not reached at one fearful plunge, but was the result of a gradual apostasy, characterized too, by a difference not so much in kind as in degree, and let it be noted also, distinctly, that the same condemnation rests upon the one as does upon the other. Nor ought it to be forgotten that in the sight of God, the sectarianism of to day is equally iniquitous with the days of Paul. "The mystery of iniquity," is already at work in the days of St. Paul, not yet a score of years from the days of Christ, is the new born babe, of which the maturity, or grown up man, is the "*man of sin*." The only question is as to the time of his majority; when did he become the "*man of sin*;" when did he assume the attitude of Anti-christ? It is not difficult to distinguish him as represented by the *horn*, as he is going heretics to death. It is not difficult to see him as represented by the *beast* whose brutality and brute force knows no bounds as holding the reigns of temporal power, he rushes mercilessly over his victims as the lion thirsting for more blood, until his enemies are all

destroyed. But when did he assume those distinctive characteristics which prophets have noted as his rise, and as such foretold his continuance? It is difficult to say at just what period, or what act may be the separating and crowning act of iniquity. It seems clear to me that it must have been some circumstance that conferred great temporal power upon its already corrupt system of religion, but there were several instances of this and the question is which one? It was not until the year 756 that the Pope became a temporal prince: When Pepin transferred the exarchate from the Lombards to the Pope. But 30 years before this the Roman dukedom was taken from the Greeks and made over to the Pope. These, however, are generally regarded as events happening in a regular succession of events beginning back in the year 606 when Pope Boniface III by flattering Phocas the emperor of Constantinople had conferred upon himself the title of "universal Bishop." This had been an end long sought, and the rivalry between the Popes of Rome and Constantinople for the honor had been warm and severe, and when finally it was decided in favor of Rome, and his supremacy established by imperial authority, the Papacy received the title of the "Holy Roman Catholic Church!" Before this the passions and bad natures of religious demagogues and tyrants had been held in obedience to a great extent, but after this it was as though hell itself had been opened, and Satan with his infernal hosts let loose upon the earth. There was no act of idolatry, licentiousness or wickedness that was not performed in the name of religion. Men were murdered judicially and by mobs in every conceivable form of torture for daring to disbelieve the extrava-

gant assumptions of the Pope. Bloody wars were inaugurated and nations swept like chess-men from the boards. All this went on until in the lapse of time the Pope, like Janus in his temple, sat in the "temple of God showing himself that he was God." The true worship, which John represents by the "woman fleeing into the wilderness," was conducted in secret, and in the inner invisible recesses of the soul. Even the pen of history did not dare to write it, for to write it would be to reveal it, and to reveal it would be to crush it; but Prophecy, that pre-historian has written it, and facts have confirmed it. Just here let me express my surprise, that any body of men could be found either so ignorant or so ungrateful as to denounce Masonry, as well as other secret associations, by public resolutions, as the Congregationalists of Ills. have recently done, when in fact, despite the bulls of Popes, the anathemas of kings, and the execrations of infidels, it carried the Bible safely through the storm, for which they are indebted. This much it seems to me at least may be said, though no defense is intended.

The next inquiry is to the continuance of this "man of sin," or in the language of those martyred souls who sat under the altar, "How long Oh! Lord, holy and true dost thou not judge and avenge our blood!" Daniel saw two visions concerning the matter, and gives to both similar answers. In Daniel 7th chap. and 25th on speaking of the little horn he says: "He shall speak great words against the Most High, and think to change times and laws, and they shall be given into his hands until a time times and the dividing of time." In the 12th of Dan. "The man clothed in linen swears by him who liveth forever that it shall be for a time times and a

half." So in Rev. xii, 14, John says "Unto the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she shall be nourished for a time, and times and half a time." Also in Rev. xiii, 5, he says "And there was given unto him a mouth speaking great things and blasphemies; and power was given him to continue forty-two months." This last is a key to the other, for it is an exact equivalent to one time two times and a half, that is three years and six months. But what shall we understand by three years and six months? In the prophecy of Ezekiel the defection of Jeroboam to the captivity is shown and given in days, and the Lord said to Ezekiel, "I have appointed thee each day for a year," Ezk. iv. 6. So also in Numbers, xiv, 34, the Lord said to the Israelites, "After the number of days which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years" &c., Then three years and a half, or forty-two months, multiplied by the number of days in a month (30) gives 1260 days (each day for a year) as the continuance of the "man of sin." That this is correct is shown from similar language pertaining to the Jews and Jerusalem (Dan. ix chap.) that has been indubitably fulfilled. The uncertainty about the matter is in the time of the rise of Anti-christ. If it was in the year 606 its continuance would end in the present year, or if we add the actual number of days in the three and a half years, in the year 1884. But the temporal power of the Papacy is already gone, and doubtless the prophecy fulfilled. As it arose so it declines, not all at once but by gradations. This accords with what Daniel says, "But the judgment shall sit, and they (the people) shall take

away his dominion to consume and destroy it unto the end. True Romanism has made some desperate efforts to regain its lost temporal power, but it has failed. A flood of light has dispelled the darkness of the ages, but we have no heart to rehearse the sad story of its crime. The world has become suspicious; and we prefer "enduring the ills we have, rather than fly to those we know not of." For this reason we are afraid to trust Fenianism, though under the ban of the Roman church, it is so only in pretense, for as seven eighths of the population of Ireland is Catholic, Irish liberty means Catholic rule. Revolutions never go backwards. *Liberty light and truth* are overturning society, and working out the grand results of prophetic destiny. The beast and the false prophet Mohammedanism are being disintegrated, and must yield to the onward march of inevitable destiny. "Westward the Star of Empire takes its way." It is a curious fact that this has always been so, and is perhaps no less significant than true. The race began in Asia, and spread over it until in a measure they had exhausted its resources, and then spread over Europe thence to America, whence also empire still looks to the setting sun. And who shall say that in the lapse of time, that this great continent, with its teeming millions, shall not push across into Asia again, and as Artaxerxes did of old, issue another command to the scattered hordes of Abraham to rebuild their city and temple, and dedicate it to the worship of the Messiah, as prophecy has foretold, when the "kingdoms of this world shall become the kingdoms of the Lord and his Christ." Daniel speaks of this as succeeding the downfall of the dominion of the Pope, in this language, "And the kingdom and dominion, and great-

ness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." John speaks of it as continuing a thousand years, during which time the souls, or lives of the martyrs, who, I understand, shall come as John came in the spirit and power of Elijah, to reign with Christ. And if we view the thousand years in a prophetic sense we have a long period for the triumphant victories of the glorious gospel of Jesus Christ. The world hitherto has only been preparing for this triumphant period of three hundred and sixty thousand years, during which war shall cease, and there will be "none to hurt or destroy in all God's holy mountain."

Brethren of the Reformation and lovers of the truth, we may look forward with high hopes to the time when the cause we plead, shall everywhere prevail, when the numbers of that sacramental host, whose van we lead, shall be great beyond the power of computation. I am not of those who look at the little handful of humanity now gathered around the banner of truth as it is Jesus, and believe that he has seen the "travail of his soul and is satisfied" that enough has been accomplished to justify the sacrifice he made. I believe in the power of truth to prevail. I have confidence that the image of Christ will never be effaced, but will grow green and beautiful forever, while there are hearts to beat in unison with his great life. And through the centuries as they like chariots, whose years are wheels, roll by shall advocates of truth, abler and more efficient than we, stand up to paint that image upon the hearts of the millions yet unborn. And all this to conclude with the coming of the Lord Jesus Christ unto the general resurrection and judgment of the great eternal day.

S. C. H.

UNION AND ANTI-UNION BAPTISTS.

We have been watching the effect of the Convention of Baptists and Disciples, lately held in Richmond, Va. with a view to the union of the two people; and from all that we have seen in our exchanges, we are forced to the conclusion, that few of the Eastern Baptists have any sympathy with the movement. The fact is one to be regretted, by all true friends to peace, truth, and righteousness. The bitterness of some men's sectarianism is as implacable as Satan's malice. It over-leaps all reason's bounds,—overrides all revelation, and scornfully spits upon the prayer of Jesus, with an air of supercilious self-complacency, that shows too plainly that they need no insurance against a too catholic spirit. How sectarianism dwarfs the soul! If the regeneration of these men has produced the effects thus seen, we suggest that it has made but little improvement in them; as even savages have shown more kindness and amiability than they. In proof of the narrow feeling of some of these super-orthodox Baptists, we introduce the following extract from a correspondent of the *Christian Times*, a Baptist journal. In speaking of Dr. Broadus, he says: "Who lately made himself notorious, as the getter up of a proposed union between Baptists and Campbellites, which came to naught last week at Richmond." Again. In speaking of Rev. A. P. Williams, of Mo., he calls him the distinguished reviewer of Campbellism as expounded by Mr. Lard."

Now two things are manifest; one is, the disposition of this correspondent to sneer at an unoffending people, by calling them "Campbellites;" and the other is, his evident joy at the temporary failure of this union movement. We say tempora-

ry failure, for the reason that this union is a question of time. The consummation is near at hand. The Lord of hosts is on the side of union, as are also better and more liberal men than this orthodox correspondent. It is a great mistake, into which some of our strict Baptist brethren have fallen, to suppose we have lost any more by this failure, than they. There is a disposition on the part of some, to represent us as seeking a union with the Baptists, for our own sake. This is a mistake. We desire it for the good of Baptists, as much as for our own good; but most of all for the advancement of the cause of Bible truth, and the honor and glory of Christ. Let this be fully understood, and some few men may save themselves much labor, and avoid being found in a ridiculous position, by attributing to us motives which we discard.

It is exceedingly difficult, not to say impossible, for some men to rise above party. With such the *summum bonum*, or chief of excellencies, is to labor for party aggrandizement. Above this, small minds and dwarfed hearts never rise. The fires of sectarian bigotry and intolerance, have so scorched their wings, that they are unable to ascend into the salubrious atmosphere of spiritual freedom. Such men are to be pitied, rather than blamed. We rejoice in the belief, that a broader, higher, deeper, purer spirit than the one manifested by this "Times" correspondent prevails among Baptists generally. The day is at hand, when in the beauty of holiness, Christianity restored to the Apostolic model, stripped of all humanism, will breathe only the spirit of a Divine and unselfish love, and universal benevolence. If these "slow coaches" do not get out of the way, they will be run over. The gates of light are open, and

the effulgent beams of celestial light are spreading in transparent rays athwart the mental and moral heavens. Long has been the reign of night and blinding superstition; too well has Satan held the truth in check, by dividing those who profess to love the King in Zion. The spell is broken; foul demon is about being exorcised; but too many are like the worshipers of Diana; and some may be the anti-types of the ancient silversmiths of Ephesus, who may, like them, consider their craft in danger. These men are the debris of a by-gone generation, the mere fossil remains of the past ages, now regarded by all developed minds, as of no conceivable value to mortal man, and too unsightly for children's toys.

We are sorry that the *Times*, and other professedly religious papers, permit men to misrepresent and calumniate us, and if we ask the poor privilege of correcting these misstatements, or offering a word in defense, the conductors of these papers refuse to let the denial or correction go to their readers through their columns. Thus an injury is inflicted on us through the agency of these journals, and we are left to suffer at the hands of men who profess to "Do unto others, as they would have others do to them." This we have never refused to do, since we have controlled a press and paper; nor shall we ever do so. When ever an editor does so, it is a fair inference to conclude, that he feels the weakness of his cause, or fears the correction sought to be made; lest he should appear to disadvantage. Ed.

TEMPTATIONS.—Satan's fiercest temptations are usually directed against the most gracious hearts. He is too crafty a pirate to attack an empty vessel.

CULTIVATE love to God and man.

TEMPTATION.

We were asked, a few days since, "why Christ was subjected to temptations, and why we are subject to them." The latter fact answers the question contained in the first clause in the inquiry, above. The simple question then is, why does God permit the children of men to be assailed by the fiery darts of the wicked one?

Christ was made in the likeness of men, and as men were subject to trials and temptations, he suffered the same, that they might have the assurance that he sympathized with them when they are tempted, having been himself tried. Had the Lord been wholly exempt from temptation, his life would not have been an example for us, as we should have despaired of imitating one, who was in no respect a human being, having no experience in earthly trials.

No one so well prepared to enter into sympathy with the suffering, as he who has suffered in a similar manner. The soldier enters into sympathy with the soldier, and the remembrance of the fact that Christ was tempted, and that he overcame the tempter, invests the soul with courage to repel and repulse the enemy, in all his assaults upon it.

There is a singular enjoyment, in overcoming the tempter. Success in any undertaking, inspires the soul with feelings of exquisite pleasure. Victory is sweet in all cases. But where there is no opposing foe, no victory can be gained; and where no victory is won, the sweets of victory can not be enjoyed. The more formidable the enemy over which we triumph, the greater the happiness arising from it. The harder the battle, the sweeter the repose when the conflict is over. But for the night, day would not be half so bright.

Much of the enjoyment of heaven, will spring from the recollection of conflicts endured; assaults resisted and repelled; sufferings and trials undergone for Jesus's sake; the groans and sighs and bitter tears of our pilgrim-life, are passed and ended in final and eternal victory. The hungry feast with true relish; the weary, from excessive toil are refreshed by 'tired nature's calm restorer;' the thirsty only enjoy the fountain of sparkling water, and the released from trial and from toil, will enjoy the rest in heaven all the better, for having toiled and triumphed.

Cheer up tempted one, your Leader passed through before you; the same things that you experience were His; the same conflicts that you are passing through, were endured by Him; the enemies assailing you, were encountered and conquered by Him. But hear, oh, hear the joyful tidings!—you will share the glories of His triumph. EDITOR.

THE Disciples of Christ are the light of the world. Some of them are burning and shining lights; with others the light is more feeble. Those young friends who may make the word of God a study and delight will, doubtless, become like stars of the first magnitude, diffusing the light of life to their dying fellow men.

GOD'S LOVE WONDERFUL.—A missionary, addressing a pious negro woman, said: "Mary, is not the love of God wonderful?" and then enlarging on its manifestation in the atonement of Christ, he made the appeal, "is it not wonderful?" Mary simply, but we may add sublimely, replied: "No, massa; me no think it wonderful; it's júst like Him."

HE that lives right, will die right; he that sows in tears, shall reap in joy, beyond the tide and tempests of time.

ESTHER'S HEROISM.

There are many examples of heroism recorded in the Old Testament, and among those in which woman takes a part, that of Esther's is very prominent. As Paul has declared that—"Whatever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope," then we may expect to find a profitable lesson in the example of heroism exhibited by that beautiful Queen. There is great influence in the adage—"What man *has* done, man *can* do." If others have made sacrifices and run great risks to help the distressed, then we feel stimulated to do likewise.

The heroism of Esther is briefly told. Ahasuerus, the King of Persia, having divorced Vashti his Queen, on account of her disrespect to his authority, chose Esther a certain Jewess to be her successor, on account of her personal beauty and her loveliness of character. It was not known, however, to the King that she was of Jewish descent. This fact she had been instructed by her uncle to keep secret.

Now the prime minister of Ahasuerus was Haman an Agagite. He had gained such favor in the sight of the King, that a decree was issued that all should show respect to him, by bowing as he passed by. But Mordecai, a certain Jew, and uncle to Esther, would not comply with this mandate. Then Haman to revenge himself on Mordecai, for this insult, procured a decree from the King, that on a certain day, all the Jews throughout the hundred and twenty-seven provinces of the Kingdom, should be put to death.

Mordecai could think of no way to arrest this dreadful calamity to his brethren in the flesh, but to have Esther to approach into the presence of the

king, and implore his interposition in their behalf. Just here is where her heroism is made manifest. To approach into the King's presence, without being called by him, was death to any one, unless he should see fit to hold out the golden scepter to the person thus approaching. Esther had not been called for, for thirty days, and consequently it was a matter wholly uncertain to her, whether she would find favor in his sight or not. But her Kinsman were in imminent danger, and therefore at a second request from Mordecai, and after fasting, and praying, three days and nights, she took her life in her hand, and made the attempt in behalf of her distressed brethren. She was successful in her hazardous undertaking, and Haman was hung on the gallows, which he had caused to be erected on which to hang Mordecai. If for sinners no human being would suffer death, yet truly with Paul, we may say that "for a good man, some would even dare to die." Esther was such a person.

Sisters, remember that Esther though a beautiful Queen, did not forget the needy, and the distressed; that she fasted and prayed to the God of Israel; and that she ran the risk of losing her life, that she might help those who could not help themselves. Go and do likewise, God will bless you.

F. WALDEN.

THE apostle Paul writing to all that in every place call upon the name of Jesus Christ our Lord, beseeches them to speak the same thing. In order to this there must of necessity be one common standard by which to speak. This standard is not found in any human creed; for human wisdom is not sufficient to the task; but the Lord himself has furnished it. If any man speak, let him speak as the oracles of God.

THE POWER OF TRUTH.

Truth, on all subjects, is simple, and nothing is more to be suspcioned, than to see a man present his system of Philosophy, Medicine or Religion, in dark and mystifying language. Truth is intended to inform or enlighten and influence in the proper direction, the minds, hearts and actions of men. In order to this, truth must be understood, and hence must be simple, clear and explicitly stated.

All this is true in regard to Christianity; which is a plain statement of facts; a clear enunciation of duties, possessing an explicitness of promise, challenging comparison and defying superiority in all these particulars. The beauty and power of truth, as developed in the gospel of Christ, is seen and felt by all who have given attention to it, because of its transparent simplicity. Mysticism in religion, is *prima facie* evidence of its spuriousness. The devil never invented a more successful method of neutralizing the truth, than when he invented the notion that Christianity is a mystery.

The original heralds of Christ went forth proclaiming a series of facts, which Paul denominates, "the gospel," and in the first chapter of the letter to the Romans, he calls this gospel the power of God unto salvation, to every one that believeth. It is a singular fact that the apostles never preached any speculation. They never preached anything about the necessity of spiritual influence, in order to render the word effectual. There is no recorded instance in which they prayed for the Holy Spirit to be poured out on sinners, in order to enable them to believe. They simply preached Christ crucified, and urged them to believe on him. This is not the course pursued in modern times. Men are now told to come to the altar of

prayer and pray for faith. Men without faith are taught to pray for faith, when the truth is, no man can come to God without it. "He that cometh to God must believe that he is, and that he is the rewarder of all who diligently seek him."

Truth possesses two elements that render it powerful, namely: Simplicity, and consistency. Now every truth in Christianity is consistent with every other truth in the universe. Error may conflict with error, but not so with truth. In order that truth may exert its power on the mind and heart, its harmony and consistency must be perceived, and in order to this, simplicity must characterize its statements. No truth has any power over the mind that does not understand it. For its power is brought to bear only in proportion as its appreciated consistency, harmony and importance are felt and realized.

Truth is God's instrumentality for revolutionizing the world. Not truth in general, but specially, the "truth that came by Jesus Christ." The reception of "the truth as it is in Jesus," will set men free from error—theoretically and practically. Hence, Jesus said: "If the truth make you free, you shall be free indeed." This includes the idea of obeying the truth. Hence the apostle says: "Seeing you have purified your souls in obeying the truth." Truth only is of any real value to the world, as it only can ennoble man. Truth is from God,—is like him, eternal. Falsehood is from the devil, and is degrading,—doomed to exposure and final overthrow, when the Judgment shall sit.

Truth is purifying in its nature; Jesus prayed: "Sanctify them through thy truth, thy word is truth." It is powerful: "For the word of God is quick [living] and powerful, sharper than a

two-edged sword." The truth is the instrument by which men are spiritually begotten. Hence James says: "Of his own will begat he us, with the word of truth." This satan knows, and hence, he is represented as "catching away the word, out of the heart." This he does, to prevent the truth from leading the soul away from sin, and back to God. How consistent then, the injunction of Paul to Timothy: "Preach the word." In view of all we have said, how important that we obey the command of the Savior, and "preach the gospel to every creature," for it is the power of God unto salvation, to the believer. May we all proclaim the truth, the whole truth and nothing but the truth. Ed.

LETTER FROM J. A. BUTLER.

[THE following letter may be thought by some, to contain some things not altogether suited to the pages of the Echo, but we found it impossible to separate the parts and felt unwilling to reject it as a whole. We give it entire, in the unique style of our excellent brother Butler, than whom, no truer man and Christian can anywhere be found; born and reared in the South, and loving its floral fields with the ardor of a poet's soul, he could neither be swayed by the allurements nor threats of treason to prove false to his God or his country. Ed.]

DEAR BRO. CRAIG:—After a long *interlapse* between *then* and *now*, your mental and religious daguerreotype again turns up in a new and improved edition. God be praised that Bro. E. L. Craig yet lives to plead Messiah's cause. Moscow was burned to prevent the enemy from planting power in the heart of the Empire, yet, Moscow was the torch light, which lighted the fires of independence through subject Europe. God overrules evil for good. The sword of Caesar has been made to leap from its scabbard to plant more firmly the institution of slavery in this soil dedicated to Liberty! God has overruled the machinations of man, and

the voice of universal liberty has resounded through-out our once slave-cursed south.

The star of Mirabeau *paled* its fires before the French Revolution, and *ere* he died, his counsels became versatile, incoherent and mad! Slavery dies hard like the turtle; it *even snaps* after its head is cut off! We pity genius when it struggles with impossibilities. Mirabeau exclaimed, in his dying hour, sprinkle me with perfumes, crown me with flowers, that I may enter upon eternal sleep!" Slavery sleeps that sleep which knows no waking." Its tomb is sealed. My fugitive pen must cease its wanderings. Zion is in mourning because of the desolations of war! The greatest zeal being manifested in our devastated south, is in building up schools for Ham's numerous Americanized family. The most competent teachers we have ever had in the South, are young ladies from the North, who are here guiding the educational work of Afric's once ill-fated, but now emancipated childrer. We have an "Orphan Asylum" in sight of my residence, and in nine miles of Helena. This school is under the supervision of a Mr. Clark, and his amiable, and intelligent consort. (Quakers.) I suppose that in sixty days, the school will number at least one hundred pupils. I am deeply interested in this enterprise. The question of ebony genius and talent, has long been *sub judice*, but its solution is now made greatly in their favor. Some of the best talent of America has eked out from behind this black cloud. "The black code," the blood-hound and tyrants lash, hand-fetters, and the malice of Hell have all failed to suppress the never dyin' genius of "Sambo." "Let my people go!" The form of the "Gospel Echo" is just what it should be; it

will be convenient and utile to bind it. When Dr. James Harvey published *Theron and Aspacio*," Dr. Underhill pronounced it the best work of his pen. Harvey asks him, "Art though my friend?" "Why this question?" asked Underhill. "Knowest thou not, that I have tinder in my bosom, and that these sparks might find it, and do thy friend great harm?" Some men have just enough of this tinder (self-esteem) and not too much, whilst others are made up of one entire-tinder box, and always subject to *ignition*. You must permit Ceasar to have his own. Your little messenger of glad-tidings comes most beautifully costumed in its exterior habiliment; whilst it is cargoed with rich mental viands, and its variety. "Variety is the spice of life."

Moral and religious society has been greatly impeded by this fratricidal war. A few preachers have lugged the battlefield, blood and carnage into pulpit—they have painted the sorrows of the suffering widow and fatherless children—they have counted the graves and desolate homes, with a view of animal excitement! But they cast their nets on the wrong side of the ship, and caught but few garfish! And why? Because the most of these preachers aided directly or indirectly in devastating the country, and their brazen impudence to appear in the pulpit as preachers of righteousness, of love and obedience, offend the sensibilities of the thinking. I preach in the city, and lecture the schools. I have, and will stand to the Old Flag, and have no apologies to make for it. I shall never die a traitor's death, or find a felon's grave. Goldsmith said of Burke—

"Born for the universe, he narrowed his mind,
And to party gave up what was meant for mankind."

Those partizans never do the church or world much good. They live, move,

and have their being in party! This party identity makes bigots, and bigots make factions, and factions revolutions. *Dieu vous garde.* God bless ye.

JAS. A. BUTLER.

HELENA, May 17th, 1866.

HUMAN OR DIVINE.

"Come now, all ye that tell us in your wisdom of the mere natural humanity of Jesus, and help us to find how it is that he is only a natural development of the human." Select your best and wisest character; take the range, if you will, of all the great philosophers and saints, and choose out one that is most competent; or if, perchance, some one of you may imagine that he is himself about upon a level with Jesus, (as we hear that some of you do,) let him come forward in this trial and say,

"Follow me!" "Be worthy of me!" "I am the light of the world," "Ye are from beneath, I am from above!" "Behold, a greater than Solomon is here!" Take on all these transcendent assumptions, and see how soon your glory will be sifted out of you by the detective gaze, and darkened by the contempt of mankind! Why not? Is not the challenge fair? Do you not tell us that you can say divine things as he? Is it not in you, too, of course, to do what is human? Are you not in the front rank of human development? Do you not rejoice in the power to rectify many mistakes and errors in the words of Jesus? Give us, then, this one experiment, and see if it does not prove to you a truth that is of some consequence: viz., that you are a man, and that Jesus Christ is—more."—Dr. Bushnell.

He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.—BIBLE.

THE SPIRIT OF CONTROVERSY.

There are still in existence on the earth many demoniac spirits, and the necessity is perhaps as great in the nineteenth century that they should be *exorcised*, as it was in the first, when the personal power of him who had supernal control over all demons, was in many instances made manifest in their expulsion. Not the least among evil spirits, is the one whose name heads this article; and it is one whose hydra-head is shown without shame in every department of Literature, Politics and Religion. It seems to have entered into, and takes control of humanity in general, without enquiring how well the habitation may have been swept and garnished. The impure and pure alike have been the subjects of its visitation, and in every age and in every clime it has torn and rent the victims of its fiery malice, who often with frenzied eye and quivering limb, have attested to clouds of witnesses the demon power by which they were possessed. Thus much figuratively. It is a matter of observation that where the spirit of controversy has had its full sway, and has been permitted to work out its legitimate consequences, the pure and loving spirit of Christian tolerance has been overpowered, while arrogant assumption, and dogmatic self-consequence have shamelessly usurped its place. Instances are not wanting which exhibit to us the mournful truth, that into the "pure and undefiled religion" of the Saviour of man, has this spirit entered, and that consequences have followed most disastrous in their character to the speedy triumph of the King of Kings. Thus it ever has been, and thus it ever will be. While we plead so earnestly for the primitive theory and the primitive practice, it is the part of wisdom that we do not degenerate into low personality and

abuse of those who differ with us, and by this means neutralize every good effect of the many substantial arguments which in the proper spirit may be presented, and which if they *are* so presented, will not fail in producing the desired conviction in all candid minds. While this spirit of controversy influences many whose duty it is to stand before the people in the capacity of public proclaimers, much more is it manifest in many of those whose productions are disseminated by the press more readily throughout the land. This pestering of the demon, by the editors of Christian periodicals cannot be too intensely deprecated. It is not to be inferred from this that objection is made to the argument of all proper questions upon which differences of opinion naturally arise. It is the *abuse* of the privilege, to which we object. Too often, controversies upon important questions have degenerated into personal slang and abuse, and consequently have failed in the production of any good results, while the evil has been manifest in the estrangement of brethren and the prostration of the cause. How often is the spectacle presented of brethren high in attainment and standing, engaged in wrangling over questions of minor importance, prostituting noble powers to the low purpose of achieving personal triumph. The proudest achievement of an intellectual ring, is to so overcome the influences of human passion and prejudice as to be able to argue in a calm and dispassioned manner the great questions pertaining to the welfare and destiny of mortals. Of him who can so control himself, surely it may be said, "he has the spirit of Christ, and is one of his." By the breaking down of this factious spirit, and the substitution of one more gentle and tractable, whose peaceful influence may breathe on the troubled waters of the human soul, shall the world be overcome. A. P. ATEN.

IN SEASON.

"I am very sorry I kept you waiting, Uncle," said George with a blush, as he took his seat in the carriage for a drive; "I hope you have not been here long."

"Just thirty-five minutes," said the old gentleman. Then carefully folding up his newspaper, he gathered up the reins and gave them a little admonitory shake.

"I am very sorry, indeed; but you see I was detained and could not get off before." He would have colored still deeper if asked to explain the frivolous cause of his delay.

"If it could not be helped," said the other, "of course it is all right; but if it might have been avoided, why then it is another matter. Half hours are precious things, my boy, and you will find them so if you live long. Punctuality must be a young man's watchword if he ever hopes to make anything of himself or his opportunities. I had a young friend once in New Haven, who went into business for himself, just as you hope to do next fall, but he had this standing failing, he was always a little behind time. I remember once he had need of a thousand dollars to make a payment on a certain day. He could have gathered it up easily enough if he had begun in time; but the day had arrived, and he was in great perplexity.

Still there was an easy way out of the difficulty. He ran around to an obliging neighbor, and borrowed the sum for three days. Well, he felt quite at his ease after the bill was paid, and the three days slipped by thoughtlessly, and he was no more ready to pay the borrowed money than he had been the other. It could make no difference with the merchant, he was sure, and he hastened to him with abundant apologies.

"It will make no difference at all with me," said the gentleman, blandly, "but it will make much difference with you."

"How so?" asked the other.

"I shall never lend to you again," he said, as politely as if it was a very pleasant fact he was communicating. I was young, then, and I always remember the little circumstance, and have been often influenced by it. Poor E. did not succeed well. Business men will soon lose confidence in you, George, if you are not always as good as your word, and every one needs the good will of his fellows. Perfect punctuality should be your lowest aim in this respect. You will lose untold amounts of time for want of it, and cause others to do the same. That is the worst kind of pilfering. Stolen gold can be got back or replaced, but no power can bring back a lost half hour.—

Methodist Free Church Magazine.

BENEVOLENCE.

The disposition to do good, and promote the happiness of others, is highly commendable, both in the Christian, and the gentleman. It is the very opposite of selfishness, and shows that the person engaged in its pleasing service, regards not himself as existing, simply on his own account, but for the race of which he is a part—fulfilling the end of his creation, as a link in the chain of universal being.

Benevolence is one of God's perfections, disclosed through all the channels of nature and revelation. In the gratification afforded to the different senses—colors to the eye, pleasant odors to the smell, harmonious sounds to the ear, and delicious fruits to the taste; his kindness is experienced by all. He sends his rain on the just and unjust, and lights up the world for the evil and the good. The brightest display however,

of this perfection, is seen in that gift of gifts—unfolding through our nature, the moral beauty and loveliness of his own, and by that to raise us to the joys of the redeemed. It was this, that called forth from angelic tongues, that much admired strain, "Glory to God in the highest, peace on earth, and good will to men."

The example is not only given in the works of God, but the duty is enforced in the precepts of the gospel. "Be kindly affectioned one towards another, with brotherly love." "Do good to all, especially to the household of faith." and "Be not forgetful to entertain strangers," are precepts of high authority.

The motives to be well disposed and kind, are many and strong. The goodness of God should ever impel to activity, in this work of humanity; seeing he is always forward in bestowing his blessings on the needy, and even on the unthankful. The example of Jesus in this respect, is wonderfully striking; "Though he was rich for our sakes, he became poor, that we through his poverty, might be made rich." Again, the personal satisfaction, which it affords, is another reason why we should be kindly disposed. Finally, it is God's command.

A. J. K.

In the face of the sun you may see God's beauty; in the fire you may feel his heat warming; in the water his power to refresh you; it is the dew of heaven that makes the fields give you bread.

BAD LUCK AND GOOD LUCK.—Bad Luck is simply a man with his hands in his pockets and his pipe in his mouth, looking to see how it will come out. Good Luck is a man of pluck, with his sleeves rolled up, and working to MAKE IT come right.

DESECRATING THE LORD'S DAY.

Protestants generally call the First day of the week, 'The Sabbath.' This is very strange. The Sabbath was the Seventh day of the week, and the Lord's day, is the First. Now the First day is no more the Sabbath, than it is the Seventh. Seven is not one, nor is the Lord's day, the Sabbath day. The Seventh day was set apart and observed in commemoration of the creation of the heavens and the earth and all things in them. The First day is observed in commemoration of the work of redemption.

But it is not our purpose now, to discuss the evils of miscalling things, which are numerous and very great. We are becoming accustomed to the practice of appropriating the Lord's day, to the holding of public meetings, promotive of Temperance, Patriotism and such like objects; sometimes latterly, to listening to refugees from the South detail their sufferings among the rebels. We have no objection to such addresses, but Lord's day evening is not the *time*, nor a house, built and devoted to the worship of God, the *place* for such exhibitions. While patriotism passes at a premium with us, especially at a time when so many are wanting at this point, yet we are opposed to the abandonment of the worship of God for anything else. God's worship should have precedence of all other considerations. The relation of tales of blood and cruelty, such as may be truthfully told, almost without number, excite in the bosom bad passions, and vindictive feelings; so much so, that men feel, at the close of such exercises, more like fighting than praying.

But to conclude, for we have no disposition to multiply words on this subject, the congregation of Christians that tolerate this thing, dishonor Christ and themselves, and lay the foundation, for exciting scoffs from the world. Let no congregation of Disciples act thus.

EDITOR.

Success of the Gospel.

RUSHVILLE, June 7th, 1866.

DEAR BRO. CRAIG:—You request in your last issue, that all the preachers report the success of the gospel under their labors, and as I have not reported since the first of the year, I will now make a statement.

I began a meeting in this place on the last day of last year, continued for seven weeks, forty-two were added to the congregation. Since then at our regular meetings there have been five others, making in all forty-seven.

At a meeting of a few days in the month of March, at Pleasant View, sixteen were added.

Also at a meeting of two weeks duration, in the month of April at Ripley, there were forty-five added.

Owing to the protracted illness of my wife, I have not been able to get away from home much this year. May the Lord bless you.

Yours in the faith,

A. H. RICE.

MONTHLY REPORTS OF ADDITIONS.

We compile from our exchanges, the following monthly statement, though this does not show more than half our gain during the month of June, as probably not more than one half the additions made are ever reported to any of our papers.

The <i>Standard</i> , of June 2, reports.....	3,183
“ “ 9, reports.....	278
“ “ 16, reports.....	1,131
“ “ 23, reports.....	1,113
The <i>Christian Monitor</i> for June reports....	631
The <i>Christian Herald</i> , June 1, “	90
“ “ “ 16, “	80
Compiled for <i>Christian Herald</i> , for June....	30,658
The <i>Evangelist</i> for June reports.....	323
The <i>Harbinger</i> “ “	191
The <i>Herald of Truth</i> , of June 20, reports..	143

Editor's Table.

THE ELDER POWER.—Such is the title of a pamphlet of twenty-four pages, by Elder A. Padon, in which the Elders of the congregation meeting on the corner of Eight and Mound Streets St. Louis Mo., are held up to censure by the writer. We know nothing of the controversy between Eld. Padon and his brethren, but think it both impolitic and wrong in principle to spread the local difficulties of a church abroad by such publications. We cannot, therefore, admit to our pages, the written communication from Bro. Padon, touching this matter.

ECCLECTIC INSTITUTE.—We have received the Sixteenth Annual Catalogue of this Institution located at Hiram Ohio, under the superintendence of Bro. A. J. Thompson, late of Abingdon, Illinois.

The number of male students in attendance during the session of 1865-6 was.....207
Number of females.....145

Total.....352

Fall Term begins Aug. 13th. From the exhibit before us, we infer the institute is in a highly prosperous condition.

DIALOGUE ON CONSCIENCE.—We have read this little book, by W. G. Springer, published by Howard Challen, Philadelphia, and feel warranted in saying: Truth is so presented in it, as to find its way to the mind in spite of all prepossession. We commend it to all, as worthy of their perusal, and consideration.

For sale by E. Goodwin, Indianapolis. J. W. Karr, Eureka, Ill., Chas. Leslie, Davenport, and Call & Gruwell, Oskaloosa, Iowa.

BRO. BELSHE.—This brother is now in the field, in advocacy of the claims of the Prince of life and peace; and while thus engaged in the noble work, he will labor to increase the circulation of the Echo. There is one thing the brethren should remember—their duty to brother Belshe while going forth, scattering the precious seed. The Echo is now firmly established, and we trust the brethren will order it, and loan it to their neighbors, in order to advance the cause of the Lord.

AMERICAN CHRISTIAN REVIEW.—We have not received a number of this Journal since March. Why this is so, we know not. Is it the fault of the mails, or have brethren Franklin & Rice determined we shall not have the privilege of seeing their excellent paper? They know.

ON OUR TABLE.—We have received and examined the "First Annual Report of the School for Idiots and Feeble-minded Children," under the Superintendence of C. T. Wilber, M. D., and the Tutorship of Miss M. F. Walton.

This benevolent enterprise promises to be a success, and believe all will be done that can be, by those having the control of the Institution, to make it efficient for good. They are noted for competence and disinterestedness, and have already shown a devotion to the work which promises abundant success in the future.

This is the fourth Benevolent Institution founded and sustained by our State, and all located at Jacksonville. Any State would be proud of them.

BOOKS FOR THE BROTHERHOOD.—It will be a matter of interest to the brethren of Illinois to know Brother J. H. Underwood has decided to open a Book Depot in Carrolton, where all the publications of our brethren will be kept for sale; and any book can be ordered by mail, by sending the published price. The brethren will hail this as an arrangement of much interest on the part of all, as it will afford opportunity of getting our works.

THE CHRISTIAN STANDARD.—This superb Weekly of June 16th, is one of the best filled papers that ever came under our eye. The editorials of the Standard are pointed, but mild; clear, but conciliatory; bold and manly, but not overbearing. In a word the Standard should be in every family.

THANKS.—We are again brought under obligations to Bro. Wm. Vanhooser for subscribers sent. May Heaven's blessing attend our dear brother. Anything transacted for this office, by Bro. Vanhooser, will be ratified by us.

APOLOGETIC.—We regret having had to use a quality of paper this month, inferior to the article on which the Echo has been printed. It is not what we ordered, but had to use it. Its inferiority is in weight—not color.

S. C. HUMPHREY.—We feel under obligations to this brother for his remembrance of us. We hope to hear from him often, for our own sake, and that of our readers.

OUR hearts may deceive us—trusting to our feelings for evidences of correctness, and depending upon our resolutions to avoid evil—in these we may be deceived, but trusting God's mercy we are safe.

MONEY'S RECEIVED.

Mrs. N. Ballinger. \$2 00	H. C. Judy. \$2 00
A. F. White. 2 00	Mrs. Eliza Harris. 2 00
Maggie Wright. 2 00	Samuel F. Campbell. 2 00
H. H. Bryan. 2 00	Wm. R. Byxbee. 2 00
Mrs. D. M. Woodson. 2 00	Allen Newton. 2 00
Jacob Crist. 2 00	James H. Long. 2 00
Mrs. Nancy Porter. 2 00	J. F. Young. 2 00
G. M. Goode. 2 00	R. F. Likes. 2 00
Jas. Montague. 2 00	D. G. Akers. 2 00
Jas. Largent. 2 00	T. C. York. 2 00
Jas. Hughes. 2 00	Mrs. Phebe M. York. 2 00
John Morgan. 2 00	E. N. French. 2 00
Thos. C. Brown. 2 00	Samuel Gillespie. 2 00
Asa Worth. 2 00	Noble Shaw. 2 00
J. N. Redding. 2 00	Mrs. Daphne Watt. 2 00
David Armstrong. 2 00	J. W. Hall. 2 00
Mrs. Mattha Pitt. 2 00	George W. Everett. 2 00
Lvdia A. Grove. 2 00	Mrs. Wilmot Harris. 2 00
Affrida Albright. 2 00	Geo. N. Creach. 2 00
Jacob Wand. 2 00	Jones Clark. 2 00
Emaline Haskell. 2 00	O. B. Hardy. 1 00
Miss Lou Brines. 2 00	Mrs. J. C. Jackson. 2 00
Dr. James Lusk. 2 00	Mrs. Lucy A. Morton. 1 00
Wm. G. Canada. 1 20	Mrs. Marg't Farrington. 1 00
Alexander Brown. 1 00	Sam'l Wood. 2 00
M. L. Sanford. 1 00	Joseph Spence. 2 00
Judge Derhan. 2 00	J. J. Miles. 1 00
J. B. Scheitlin. 2 00	Harry G. Vandevort. 1 00
J. C. Tally. 2 00	R. F. Stone. 2 00
Silas Dodson. 2 00	M. Stone. 2 00
Mrs. Matilda O'Bannon. 10 00	Miss Perle Selby. 2 00
Mrs. Addie Elliot. 2 00	Mrs. T. C. Dulaney. 2 00
Mrs. Judy Armstrong. 2 00	H. Miller. 2 00
Mrs. Ann Davis. 2 00	Mrs. Frances Lowen. 2 00
J. H. Hatcher. 2 00	Jos. Troutner. 2 00
H. Mullens. 2 00	Geo. D. Chapman. 2 00
John Wheatly. 2 00	W. A. Gibler. 2 00
B. Gillingham. 2 00	Mrs. Orpha Binns. 2 00
A. B. Young. 2 00	Mrs. Martha Burruss. 2 00
David Shuler. 2 00	Geo. W. Bayless. 1 50
J. F. Ballinger. 2 00	Mrs. Olivia Field. 2 00
Miss Lizzie Magoon. 2 00	J. P. Marshalk. 2 00
Joshua J. Miles. 1 00	

DARK days must come. This is not very encouraging, but it is the hard, iron fact, like sickness and death, which cannot be avoided. We have got to come to it, and we may as well possess our souls in patience, and breast it out. Hope flatters us, and says there is a pleasant future: well, so it is, but the dark days are there as well as the pleasant. The wisdom is, to make the best of life you can, and blend the lights and shadows.

"THE idle man's brain is the devil's workshop," though an old saying, is nevertheless a true one, and is verified by man's every-day experience.

He that endureth unto the end, the same shall be saved.

THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL., AUGUST, 1866.

NUMBER 8.

GOD'S PEOPLE:

Their History from the Earliest Ages.

BY E. P. BELSHE.

CHAPTER II.

Bondage and Deliverance of Israel.

The paternal government began to decline about the year 1771, and ceased at the close of the twenty-third century. During the life of Jacob, the last patriarch, a severe famine spread over the country, which caused himself and his family to remove to Egypt for the sake of the provision which had been stored away by the foresight of Joseph his son, then a bond man among the Egyptians. When Jacob and his sons entered Egypt they were not regarded as bond men, and Joseph had arisen from bondage to an eminent position in the government, and great favor was shown him and his kindred by the king, on account of his superior wisdom and trustworthy manifestations, when attending to such matters of business as were put into his care. While Joseph lived, and the kingdom was under the same Pharaoh, Israel prospered greatly, but when Joseph died, and the kingdom went into the hand of another king, an alarm spread through Egypt on account of Israel's prosperity, lest they should become so numerous that they would take possession of the country. They were forced into bondage and put under such restrictions as were thought advisable to prevent their prosperity and increase of numbers. The male children were ordered to be destroyed at birth, and the men of Israel were put under taskmasters, and their bondage became a serious burden. About 400 years after their

entrance into Egypt they sighed for freedom, and cried unto the Lord for deliverance. At this point it would be well to state that under all circumstances when the ancients became oppressed and sought help of God, he invariably afforded it. When the voice of Israel went up, freighted with grief from the yoke of Egyptian oppression, their cries entered into the ears of God. Moses was selected as the leader, to conduct them to a state of deliverance. He presented himself before Pharaoh and requested the liberation of his brethren from the grasp of the hand of bondage, and when he refused, God commenced a series of miraculous demonstrations, in proof of himself as *the God*, and to show the extent of his power. A short pause and slight survey of this field of first miracles may prove useful to the theme before me. Very little of a miraculous nature is recorded in the Bible from the close of creation to this date, but as the work of deliverance, then and after, depended upon the interference of Jehovah, he saw fit to manifest his power by the performance of works beyond the capability of men or the power of their gods.

The heathen god had a wide spread reputation for power without having performed any works that could be discovered by the sense, though many things were attributed to them by imaginary influences, and much of the everyday exercise of the heathen depended upon the decision as to the design and mind of the gods. Those fabulous gods

have been very numerous, and had great influence with their worshipers. They had a god to rule everything—the sea, the fire, the storm, &c., up to a multitude—embracing every imaginary type of deity, of spirit, of attribute, of power, of design—good or evil, for peace or war, grief or pleasure. These gods were often studied out, and drawn up in design, to suit the attributed character, and reduced to a cut of wood or stone, or other material as suited the convenience or imagination. Others were merely imaginary, never brought to a substantial state or form.

Images are found in the house of Laban, Jacob's father-in-law. The princes of Egypt at the time of the departure of Israel are called gods. Power was claimed by men—magicians foretold events by magic—might was attributed to the gods and the age of imaginary deities had truly commenced and their number and worshipers largely on the increase. In order to secure the co-operation of Moses and Aaron, and to satisfy Israel, God wrought before them, works, out of the reach of the power of men, or anything that could be expected of their gods. Moses' rod was made a serpent, and a rod again—his hand was smitten with leprosy, and at the will of God was restored to its natural state. Moses and Aaron called Israel together and informed them of the intention of God and showed them miraculous signs sufficient to convince them that God had it in mind, and was able to deliver them. They then went to Pharaoh and demanded Israel's release, in the name of Israel's God. But he refused; and then commenced a series of miracles demonstrating the power of God.

1. Aaron's rod was made a serpent.

2. All the waters of Egypt were turned to blood.

3. The land of Egypt was covered with frogs.

4. Aaron smote the dust with his rod and it was turned to lice.

The magicians had imitated the deeds of Moses and Aaron to this point, but here they failed and acknowledged to Pharaoh that it was the work of God. They tried no further.

5. Grievous swarms of flies were sent upon the Egyptians.

6. The plague of Murrain sent upon all the beasts of the Egyptians.

7. The plague of hail.

8. The plague of locusts.

9. The plague of darkness.

These plagues were not sufficient to induce Pharaoh to give Israel the desired freedom. During the period of the visitation of those plagues the Israelites were protected, and the Egyptians only were afflicted by them, but Pharaoh refused them liberty, and God did not see fit to trouble Egypt further with such scourges and gave order for Israel to get ready for the journey. Moses received word from God that He would now bring a scourge upon the Egyptians that would produce an utter willingness to permit his people to go to themselves. He declared his intention to destroy the oldest child in each family throughout the land, but in this case as in former cases, Israel should escape.

A lamb or a kid was to be slain in each family in Israel, and the blood to be put upon the door posts of every Hebrew dwelling as a sign and the destroyer would *pass over* those houses and none should be destroyed therein. Thus was instituted what was ever afterwards known in Israel as the *passover*.

The people did as Moses bade them, and at midnight, one in every Egyptian house was smitten with death. Exodus xii. 30: "And Pharaoh rose up in the

night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead."

Pharaoh called for Moses and Aaron in the night and requested them to get the Hebrews out of Egypt as speedily as possible, and the Egyptians were much alarmed and urged them to get away from among them. It was a fearful night. God had determined that his name should be regarded and his power fully known, and as the Egyptians had refused to be convinced by all the plagues sent upon them, He determined to blight them with death.

All were ready for the flight, and started immediately in the direction of the Red Sea. There were about 600,000 men, besides women and children. Pharaoh repented that he had let them go, and gathered the hosts of Egypt and pursued, and came upon them at the sea shore. The sea was thrown open as a gateway, and Israel were told to march over, which they did, and Pharaoh, in his madness, came behind them, and the waters closed upon his hosts and they were totally destroyed, but Israel passed over and stood upon the other shore, and the waters returned to their places. Thus ended the eleven demonstrations of the power of God in the deliverance of his people—the enemy overthrown and Israel free.

There seems to have been no government amongst the Hebrews except that under the Egyptian king, and no manner of service offered to the Lord during their confinement. When Moses and Aaron asked for Israel's freedom, they did so upon the plea that they wished to sacrifice to God. Exodus v. 3. "And they said, the God of the Hebrews hath met with us, let us go we pray thee, three days journey into the desert, and

sacrifice to the Lord our God." Pharaoh refused, and after several plagues visited him he said to Moses, Exodus viii, 25, "Go ye, sacrifice to your God in the land." But Moses refused and said they would only sacrifice in the wilderness, after they had gone from Egypt three days journey.

God had shown his power and his people were delivered. Eleven frightful demonstrations had been made. All the waters of Egypt had changed to blood; the entire land had been covered with frogs, till they became a perfect pestilence; the dust upon the ground had been turned to lice; flies had swarmed through the land till they had become grievous; the hail had poured upon man and beast till both were sorely smitten; the beasts of the land had been scourged with Murrain; locusts had swarmed through the country till they had become a curse among the inhabitants; darkness, for the time of three days, so dense that no Egyptian ventured to arise from his bed; and finally, since all had failed to soften the heart of the king, God determined to blight the heart of the whole people with a grief that would cause them to relinquish all desire to retain the Hebrew's longer among them. The wild cry of death moaned from the door of every dwelling, sorrowful voices rang through the tents of the poor, and the mansions of the monarch; they gave Israel his desire, and bade him go to the worship of his God. Thus had God vindicated his right and shown his power both before Israel and the Egyptians, his enemies overthrown, and his people delivered.

THE companion of an evening and the companion for life may require very different qualifications.

What is it to be in Christ.

There is, in the above question, one little term of great significance, as it indicates the relation between the soul and the Savior. This little word is, 'in,' and is called a preposition, by grammarians. Prepositions connect words, and show the relation between them, and the things represented by them, as: 'in,' 'at,' 'out,' 'by,' 'near,' 'over,' 'under,' &c. &c. It expresses the closest relation that can exist, between any two things.

In answering the above question, it may be well to remark that, 'in,' is simply descriptive of location, while 'into,' expresses action, and refers to transition. The location 'in' any place is always preceded by the transition 'into,' of which 'in' is the consequence. Thus to be in Christ, presupposes having been brought into him. This involves the idea of being out of Christ, necessarily. God's promise to Abraham was, that, in his (Abraham's) seed all nations should be blessed. That seed Paul says, is Christ, out of whom, no spiritual blessing is promised.

If then men are *in* Christ, they were brought, or came *into* him; and if they came into him, there is a way in which they did it. To ascertain this way, shall be our aim, and engage our efforts.

In our enquires, we shall appeal only to the oracles of God. No theory of human philosophy is competent to solve this question. Too much is involved, to risk mere conjecture, or uncertain speculation. The relation is one with Divinity, and the assurance of its being formed, should be based on divine testimony,—nothing less can satisfy the mind of the earnest inquirer.

In the fifth chapter of his second letter to the church at Corinth, the apostle

Paul says: "If any man be in Christ, he is a new creature." We of course understand him to mean morally,—he must be renewed in all his desires, purposes and aspirations. His affections must be renovated or in Scripture language, his heart must be purified. Without this, he can never come into Christ, for only new creatures can do this, and only those in Christ, are authorized to expect the blessing, according to the promise made to Abraham.

How then is the heart to be made pure? Is this work done for him, without his agency and co-operation? By no means. Most persons suppose the heart is purified by the Holy Spirit, i. e., by its immediate contact with the heart or spirit of man. Without going into any lengthy discussion of this question, we simply re-assert the position of the apostle Peter, recorded Acts xv: 8—9, in these emphatic words: "And God, who knoweth the hearts, bore them witness, giving them the Holy Spirit, even as unto us; and put no difference between us and them, PURIFYING THEIR HEARTS BY FAITH." This is plain, and should be enough. But some one may say, as the Spirit is mentioned in this connection: "The Spirit did the work, by creating faith in their hearts." Let us see if the Spirit created their faith by some immediate impact, or internal influence on the heart. The seventh verse of this same chapter, decides the question. Peter says: "Brethren you know how that a good while ago, God made choice among us, that the Gentiles, by my mouth should *hear* the word of the gospel and *believe*." This harmonizes with Paul's language in the tenth of Romans, where he says: "So then, faith comes by hearing, and hearing by the word of God." This is plain and conclusive.

We now have a believing penitent, baptized into Christ; and in him is no condemnation;—in him is light, life and joy; in him we are accepted, sanctified, saved; pardoned, adopted, sealed with the Holy Spirit of promise, unto the day of redemption. "Since we have been planted in the likeness of his death, we shall be, (if faithful till death,) in the likeness of his resurrection."

"If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." Old purposes are abandoned, and new designs have supplanted them? The new creature walks a new road, leads a new life. In Christ he finds true solace, and the evening star of life, becomes the morning star of future blessedness. Adopted into God's family, the soul rests securely in the happy association, and visions of heavenly peace and glory fill the enraptured soul.

Sinners! God's mercy is for you, if you will have it. See the mangled form of Emanuel, as it hangs on the cross, the earth quaking, rocks rending and the sun veiled in sackcloth, and then ask your own heart, did God pity man? Fly to the arms of the Savior, and escape the coming storm. All things are ready, come away. Ed.

THOSE persons who do most good are the least conscious of it. The man who has but a single virtue of charity, is very much like the hen that has but one chicken. The solitary chicken calls forth an amount of clucking and scratching that a whole brood seldom causes.

BASHFULNESS is more frequently connected with good sense than we find assurance; and impudence, on the other hand, is often the effect of downright stupidity.

From the Rural World.

TREASURE IN HEAVEN.

Our prayers are our treasure, safely laid up in heaven. As soon as uttered, the humblest prayer is recorded; and that will be on the credit side when the great day of accounts comes—its good will then be seen. It is a light thing to pray, we may think; we may think it is of no importance—because we do not get an answer; but the prayer has gone freighted with its effect—and there is an answer some way—only known perhaps to Deity. Among the millions of petitions which are sent up daily, not one loses its effect—not one goes unanswered—so that it is sincere. As soon would the world fall as the least prayer fail to be received and attended to. It is safe with God—the humblest the most effective—but all, all received, if sincere. There they are, our treasure; and an answer is given in some way, which the wisdom of Deity best knows to determine.

Ah! how this should encourage us! What a laying up of treasure this is, where I need not say, it is safe—how safe from intrusion—ever safe—waiting for us, in its effect, the main effect of which is, our entrance into heaven!—Our prayers then are answered.

To the truly faithful, prayer is a pleasure. It is a communion, the most immediate on earth, with the throne; it is talking with God who is now our father, since we have found access to his throne.

The poor and forsaken—the utterly forsaken—have here a privilege, which makes their prayers the more weighty and precious. All heaven would have to pass away before such a prayer would be rejected. God loves, of all people, the contrite and the forsaken, the most. Such was the Savior's example. No one so contrite and loving as he. In Him we can trust. Our prayers go to Him, who knows our infirmity. MARY.

WALKING WITH GOD.

Mere theory is an empty thing. Practical results alone are profitable. This is true in Philosophy, Law and Religion. Whatever is without practical results, is of no value to man. This is true in all departments of human life, and will be true, till time shall be no more.

Many seem to regard correct thinking, as the *alpha* and *omega* in religion. Correct thinking is worthless, only in so far as it leads to correct action. A man's words and works enter into the formation of human character. A being without words or works, is almost destitute of character. No amount of light will compensate for the absence of love; no theory, however correct can be substituted in the place of honest, willing, persistent, benevolent labor. We must not only recognize our duty to God and our fellows, but meet and perform that duty, promptly, willingly and zealously, —we must *walk*, and walk with God.

It is said of Enoch: "And Enoch lived and walked with God." How concise, and yet how comprehensive! It is related as a consequence of Enoch's walking with God; that "God took him." Brief, but honorable and glorious history, of a man's life and departure! His name is recorded in living hearts, and his memory is embalmed in the imperishable oracles of God, while God's stereotyped approval is held out, to excite our admiration of the man, and to beget within us a desire to imitate his example, and strive to share the glories of his thrice happy home, in the "Beautiful Zion," in the land celestial.

"How can two walk together, unless they be agreed?" is quite a significant interrogative. Without this agreement, walking together, is impossible, —utterly impossible. To walk with God then,

involves the necessity of agreement with God's will and ways. This will is contained in the New Testament Scriptures, and to God and his will, man must be reconciled, before he is prepared to walk with Him. To walk with God is to conform our will and ways to His, as revealed to us in the Holy Scriptures. Let no one be deluded with the idea that he or she is walking with God, when they conform not to His will, for according to it must we walk, or we shall not walk with Him, nor will "He take us."

To walk with God, is our highest honor. To enjoy the society of the wise and good among men, is coveted and sought for. To enjoy it, is to secure our own happiness—our own present good. No being so wise or so good as God. To be in harmony and fellowship with Him, promotes our present peace, and our eternal well-being—nay, it insures this, beyond the possibility of a doubt.

The enabling power to walk, literally, is physical strength; the power to walk, with God, or to walk religiously, is in faith. No one can move a step toward God or *with* Him without this propelling principle. He that walks with God, pleases Him, and without faith it is impossible to do so. Faith is a principle of action, and where the action does not follow, the principle or cause of action or motion either does not exist at all, or is too weak to induce action. Hence, such a faith will never profit the possessor, for action is called for,—we must walk—walk with God, if we would hope to dwell with Him.

Brother, sister! are you walking with God? Are you at the Lord's day meeting? Do you fill your places at the weekly prayer-meeting? Do you visit the widow and orphan, and contribute to their necessities? Are you keeping

yourselves unspotted from the world? Are you ready and willing to contribute of your substance for the support of the Gospel? Are you forbearing and forgiving in your disposition? Are you patient under trials and afflictions? And oh! my soul, art thou acquainted with God, and dost thou walk with Him! So shalt thou rest in peace. EDITOR.

IS A PEDO-BAPTIST CHURCH A CHURCH OF CHRIST?

To ask this question may be enough, in the estimation of some, to consign any one that would ask it, to the cells of a prison; but with us, truth—Bible truth is above the praise or censure of feeble man. No one should be condemned for questioning it. For if the doubt in his mind is unreasonable, it can be removed; and if those differing from his view come forward in support of the claims of Pedo-baptist organizations to being congregations of Christ, and sustain that claim by Scriptural evidence, then all doubt will be removed from the mind of the questioner; but if they fail to do this, it will be for want of testimony, in support of the claim, and it should be given up at once, and forever.

What are the materials of which the church of Christ is built? The answer is and must be, they are believing penitents, who have been buried with Christ by baptism. This is Christ's material, and that cannot be his church that does not organize with his material. That cannot be a Republican Government which puts a king on the throne, and its legislature is composed of men endowed with hereditary power. The materials for a church of Christ are baptized believers, and a church composed of anything else, is no church of his.

A church, in the radical sense of the term, is an assemblage of all sorts of people, religious or not, come together

to do any kind of lawful business. A church of Christ, however, is a congregation of people that have obeyed his laws.—He is Lord over his own church, and no church is his, unless its members have rendered obedience to him.

Again. No Government can claim to be the kingdom of Great Britain, but that one, that acknowledges its name, and adopts its constitution and laws. Neither can any church claim to be the church of Christ, unless it acknowledge his name, and adopt the constitution of his kingdom and obey and support his laws. Another name and constitution would make it another church.

The foregoing conclusions may appear to be startling; but how can we avoid them? If the premises are incorrectly laid, or if the conclusions are illegitimately drawn, let him who objects, show it, and we will submit. Till this is done, however, we must regard the position as true.

In all this, we say not a word against the sincerity and piety of those constituting these unbaptized churches. The question is not in regard to piety, but it is one of law and obedience—authority and submission to it. It will not do to treat us with fiery denunciation,—charging us with uncharitableness. As to what we are, that does not determine the question at all—if we were a saint, it would not prove our infallibility; or if we were a demon, it would not invalidate the argument, or set aside the force of the logic. Let the question be considered in the light of God's infallible word, and let all follow where it leads, regardless of consequences, and injury will accrue to none who submit.

EDITOR.

LABOR NOW—rest when the work is done. Never be idle.

OUR TROUBLES.

The days of man are few and full of trouble. Was ever the truth of a proverb more fully and constantly supported by our experience in life? All who have arrived at maturity are subject to sorrow and acquainted with grief.

Whose biography would not furnish an instance? Who has not lost a friend? or who is so fortunate as never to have been called to follow in silent grief a dear relative to the low and stilly vault beneath the cold sod? These are but the consequences of life since Adam's transgression; from which, dates the entry of sin into the world; and from which sprang every species of human misery and woe.

It is but to accredit the word of God to assert that the purpose of the creation of man was not less for his own happiness than for the glory of the Creator, and that happiness he enjoyed for a season. But subjecting himself to the will of Satan, he lost his estate, incurring the wrath of God, who according to promise, visited him with misery and death. How closely do we follow Adam. Beginning in purity, diverging through life, and ending in death and death eternal if we have repented not. Knowing then that tribulations come as a consequence of sin, should it not bring to us constantly a sense of our sinfulness, of our subjection to the will of Satan, and the awful doom that awaits us if we repent not. It is taught in the Bible and conceded everywhere by wisdom—that complete felicity can be only in the entire absence of sin and its consequences.

Hence, to expect it in this life would be folly. And let us not deceive ourselves concerning the future, but bear constantly in mind the fact that we must come before a judge that regards sin without allowance.

If we would outlive our trouble and

enter into the joys of heaven, we must be found wearing the pure white robes that are to distinguish the saints in the last day.

We learn from God's word that both heaven and earth have been polluted by Satan, and from the same good source we have learned to look for a new heaven and a new earth, where no remembrance of sin will come up to mar the extatic joys of the redeemed of earth. Then how sinless must we appear asking admittance into these joys. Through the merits of our great mediator—Jesus Christ—alone we can have hope. Of all the beings of the universe of God, He alone was found able and worthy to break the seal that must have barred us from the precious enjoyment of heaven.

He alone was found able and worthy to become our propitiator, and to live a bright pattern and guide to us, in all things that pertain to Godliness and purity, without which, no man shall see God. He it was that descended through the dark valley of the shadow of death, and sealed the infernal doors for a time, that we might fearlessly and harmlessly follow Him through to the elysian plains, where tribulation is an endless stranger. If we would finally put away trials and troubles, we must not regard position or wealth, but take up our cross and follow Him through every report.

"Come all you that are weary and heavy laden, and I will give you rest."

G. W. PHILLIPS.

"To-morrow shall the traveler come; he that saw me in my beauty shall come. His eyes will search the field, but they will not find me." So shall they search in vain for the voice of Cons, after it has failed in the field. The hunter shall come forth in the morning, and the voice of my harp shall not be heard.—*Ossian*.

THE TWO VALENTINES.

On the evening of the 13th of February, 1850, two young men sat in a comfortably furnished room in New York boarding house. A bright fire glowed in the grate, well chosen engravings adorned the walls, and a bright light was diffused about the room from an Argand burner.

Let me introduce the occupants of the apartment as Tom Stacy and John Wilbur, young men of twenty-five or thereabouts, who were known in the business circles as Stacy & Wilbur, retail dry goods dealers, No. — Broadway. They had not been in business long, but were already doing unusually well. They had taken apartments together, one of which is now presented to the reader.

"Had it occurred to you, Wilbur," asked his partner, removing his cigar, and knocking away the ashes, "that tomorrow is St. Valentine's Day!"

"Yes, I thought of it this afternoon, as I was walking up from the store."

"So did I, and to some purpose, too, as I will show you."

Tom Stacy went to a drawer, and drew out a gorgeous Valentine, an elaborate combination of hearts, doves, etc.

"What do you think I gave for that?" he asked.

"I don't know, I'm sure. It appears to be very elegant."

"It cost me ten dollars."

"Whew!" whistled Wilbur. "It strikes me you are very extravagant or very devoted. May I know what fair damsel is to be made glad by the receipt of the elegant missive?"

"That's my secret," said Tom, laughing. "I don't mind telling you, however. It's to go to Edith Castleton!"

"I presume you feel particularly interested in the young lady?"

"Not at all. But I told her I would

send her a Valentine, *el la volo!* Shan't you conform to the custom of the Day?"

"I had not thought of it," said John thoughtfully, "but I believe I will."

"And what fair lady shall you select as the recipient?"

"You remember the poor seamstress who occupies an attic in the house?"

"Yes, I have met her on the steps two or three times."

"She looks as if times were hard with her. I think I will send her a Valentine."

"And what good do you think it will do her?" asked Stacy, in surprise.

"Wait till you see the kind of Valentine I will send."

Wilbur went to his desk, and taking out a sheet of paper, drew from his porte-monnaie a ten-dollar bill, wrapped it in the paper on which he had previously written "From St. Valentine," and placed the whole in the envelope.

"There," said he, "my Valentine has cost as much as yours, and I venture to say it will be as welcome."

"You are right. I wish now I had not bought this costly trifle. However, as it is purchased, I will send it."

The next day dawned clear and frosty. It was lively enough for those who sat by comfortable fires and dined at luxurious tables, but for the poor who shared none of these advantages, it was indeed a bitter day.

In an attic room, meanly furnished, sat a young girl, pale and thin. She was cowering over a scanty wood fire, the best she could afford, which heated the room very insufficiently. She was sewing steadily, shivering from time to time, as the cold blast shook the window and found its way through the crevices.

Poor child! Life had a very black aspect for her on that winter day. She was alone in the world. There was abso-

lutely no one on whom she could call for assistance, though she needed it sorely enough. The thought came to her more than once in her discomfort, "is it worth while living any longer?" But she recoiled from the sin of suicide. She might starve to death, but she would not take the life that God had given her.

Plunged in gloomy thought, she continued to work. All at once a step was heard ascending the staircase which led to her room. Then there was a knock at the door. She arose in some surprise and opened it, thinking it must be the landlady or one of the servants.

She was right. It was a servant.

"Here's a letter for you, that the post-boy just brought, Miss Morris."

"A letter for me!" repeated Helen Morris, in surprise, taking it from the servant, "who can have written to me!"

"Mabe it's a Valentine, Miss," said the girl, laughing. "You know this is Valentine's day. More by token, I've got two myself this morning. One's a karekter (caricature) so mistress calls it. Just look at it."

Bridget displayed a highly embellished pictorial representation of a female hard at work at the wash tub, the cast of beauty being decidedly Hibernian. Helen Morris laughed absently, but did not open her letter while Bridget remained—a little to the disappointment of that curious damsel.

Helen slowly opened the envelope. A bank note for ten dollars dropped from it to the floor.

She eagerly read the few words on the paper. "From St. Valentine."

"Heaven be praised!" she said, folding her hands gratefully. "This sum will enable me to carry out the plan which I had in view."

Eight years passed away. Eight

years with their lights and shadows, their joys and sorrows. They brought with them the merry voices of children, they brought with them newly made graves; happiness to some, and grief to others.

Towards the last they brought the great commercial crisis of '57—when houses that seemed built upon a rock, tottered all at once to their fall. Do not many remember that fall too well; when merchants with anxious faces, ran from one to another to solicit help, and met only averted faces and distrustful looks? And how was it, in that time of universal panic, with our friends—Stacy & Wilbur?

Up to 1857 they had been doing an excellent business. They had gradually enlarged their operations, and were rapidly growing rich, when the crash came.

They immediately took in sail. Both were prudent, and both felt that now was the time when this quality was urgently needed.

By great efforts they had succeeded in keeping up until the 14th of February, 1858. On that morning a note of two thousand dollars came due. This was their last peril. That surmounted, they would be able to go on with assured confidence.

But this, alas! was the rock on which they had most apprehension. They had taxed their resources to the utmost. They had called upon their friends, but their friends were employed in taking care of themselves, and the selfish policy was the one required then.

"Look out for number one," superseded the golden rule for the time being.

As I have said, two thousand dollars were due on the 14th of February.

"How much have you got toward it?"

asked Wilbur, as Stacy came in at half-past eleven.

"Three hundred and seventy-five dollars," was the dispirited reply.

"Was that all you could raise?" inquired his partner turning pale. "Are you sure you thought of everybody?"

"I've been everywhere. I'm fagged to death," was the weary reply of Stacy, as he sank exhausted into a chair.

"Then the crash must come," said Wilbur, with gloomy resignation.

"I suppose it must."

There was a silence. Neither felt inclined to say anything. For six months they had been struggling with the tide. They could see the shore, but in sight of it they must go down.

At this moment a note was brought in by a boy. There was no postmark. Evidently he was a special messenger.

It was opened at once by Mr. Wilbur, to whom it was directed. It contained these few words only:

"If Mr. John Wilbur will call immediately at No. — Fifth Avenue, he will learn something to his great advantage?"

There was no signature.

John Wilbur read it with surprise, and passed it to his partner. "What does it mean, do you think?"

"I don't know," was the reply, "but I advise you to go at once."

"It seems to be in feminine handwriting," said Wilbur, thoughtfully.

"Yes. Don't you know any lady on Fifth Avenue?"

"None."

"Well, it is worth noticing. We have met with so little to our advantage lately, that it will be a refreshing variety."

In five minutes John Wilbur jumped into a horse car, and was on his way to No. — Fifth Avenue.

He walked up to the door of a mag-

nificent brown stone house and rang the bell. He was instantly admitted, and shown into the drawing-room, superbly furnished.

He did not have to wait long. An elegantly dressed lady, scarcely thirty, entered, and bowing, said "you do not remember me, Mr. Wilbur?"

"No, madam," said he, in perplexity.

"We will waive that, then, and proceed to business. How has your house borne the crisis in which so many of our large firms have gone down?"

John Wilbur smiled bitterly.

"We have struggled successfully until to-day," he answered. "But the end has come. Unless we can raise a certain sum of money by two o'clock we are ruined."

"What sum will save you?" was the lady's question.

"The note due is two thousand dollars. Towards this we have but three hundred and seventy-five."

"Excuse me a moment," said the hostess. She left the room, but quickly returned.

"There," said she, handing a small strip of paper to John Wilbur, "is my check for two thousand dollars. You can repay it at your convenience. If you should require more, come to me again."

"Madam, you have saved us," exclaimed Wilbur, springing to his feet in delight. "What can have inspired in you such a benevolent interest in our prosperity?"

"Do you remember Mr. Wilbur," said the lady, "a certain Valentine containing a ten dollar note, which you sent to a young girl occupying an attic in your lodging house, eight years since?"

"I do distinctly. I have often wondered what became of the young girl. I

think her name was Helen Morris."

"She stands before you," was the quiet response.

"You Helen Morris!" exclaimed Wilbur, starting in amazement. "You surrounded with luxury!"

"No wonder you are surprised. Life has strange contrasts. The money which you sent me seemed to have come from God. I was on the brink of despair, and made application for the post of companion to a wealthy lady. I fortunately obtained it. I had been with her but two years when a gentleman in her circle, immensely wealthy, offered me his hand in marriage. I esteemed him. He was satisfied, and with that I married him. A year since he died, leaving me this house and an immense fortune. I have never forgotten you, having accidentally learned that my timely succor came from you. I resolved, if fortune ever put it in my power, I would befriend you as you befriended me. That time has come. I have paid the first instalment of my debt. Helen Eustace remembers the obligations of Helen Morris."

John Wilbur advanced and respectfully took her hand. "You have nobly repaid me," he said. "Will you also award me the privilege of occasionally calling upon you?"

"I shall be most happy," said Mrs. Eustace, cordially.

John took a hurried leave, and returned to his store as the clock struck one. He showed his delighted partner the check which he had just received. "I haven't time to explain," he said; "this must at once be cashed."

Two o'clock came and the firm was saved—saved from their last peril. Henceforth they met nothing but prosperous gales.

What more?

Helen Eustace has again changed her name. She is now Helen Wilbur, and her husband now lives at No. —, Fifth Avenue.

And all this came of a Valentine.

PRINCIPLE VERSUS POLICY.

Too many men, in high places and low, are always disposed to hesitate in regard to every measure, until its popularity or unpopularity is ascertained. Such men never ask in regard to a measure: "Is it right?" Not they. The inquiry with them is: "Will it be popular?" Such men are not to be relied on in any emergency, for the reason that they are not controlled by principle.

We like a bold, frank, outspoken, independent man, whether he be right or wrong, but we fear a cautious, wire-working, time-serving, policy man. There are many men of the latter class, in the church. They seem to be incapable of being guided by high, correct moral principle; and may be justly said to be "trimmers," who set their sails to catch the popular breeze.

The plane on which a true Christian stands, is one of principle. Policy never enters into his calculations. He does not forget what policy led Pontius Pilate to do. Had he acted in accordance with the convictions of his mind, he would not have consented to the death of Jesus; but the people clamored for blood, and his desire to retain his popularity, led him to abandon principle; crush the conviction of his own heart, and yield to the wish of the mob, through policy. The dissimulation of the apostle Peter arose from this policy—working course, in order to retain the good opinion of prejudiced Jews. The above are two notable instances of what policy will do, when a man forsakes principle, in pursuing policy.

Men of policy are never reliable in a trying emergency, if policy should direct otherwise. Friends are sacrificed by politicians, in order to carry out a policy. Religious duty, practice, authority and interests weigh not a feather in the

estimation of a man of policy. Such a man might make a Jesuit, but he is not a Christian. No Christian ever sacrifices a true principle, for any question of policy. He would fear it would offend God, and wound his own conscience.

Christian, beware of suffering policy to control you in any case. Rise above all such worldly considerations, and base motives; and let high moral principle be your motto, and your guide. For the rule of your conduct, consult the Book of God, and do all that it requires, leaving consequences with God. It is dangerous to enter into a debate with policy. Drive it away from your presence and heart, and invite principle to occupy the throne, and reign without a rival. Be bold in the assertion and maintenance of right, and never parley with policy for a single moment. Remember, the end can never sanctify the means, as papists teach, and as some Protestants practice. Be a man! Be a christian! Let angels rejoice over your integrity, and your Maker take pleasure in the workmanship of his hands, and the world will be enriched by the nobleness of your pure example, while vice will be checked in its desolating march thro' the moral fields of human society, treading down all the higher and holier motives of human action

ED.

"SIR," said a little blustering man to a religious opponent, "to what sect do you suppose I belong?" "Well, I don't exactly know," replied the other: "but judging from your size and appearance, I should think that you belonged to the class called 'insects.'"

USE OF MEANS.—God never promised to save by miracles those who would not save themselves by means.

For the Echo.

Are Christians Doing their Duty.

Dreamily at sunset's beautiful hour, I sit musing upon the Past, the Present, and wondering what the Future may bring forth. And various are the thoughts that occupy my mind, as memory wanders back into the dim vista of those departed years: then turns to muse upon the sad or joyful, and yet stern realities of the present; while the eye of Faith lifts the veil of gloom that enshrouds that which is to come, and points with rapture to the Bright and Morning Star, who is the way, the truth and the life; yet let me muse upon what I will, my mind imperceptibly turns upon this one subject. Are we who profess to be disciples of Jesus Christ, as a people, doing our duty to ourselves, to the world, and before God? Are we doing all that we can and should do to send the pure and undefiled gospel of our great Teacher and elder Brother to a sin-stricken and dying world, which is groaning to be delivered? Are we using the talents which are committed to our care, and for which we must render an account at the great day, in a way that will best promote and advance the great cause of our Lord and Savior? Where is the effect of the fulfillment of that scripture which says: "Whatsoever thy hand findeth to do, do it with thy might." And, who will dare to take upon himself the responsibility of answering these questions in the affirmative? Who, I ask, can with the word of the Savior before him, fail to comprehend the great and fearful responsibility that rests upon the children of the Most High.

Thousand, yea millions, are to-night lifting their thoughts in prayer (as did Cornelius of old) to God, and vainly asking for an answer to the question:

What shall I do to be saved. Hear ye not the voice that is lifted up unto the children of the living God for help. It comes upon the soft balmy breezes as they wing their way from the sunny south. It is borne upon the blasts that burst forth from northern climes. It comes from Pacific's distant shore, and from Atlantic's storm lashed land. It comes from where mountains rear their heads among perpetual snows, and it is echoed and re-echoed from hill to hill, and the valleys the cry repeat. It comes from Europe, Asia, Africa, South America, and the far distant islands of the sea. From one million of Adam's race who are yet walking in gloom and darkness, vainly seeking for that light, that is to lead them home to that house not made with hands eternal in the heavens. And shall we sit still and never make an effort to teach them the way to heaven, and no longer permit them to tread the broad way that leads to death? Shall we, by refusing to do our duty, bring the greater condemnation upon ourselves? Oh brethren, when shall we become aroused to a sense of our duty and do it; and be not as was Babylon's feasting King, found wanting, when weighed at the bar of God. Oh let us not bring down upon our heads that awful sentence, ye knew your duty but did it not. But rather let us strive to attain to the honor of receiving that great and glorious plaudit, well done thou good and faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy Lord. H.

CHARITY feeds the poor, so does pride. In this only they differ—charity gives her glory to God, pride takes her glory from man.

THERE are 37,000 churches in the U.S. They will hold 14,000,000 people.

RELIGIOUS INTOLERANCE.

The following is an extract from the address of the Bishop of Mexico to the Emperor on the subject of religious tolerance, which we believe is fully endorsed by the Roman Catholics of every country.

“With regard to religious tolerance, we can see nothing that renders it, not to say urgent, but even in excusable. Mexico is exclusively a Catholic country, and the opposition of the people to religious tolerance has always been manifested in the most unequivocal manner. When the constituent Congress of 1856 was discussing the fifteenth article of the project of constitution, which would have established religious tolerance, notwithstanding the assembly was made up of the most advanced partisans of what is called reform and progress, and in spite of their unanimous endeavor to secure the success of such an idea, they were obliged to give way under the irresistible pressure of public opinion, manifested as never before. The radical liberals were the masters of the situation—they had all the power and controlled the public offices everywhere; yet, notwithstanding all this, and the slight influence of the opposite party, and particularly of the Church, they were unable to stem the torrent. Addresses poured in from all parts of the country, municipalities, guilds, entire populations, men and women, all the community, pronounced against the article; and even the Government of Comonfort, perceiving it was not wise to oppose the popular feeling so unanimously manifested, took its stand against religious tolerance, and the article was rejected by an immense majority.

THE heart knoweth its own bitterness, and a stranger intermeddleth not with its joy.

THE DUTY OF SUSTAINING THE GOSPEL.

Every intelligent Christian on earth, is a missionary in spirit. The love of every man for the Lord's cause, and for humanity, is indicated fairly and fully by the ratio of his contributions for its support, as compared with the amount of his net income. The whole gospel scheme is one of benevolence, first, middle and last. A reason for the remedial scheme, is found in the benevolence of the Author of our being. Had it not been for the Divine benevolence, no gospel tidings would ever have reached our earth. It is all vain and preposterous for any one to suppose himself a Christian, when he is unwilling to sacrifice of his means for the propagation of Christianity—for the spread of the gospel. The spirit of the gospel is a missionary spirit. We do not say a missionary spirit is the Spirit of God, but we do say, the Holy Spirit is a missionary spirit, and he that is destitute of this spirit is destitute of the Spirit of Christ; and "He who has not the Spirit of Christ is none of his."

If our conclusion above has been legitimately arrived at, what will become of those rich men, who nominally belong to the church, but who never in all their lives gave twenty dollars to aid in the missionary work? We care not to decide on the question of their future destiny, any further than the question is decided in the above conclusion—that they are not Christ's. If not Christ's, they are not God's, nor heirs according to the word and promise of the Lord Messiah.

In all our recollection, no instance is remembered of any one who objected to missionary labor. "The work," say all the brethren, "is a good one, and the work should be kept up; but the times

are so hard—money is so hard to get hold of, that we are unable to do anything to aid the work just now. After we go through the present crisis we will try to do something." We never knew a time which these fearful, prudent souls did not regard as a crisis in monetary affairs, and if we wait till the last crisis is past, the crisis for saving souls will have passed also.

Life, all of life, is a crisis, terminating in everlasting bliss, or everlasting shame and disgrace. The Christian will seek for opportunities to contribute of his means to aid in spreading the gospel. He is anxious to give, in return for what he has received at the hand of the Lord. As the shrewd capitalist invests his money in stocks that are most likely to pay, so the wise Christian steward prefers to take stock in Heaven's own enterprise, assured that no other investment will pay such large dividends. With what eagerness our American capitalists seek to pay their money for government stocks. What a strife and rivalry among the money-lords to obtain United States bonds, or other government obligations. Why do they do this? There may be two reasons that enter into their motive in doing so. In the first place, patriotism prompts to assist the government in time of peril, such as the present. In the second place, *confidence* in the ability and willingness of the government to make good all its promises, and to redeem all its pledges, stimulates the man of means to exchange his money for evidences of government indebtedness. Can it be that men of the world have more love for the civil government, than Christians have for the cause of the Redeemer? Surely not. Well, have they more confidence in it, than Christians have in the great Lord of all? Surely no professed

Christian will admit this to be true of himself. Why then has the civil government ample means to carry out all its purposes, while the cause of God is retarded in its aggressive movements on the world? The truth is not to be concealed, but should be plainly spoken, and we shall strive to find the true answer to these questions, and state it in clear and explicit terms.

We state first, that the simple fact that professing men more readily invest their money in worldly enterprises than in religious ones, is no proof of their having more love for the former, than the latter, nor of their having less confidence in God, than in human governments. Why, then, this readiness in regard to the former, and that almost universal reluctance touching the latter? Is it that men are so infatuated with gold as to cling to it at the expense of their souls and the certain sacrifice of heaven? By no means. The hope of heaven is very dear to many who give but little for the spread of the gospel. They cherish this fond desire at all times, with all the fervor and affection of their souls. They would part with life itself sooner than give up their hope of heaven; but have failed to discover that any portion of their earthly treasure is to be given up as a condition of obtaining the true riches. They have not been fully informed on this subject.

Benevolence is seldom inculcated by parents upon the mind of the child. Parents teach extravagance and profligacy in dress and personal adornment, to their children, both by precept and example; but a spirit of rigid parsimoniousness is instilled into the heart of the child, in regard to giving to the cause of Christianity; and this early and false teaching incorporates itself with all the after being of the child. There are

exceptions to the general course of parents as here referred to, but the rule is, alas! too nearly universal. No greater wrong can well be perpetrated upon a child, than to instill into its infantile nature the dwarfing spirit of selfishness, which may dry up all the finer sensibilities of the soul, and lead it as far as possible from the true type of humanity, as exemplified in the life and example of the Son of God, who, for the sake of the world, "became poor, that we through his poverty might be rich."

The preachers of the gospel among us feel a little too much delicacy in pressing home upon the convert the duty of giving of his substance, to sustain the cause of missions. The man that professes to be a convert to Christ, but who is not thoroughly imbued with a missionary spirit, is only half converted. He is only converted in his intellect—his heart is not converted; he is theoretically converted, not practically. Men call upon the Lord to give, give, give! We have daily wants, and receive daily supplies, but if the calls of the Lord's cause, are made weekly, or even monthly, we make wry faces. May the Lord forgive us, on condition of doing better in future.

Every disciple should give something to the missionary society—all should be identified with it, in hope, design, sympathy and effort. The poorest, the most indigent disciple should hold a certificate of *some* stock in this heavenly enterprise. This would identify them with it, while their means and purses would render it more efficient and successful in its efforts to save souls. Besides this, the appropriation of a *mite* to this holy purpose will fill the soul of the "cheerful giver" with heavenly joy, in belief and hope that it may be the means of planting the "good seed of the

kingdom" in some soul ready to perish. The Lord Jesus invested his life and divine energy in this enterprise. Angels are and have been engaged in aiding on the heavenly cause. The riches of earth and heaven, are devoted to the promotion of the work, by the Head of the church, who is the rightful owner of the treasures of the universe. Apostles and evangelists, saints and confessors, devoted their all to the spread of the gospel; they laid up their treasures in heaven, instead of earth; they sympathized with the mission of Jesus, and sacrificed to aid it.

We close, for this time, by saying: No man is in sympathy with Jesus, who does not SYMPATHIZE with, and SACRIFICE for His mission. He that *can*, but *will not* give of his means to aid in sustaining "the gospel of the grace of God," is doomed, unless he repent and reform. We have no honeyed words for such persons; we speak the truth plainly. He that will *not* aid, is not in any sense, in union with "Him who made his soul an offering unto death," for perishing transgressors. EDITOR.

THE PROOF OF LOVE TO CHRIST.

"If any man love not our Lord Jesus Christ, let him be accursed when the Lord comes," is the voice of God, as declared by the apostle Paul. In view of this solemn declaration, it becomes us seriously to inquire: Do I love the Lord or not? Have I consecrated to him, the affections of my heart? Is he to me, the "Chief among all the ten thousands, and altogether lovely?" Do I pray and labor for Zion's peace and growth? Am I sacrificing of my treasure for the upbuilding of the cause of Christ? Are my contributions, to support the proclamation of the gospel, full, and freely made?

In the answer given to these questions, we shall give proof of our love to Christ, or the absence of love for him, if we answer truthfully. If a man be devoted to a cause, he will bring all his resources to its support, and devote all his energies to the promotion of its interests. This is true of worldly enterprises, and no less so of heavenly.

We are instructed by the Savior, to "lay up treasures in heaven," for where our treasure is, there will our hearts be also. But how is this to be done,—how do men lay up treasures in heaven? Alas! how many never deposited a dollar in heaven's Savings Bank! Men amass fortunes, take stock in Rail-Roads, Agricultural Societies, Navigation Companies, Oil Companies and every thing else, that promises plump dividends. God has thrown his Treasury notes on the market, but how few seemed disposed to invest? How many lavish thousands on dress, while the parish preacher's elbows are out of his coat. What vastly immense sums are squandered in mere outward equipage, while within, all is in ruins,—an uncultivated waste, with an impenetrable veil of darkness, enshrouding the soul.

Will God permit men thus to squander and misapply the means entrusted to them, and then permit them to enter the land of rest? Will he say "well done," when we have not done well? Never! Let none delude themselves with such a vain hope. Talk not of loving the Savior, when his friends and his cause, go begging from door to door, and you do nothing to prevent it. If you loved him and his cause, you would aid in bearing his banner aloft. Think of it dying man, think of it! ED.

TIME lost, cannot be recalled—therefore treasure its flying moments by doing always that which hath some good in it.

Poetry.

WANTED—A MINISTER.

We have been without a pastor
Some eighteen months or more;
And candidates are plenty,
For we've had at least a score;
All of them "tip-top" preachers—
Thus many letters ran—
Yet we're just as far as ever
From settling on the man.

The first who came among us
By no means was the worst;
But then we didn't think of him,
Because he was the first;
It being quite the custom
To sacrifice a few,
Before the Church in earnest
Determines what to do.

There was a smart young fellow,
With serious, earnest way,
Who, but for one great blunder,
Had surely won the day;
Who left so good impression,
On Monday, one or two
Went round among the people
To see what they would do.

The pious, godly portion,
Had not a fault to find;
His clear and searching preaching
They thought the very kind;
And all went smooth and pleasant
Until they heard the views
Of some influential sinners,
Who rent the highest pews.

On these his pungent dealing
Made far too hard a hit;
The coat of gospel teaching
Was quite too tight a fit.
Of course his fate was settled;
Attend, ye parsons all!
And preach to please the sinners,
If you would get a call.

Next came a spruce young dandy;
He wore his hair too long;
Another's coat was shabby,
And his voice not over strong;
And one New Haven student
Was worse than all of those—
We couldn't heed the sermon
For thinking of his nose.

Then, wearying of candidates,
We looked the country through,
'Mid doctors and professors,
To find one that would do;
And after much discussion
Of who should bear the ark,
With tolerable agreement
We fixed on Dr. Park.

Here, then, we thought it settled,
But were amazed to find
Our flattering invitation
Respectfully declined.
We turned to Dr. Hopkins
To help us in the lurch,
Who strangely thought the college
Had claims above our Church.

Next we dispatched committees
By twos and threes, to urge
The labors for a Sabbath
Of the Rev. Shallow Splurge.
He came—a marked sensation,
So wonderful his style,
Followed the creaking of his boots,
As he passed up the aisle.

His tones were so affecting,
His gestures so divine,
A lady fainted in the hymn,
Before the second line;
And on that day he gave us
In accents clear and loud,
The greatest prayer e'er addressed
To an enlightened crowd.

He preached a double sermon,
And gave us angels' food
On such a lovely topic—
"The joys of solitude."
All full of sweet descriptions
Of flowers and pearly streams,
Of warbling birds and moonlit groves,
And golden sunset beams.

Of faith and true repentance
He nothing had to say;
He rounded all the corners,
And smoothed the rugged way;
Managed with great adroitness
To entertain and please,
And leave the sinner's conscience
Completely at its ease.

Six hundred is the salary
We gave in former days;
We thought it very liberal,
And found it hard to raise.
But when we took the paper,
We had no need to urge
To raise a cool two thousand
For the Rev. Shallow Splurge.

In vain were all the efforts—
We had no chance at all—
We found ten city Churches
Had given him a call;
And he, in prayerful waiting,
Was keeping them all in tow;
But where they paid the highest
It was whispered he would go.

And now, good christian brothers,
We ask your earnest prayers
That God would send a shepherd
To guide our Church affairs,
With this clear understanding—
A man to meet our views
Must preach to please the sinners,
And fill the vacant pews. Lutheran.

INDIFFERENCE to little sins and mistakes, the self-flattering voice of the heart, ever ready to sing its lullaby the moment conscience is aroused, are most to be shunned as they are unquestionably the adversaries we have most to fear.

REPENTANCE.

BY C. E. W. D.

Not only do we teach that faith is necessary to salvation, but repentance also. It is slandering, as well as bearing false witness against us, for our opponents to circulate that we do not urge the necessity of repentance. The allegation, we have the charity to admit, is sometimes, but not always, the result of ignorance. To effect our overthrow—to impede our progress—people, unsuspecting and exercising too much faith in the clergy, are taught to believe it.

But in teaching repentance as a condition of pardon, are we sustained by Christ and his apostles?

1. *Its necessity.* Christ taught it when he said: "Except ye repent, ye shall all likewise perish." The apostles Peter and Paul taught it when they said: "Repent and be baptized every one of you, * * * for the remission of sins." "He commands them all to repent." From the above, it is surely important, and it is also evident, unless men do repent, they are in disobedience to God. How hurtful as well as manifestly false and insulting to God, is that theory which teaches man to remain impenitent, and at the same time teaches him, that God will glorify him in heaven!

2. *What is repentance?* If it is so important, what are we to understand by the term?

1. Is it sorrow for sin? This cannot be, for the Apostle says, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance." Here repentance is not sorrow, but sorrow leads to repentance.

2. Is it a godly sorrow? Manifestly not, for, says the same Apostle, "godly sorrow worketh a repentance not to be repented of."

3. Is it reformation of life? It is so understood and taught by a great many. But we cannot so conclude. First. John the Baptist, in requiring the people to bring forth *fruits meet* for repentance, clearly distinguishes between repentance and those deeds of a reformed life which he styles *fruits meet* for repentance. With him reformation is the *fruit* of repentance, not its equivalent. The distinction is that between fruit and the tree which bears it. When Jesus speaks of repenting *seven times a day*, he certainly means something different from reformation; for that would require more time. Likewise, when Peter required those on Pentecost to repent and be immersed, if by the term *repent* he had meant reform, he certainly would have given them time to reform before they were immersed, instead of immersing them immediately * * * *. Seeing now that repentance is produced by sorrow for sin, and results in reformation, we can have no farther difficulty in ascertaining exactly what it is; for the only result of a sorrow for sin which leads to reformation, is a *change of the will* in reference to sin, * * * *. Strictly defined therefore, repentance is a change of the will, produced by sorrow for sin, and leading to reformation. See McG. Com. Acts Apos. p. p. 54, 55.

4. *What is its order?* Does it precede or follow faith? Paul in his address to the Elders, Acts xx: 21, says: "Testifying both to Jews and Greeks, repentance toward God, and faith in the Lord Jesus Christ."

"The order in which repentance and faith occur in this sentence, and in some other passages, (Mark i: 15,) has been urged as proof that repentance occurs before faith in the order of mental op-

perations. But this is a most fallacious course of reasoning. From it we might argue that sanctification precedes faith, because Paul addresses the Thessalonians as having been chosen to salvation, "through sanctification of spirit, and belief of the truth; or that the confession precedes faith, because Paul says: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved."

The order of the words describing two actions, proves nothing in reference to the order of their occurrence, except when it is made evident, that it was the writers intention to indicate the order of occurrence. No such intention is manifest here.

The purpose of the sentence in question, is to state the two leading topics, on which he had testified among the Ephesians, and the order in which they are mentioned, was suggested by the nature of the case. All the Jews in Ephesus, and all the Gentiles who attended the Synagogue worship already believed in God, before Paul preached to them concerning Jesus. It was also necessary that all the heathen should believe in God, before hearing the Gospel of the *Son* of God. Moreover, they might be induced to repent toward God, as they had all been taught they must do, before they believed that Jesus was the *Son* of God. Repentance toward God, bringing men to an honest and candid state of mind, was a most excellent preparation for faith in Jesus Christ.

This was the design of John's ministry. He prepared them for the reception of Jesus Christ, by calling them to repentance before God. Paul also attempted to make known the true God to the Athenians, and told them God had

"commanded all men everywhere to repent," before he introduced to them the name of Jesus. This, however, is far from being proof of repentance before faith in the ordinary sense of the expression, which requires not repentance toward *God* before faith in *Christ*, but repentance toward *God* before *faith in God*." See *McG. Com. Page 251.*
J. B. C.

PASSING AWAY.

At every step in the journey of life, how plainly do we see these words on all terrestrial things. The old homesteads, where we passed the guileless hours of childhood and sported in innocent mirth, are fast being "numbered with the things that were." The beautiful fields and meadows over which we roamed, as blithsome and as gay as the little lambs that gambled by our sides, have perchance been transformed into busy cities teeming with the multitude. Or stranger feet may press them. The ties that bound our hearts there, have been severed one by one. The fond parents, whose presence was the light and life of our joys in the olden home, have perhaps gone to join the company above. The companions who used to love us, have one by one entered the busy race of life. The memory of the days gone by, may still be green in our hearts. With fond affection still we may linger in retrospection among the scenes, yet we realize that all has changed. The gilded hopes that animated our ardent bosoms, as we built our castles in the air, have faded before the stern realities of the world. Its chilling blasts and fearful tempests, have wrecked them.

Dear reader, you have perhaps lived long enough to sometimes have some such meditations as these. As you have gazed out upon the world—its joys, its hopes, its rewards, you have felt their

evanescent nature. And as you have felt this, hath not a voice within whispered to you, "Set not your affection upon things of the world?" The soul that thy God has given thee, has testified by its longings that

"The world can never give
The bliss for which we sigh."

Amid the perishing things of earth, thy soul hath not found substantial bliss. Perchance, you have tried the pleasures of sin. You may have drunk deep of the cup of human happiness. In the giddy whirl of fashion and the brilliant haunts of earthly delights, you may have satiated your desires. If so, you have acknowledged to your own soul if not to others, that you need a higher life—a something superior to the round of earthly pleasures—to testify the innate longings of thy spiritual nature. You have failed to find

"The soul's calm sunshine and the heart-felt joy."

You have enjoyed yourself. No doubt you have. God has given us a beautiful world, and natures, with desires and capacities to enjoy the world. But he has also ordered that the soul shall not find its happiness here. Sooner or later, the voice within will cry out for the living God. In the moment of disappointment, in the hour of adversity, when riches shall take wings and fly away; when sickness shall claim thee as her prey, and sorrows fill thy heart at the loss of loved objects, when death and eternity come before thy gaze, O, then if not before, you will know and feel

••••• "An aching void
The world can never fill."

Could the things of the world satisfy our souls—were they to fill this "aching void"—still we are passing away. We need something to carry with us when we cross the stream of death. When the summons comes, we must leave these all behind. These treasures are at best but

corruptible. In that world to which we go, the pleasures of sin and time can not enter. Our corporeal natures will be laid away in the grave, and our spiritual being can not live on material things. How important then that we "set our affections on those things that are above." God has mercifully and graciously provided a feast for our souls. In the Gospel of his Son he has given us a sure inheritance a substantial foundation of true and eternal joy. By faith in Jesus the soul

"Can read its title clear
To mansions in the skies."

By humble trust in him as the Savior of sinners, the soul can realize his power to forgive sin and rejoice with a joy unspeakable and full of glory.

Dear reader, amid the changing scenes of life, will you seek that rest that remaineth for the people of God? Will you give your heart to Jesus and seek that "good part"—that better choice—which shall be unto you a "well-spring of water, springing up unto everlasting life?"

"Life is earnest, passing by,
Death is earnest, drawing nigh,
Sinner, wilt thou earnest be?
Time and death appeal to thee!"

A SCENE AND A THOUGHT.—Far in the distance are mountains dim in the horizon. Near by is a meadow reaching up to the house, the Timothy sweeping its sides and the heads look in at the window. On the other side is a child busy with strawberries, so large it eats them like an apple. The distant scene is too severe to some minds; the near scene just the thing for delicate organizations. Thus some people cannot bear a cataract, a sublime sight of any kind. To them death must be a terror—and yet the Christian's death is an exception, as the Christian's life is an exception to life in general.

For the Echo.
SACRED NUMBERS.

Under this heading a brother shows that the No. seven occupies a prominent place. It strikes me that the number three, is no less famous in Bible or sacred affairs. Creation consists in three material elements—earth, air, water. The solar world consists of sun, moon, and stars. God's dispensations number three, Patriarchial, Jewish, Christian. The old Bible is divided into three divisions, Law, Prophets, Psalms. The Jewish Tabernacle was divided into three departments, the outer-court, inner, and most holy place. Three prominent parts of Jewish worship: the Priest, Altar, and Sacrifice. Three articles of sacred furniture in the holy place: viz., Golden-altar, Candlestick, and tables of shew-bread. Three orders of being—Men, Angels, Demons. Three persons in God-head—man a tri-fold being, consisting of body, soul, and spirit. Three kingdoms—Nature, Grace, Glory. God ordained on earth three institutions; the Family Relation, Civil Government, Spiritual Kingdom or church. There are three places of abode; the earth, hades and heaven. The church is built on three foundation stones, viz., Apostles, Prophets, Christ the chief corner-stone. Three offices in the church, Elders, Deacons, Evangelists. Three witnesses on earth and three in heaven. Three great teachers; Moses, John the Baptist, and Christ. Three baptisms in the beginning, viz., that of John, and of Jesus, and the baptism of the Holy Spirit. Church ordinances are three; Breaking bread, Fellowship, Prayer. Our religious duty, three-fold; to ourselves, to God, to our fellow-men. Christ was in the grave three days and nights. The gospel consists in three things; facts to be-

lieve, commandments to obey, promises to enjoy. The leading facts are three, i. e. the death, the burial, and the resurrection of Jesus from the grave. There are three commands, to believe, to reform, to be baptized. There are also three prominent promises, which are remission of sins, the gift of the Holy Spirit and eternal life. Do not these truths afford us increasing evidences of God's all surpassing wisdom and order as exhibited in the affairs of human salvation.

C. F. S.

THE AX.—The other day I was holding a man by the hand—a hand as firm in its outer texture as leather, and his sunburnt face was as inflexible as parchment; he was pouring fourth a tirade of contempt on those who complain that they can get nothing to do, as an excuse for becoming idle loafers.

Said I,

"Jeff, what do you work at? You look hearty and happy; what are you at?"

"Why," said he, I bought me an ax three years ago that cost me two dollars. That was all the money I had. I went to chopping wood by the cord. I have done nothing else, and have earned \$600; drank no grog, paid no doctor, and have bought me a little farm in the Hoosier State, and shall be married next week to a girl who has earned \$200, since she was eighteen. My old ax I shall keep in the drawer, and buy me a new one to cut my wood with."

After I left him I thought to myself, "that ax and no grog." They are the two things that make a man in this world. How small a capital that ax—how sure of success with the motto, "No grog!" And then a farm and a wife, the best of all.

BAPTISM.

Matt. xi. 10 11. Mark. xi. 29, 33.
Luke, vii. 24, 30. John v. 35.

Here observe, 1. The Redeemer, in the first of these passages, gives John a pre-eminence above all the servants of God, of the former dispensation; not excepting Abraham, Moses, or Isaiah. His revelations were more signal, his preaching of more vital importance, and his success greater. Thus he was more than a prophet.

2. From the question which the Redeemer proposed to the Jews, whether the baptism of John was from heaven or of men, in order to convict them of their guilt in treating John's labors as they had done; it will evidently follow, that it was 'from heaven.' Had John's baptism been borrowed from Jewish proselyte baptism, it would have been "of men," (for that is unknown in the word of God,) and then the question might have been answered without hesitation, and the design of our Lord, in that case, could not have been realized.

3. The common people, who heard John's ministry, (the Savior adds,) "justified God," i. e. approved of the divine conduct in John's ministry and baptism; and this they evinced in "being baptized with the baptism of John," while classes of higher religious repute, "The Pharisees and lawyers," in contempt of this messenger of God, and his message too, "rejected the counsel of God, against themselves, being not baptized of him." Here our Lord plainly indicates that the ordinance of baptism was a part of the "counsel of God," i. e. his mind and will; and, as far as this rite is contemned, so far is the counsel of God "rejected;" and it is emphatically "against themselves" who thus oppose what God enjoins.

INFERENCE. If John, who was but a man, is to be so highly regarded, and his baptism considered "the counsel of God," so that neglect of it thus meets the marked disapprobation of our Redeemer; how much more may the divine indignation be expected on them who slight this sacred ordinance in that still more interesting form, in which we shall presently find it, enjoined by Him, whose name is written "King of kings and Lord of lords!" Surely I may add, "If they escaped not who refused him that spake on earth, much more shall not we escape; if we turn away from him that speaketh from heaven!" *Scrip. Guide to Bap.* pp. 21-2.

If these things are found in you, and you are convinced of the will of Christ, delay not *doing* his will. "If you love me, (said he,) keep my commandments." Do not entertain frivolous excuses.

1. Do not say you are too young. At *twelve years* of age your Lord appeared in public, doing the will of his Father; if you have reached that age, it is high time to commence a life of dedication to God. Go, youthful reader, and follow the Lamb in the morning of life. Who knows but your sun may go down at noon. His promise is "they that seek me early shall find me."

2. Do not say "you are too old." If you have far exceeded the age above mentioned, and yet hear the Savior's voice, "follow me," you are not too old to obey his endeared and binding commands.

3. Do not say "what good can it do you?" Behold your Lord entering the waters of the Jordan! Are you wiser and better than he? Beware that you reflect not on his wisdom

4. Does the ordinance appear a cross to you? and especially so, as it is

something that does not fall in with the taste and fancy of the world? Thank God for that. Christ never intended his religion or his ordinances to suit the fancies of unregenerate men; and the more objectionable this ordinance is to such persons, so much the more effectual is it *a line of demarcation* between the world and the church, as the Lord Jesus intended. *Scrip. Guide to Bap.* pp. 80.

Thus wrote a Baptist twenty-five years ago, concerning the much disputed subject of baptism; and so high was the esteem placed upon, and so earnest the endorsement of this little book, that it was republished in this country by the "American Baptist Publication and S. S. Society, and hence circulated by them as worthy the confidence and favor of the people. This was well. A more successful and satisfactory vindication of the great distinguishing tenet of the Baptist denomination, as well as the practice of John the Harbinger and Christ's apostles, viz. *Immersion*, I have never seen. Neither do I remember of ever seeing or hearing its *design* so plainly spoken of, or the results of a rejection of it so truthfully depicted.

But Dr. R. Pengilly and the "Baptist Publication Society," are wrong, and do not understand that it has long "been a distinguishing testimony of the Baptist, that no person is scripturally qualified to receive christian baptism who is not already a christian." They have been slow to learn this, and hence have permitted the more intelligent of their brethren to get far in advance of them. I learn that this is so in this way: The "Christian Inquirer," a paper devoted to the interests of Unitarianism thus talks of his Baptist neighbors, in their progress to maturity.

As an illustration of this remark we cite the following criticism.

"The Baptist denomination has many able, liberal-minded, noble-hearted members, but the prevailing sentiment of the body is strict and exclusive. In theology it is rigidly Calvinistic; but it thinks less of its theology than of its method of administering the rite from which it takes its sectarian name. The central thought, the practical word of the Baptist denomination is immersion. It is not enough to believe the creed and accept Christ as the atoning sacrifice, and be sprinkled too. There is no salvation without immersion. And of course the Baptist cannot consistently recognize the unimmersed as Christians. As Dr. WELSH said at one of the recent meetings, they believe that Christ has no kingdom on earth except His own redeemed and baptized people. Outside of this designated kingdom there were simply religionists; and while he was willing to take such by the hand and pray with them, he was not willing to enter into communion with them, could not sacrifice any of the principles he held most dear."

This is strong and emphatic and being untrue, the "Watchman and Reflector," a Baptist paper of neat and tasty appearance, so informs its readers in an article a column and a half long, in the language above quoted. May be, that the "Inquirer" had its eye upon Dr. Pengilly and the "Bap. Pub. Society," as well as Dr. Welsh, when it penned that paragraph; and it may be, also, that while the "Watchman" immerses *christians* the others do not. Who knows but what this is so? I opine that the Watchman itself does not. I conclude this from what it says as follows: 'If a candidate for baptism were to avow the sentiment which the *Inquirer* attributes to the Baptists, there is not a regular Baptist church in the land, that would receive such a person into its fellowship.' This is strange! The like has occurred; but that only shows that the Watchman does not *know*. Again it says: "No accredited minister

would baptize such a man, any sooner than he would yield to the demand for making "the sign of the cross on the forehead as a means of salvation." The "Watchman" does not *know*, or Dr. Pengilly, Dr. Welsh, the managers of the "Bap. Pub. Soc." and a host of others, are ministers without *credit* and are *irregular* Baptists. And so the "Watchman" charges, for certainly a minister is without credit who would be guilty of a popish innovation like the "sign of the cross" on the forehead, or baptism for remission of sins. But, says the "Watchman," Dr. Welsh "is not speaking of the *spiritual* kingdom, whose bounds are invisible to the outward sense, and which embraces all who truly love Christ, but of the *visible* kingdom, with an outward formal organization." Sure enough! How ignorant men are! and what a blessed thing is light! What dupes we have been all along to suppose that Christ's kingdom was spiritual, and how grossly ignorant not to know that there was one that was *not spiritual*. And more, why have we not learned long since, according to the "Watchman's" construction of Dr. Welsh's language, that this kingdom that is *not spiritual*, is the *Baptist church!* For says the Dr., "Christ has no kingdom upon earth except his own redeemed and baptized people," and, says the "Watchman," "he is not speaking of the *spiritual* kingdom!!" Of what then? "Of the *visible* kingdom, with an outward, formal organization." The door into this is immersion, and Christ has no other kingdom on earth, but it is carnal, worldly, not spiritual. Surely from this all thinking Baptists will dissent, because the "Watchman" does not *know*. Again: what of this insinuation, that baptism for remission of sins,

is a Romish corruption and should be classed along with "the sign of the cross," "extreme unction," etc. Certainly it is the "Watchman" all the while who is so miserably ignorant, as it has no knowledge of the plainest declarations in God's word. (See the commission, and acts 2: -7.)

And what of its two kingdoms? That the Bible teaches the existence of a kingdom which is spiritual, and those are subjects of it who truly love Christ, (for those who love him, will "keep his commandments,") is true. That there is one distinct from this, distinct because it is *not* spiritual, is simply false, not even allowing the "Watchman" to confine it to the narrow limits of the *Baptist church*. Hence we infer that the "Watchman" is "the man" who is guilty of sin, and should be superseded by one who will give the certain sound.

JULIAN.

CHRIST THE LEVELER.

God, in His eternal purpose with man, looking down the vista of ages, saw great good resulting from classification. He therefore chose to give such distinctive features as should designate the Jew. Not to mention these particularly, it is sufficient here to remark that they were so clearly the evidences of Divine favor as to excite a laudable pride. Had the exultant contented himself, therefore, with this, no blame could have attached. An heir of such wonderful promise could hardly have felt less. But, perverting the intention of God, he made that which was to secure him success in leading the wide world into a haven of peace, equality and joy, an angry barrier which he took good care to thrust forward on every inviting occasion. Such vile conduct certainly could not please Him who declares Himself no respecter of persons.

Love, that all-conqueror could, find no suitor. Peace might in vain seek an abode. Wicked hearts, every ready to catch at excuses, would chafe and rage. Children of poverty, ever sensitively conscious of slights, would shrink away. Hateful man would refuse to bow to man, and thus an opportunity for universal redemption, under such auspices, must inevitably be precluded.

The middle wall of partition must be removed. It has stood long enough. Prophets have been slain at their posts of duty. The wall has been disfigured and scaled. Who shall break it down and so make peace? Christ the-leveler! Born of the seed of David, he will commence his labor from within. The work demands caution. He is in the midst of a rebellious people. May they not molest Him? Let us regard our Captain as he assumes authority. The poor and the humble press Him on every side, blocking out His foes. He issues His amnesty. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." "Blessed are they that mourn for they shall be comforted." "Blessed are the merciful for they shall obtain mercy," &c. and enjoins obedience to His commands. He then pronounced His intentions. "Think not I am come to destroy the law, but to fulfill." He launches a bolt at the proud Pharisee. Declares the case of a lawless scribe inadmissible. Condemns that class of Priests of the whited sepulchre order, and then reaches forth his hand to take off a few ancient stones. "Ye have heard that it hath been said" "an eye for an eye and a tooth for a tooth," but I say unto you "That ye resist not the evil." Ye have heard that it hath been said, "Thou shalt love thy neighbor and hate thine enemy" but I say unto you "Love your enemies."

A poor gentile stealthily touched his garment and extracted virtue sufficient to heal herself. He turns to her declaring "Thy faith hath made the whole." What an embrazure made he there! He passed along the thronged road and spying a diminutive publican up in a sycamore tree—calls "Zacchus come down, I must dine with you." How that wall tottered then! What an insult to the reclusive Jews! His heart is too large—'twould embrace a heathen! He would level all his cherished distinctions! It will never, never do. "Crucify Him! Crucify Him!" Oh blessed Jesus! must you indeed be taken away before the world is fully taught the despicable lesson of equality! To whom shall we look when thou art gone! Ah, faint heart—fear not! "He is able, He is willing." He has gained strength over yonder in Gethsemane. Now kiss Him vile traitor! crosstree Him, ye His enemies! spear Him ye Roman soldiers! scoff at Him—world!! all—all will avail you nought. Sampson-like, His death-grapple will tear down your proud walls and pillars. Hark! that triumphant cry—"It is finished" and the hand-writing of ordinances which was against us he has nailed to the cross! That middle wall is razed—razed forever. Oh thou ever to be adored Redemmer! Pioneer and Protector of Human Rights and Liberty teach us to-day to do unto others as we would have them do unto us. Purge our christian land from that blight that makes worship obnoxious in thy sight.

Ah Jew! that wall is gone. What gone! What profit then hath the Jew? Much every way, "chiefly because unto them the oracles were committed." Yes, yes, that's true—we are blessed with the law, are we not superior then to these gentiles? No. "Not the hear-

ers of the law but the doers are justified," "They having no law are a law unto themselves" &c. The Jew feels for the wall again. "Are all of my works, then, to be considered nought—my ablutions—my fastings—my sacrifices? Abraham did all this and he was imputed righteous. "Think not to say, we have Abraham to our father for God is able out of these stones to raise up children unto Abraham." But was he not sealed by circumcision? Yes but now "neither circumcision nor uncircumcision avails anything—but a new creature." Jew! 'tis of no use, not a vestige of that wall remains, but "ye are all one in Christ Jesus." Brethren of Illinois! let this lesson sink deep in your hearts. Let the spirit of Christ which heathens, though it temper your hearts till yearningly they reach out to every creature. And 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.

J. W. MONSER.

For the Echo.

IS CHRIST THE SON OF GOD?

My design in propounding this question, is to draw out the testimony, for or against the proposition, of any one who may consider the subject of sufficient interest, to demand an investigation. I submit the proposition, that, *Jesus is the Christ, the Son of God, and the Savior of all who obey Him.*

I shall try in this article, to sustain this proposition. And now my dear friend, whoever you may be, "Come let us reason together," for upon the issue

of this query, depends, perhaps, our eternal weal or woe. If we decide for Christ, our hope is sustained, and we have a Redeemer; if, on the other hand, we decide against him, our hopes are gone, our happiness forever blighted, and our future, as dark as the blackness of Egypt. Christ as the Son of God, and we in him, our eternity is something to be longed for, prayed for, and hoped for; but if he is not, then, this life is all in all to us. But we will not occupy space with unnecessary preliminaries, but proceed to the investigation of our proposition.

Well then, first of all, if we can sustain the divinity of the Bible, we have proved our point, for either Christ was all he claimed to be, or an imposter; and who I ask, is prepared for the latter conclusion? "I am," says the infidel, "I believe that he was not the Son of God, am willing however, to admit that he was a prophet, and moral man, and done a great work in moralizing the children of men."

I am surprised, that men of sense and education, should show such weakness in argument. They forget that his moral character would be destroyed, by the assumption he makes. "Art thou the Christ?" says Pilate. "Thou sayest it," says Jesus. Assuming the relationship of the Son of God, for it is admitted by all, that the Christ was, or is the Son of God. It is perfectly evident to the mind of every one, that if Christ was not the Son of God, he could not be a prophet, nor a moral man. The fearful assumption, would destroy his morality, his goodness, and all his many admitted virtues. This then, leaves us where we commenced, that he was all he claimed to be, or else an imposter of the most fearful kind. This being true, up-

on the solution of the question, is the Bible true, depends the settling of the first proposition, is Christ the Son of God.

First it is argued that the Bible is simply the production, of a set of men, originating in their own minds, and written and sent forth by their own hands, simply to sustain the dogmas, of a party of which they were members, and that no such man as Christ ever existed. We had just as well argue, and could with as much consistency, that such men as George Washington, Shakespeare, Milton, Newton, Voltaire and others, never existed, for not one of us ever saw one of these men, and are dependent on history alone, for our knowledge of them; yet all will admit, that such men once lived, and did the works attributed to them, yet Christ is regarded as an imposter. O, consistency, thou art a jewel, that few men possess!

But is the Bible true? We say it is, and shall now produce some little testimony in favor of it.

First we argue its divinity and truthfulness, from its adaptation to the wants of man. None but God could have presented it so perfect in all its parts. None but God could have conceived of a plan, to redeem men from death. We must remember that man's rebellion was against God, the infinite Omnipotent and Omnipresent God; and man being but a created being, but a momentary work of the great I AM, when he lifted his feeble voice after sinning, and cried for mercy, there could be no mercy for him, without amends for that sin; amends he could not make, and death, eternal death, was his justly deserved wages. Now, one near related to the Father steps in, in accordance with the election of God, Ps. xlii, 1—6; and receives upon his own head the

swift falling stroke of justice. Who I ask, could have thought of such a plan but God; and who able to carry it out but He? Not one! Echo answers, not one.

The simple story of the cross, as presented in the Bible, is a great argument, to my mind at least, in favor of the divinity and truthfulness, of the whole thing; such perfection! Such harmony! Such perfect adaptation to the wants of man!

The second argument that I shall use, at this time in favor of the infallibility, truthfulness, and divinity of the Bible, is that all books of morality of any note, that have ever been written, have for their basis or text, the Bible. This being true, what does it prove?

First. It proves that every writer's beau ideal, of morality and truthfulness, is found therein; were it not so, he would not refer to it. How natural it is, for every disputant to say the Bible says so and so, or, I can prove it by the Bible, or, I can sustain my proposition by the Bible.

Again. It is the oldest book known in the world; it has been subject to criticism, by each succeeding generation, and still it is good; it has been translated into all, or nearly all the known languages of the world, but has not lost one single essential point, nor any of its grace and beauty.

It has been subject to hatred and persecution, more than any thing else in the hands of man; yet we find it in every family of the land. But last, and above all, take it away from us, and the knowledge we have of it, and we become heathens at once; we become pagans and idolaters, have no society, no decency, and in fact, nothing that is pure, invigorating, and consoling to man; but men become dogs and devils, and a reign

of terror exists from one side of the earth to the other. All is lost, the future a blank, and man sinks into eternal oblivion. Here we have a faint idea of what man would be, without the Bible, and an argument or two, in favor of its divinity and truthfulness, and admitting that it is divine and true, the Son-ship of Christ is established, beyond doubt. It is established from the fact, that the Bible abounds with testimony, in favor of such an idea. For instance, Rom. viii: 2--3. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, for what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Also I. Tim. iii: 16. "And without controversy, great is the mystery of Godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Read also fourteenth chapter of testimony of John, first sixteen verses. Also first chapter of testimony of John, first eighteen verses. Matt. xvii: 5. "While he yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, this is my beloved Son in whom I am well pleased, hear ye him.

Thus we might continue to adduce testimony in favor of this proposition but I consider it unnecessary, from the fact it is almost universally admitted, that Christ is the Son of God; and hence, we consider it better for us to learn what we shall do to be saved.

We should remember, that if we receive this proposition, and accept of Christianity, we have nothing to lose, but all to gain; while if we reject Christ and Christianity, we have all to lose, and when lost, 'tis lost forever.

M. S. RAGSDALE.

From the Christian Standard.

SPIRITUAL INFLUENCE.

The *Methodist*, in some remarks in the course of an article on the decline of Wesleyan Methodism, says:

"The Holy Spirit must, indeed, do this work; but the Divine Spirit works through means. We all recognize this fact as an evangelical truism; but we abuse it also. We often pray and wait for the Spirit, forbearing meanwhile to *work*. It is by the "work," that the Spirit operates."

So we have always taught; and for thus teaching have been denounced severely by Methodists and others, as denying the Holy Spirit. If "the Holy Spirit works *through means*," then the reliance on an abstract spiritual power is vain; and much that is called the Holy Spirit, immediately descending from heaven into the soul, must be sheer delusion. If our Methodist friends really accept the fact "as an evangelical truism," that "the Spirit works through means," they must be indulging in highly rhetorical flourishes when they speak of any awakening of religious interest as a "fresh baptism of the Holy Ghost;" for the baptism of the Spirit, we opine, is not "through means." A more careful attention to our phraseology would, we think, remove many misunderstandings.

THE transmission of sound through a deal board is four times quicker than through air, and through iron or glass, more than fifteen times.

HE who being master of the advantageous moment to crush his enemy, magnanimously neglects it—is born to be a conqueror.

IN loving a thing, we partake of its nature.

HE who teaches, often learns himself.

CAN WE DIVIDE?

[The following article is from Lard's Quarterly, and we think it should be published in all our papers. It has in it the true metal, and we have no doubt of its representing the feeling of our great brotherhood, generally. There are a few brethren, North and South, who manifest a sectional spirit, but their numbers are very limited, and they will yet learn better. Let us all labor to regain and maintain the unity of the Spirit in the bond of peace, and all will work well. Ed.]

IN all large religious bodies, periods of unusual excitement must come. That in many instances they are attended with good, in many with evil, it would be idle to deny. Certainly they are not all beneficial; certainly they are not all bad. It would not therefore be just either to condemn them indiscriminately, or to approve them indiscriminately. That they will come, we may accept as a settled fact. What effect, then, do they have, what lesson do they teach, and how shall they be managed?

One effect which they certainly have, is to create alarm. This may be a benefit, as it certainly is, where it simply leads to vigilance and a closer adherence to the word of God. It may be an evil, and is so, or rather it may lead to evil, where it leads to predictions of division among the children of God. True, this may be an abuse of these periods of excitement; still we know that they lead to such results, whether from abuse or not. These predictions are unlovely things, and are justifiable only in cases of extreme danger. Brethren should be more than cautious how they indulge the propensity thus to predict. The great fear is that the prediction arises too often, not from simple fear of division, but in fact from a desire for it. Hence the necessity of thinking well before such a thought is allowed to find utterance.

It is not extremely rare, in the present day, to read expressions from brethren which imply, or seem to imply, a

belief on their part, that we as a people may one day become divided. We must certainly regard such expressions as hasty utterances. Indeed, we do not believe that there is the semblance of adequate ground on which to base them.

On what principle, let me ask, is the predicted division to take place? For there are principles which underlie and control divisions as real and determinate as those which underlie and control unions. A division has its cause, and proceeds in its own appropriate way, as much so as any other event of time. From what cause, then, can we as a people divide? I am free to confess, I see none. But suppose we were to divide. What then? Would the two halves of the divided body both be equally legitimate? The thing is impossible. The adhering half would still be the body of Christ; the separating half would be a division proper, or a sect, and no part of the church. That is, this would be the case, provided the division were permanent and incurable. Certainly a temporary estrangement of brethren might take place, which would not deserve to be called a division in the sense in which I am now using that word. Of such an estrangement I am not speaking; I am speaking of those deep rents in the church, which are certainly possible, but which end only in one of the rent-off parts becoming an apostasy. But this is not properly speaking a division of the church. It is a separation from it, not a division of it. A division of the church, were such a thing possible, would be such a rent in it as would leave each of the halves still halves of the church. But the Church of Christ in halves, or a divided body of Christ, is impossible. The moment the church is so divided, the one part becomes an apostasy, the other re-

mains the church. Hence we at once settle in the negative, the question: Is the church divisible. Still, waiving all dispute as to the character of the parts, is not a rent in our body possible? I certainly think it would be going too far, in the light of the New Testament, and of the history of the past, to pronounce such an event wholly impossible. Still, though I should be unwilling to go this far, yet I am more than willing to pronounce it improbable in the very last degree. For how, let me repeat, is such division to be effected, or from what cause is it to spring? When we soberly consider this question, an answer to it is not easily found.

Suppose the division to have its origin in some doctrinal question. In what light then, should it be viewed, and how disposed of? Of course, in that case the first question raised would be: Is the doctrine clearly taught in the word of God. If clearly taught in the word of God, the case admits of a very simple solution. The party rejecting the doctrine would stand, on that ground, and for that reason alone, condemned; while the party accepting, would have to be held as no party, but as the church. But suppose the doctrine not to be clearly taught, or suppose it to admit of a reasonable doubt whether it is taught or not, how then, should we proceed? In that case the difference should be regarded as a difference of *opinion*, and hence should be made no test of soundness in the faith, or of fellowship. Here, if brethren were possessed of even the most ordinary share of love, the difference would either permanently rest or permanently end. But if one of the differing parties should persist in an effort to force its opinion on the other, or should dogmatically require subscription thereto, or should make it any such test as has just been named, then such party

would have to be regarded as having become heretical, and would have to be repudiated. The other party would have to be held as the church.

To illustrate what I mean: it is held to be doubtful whether a Christian man can go to war according to the New Testament. For myself I am candid to think he can not. But others, let me allow, with equal candor think differently. Suppose now, we as a people, were equally divided on the point. Neither party could certainly force the other to accept its view. The difference should be held as a difference of opinion, and should hence be made a matter of forbearance. But should either party attempt to compel the other to accept its view, and in case of failure should separate, I should not hesitate to regard the separating party as a faction, and hence as condemned by the New Testament.

But suppose the point about which the difference existed to be clearly not taught in the word of God, and that this was by all admitted. For example, many brethren think we may, with perfect innocence, if we choose, have missionary societies; others think we may not. About such societies the New Testament says nothing. This all admit. How now shall we proceed in this case? Much certainly, as in the one just instanced. Neither party should attempt to force the other to accept its view; and with us there is not even the remotest probability that such will ever be the case. But should any man, or set of men, rise up among us, and attempt to make missionary societies a test of fellowship, and should he, in case of a failure, separate from us, his act would be regarded as the act of a factionist, and the condemnation of the brotherhood would rest on him. He would soon find himself alone, neglected, and forgotten. Thus it ap-

pears far from being an easy matter to rend the body of Christ; and we may add, alas for the man that attempts it.

A number of years since, the Methodist body in this country, divided into a northern half and a southern half; and each half remained an indorsed and approved half of the body. Such a division as this is with us absolutely impossible. This must be apparent to any one who will even for the shortest time study our structure. As a people, we claim to be individually members of the body of Christ. This we claim, and this is the extent of our claim. Hence no one member, as such, has any superiority over another. Each is alike dependent within certain limits; while beyond these limits, each is alike independent. One member therefore, has no power to prescribe to another what his faith shall be, his conduct, or his opinions. His faith each takes immediatly from the word of God. Here therefore, he is wholly independent, and in no sense to be interfered with. Yet at the same time, in one sense, he has neither liberty nor discretion. Precisely what is in the word of God he must accept; he has no alternative. If he reject, he is a heretic, and himself to be rejected. If he modify or alter, he is to be looked upon as rejecting. The same is true of his conduct. It must in each case, which is held to be a matter of duty, be strictly determined by the word of God, and no interference therewith is allowable. Thus no individual among us possesses the power, nor can he ever acquire it, to produce such a division as the one just instanced. From individual action, therefore, we may fairly conclude it can never come. On scriptural grounds, of course, it could never be effected; and should any individual attempt to effect it on any other, sure I am his failure would

be complete. In a word, on scriptural grounds we never *can* divide; on unscriptural, we never *will*.

Again: we have no great ecclesiastic organization through which to effect such division. The only organizations among us possessed of even a vestige of authority are our churches; and these are absolutely independent one of another. How through these then; is such division to be brought to pass? If one church becomes heretical, or fifty churches become heretical, they are all to be repudiated. But this is no division of the body of Christ, but the creation of a faction. This faction is condemned in the New Testament, and is no part of the church. It is not a division in our ranks, but an apostasy from them. The case therefore, presents no difficulties. To make the point still clearer. Suppose fifty of our churches were to combine to produce a creed, to introduce organs, and to encourage dancing. As a people, we certainly have no power to prevent it; still we are not without our remedy. As far as the three points named are doctrinal, they are clearly heretical; as far as they are practical, they are clearly schismatical. Hence the churches so combining and so determining, would fall certainly under the condemnation of the Scriptures, and would, if they persisted in standing apart on these grounds, have to be rejected. This is as strong a case as can well be imagined, yet it presents no difficulty. Certainly great mischief might thus be done, and the children of God might be made to feel deeply scandalized; still the final disposition of the case admits of no doubt. It might cause much pain, yet our duty would be clear. Neither then, from an organization can any division come, for the simple reason that we have no organization; nor can

it come from any individual church; nor yet can it come from any combination of churches. We can hence well afford to ask how or whence, if at all, is it to arise? If it can not spring from things in the Bible, nor from things out of it; if not from the individual member, nor from a combination of them; if not from the individual church, nor a combination of them—if it can spring from none of these sources, we feel safe in concluding that it can spring from none. From the premises now before us, while it is an easy matter to talk of division, it seems a very difficult thing to lay down the cause from which it is to arise, and to show how it is to be successfully carried out. Indeed, a division of the body of Christ, except in the sense of causing a faction, is impossible. What divine authority makes one, it is difficult for man to make two. God works against the man who attempts it, and brings his counsels to naught.

Moreover our past experience may afford us some aid in forming a correct conclusion as to the question in hand. As a people, we have not been wholly free from attempts to produce the precise result of which we are speaking. With what success were they crowned? Far more correctly we could ask: How signally did they fail?

Very early in our effort at reformation, Dr. Thomas, in Virginia, made a vigorous attempt to become the head of a party or sect formed of material collected from our ranks, and holding as its characteristic tenet the doctrine of materialism. He long and obstinately persisted in his effort; and would occasionally find a person weak enough to accept his nonsense as part and essence of revelation. Soon however, he began to wane, and soon his adherents began in shame to hide their heads. Now we

hear his dishonored name mentioned not once in half a score of years. This attempt, too, was made at a time when we were comparatively weak,—at a time when we had not, as we now have, a thousand noble sentinels on the walls of Zion, imbued with an intense love of the truth and a never-lessening zeal for its purity; sentinels who, with sleepless eye, watch even the most distant approach of error, and at once sound loud the note of alarm. Yet, if the attempt then failed, what, we may confidently ask, would be the end of a similar one now?

Subsequently to Dr. Thomas arose J. B. Ferguson, and tried his hand at effecting a rent in our ranks. Few men will ever possess more of the elements of success than did he. A man of very respectable talents, pleasing manners, and most fascinating address; a man of extensive acquaintance, large family connection, a witching preacher, and one that stood high indeed; a man of rare oratorical tact, who so thoroughly magnetized his audience that he left them with little power to resist him. This man stood at the head of one of the finest churches in our ranks, in a gay, fashionable city, in which he was petted with the affection of a household god. He first tried to drug the carnal portion of his audience, with the indulgent doctrine that after death the gospel would be again preached to them in the Unseen; and that then and there, they might all repent and be saved. By and by he began to evolve and inculcate the more charming features of Universalism. Remonstrances now set in. He heeded them not. He stuck close to tried friends, and tried friends stuck close to him. For as yet the veil was on their mind, and they neither suspected him nor understood him. Spiritualism, with its occult charms, mystic writings, and

smothered raps, now began to take root in many a mind. It was just the thing for Ferguson. It soon taught him that the Bible is a book of lies; that Satan and hell are purely fabulous things; that human affection is confined by no limits; that whomsoever a man loves, her let him love, and him let her love. And now he was at the height of his glory, and in the depths of his disgrace. Surely he could lead off a grand party and himself become its great chief. But surely he ingloriously failed. As he sank a few sank with him; they growled and he growled; at last all glided out of view; and now hopeless oblivion has taken the place of former fraternal feeling and respect. He is now a vagrant lecturer against the Bible, and in the interest of Spiritualism; his followers are buried in apostasy, and are powerless for harm. And such we venture to predict will be the mournful fate of every man, be he great or small, gifted or the reverse, who is rash enough to undertake a like work. God will ensare the man who seeks to subvert his truth, and cover with infamy him who seeks to divide his people.

After Ferguson, and recently, came poor Walter Scott Russell, and tried to "reform the reformation," *alias* lead out a sect. Like the gilded candle-moth, he flitted gayly for a little season around the dazzling but dangerous lamp of French philosophy, till at last it scorched his wings, and left him fluttering on the ground in littleness and neglect, himself the ruin he had criminally sought to work in the house of God. A few unstable and erratic spirits, as usually happens in such cases, determined in their madness to die with him, and they did die. True, in their death-struggle they well-nigh wrecked a church, and for all their pains now have a name that only a

convict might covet. After these examples and the doom which has overtaken them, even the most daring of heretics would, it seems to me, act wisely to pause and forecast the probable consequences of his deed, should he attempt to add another to the number of efforts already made to rend our ranks.

Not only have these men been able to produce no division among us, nor in any other way hurtfully to affect us, save by ruining themselves and a few other individuals; but causes far more powerful than they have been successfully withstood. From the moment of our denominational origin in this country up to the very present, we have had the exciting and dangerous question of slavery to encounter. Our brethren South, stood strongly for, our brethren North, strongly against, the institution. Never for a moment did it cease to chafe and fret. At times it certainly became threatening and wore an ugly look. Brethren on both sides would occasionally flame high and talk loud. Still, all through the strife it excited, all through the passion it aroused, we lived without even the semblance of a breach. Other bodies it divided; ours it could not. And if slavery proved inadequate, we may with much composure question the adequacy of other causes. And now the angry topic is laid aside forever. Brethren who opposed it courteously decline to exult; brethren who favored it magnanimously decline to complain. It is settled forever. It has spent its force, and still the children of God are one. As a nation we can never be reproached with it more; as Christians it can never again make us fear. For these results let us be thankful.

But further, we, as a nation and as Christians, have just passed the fierce ordeal of a terrible war, a war in which

passion ran to its height, and feelings became as ferocious as feelings ever get. We had many brethren on both the opposing sides. Many of our churches stood precisely where the carnival raged most. Yet not a rent in our ranks did the war produce. True, for the time being, it cooled many an ardent feeling, and caused old friends to regard one another a little shyly. Still it effected no division. And now even those kindly feelings are obviously beginning to flow back; and brethren from the two hostile sides, are meeting each other as brethren should ever meet. They even seem to vie with each other in acts of magnanimity and high Christian bearing. The war is never mentioned but in accents of sorrow; crimination and re-crimination are never heard; the cause of Christ is the constant topic of conversation; while all noble hearts are beating high with joy that our unity is left to us perfect. If now we have triumphantly come through this storm, and still gloriously stand an undivided people, have we not reason to count with confidence on the future? May we not boldly say, trusting in God to help us, *we can never divide?*

And now let every brother in our ranks show himself a master in efforts to heal whatever of alienation may yet remain. Let not a word be said in any pulpit, not a remark be dropped in the social circle, not a paragraph or sentence be written in any paper, that can chafe or wound. And if heretofore we have known it, let us never more know any North or South in our ranks. Let no river separate us; let no State or other lines keep us apart; but let us henceforward and forever know each other only as the children of God, and never recognize even the remotest chance of a division, nor allow any cause to es-

trange us in our feelings. Let no sectional conventions be called, no sectional papers be printed, no sectional preachers be sustained; in a word, let the very notion of sectionalism perish from our memories and our hearts. Let us, as a whole and undivided body, work with whole and undivided hearts for the great cause of the Savior. Let us be jealous for the truth, and keep it pure; let our action be one and never slackening; and never did future so enchanting, open up to any people.

BEWARE.

Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not? Isaiah 55: 2.

When the master of the house of God shall call his stewards to give account of their stewardship, serious will be the reckonings. When correct returns shall be called for, for the money entrusted them, many and serious will be the sighs, and frightful the countenances of this community of pious spendthrifts as they report their wastings of the Lord's money, when they shall confess that they have consumed it upon their ungodly lusts.

I am utterly alarmed when I pass around among the members of the body of Christ and see the waste of God's treasure, entrusted to those whom he expects to put it to good account. One dwells in an over-elegant mansion filled with a rich profusion of furniture—numbers of costly, but worthless books; rich and costly albums, filled with pictures at high prices, and pictures upon the walls. Superfluous dress, gaudy and gay—pocket and mouth stuffed with tobacco, with general conformity to the world's fashions, manners and customs. I said *one*. Does *more* than one live this way? Alas! WHAT A PICTURE!! There is another on the other side of

the sheet, turn over and let us look at it.

See that dark background of sin and crime, and mark the direction of the moving multitudes that bend to the pit of perdition. Hear the voice of misery and the wail of death. Look at that wrangling, striving, warring, distracted host; fighting, bruising, killing—flying on, charmed by that spell of serpentine power—urged by the display of unholy beauty flaunted in the very mouth of the pit of destruction.

See again, standing just above them, long tiers of watching, anxious angels, watching, as God's appointed agents, with his His Bible in one hand, and His treasure in the other, as means of salvation, watching our maneuvering, and the effort we make to call back that fast flying myriad of our own brothers and sisters, as they rush on to the mouth of the serpent, and the jaws of everlasting destruction. Oh! how the feelings of anxiety play upon the bright countenances of that shining, heavenly host, as they see us lay aside the Bible, and snatch up the foolish gayeties of the world, and spend the Lord's money for its beauteous flippantry, and for the gratification of our ungodly desires.

Christian, come, stand with me one moment upon the watch-tower of truth, and let's look again upon that seriously confused picture as it is drawn, in unmistakable colors upon the broad canvas of time, and let us contemplate the destiny of the multitudinous throng that sport there. See the ten thousand newly-born infants, the joyous and unsuspecting myriads of playful and happy children, the gallant innumerable youth, men and women, young, middle-aged, gray-haired, old and frail, with staff and crutch; *all! all!!* exposed to the sweeping tempest of destruction; and now, *tell me christian—steward in the*

house of God—meek follower of the lowly, lovely Savior, can you waste the treasure that God has committed to your trust, the intervening price of the souls of your fellows. Can you, oh! can you waste the master's treasure, and let his cause go begging and his creatures to ruin, and yet talk of love to God, and mercy to the lost race of humanity. Remember my dear christian brother that the steward that proves unfaithful in the use of the means entrusted him here, will not be entrusted with "*the true riches*" when the Lord shall call his servants and crown them, and reward them for faithful stewardship in the house of God.

Once more, see the minister of the truth as he bids farewell to loved ones at home, while tears swell up from the heart of his faithful help-mate and words of cheer and encouragement pass between her quivering lips—he has gotten a small pittance ahead and he remembers the fatal state of society and march of the massive multitude to the gulf of irretrievable ruin, and his liberal heart is filled with pity and anxiety, and he rushes forth into the throng of strangers, and raises his warning voice, and warns, teaches, persuades, and pleads with sinners to turn their faces to the land of peace and everlasting life. Frequently he meets with men and woman wearing the name of the world's friend and redeemer, who cheer him on with words of comfort and thus lighten the burdens of the battle, and impart strength for the conflict. Again he meets with a rich christian, (?) who cordially invites to his gorgeous mansion. He enters—all is rich and gorgeous around him, an elegant parlor, huge rich settee, elegantly cushioned chairs, splendid piano, sheets of costly music, poisonous to the hearts and souls

of the family. Books of trashy, worthless poetry, bound in costliest style, novels, like so many curses, "*Ledger*" "*Mercury*" and fashionable magazine, all silently whisper into his ear, "*the Lord's money paid for me,*" and his heart sinks within him and words of reproof quiver upon his trembling lip—hark! the foot-sounds of the monster demon of the world's fashion, as he walks through hall and parlor, and over back, shoulder and head of multitudes of wealthy christians, this tyrant confronts him and bids him hold his tongue. The words are stern and defiant, and the timid, dependent mortal shrinks from the task, while the words burn upon his lips and the thoughts are consumed in his heart.

The accomplished daughter thumps at the piano and sings with a sweet and God-given voice, a world's foolish ditty, a war-song, a love story, all of which cost money. While this drumming and the giddy song are going, the heart of the man of God is listening to the song of grief that moans from the mouth of the multitudes of widows and orphans, and of the poor and unfortunate, who are destitute of the means of life and education, out of the hearing of the voice of the gospel, and without the knowledge of God and of the Savior, His heart pays a visit at home, and his thought lingers upon the features and countenances of a lonely companion, who is sad on account of His absence. Little does he enjoy the flip and flaunt of the gay young sister, who thinks to entertain him with a display of her accomplishment as a pianist and the intermingling of her sweet voice, perverted from the worship of God to the silly adoration of vanity. His heart aches, his anxieties increase, he remembers that his little fund is gradually

sinking, and that soon he must set his face homeward for want of means to sustain himself as a public servant of God, and to support his family at home. *Christian*, let me call you back once more to our old stand point, and let us look once more over this dark scene that is stirring, rocking and dashing below us, and let me ask you again, in the name of the Bible, and in behalf of this sinking world that beggars description, *can you, will you longer waste the master's money.* Lord Jesus may we so act, and so use the treasures thou hast entrusted to us, that thou canst approve, and that thy smile and blessing may rest upon us.

E. P. BELSHE.

QUERIES.

BRO. CRAIG:—Will you please give your views of the 6th and 7th verses vi chap. of Genesis. If they mean just what is expressed, does it not admit the changeability of God?

Your Bro. in Christ,

S. E. STRONG.

REPLY.—Many undertake to get rid of the seeming difficulty in the above referred to verses, by an appeal to the original of the passage; but we will neither confuse our readers or ourselves by any attempt of the kind. We should remember that many things are said in the Bible in a way to adapt them to the limited understanding of those to whom the language was addressed. In the case before us, the design is to show God's abhorrence of sin, and not to assert anything as to the changeableness of God, or the reverse. Here we should stop and be satisfied.

The language of the Bible is adapted to the weak capacities of man. In no other way, could God convey to us a knowledge of His will, or of himself. In order to convey to us a conception of

the attributes and moral character of God, the Bible often invests Him with human feelings, passions and general attributes. But this does not teach, in fact, that God is like man, to regret His own acts, or change His purposes. Such an idea would strip Him of infinity, and involve the universe in uncertainty, confusion and ruin. Ed.

BRO. CRAIG:—If the kingdom or church of Christ was not set up until on the day of Pentecost succeeding the resurrection of the Savior; and if the law of induction into that kingdom is faith in Christ as the Savior, repentance and baptism into the name of the Father Son and Holy Spirit, how did the apostles and the disciples who were with them on the day of Pentecost, who were *not* baptized into the name of the Father, Son and Holy Spirit, enter it?

INQUIRER.

REPLY.—If the church of Christ or his kingdom was not set up till the Pentecost succeeding his resurrection, as is certainly true, then no law of induction into that kingdom could be binding till that time. Prior to the setting up of the kingdom, none of its special laws had any binding force; but now that it is set up, no one can enter it, but by submitting to the law of induction. The apostles and one hundred and twenty disciples at Pentecost, were the charter members of Christ's church. Never, till Jesus was invested with universal authority, was formula of induction into his kingdom required. The church was built on apostles and prophets, Jesus Christ himself being the chief cornerstone." These apostles were in the kingdom when it was formed, and did not enter by an after law of induction.

EDITOR.

Success of the Gospel.

GREENE Co. Ills., July 1866.

DEAR BRO. CRAIG:—The ECHO for July is at hand, and so rejoiced am I at the numerous indications of prosperity that are so evidently seen in its mechanical appearance, editorials, original contributions, and more than all, the declaration from you: "The ECHO is now firmly established," that I cannot desist from writing you a short note, congratulatory. Nobly have you wrought together with your numerous friends, to effect the end now accomplished; and great, no doubt, is your and their satisfaction now that it is done. Since my acquaintance with the ECHO, (and that began with it,) I have never ceased to love it, and in my feeble strength, to labor for it. You were wise, and fortunate also, in selecting Bro. Belsbe as Cor. Editor and agent. No truer man could have entered the field. Sound in the faith, pious and devoted in life, and withal a successful evangelist, and good writer, the ECHO will lose nothing by bearing his name.

I am more than pleased, of the *new* feature formed by Bro. B., viz: that of publishing, in a condensed form, the news of progress attending the cause in great Britain and America. Those who do not have access to all of our periodicals, will be astonished to see what gain we are making. Already may they have a foretaste of this, from the imperfect sketch in the July No. for the month of June. *Thirty-seven thousand eight hundred and twenty-three for one month!* And what makes it more astonishing is, that not more than one-half of the additions made are reported. Double, therefore, the above number, and for the month of June we had *seventy-five thousand six hundred and*

forty-six additions to the church!—What an incentive to action! Brother, buckle on the armor and let this be but the beginning of a greater work. Elders, there is, in these results, an increase of your work, an enlargement of your sphere of labor. These converts, need instruction and encouragement, see to them. In view of the above facts, what, Bro. Craig, do you suppose these persons think who have so frequently predicted our failure? And what of those complaining brethren, who have so often said "Something is wanting we are retrograding, we are not prospering like others?" Let them "take courage," and "thank God," and resolve to "do or die." Work! work! WORK! is what we want. The Lord bless you.

Your brother, JOHN.

RUSHVILLE, July 3d, 1866.

DEAR BRO. CRAIG:—Since my last report, Brother Smither and myself held a meeting of some days in Ripley, Brown Co., which resulted in 18 additions to the congregation.

I have just returned from a trip to Bath, in Mason Co., stopped one night at Sumnum, in Fulton Co., immersed one lady, had a very profitable meeting at Bath, four were added to the congregation.

Yours as ever,

A. H. RICE.

WENONA, Ills, July 10th, 1866.

BRO. CRAIG:—Our indefatigable evangelist for this district, Bro. N. H. Watson, (under God) has added to the churches which he has visited within the last five months, 137, mostly by immersion, including one Methodist Preacher. Bro. Watson knows nothing but the simple old fashioned gospel, and presents it to the people just so, without the least effort to *polish* it.

Yours truly, J. Q. A. HOUSTON.

SANTA CLARA, Cal. June, 5th 1866.

BRO. CRAIG:—How sweet and refreshing it is for us to hold communion with each other.

"Though sunder'd far, by faith they meet,
Around one common mercy seat."

Since I last wrote you our cause has been prospering finely. Brethren Peudagast and Hallam had some twenty seven additions at Liberty. At the same place Hallam, Hining and myself, had twenty one additions. At Greenwood and on the Stanislaus River, Hallam had twenty-five. At other points I have had some confessions. Bro. A. W. Dewitt has also reported a good meeting. We are praying for the Lord to send more laborers into this field. A great harvest is just before us. Who is there among you that will come and help us. Wishing you great success in your work, I remain yours in Christian love.

J. W. CRAYCROFT.

Obituary.

We are called upon to record the departure from earth, of sister ANN, wife of ELDER D. B. DAVIS, of Woodburn, Ill., who died at that place on the 27th of June, 1866, after an illness of twenty-four hours, in the 38th year of her age.

The death of sister Davis leaves a void in every department,—the family, the social circle and the church. We knew her from a child, and can truly say, one of the meekest, and greatest, and truest of earth has taken her flight. A more devout and zealous christian, we never knew. The church at Woodburn will long mourn the absence of this devoted sister. She died as she had lived,—a quiet, hopeful, happy Christian. We deeply sympathize with brother Davis in his loneliness. Cheer up my brother, the days of life's sad pilgrimage will be but few, and the day of a happy reunion, will soon come.

E. L. C.

THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL., OCTOBER, 1866.

NUMBER 10

CALCULATE YOUR CHANCES FOR ETERNAL LIFE.

BY F. W. HOUSTON.

Christian reader? Do you ever pause amidst the bustle of life and in view of the judgment, recall the past, sum up your short comings and calculate your chances for eternal life? You may stand high or low in the estimation of your fellow men as a christian, but this settles nothing as to your standing before God and your own conscience. Neighbors and fellow men often allow each other more than they desire, whilst they as often allow them less. Hence should you ever get to heaven, you will find many there whom their fellow men had consigned to perdition, or should you be so unfortunate as to go to perdition you will doubtless find companions there also whose fellow men had assigned them a place in heaven. So short-sighted are we poor mortals. No! the opinions of your fellow men as to your chances for eternal life are not reliable. And the reason is obvious; they see your *public* life only; and even this may not always be *exactly* what it appears to be. You may, as many of your frail brethren do, resort to *artifice* to hide your true motives and the true character of your acts from public gaze. You may use a little *pearl drops* and *paint* to improve the homely complexion of your sins; and if so, the complexion which determines your character lies *beneath* these cosmetics and consequently

out of view of your fellow men. Hence their opinions of you are formed in part from external appearances only, and consequently are not reliable. But suppose the public life were just what it appears to be; still there remains the whole of your *private* life, a profound secret to your fellow men.

What mortal, save yourself, can tell what your behavior is, when and where no eye but God's can see you? Furthermore, your fellow men know nothing of the life you live in imagination? This is a life only in thought it is true, but none the less sinful on that account when sinful and *vice versa*. The Savior says "whosoever looketh with a lustful eye" hath committed the act "already in his own heart;" that is, as I understand it, he has committed the act *imaginary* and only awaits "a suitable time, place and opportunity" to commit the act *really*? The burglar who lay on his pillow at night making the key, unlocking the door and bearing off his neighbor's goods was the same thief then at heart which he afterwards proved to be when caught performing the act *really*. He was as base in the one case as the other, and Heaven makes no distinction. Yes reader, you live a life in imagination, and it is to this life you may trace almost if not all your public and private sins. They are conceived here and exist in embryo; and here some live and

die, whilst others are born into private, and others still into public life. Now if your imaginary life, your private life and much of the true character of your public life, are hid from your fellow men, you can see why it is that their opinions of your religious character is unreliable. They judge from what they see only, which is but a little of your entire life. But my dying friend, whom through the mercy of God I hope to see in that far-off-land where tears of sorrow are never shed, you are acquainted with all your thoughts, words and deeds, therefore I would ask you what are your chances to-day for eternal life? You are a poor frail mortal as all your brethren are, and it may be that you are near your journey's end when you must let go all that's dear on earth? Is it not then a desideratum to know, when there is no longer a power to save you from the grave, what your chances are for eternal life? If so, then you should look well to your record; for if you may not approach the Lord's table without an examination and adjustment of your record, how can you expect without it to approach the tree of life? However you may be in the habit of frequently righting up your conduct. If so, are you right sure that you have done all in this respect that your gracious Heavenly Father requires of you? Are you fully apprised that whilst God has promised to pardon your sins, that he has required beforehand that so much must be done of you? He deals with you in the pardon of your sins as he does in providing for you a livelihood. He does just so much for you as you cannot do for yourself. For instance, you cannot create a horse to plow the soil, therefore God provides a horse for you; but you can *train* the horse to work, therefore God

never trains horses. So if you defraud this neighbor in trade and insult that one without cause you cannot pardon the transgression, but you can restore the booty in the one case and make a becoming apology in the other, and then come with a penitent heart and ask God to pardon you and he will do it. But should you come with your neighbor's goods in your pockets, you may pray for pardon, but you will go away with the scowl of heaven upon you. God never pardons a sinner with an ill-gotten coat upon his back, or with the voice of insulted justice or neglected duty crying at his heels. What say you then fellow pilgrim? Can you lift your hand to your heart and say in all good conscience, *I have made a clean breast of it?* If not, then with this admission to start with, I should suppose the chances were against you; for if you, with the uncertainty of life before you, can for a single moment rest content with the curse of sin upon you, it proves that your heart is not right with God, that you are not "rooted and grounded in the faith." Were such the case it would be easy and pleasant to keep a clean record, but it grows hard in the ratio that you fall short of this. *A sound heart* is what is needed to make the christian. I do not mean a heart that never sins, this could not be found among mortals. I mean a heart which when it sins is restless under the burden until it is removed, a heart that is ever quaffing at the fountain of divine love and which embraces in its philanthropy the great brotherhood of man. Such a heart as this "thinketh no ill of its neighbor—rejoiceth with those that rejoice, and weepeth with those that weep. It has no selfish ends to serve, but keeps its eye aloft upon the prize, ever pressing on for its reward, pouring out as it goes

its heavenly benediction on every pilgrim by the way. Kind reader, have you a heart like this? If not, then I pray you to come nearer the Savior where the light and love of the meek and lowly one is ever falling in gentle showers, refreshing and invigorating the weary one that toils for a home in heaven; for if you have not a heart like this, it matters not though your neighbors say of you "that man is a faithful servant of the living God" it will not suffice. It will not satisfy your own conscience. You will in looking back at your journeyings see many things to frighten you. You will behold your unpardoned sins come trooping up from every path you have trodden, to harass you in your last throes for the eternal world, to go with you across the Jordan of death and to bear witness against you in the presence of the great judge! O what folly for man whose breath is in his nostrils to bring down his gaze from the skies, bow his head like a bulrush and convert himself into a muck-rake of earth! O what madness that he whose days are few and full of trouble, should pitch his tent in these low grounds of sorrow, and doze away his life in hugging the chain that binds him, whilst a voice is ever crying from the stormless shores "come unto me all ye that labor and are heavy laden and I will give you rest." Reader, I beseech you to pause, "sum up your short comings and calculate your chances for eternal life.

TRUTH always fits. It is always congruous and agrees with itself. Every truth in the universe also agrees with all others.

PRAYER is an errand to God; it must be reverent, earnest, and definite. When you do errands of this kind, for other people, forget yourself.

SINGING IN PUBLIC WORSHIP.

BY E. P. BELSHE.

Should the congregation sing? or should the singing be done by a select choir? The proposition needs not a multitude of reasons for or against it, to cause the yield of a correct decision. Much may be said about this, or any other subject. Much has *been* said on the subject of the right of the use of the Melodeon or Organ in public worship. But to decide the question, we must look into the yield of the exercise, that is, the singing of the whole congregation or the singing of a select choir in connection with the playing of an instrument.

1st. There are comparatively few, in any congregation who participate in public speaking, or public prayers in ordinary style, but in correct singing, all can join and all have at least some chance for some part in the exercises.

In the true song, prayers are offered—exhortations are delivered—sinners are admonished—the hope of Heaven expressed—God's praises are uttered, and the truths of the gospel are spoken out, clear and loud—the soul buoyed up to a holy strength, and all are built up together in the love, and by the power and faith of the gospel. Here the weaker ones can offer their prayers, while the stronger ones join them and help them on. Here, *in the gospel song*, they enter into every department of true worship, and all hearts are united—the strong imparting strength to the weak, supporting them in their efforts to pray—to praise—to exhort, and to express their confidence in the master.

It is truly said that "*practice makes perfect*," and the Christians are practicing, and improving, and growing. The weak are becoming stronger, and venturing farther into the exercises of public worship. Improvement is stamp-

ed on the soul—the love of the truth is engraved upon the heart—the mind is set aglow with the bright light of God, when the soul talks in the high strains of heavenly music.

GRACIOUS GOD! shall this blessed privilege be swept from thy children, who delight in thy praises? Shall they cease?—shall they sit as statues in thy house and listen to the breathings and pantings of modern Baalam? O God, hear the humble petition of thy children, and forbid the threatened introduction of that heathen God into thy house!

2nd. The introduction of Melodeon, Organ, or other instrument into the congregation, stops, immediately, the exercise of general singing, and all, but a select few, sit as listeners to a performance only—as destitute of Godly devotion as the exercises in a heathen temple. A swell for beauty, to fill the fastidious ear of the ungodly world.

When fashionable choir—singing and Organ-playing combined, are listened to, but little of the sense of the pretended song is gathered. It is but a grand swell—a musical flourish—or Idiot's temple exercise.

But, says a voice from the fastidious and world-pleasing quarter, the rough voice of John Smith should never be heard in the song of the saints—he spoils the music, and oh! it sounds so badly if he should attempt to assist in praising God (?) I will suggest then, that we stop John Smith and ALL the untrained voices in the congregation and allow them no chance for improvement—that we demand of them that they attend regularly, and sit and listen to reading—preaching, prayer and song, from year's end to year's end, with sealed mouth and hopeless hearts. *Shall we, SHALL WE* do this fearful thing. *Shall we* stop the mouths of loving Christians from prais-

ing God? shall WE hinder their exercises in joint worship with the congregation of the Lord? Shall WE hinder practical growth and practical improvement in the members of the body of Christ? Do this thing—stop the Christians from these exercises, that open up the powers of their souls, and give life and warmth to their hearts, and to attempt to teach and to strike the image of God, by the light of the gospel, upon such hearts and souls, is like striking the image of a man upon an iron-plate,—it is as cold and lifeless as upon the ice upon Greenland, or the iceberg that floats upon the Northern sea.

Let the church of God never submit to the introduction of this late day Baalam this God of Romanism, so surely originated by the Roman Catholic church.

Let us enjoy the privileges, and reap the benefit of the true worship of God by the whole congregation.

CHRISTIANITY OF TO-DAY.

BY THE EDITOR.

Forward has been the march of mind, and science has explored the dark and hidden arcana of nature, during the nineteenth century, to an extent beyond all former periods in the world's history. Never before have such sublime heights, or profound depths been reached. Earth and air, liquids and solids, animals, vegetables and minerals have all been analyzed, and the properties of each, and all their constituent elements discovered, defined and pointed out, while those uninitiated in the mysteries of nature, have stood amazed and awe-stricken, before the bewildering developments of the age.

In view of the foregoing facts, it is actually saddening to the intelligent Bi-

ble Christian, to see the gross ignorance and superstition in the Protestant church. The lifeless forms and ceremonies that characterize Romanism; and Rome's pretended miracles, are no more unreasonable or absurd, than the mystical dogmas and fabulous conversions taught and reported by the teachers of modern orthodoxy. Much that is taught and practiced in modern churches, would do no credit to a heathen temple. The heaven born simplicity of the gospel of Christ, has been supplanted by the pomp of Roman idolatry; the plain facts of the glorious gospel of the Son of God, have been set aside and a vain and deceitful philosophy substituted in their stead. The unscriptural rite of Infant-baptism, has set aside the ordinance of God, as enjoined in the commission given to the apostles by the Savior. The badges of honor and official titles, coveted and worn by the ministry of the modern church, were unknown to the primitive church, and are consequently unknown to the Scriptures of truth; and could an apostle of Christ enter one of our modern temples of fashionable orthodoxy, and hear a so-called Divine read a nice little sermon, he would conclude that he had strayed into a Mohammedan Mosque or the temple of an idol.

But the great distinctive difference between primitive and modern Christianity is to be seen in a comparison of the teaching and organization of the two. Anciently, the heralds of the cross went forth, under the direction of the Master, proclaiming to all, pardon upon the conditions of their believing in Christ and obeying him. They taught, in the language of the Savior: "He that believeth and is baptized, shall be saved"—(pardoned.) Modern religious teachers so off

at those who so preach now, calling them 'Heretics,' 'Water-salvationists,' 'Campbellites,' 'Infidels.' In view of all this, we shall continue so to preach, and pray, "Father forgive them, they know not what they do." Instead of calling on men to believe and obey the gospel, modern preachers tell them to come and bow down at the 'mourners-seat,' and be prayed for. The burden of every prayer is, that God would give the Holy Spirit to these sinners, whom they regard as unbelievers, as they are praying God to give them faith. The apostles preached the gospel to men, that men might believe, as "faith comes by hearing," and is man's own act. Men were then received into the fellowship of the church, upon a confession of the name of Christ, and baptism into his death; now they are received on the relation of an experience; and by some, without even this, on *probation*. Then Christ's disciples wore his name—were called Christians; now men call themselves, Baptists, Lutherans, Presbyterians, Methodists, or some other name. Then Christians were ruled and governed by the word of the Lord; now men are governed by articles of faith or human creeds.

We might specify many other discrepancies between primitive and modern Christianity, but these are enough to sicken the souls of all who reverence God and his word—Christ and his authority, and fully justifies us in making an effort to restore the ancient faith and manners. In doing this, we may expect bitter opposition. Pharisees and Sadducees opposed the Lord, and their antitypes will do no less now. The adherents of false systems have always been bitter and unrelenting in their opposition to truth; and he that would shrink from the fiery flood, in order to shun

abuse, is not fit for the kingdom of God.

Now the truth is, we are called upon to expose and lay bare, the ruinous departures from the ancient faith and practice. God demands this; the honor of the church, and the agonies of a dying world call for it. Men may cling to their corrupted forms of Christianity, but we shall continue to defend and maintain the doctrine of the apostles, without favor or affection, regarding with equal indifference, the frowns and smiles of the unfriendly hosts of sectarians, who deride and malign us. Confident are we, that the church will yet be brought back to its ancient faith and primitive practice.

There is a little too much tender-footedness on the part of some, in regard to exposing the pernicious errors of the age. The preacher who wishes to be popular will not do it, and the man that would, is restrained by the church. 'It will never do to cross the path of our neighbors,' say some of our kind-hearted brethren, "it will drive them away, and they have always assisted in paying our preacher, and if you speak too plainly, we shall lose their aid." Now the truth is, no good will ever result from such compromising of the truth—such scabarding of the sword of the Spirit. God says, "Cry aloud, and show my people their sins."

"PREACH THE WORD."

BY THE EDITOR.

The great apostle to the Gentiles, gave to Timothy, his son in the gospel, the above injunction. The solemn circumstances connected with the delivery of the injunction, render it peculiarly and awfully solemn. He does not simply say: "I charge you to preach the word." To have done this only, would

have been solemn truly; but he does more than this, he says: "I charge you before God, to preach the word." Here the apostle appeals to the Everlasting One, and adjures Timothy to do a certain thing. This shows the importance of the thing enjoined. Paul would not thus solemnly appeal to the immovable throne, on any trivial occasion, or unimportant matter. But listen! The importance of the injunction is made still more apparent by the still additional name summoned: "I charge you before God and the Lord Jesus Christ." But the solemnity of the charge is heightened by the words following, namely: "Who shall judge the quick and the dead, at his appearing and his kingdom."

Sadly, and reluctantly, are we forced to admit, the disregard of our race, for the apostolic Oracle. How strange it is, that we are wedded to our vain philosophies and uncertain reasonings, in regard to matters about which we can know nothing beyond what God has revealed. Stranger still, that when our philosophy comes into conflict with God's word, we cling to the former, and reject the latter. Strange infatuation! Potent delusion of the destroying fiend! The power of prepossession over the mind is truly marvelous, and sometimes actually incapacitates the mind for seeing an after truth, however clear to the unprejudiced mind. This the apostle foresaw and foretold; "For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

How literally has this prophecy been fulfilled! Think of the fables of priests and conscienceless Jesuits, in the dark

ages! And how successful these false-teachers have been in duping their blind adherents, and turning their ears away from God's truth! No Romanist cares a groat for anything in the Bible. Many of them never saw one. Long and dark was the night of papal superstition; till Huss and Jerome, Luther and Wickliffe, made Germany and England and all Europe quake, and Rome to tremble and turn pale.

Romish fables are not the only ones to which the people have been turned. One half of Protestantism is fabulous. If Rome can outdo some of the fabulous statements, related concerning God's workings, in converting sinners, as we have heard them detailed in some of the Protestant parties, then shall we be mistaken. Visions, voices, interviews with angels, personal conflicts with the devil and such-like-marvelous occurrences, were once as common as household words. It was no unusual thing, to hear persons in detailing their experiences, declare that they had seen Jesus, face to face. This was, to the church, certain proof that the relator had 'got religion,' that his sins were pardoned, though he could not tell whether Job was an apostle or not, nor whether Enoch lived before or after General Washington. "Soundly converted," "powerfully converted." Orthodox fables, are all such stories.

Some brethren say: "We have too many men who preach first principles only." We give it as our settled conviction, that first principles have not 'been preached long enough,' nor *strong* enough. "Preach the word, in season and out of season." This year and next year—now and till death—no armistice, no surrender. Christ will judge us for our failures, "at his appearing and his kingdom." "Preach the word." We began with this oracle, and with it we close.

ARE DIVISIONS RIGHT.

BY A. J. KANE.

That dissensions in religion are wholesome and proper, contributing to the extension and building up of the kingdom of God, is affirmed with great confidence by some, and denied and remonstrated against by others. The advocates of the doctrine contend for it on the ground of accommodation. "That is," say they, "if a man is not pleased with the Methodist Church he can be suited in some other church. He may become a member of the Presbyterian old or new school, a Baptist or Quaker." "We believe," say they, "in extending to all men personal liberty in choosing, as to the denomination of which they shall be members. Now in order to meet this, there must be divisions or different churches to suit the peculiar views of all."

Those who deny the above position, claim that the argument proves too much, and is therefore defective. That the Unitarian, Universalist, Deist and Mormon must have a party to meet their views respectively, and this will justify every *ism* in the land. If one man has the right to be accommodated in this, every man has the same right, even to the fool, who says in his heart, "there is no God." But in reply to this it is said that the privilege is limited to the orthodox denominations. If a man keep within the lines of the "Evangelical Churches" in the exercise of the right to choose, he can be suited to his heart's content. But others are desirous to know, what is the standard by which the boundary of orthodoxy is established. What man or set of men has the right to say that the world must believe within certain limits, to clip the wings of the imagination, and thus dwarf the powers

of the soul? If it be said that conferences, synods and councils settle this question, the authority is denied and rejected. It is claimed that the scriptures are the standard to which an appeal is made—the evidence is antagonistic to the proposition—it being clear to every biblical student that the church of Christ is one and undivided. They teach there is one body—that divisions however, evangelical they may claim to be, are marks of carnality—a work of the flesh and contrary to the apostolic doctrine learned by the primitive church. If it be said that the unity contemplated in the Gospel pertains to the *true* and *invisible* church, we reply, that the founder of Christianity says nothing concerning an invisible church, but speaks of the body of Christ as a tangible visible congregation composed of believing men and women, radiating a light adequate to convert men to God. Again, if the true church is an invisible church, all visible churches are false and untrue. These self-styled orthodox churches are all visible churches, consequently untrue. This again proves too much. Are the advocates of divisions aware that for three hundred years after the inauguration of Christianity, there was but one church? How were men accommodated in their peculiar views who did not choose to unite with that one church? They could not connect themselves with any of the Evangelical denominations, because there were none—it was the church of Christ or nothing: even so it is now. Further, are they aware that in contending for the righteousness of dissensions among the people of God, they are in direct conflict with the man of cavalry as he kneels before God in Gethsemane pleading for the union of his people? Nay, they are at war with the expressed desire of his

warm heart that believers should be one. This places them in a rebellious attitude as it respects the Gospel—condemned as false teachers—guilty before God of a sin, the magnitude of which cannot be expressed.

WHAT WE TEACH.

BY J. B. CORWIN.

That "Jesus is the Christ," is the faith, without which man is a stranger to all the promises of the Bible, we have shown in a previous paper; but of what (if anything) is this an effect? or how is it produced? or is it a production at all? is the question for this sitting.

The position is assumed that faith is the direct gift of God, and as a consequence, all who have faith have received it immediately from him; because the possessing of it in any other way is impossible.

Now, if this position be true, we lay down the following:

1. All men are not believers, but if faith is the direct gift of God, why do not all men possess it? Why do not all men believe?

2. Again if the above assumption be true, God is a respecter of persons though the declaration of Peter to the contrary, notwithstanding, for he gives some faith and this saves them; but from others he withholds faith, and they are damned. Not for anything they could do and neglected, but because God did not give them faith—a thing they could get no other way.

3. Therefore God is the cause of their damnation. This charge may seem a careless one, but it is true. Men have been informed by the preachers of the day, to go to the mourners-bench and pray for faith, which they did, in all the fervor of their soul, for night after

night and week after week; but they failed to obtain it, and hence they were condemned. Not for neglecting something they could do, for they had done what the preachers required; but failed to obtain what God did not choose to give—faith, that they might be saved. Therefore, God is the cause of their damnation.

4. It is nowhere said that faith is the direct gift of God. This is simply an assumption of man, nothing more.—Paul says, we are saved by grace, through faith; this is not of ourselves, it is the gift of God. That faith is a gift from God, is just as true as that anything we receive is a gift from him. But *how* does he give faith? is the question; not *does* he do it.

1st. John xx, 31. Here we have the promise of life, through the name of Jesus, upon the condition of believing that he is the Son of God; but how is this faith produced? John answers: "*These things are written that you might believe.*" That is; the testimony here produced is for the creation of faith, and those thus believing have life through the name of Jesus. If there were not a single passage in all the word of God, besides this, it is in itself a triumphant refutation of the groundless assumption, that faith is the direct gift of God. Does some one say, "This is historic, and therefore not of much value?" This is worse than no objection. Be it historical, evangelical or saving faith, believing that Jesus is the Christ, we are promised life through his name. This is sufficient for the sinner to know, without having his mind confused and bewildered, by these unscriptural phrases.

2nd. Peter says, Acts xvi, 7. "Men and brethren, ye know how that a good while ago God made choice among us,

that the Gentiles by my mouth should here the word of the gospel, and believe.' Does Peter here say that God called him to preach the gospel to the Gentiles, that by his mouth they might hear it, and that God, immediately and independent of means, gave them faith? Hear it. 1. God made choice of Peter to accomplish a certain work. 2. That work was to give the Gentiles faith. 3. But in order to produce this faith two things were necessary, viz: (1.) Peter must *preach* the gospel: (2.) The Gentiles must *hear*. Here then is a living example of faith as a gift from God. But it required the gospel, a preacher and strict attention on the part of the ones addressed in order to possess it. 3rd. It is impossible to possess faith in the Lord, without first hearing of him. Hence, Paul says, Romans x. "Whosoever calls on the name of the Lord shall be saved. How then shall they call on him in whom they have not *believed*? and how shall they believe in him of whom they have not *heard*?" As much as to say, it is impossible to believe in Christ the Lord, without first hearing of him. Hence God sent Peter to the Gentiles that they might, 1st *hear*, and 2nd, *believe*. Paul therefore declares, "faith comes by hearing, and hearing by the word of God."

It is positively settled then, that the faith that justifies, is the creation of the testimony that God has given concerning his Son. If we believe that record with the *whole heart*, we have all the faith that God demands; less than this is insufficient.

METHODISM in San Francisco "has three churches, two of them elegant and attractive and a membership of a thousand all told."

"COMMUNICATING WITH THE WANTS OF CHRISTIANS."

BY N. S. BASTION.

"HIRELING PRIESTS" is a phrase which has been echoed and re-echoed by each new sect and reformation as it has arisen, but to fall into the same snare itself as soon as it should grow into wealth and popularity enough to slide into the apostate habits of its predecessors. And in every case, soon after the introduction of specified salaries for preachers, Priest Factories are established, so as to make preachers for the Lord, who can tickle the itching ears of men of the world and worldly members, in sufficient numbers and wealth to pay them for delivering, which is now mostly done by daily reading, their fine orations, or rather, cold, very cold lectures, moulded after the finest models and expressed in the finest turned periods of rhetorical art.

How strange it is that, since the great apostasy, reformations cannot learn that Christianity is a joint partaking of all good things, temporal and spiritual; that this is the very thought the rich word *koinonia* conveys, namely, communion, fellowship, partnership. And that a preacher who works for the Lord in the church, especially if he devotes his whole time and energies exhaustively to the Lord's work, not only *may* receive it, but he is worthy of a "liberal support," * that he is as much, and no more, entitled to a competency, from the joint wealth of the whole church, as one of the needy and worthy widows who is "taken into the number" of those specially designated as "good teachers" for the "younger women," and to be provided for from the weekly offerings,—or than any other worthy and needy member.

Out of the great number of historical

proofs, nothing more appropriate could be selected than a portion of Justin Martyr's Apology to Antoninus Pius, the great Roman Emperor:

"On the day which is called Sunday, all the Christians, whether dwelling in the towns or in the villages, meet, and the memoirs of the apostles and the writings of the prophets are read, as much as the time will permit, then the reader closing, the president in a speech exhorts to an imitation of those excellent examples; and then we all arise and pour forth *united prayers*; and when we close our prayer, as was before said, bread is brought forward and wine and water, and the president utters prayers and thanksgivings according to his ability, and the people respond by saying *amen*,—and a distribution and participation of the things blessed takes place to each one present, and to those absent, it is sent by the Deacons. And those who are *prosperous* and willing give what they choose, each according to his own pleasure. And what is collected is deposited with the president, and he carefully relieves the orphans and widows, and those who from sickness and other causes are needy, and also those in prison, and the strangers who are residing with us, and, in short, ALL THAT HAVE NEED OF HELP. We all commonly hold our meetings on (the day you Romans call Sunday, but we Lord's-day,) Sunday, because Jesus, the Messiah, our Savior, on the same day arose from the dead." This writing dates A. D. 150. fifty years after the death of the Apostle John.

But this necessary support, which the able, faithful, and devoted minister must receive, because he would starve without it, or have to spend some of his precious time at tent-making, which is not now necessary, is a very different thing from

a certain and fixed salary. You say you cannot see the difference. It is wide as heaven. The one is the spontaneous outflow of divine and human love, in the Christian fellowship; the other is the commercial matter of bargain and sale, of hire and wages, the payments commonly made from a stipulated legal subscription, or from an ad valorem tax, all wholly unknown in the Christian scriptures.

Is it not right and fitting that there should be schools to make such men, to fill such orders, in such a length of time, say three years, or two years; and that these men should speak from the old Catholic pulpit, velvet-cushioned for "downy doctors," to a people at ease, reclining on cushioned seats, walking and kneeling on velvet carpets, in sold and rented pews—for when the *pulpit* is bought and sold, why not the *pew*?

To show that others have kindred thoughts, I cannot deny myself the pleasure of making an extract from a sermon preached by my old friend, Dr. Billings C. Smith, at the Baptist Association, held in Dubuque city, Iowa, a few years since, as reported in one of the daily papers.

"THE POWER OF THE PULPIT."

"The Pulpit, to be acceptable to God and full of power, must be *independent*. The minister must be unshackled, untrammelled. His tongue, heart and brain must be *free*. He must be the living machine through which God utters himself, as a watch is that by which the hours of the day are marked off.

"The will of God, and the sentiments, principles and elements of the gospel must work through him with as little obstruction and friction as the grains of wheat grow out of its own root, through the stalk. Fear chokes the utterance,

and chokes truth, struggling to come out free.

"There is nothing spontaneous, fresh, free or earnest in a dependent ministry.

"Out of this dependent ministry has grown the present machinery for building up churches. We now look to fine edifices, quartette choirs and high social position, for success. The pastor is chosen with almost sole reference to pew revenue. He who will draw full houses is the star of the denomination.

"Everything, in such a church, is man-made. The words and tone and sentiments, the motives and the arguments, exhale a sense of worldliness, as the fields of spring do that of the fresh earth.

"It is a wooden *form* of godliness. There is no God in it.

"Such ministers would be frightened at a thought not marked down in their own creed.

"What is, they are resolved shall be."

"They are full of precedents, usages and old ways."

"Another element in the power of the pulpit is its life."

"A dead pulpit is a pulpit; but, like a girdled tree, it is withered and juiceless.

"Such a pulpit styles itself very orthodox: But grind up its sermons. Try to reduce them to pulp and bread fit for soul-nourishment, and they are no better than dust and pulverized chips.

"It may utter truths, but they have never come down from this side of the flood.

"The experience of such a pulpit is second-hand. The words may be true, but they are not blood-warm. The sentiments may be correct, but they do not thrill and warm the heart.

"The political orator will move the whole community in a single speech; the actor will thrill and sway his audience; the modern novel is read eagerly; but the *pulpit is dead*.

"It is not eloquence and rhetoric that we need, so much as the electric force of true life. Lightning can go through a crooked wire.

HOW JENNY SAVED HER HUSBAND.

A TRUE TEMPERANCE STORY.

Before telling my story, I know my intelligent reader will agree with me, that the present custom of society, as regards the use of intoxicating beverages, is anything but encouraging after having exhausted all the milder modes of checking the current of intemperance, which yearly carries down to dishonored graves so many thousands of the male sex: And then, having fallen back upon the old plan of damming that current by flinging across it the restraints of statutes which legalize slow murder. (I can call the selling of liquor under license nothing else,) that current of death daily grows deeper and broader, the human wrecks along its dark shores increase in number, and as the red calendar of crime continues to increase and fill up before our eyes, we exclaim: "Is all hope of reformation, indeed, gone? Is there no way yet untried, to shame or drive the demon drunkenness away? Shall Appetite, and its co-worker, Avarice, continue forever to conscript our husbands, sons or brothers into his army of imbruted slaves?"

Jennie Mackentyre was a woman remarkable for two important qualities not often united in either sex; or if found are not often exerted as will be found in this instance; Mrs. Macken-

tyre exerted hers. These qualities are unconquerable will, and a summer-like sunshine of good nature. A very short acquaintance would convince one that Mrs. M. was a person who understood her woman's right, and that she, being ready to give others theirs, never would yield her own.

Erastus Mackentyre, her husband, was like her in these respects. He possessed strong will and great good nature; he also possessed strong common sense, that rarest of all qualities. He was, at the time of which I speak, an agent in the employ of Wayne & Co., a New York exporting firm, in the village of G—. His wife kept a few female boarders, who had rooms in the house of whom my informant was one.

Mackentyre's business, (the purchase of produce,) had led to a habit still common with that calling in the western villages of this State, of adjourning with his producing patrons to the saloon after delivering their loads to warm up, or liquor. It was against his inclinations, but he had to go too, or commit a breach of business etiquette, and often offend some of his customers, whom he could not lose. In obedience to this caprice of custom he drank a little at a time, it is true, but often, till the Fall rush of produce came, and competition rendered the pliance of every art of the agent to secure as he thought his share for his employer necessary. The frequent sipping now produced its effects, plainly apparent to Mrs. M. and her family of boarders, yet nothing was said till one day, the finest of that autumn; produce had been unusually brisk.

Miss. B. said "that a little past the time of tea, while we were sitting by waiting for the head to come in, he came, but the worse for drink—he did not stagger; he was only disguised.

His wife saw his condition; she had said that if Erastus should ever take to drinking she should take the cure into her own hands; this was her chance to preach temperance.

The table was all ready for pouring tea when M. came in, yet his coming delayed it. Mrs. M. continued to move about in her good natured, quiet way, as usual; giving directions to her help, seeming not quite roady. Removing his chair from the head of the table to another room, and stepping to the foot she said: "Come, ladies, we will not wait for Erastus; he is probably detained by a press of work which this fine day has brought him. My husband can eat when he comes just as well. This was said in a tone and manner that made it appear real. We started, looked at each other, then at Mrs. M., then at M.—who sat on the sofa, rolling his great eyes, from which stupifying drink had driven the nymphs of humor and wit, upon the wife, one hand feeling of his beard, the other trying to find a button, or some place to hide in his coat pocket.

"Ain't I your husband? I thought"—

"You my husband! No! I married Erastus Mackentyre; he is a gentleman and an agent; you are Whiskey Jake, Old Snelts, the saloon keeper's stool pigeon; my husband, indeed! Come ladies, don't let this intruder spoil our tea?"

M. caught his hat and rushed out. Mrs. M. called after him:

If you see my husband, Jake, tell him to come home as soon as he can leave. His foot caught in the rug—and he made a false step—the first and the last from such a cause.

Gin," said he to his wife, next morning you are a trump; you have saved me. But, how did you carry the thing out so

well? Did you know you came very near upsetting what reason yesterday's work had left upon its throne! You see I had an unusual run, and you know what the custom is here of purchasers drinking clinchers with their patrons; I had drank too much I knew; but I felt fully competent to conceal the fact till I came into the dining room: once free from the excitement of business, and seated quietly in my own room I confess, I was not myself, but until you spoke I felt secure that my secret was undiscovered. Your practical joke finished me, and when you denied my identity—you! always so truthful and just, the reality of my metamorphosis was complete; I felt that I was not I, that some infernal Hocate transformed me into the wretch you took me to be. Feeling of my beard and finding my pocket-book as I had put it when I left the office, did not convince me of my personality. I went into the street.

I did not stagger, but the horrid impression hung to me that I was not myself. I went to the office. All there was as I had left it. I opened the blotter: there were the minutes of my last purchase; still I did not feel satisfied. I went to the glass—that would tell the truth. The beard was mine, and the clothes, but the face—that was not mine! the staring eyes, sure enough, were like Whiskey Jake's; the open mouth was some like his, only not so large and the lips thinner; there was the same blank horror in the face, and this completely paralyzed what sense I had left. With my hat in my hand I walked over to the office of my friend. Dr. Stebbins; I had barely entered when he spoke, "Why, Mackentyre, what ails you? are you sick? "I—I don't know—I wish you would tell me. Am I myself or somebody else?" A loud guffaw followed that

appeal, which more than half restored my reason. "Why, man," said the Doctor, "you have had a driving business to-day, and you are a little fuddled, I'll put you all right, so that you can go home to your tea in five minutes." He gave me a drug, and I was myself again, sure enough, but being ashamed to come home I stayed at the hotel.

But, Jennie, you will never have to put in practice your powers as a temperance lecturer on me again. I signed the pledge early this morning and have written to Wayne & Co., to obtain another agent if they require me to clinch my contract by drinking rum.

Mackentryre was not required to give up his place as agent till a year after; he left it to take his place as a business partner in the wealthy firm of Messrs. Wayne & Co., and his noble wife is now mistress of one of the finest marble front mansions of the Empire City.

CHURCH DELINQUENTS.

BY THE EDITOR.

While we have, as a religious people, eliminated much error in the department of faith, and educed Scriptural light on all points relating to the elements of the gospel—or the faith, we have perhaps, been led to neglect some practical matters of vital importance. Among these, we may mention the habit of some, in absenting themselves from the assemblies of the saints. It is a habit, which our congregations permit, and which is ruinous to those indulging in it, and detrimental to the growth and happiness of the congregations. This custom has grown out of the false teaching of the age. Monthly meetings have been established by church law, by some parties in Christendom. If those who go to meeting only once a month, were

gathered into one association, they would have a law for their action, and others would no longer be annoyed by their delinquencies.

But what should be done with members of a Christian congregation, that absent themselves from the house of worship, for weeks or months? Must we bear with this sin longer than with others? Shall any be permitted to classify sins—arrange them as the Romanists have done, into *venal* and *mortal* sins? By whose warrant can any man enter upon this responsible work? No such warrant has ever been given to any mortal.

Delinquency is a sin, for the apostle enjoins: "Neglect not the assembling of yourselves together." He that fails (intentionally,) to assemble with the church, disregards this injunction, and the uniform practice of the early disciples, and is unworthy of a place among the people of God. All such incorrigible offenders should be, at once dealt with, and the pernicious effects of their example on others, be got rid of, and the church freed from encumbrance, in having to carry such dead carcasses in its bosom.

There is, too often, a disposition to hold on to the names of members, for the sake of numbers, but the greater the number of disorderly members in a congregation, the greater its weakness for good. A congregation of twenty true, prompt, living, energetic Christians, will wield more moral influence in a community, than one having a hundred of the ordinary character. Such a congregation will enjoy the respect of all classes whose respect is worth desiring. But whether a purifying of our congregations would secure the respect of others or not one thing is certain, that is, we would

be conforming to the requirement of the law of the Lord, which has never failed to bring blessings to the conformists.

A speedy and thorough reformation in regard to this matter, is loudly called for, both by the interests of the church and the Divine oracles.

We are aware that very many prefer to hear doctrinal preaching, but unless more attention shall be given to practical matters, by our preachers, we shall soon dwindle into the merest, lifeless formalism, and shall become a body without a soul, and shall not only cease to exert over community a saving influence, but will become a stench and a by-word, in the estimation of the wicked and profane.

The question may be asked: what shall be done with those who are continuous and persistent delinquents? We reply, put them away—let the fellowship of the congregation be withdrawn from them,—let the world see that the Elders of the congregation will permit no one to disregard the law of the King with impunity. Let the responsibility of their course rest upon themselves; and healthful results will soon be seen and felt. Let Zion put on her beautiful garments of salvation and praise; let her appear in robes of righteousness and peace; let her be indeed a beautiful virgin espoused to her husband—the Christ; let her become “clear as the sun, fair as the moon, and terrible as an army with banners;” let honest worshipers crowd around her holy altars, bringing the incense of grateful praise and humble prayer, and all her courts will become luminous with the glory and majesty of the Lord, and hosannas will sound and re-sound throughout the land, and sinners shall hear, and fear, and turn to the Lord in tears of penitence.

IS THE UNION OF ALL CHRISTIANS, IN ONE BODY, DESIRABLE AND POSSIBLE?

BY THE EDITOR.

That union is strength, and disunion weakness, is an advage of long standing, and is clothed with the sanctity of divine truth. This is true in physics and morals. Union is the law of the Universe, and the result is harmony and efficiency. Disunion is the off-spring of satan, and enfeebles all effort for good. If there was as much counter working by all the planets in the Solar system, as there is by the parties in Christendom, wreck and ruin would be the immediate result.

If the forgoing statement be true, and we see not how any one can doubt it, it follows as a matter of course, that union among the children of God, must be desirable. It is certainly true, that harmony among those professing to be children of God, does not now exist. The state of things now existing, is not that for which the Savior prayed, and which the apostles enjoined. Did such an union exist among Christians, as Jesus prayed for, Zion would be the glory of the whole earth; her gates would be thronged with rejoicing multitudes of earth's teeming millions, whose songs of grateful praise would reach and ring through heaven's high arches, in tones so sweet and clear, that angel bands above, would take up the rapturous refrain, adding new melody to the strain, in all the sweetness of the blending voices of saints and angels.

Some assume that God is well pleased with the state of affairs now seen in the church. They argue that parties are profitable, right and in accordance with the will of God. To so assert, is to contradict our Lord's prayer in the seventeenth of John. Let all the nations hear it; ‘Neither pray I for these alone, but for them also, who shall believe on

me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.'

Here, the type of unity among the people of God, is the unity between the Father and the Son. This unity is not one in personality, but of design—in spirit and in purpose. This is not now the case. There are purposes as diverse, as the teachings of the various parties, are dissimilar, variant and contradictory. If the force employed to cripple; circumvent and overcome each other, was concentrated against a common enemy, the Lord and his truth would soon triumph, and the world be redeemed from sin and Sectarianism. The apostle Paul teaches that "There is one body and one spirit, one hope, one calling; one faith, one Lord, one baptism; one God and Father of all." Ephe. iv. Here are seven items in which unity is expected and required.

We have ascertained that the union of Christians in one body, is desirable, and that great good would result from such an union.

Why can we not all unite in one body—one church? Is there anything of vital importance in the way? Has the Lord so formed us that his gospel is not adapted to this end? No party has any thing that might not be given up without endangering the interests of their souls? This is apparent to all, if they admit the possibility of the members of other parties being saved. No real sacrifice of any vital principle would have to be made—nothing essentially Christian in its nature. Pride of opinion, stands opposed to the will of God, in regard to the union of the people, and those who are animated by a party spirit only, will never contribute to it. A man that

rises no higher than party, will never appreciate the importance of uniting the children of God in 'one glorious body, having neither spot or wrinkle, or any such thing.'

That God has enjoined unity, is too clear to be denied; but we now ask, on what terms are we to be united? The first thing to be recognized, is the oneness of the body. Christ has only one church on earth—one body, the church. He had only one literal body, in which he suffered and died. That human form had one head, and the church, his spiritual body has one, and only one.

Where shall we find that body, and by what means shall it be known? This is an important question; but the true answer can be obtained.

1st. It acknowledges no law, but the law of the Lord.

2d. It acknowledges no name, but that of its Lord.

3d. It derives its faith, from the testimonies of the Lord.

4th. It requires obedience, to all the commandments of the Lord.

5th. It rejects all human authority, in the name of the Lord.

The Lord Jesus will own no church that refuses to wear his name; he will acknowledge no church, that adopts any other law than his, for its government; he will accept no faith but that which rests on his word; he will regard nothing as obedience, except what is required in his word; he permits no one to exercise authority over his church, but himself,—'all authority in heaven and on earth,' is in his hands, and no church that denies any of these positions, either theoretically or practically, is the one body or church of Christ. Christ never had a Presbyterian, Methodist, Baptist, Lutheran or Episcopalian church. That

he has disciples and followers in these, we do not question; but they are like American citizens in Japan—they are from home. These parties could all throw away their creeds and party names, and retain every thing in the Bible. Should all do this, and acknowledge and submit to all the gospel requires, they would by so doing, be in the one body; under the one Lord, having the one faith, and would all be filled with the one Spirit.

We have grouped several of the items given by the apostle, considering them together. There is one of those remaining, about which much controversy has been had, in which, it is said, agreement can never obtain. This item is baptism. We deny that unity of action in this matter is impossible, or that any conscience need be wounded in reaching that unity. No one denies that immersion is valid baptism; some say, something else will do, while others deny it; but all agree that immersion will meet the demand of the law. Let all then, adopt that action on which all can agree. True, a very few deny that immersion is Christian baptism, but these are deserving of but little consideration, being few in number, feeble in judgement, limited in learning and mentally biased by prejudice. Paul calls baptism, a burial. So let it be.

THEY say I am growing old because my hair is silvered, and there are crow's feet upon my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The eyes are dim, but the eyes are not me. The brow is wrinkled, but the brow is not me. This is the house in which I live. But I am young; younger now than I ever was before.—*Dr. Guthrie.*

POPULAR PREACHING.

BY THE EDITOR.

A preacher that is unpopular, can do but little good, and no one can long retain his popularity, if he stands up in the enforcement of truth and exposure of vice. This is, seemingly, a hard saying, but it is as true as hard, and sad as true. No man, that has been long in the ministry, that has not had very clear demonstrations of the truth of the position assumed above.

It is dangerous to any preacher's popularity, for him to inveigh against the vices of men's children. Men are willing to have censure fall on others, but when it touches them or theirs, they are offended. It will do to speak of vice at a distance, but when the reproof falls near home, men resent it, and do not feel well towards the man that administers the reproof. They seem to forget that the man who with kind intent, tells us of our faults is a true friend, while the flatterer is our deadliest foe.

There is brother A., who is rich and who gives quite liberally to support the preacher. He has some fine horses that are said to be fast; he believes it; but as he is a member of the church, he does not feel quite willing to test their speed himself, but puts them into the hands of his sons, and furnishes them with money to test their fleetness, by going with them to the race course, and contending for the purse. Now, under these circumstances, it will not do to speak in terms of censure, of the race course, or brother A. will become offended, and say the preacher is to personal.

There is sister B. who sends her daughter Emma to cotillion parties, and pays more to the dancing master, than to the church, and yet she is in good standing. It will cost you the loss of

her good will, to say a word against dancing schools. She "did not assist in paying the preacher's salary, to have him deal in particulars and personalities;" she wishes "him to preach the gospel to sinners, and let people alone."

Then, there is brother C., he is one of the old members of the congregation, and contributed largely his means to the building of the Meeting house, and is all life during every "big meeting," but during the interim, he stays at home and plays chess with his sons or daughters, and considers it very innocent passtime. Any allusion to this or kindred practices will touch the brother to the quick, if at any time he happens to be "at church." It will never do to offend him in this way, for he has friends who will not play chess—good, pious Christians, who will be hurt if he is, by being told of his sin. The preacher must be careful here—very careful, or he may lose his influence for good, and even brother C. would not wish you to do this, and will urge this, as a reason why you should remain silent on this subject.

Then again, there is brother D., who always pays his subscription promptly, but is in the habit of going to the city on Sunday in order to be ready on Monday morning, to buy a bill of goods, so as to save time. This is rigid economy, but in its practice, God is defrauded. But it will not do to say this in any public way, or brother D. will regard it as a personal assault on himself, and this he will never brook, for he is a proud, high-spirited man, and will not bear it.

We could go on enumerating offenses of various kinds, but these are sufficient to show some of the difficulties in the way of the faithful preacher, in doing his duty. With all the difficulties, however, the true man will still be true to

God and his truth. In all his troubles, he will look up to God, and at every hazard reprove the word of sin, and look for his reward after his work is all done.

We fear to much of the preaching of this day, is of a general character. If sin is rebuked, it is sin-at-a-distance, when it should often be done as Nathan said to David when he sinned, "Thou art the man." This would tell. Away with the temporizing emollients.

MY OWN FAULTS.

BY THE EDITOR.

How much easier it is to see the errors of others, than it is to see our own. So many seem to regard themselves as called upon, to criticise the conduct of all their neighbors, and that too often, with an evil eye. It is sometimes the case, that persons discover faults in others, simply to divert attention from their own. In this attempt they generally fail. We are all like children, in some respects. When you relate to a child an Indian massacre of the early times, the child at once looks for Indians close at hand, and instinctively draws up closer to the mother, as if it feared the scalping knife of the treacherous savage. When we hear persons always telling of the faults of their neighbors, we shrink back fearful that a faulty one is at hand.

Now nothing is more certain, than that those are most faulty, who complain most of the faults of others. No one can correct the faults of any one but himself; and if this is true, then we can look to no one to do it, but ourselves. How vile and foolish it is then, for me to concern myself about the faults of others, since I cannot thereby correct theirs nor my own. If the pains taken to discover defects in others were taken to find our own, our labor would not be

lost, for large discoveries would reward our search, and thus prepare us to eradicate from our own character, what we so abhor in others, and which is as palpable to them, as their defects are to us. This is a common sense view of the subject, and a sensible person desires to take no other.

"Judge not, that ye be not judged," is an oracle of the great Teacher, which is as little regarded perhaps as any that ever fell from His lips. How ready we are to, not only set in judgement on the conduct of our fellow men, but to attribute to them motives of a very improper nature. On this subject, the Savior says: "First cast the beam out of thine own eye, then shalt thou see clearly to pluck the mote out of thy brother's eye."

It would be a ridiculous sight to see a blind man attempting to practice ophthalmology, or set himself up for an oculist. Persons who are least qualified for so doing, are readiest to condemn without mercy, those less faulty than themselves.

The constant prayer of all should be, to see, not "ourselves as others see us," but to see ourselves as God sees us. Soon will the light of the great white throne blaze out upon all our acts; and as we have more control over our own actions than over others; and as we shall be judged for them and not for those of others, it behooves each one to begin at home, where alone, success can be attained to. Teach us, O Lord, to realize our own weakness, and correct our own errors.

How often is a stigma cast upon Christianity because the veracity and moral integrity of its professors are so often called into question! Unfair. As well may you cast away good bank notes because there are some counterfeits of them.

From the Standard.

UNKIND WORDS

MARY.

What is there that shocks the truly good, more than hasty, thoughtless words? The very sweets of life are poisoned, and many sighs caused by them. How often has the truth been told clearly, and plainly, but it was rendered useless, by not being spoken in the proper spirit, or rather in the right tone of voice. Strange to observe what an astonishing effect, the difference in tone and manner has. Alas! how often is the family peace destroyed, by nothing in the world only "unkind words." The business is all done well, in good order, each one knowing his or her place, but perhaps only one member of the family feels a little puzzled or wearied about some small articles being misplaced, and speaks hastily about it, accusing some other member of losing it, and hurriedly demands it. Now what kind of an answer is almost sure to come? Why, like the case of the echo, if we speak angrily, we will be almost sure to hear it coming back in the same voice. No one, unless they have drilled themselves, and are prepared, can give that "soft answer that turns away wrath." Now why do we—especially Christians, speak thus? Surely there is something behind these words, driving them out. Is it a love for Christ and his holy precepts? Of course not; for He was remarkable for His gentleness and kindness of heart. O then why are we guilty? Can we not examine ourselves and prayerfully endeavor to overcome this great wrong? Shall the cause of Zion bleed and languish because Christians fail to walk in the foot-steps of the Redeemer? May God help us to put this evil from among us; and may the followers of Christ lay aside this habit of working for Satan,

and teach the rising generation by example and precept that it is wrong to fret life away, and mar all the beauties of the heart by crushing it with unkindness. How many good pieces do we read from day to day, on practical points, that aid us in governing our passions; but this is too much neglected. This habit of which we speak, is to the world at large, one of small importance; but like many other small things, it has destroyed the happiness of thousands, and will continue to do so unless there can be a check put upon it; for there never was an "unkind word" spoken without making both speaker and hearer more or less unhappy; while "kind words" always produce happiness. Would that a more able pen would take this subject to heart, and write for our periodicals and thus aid the weaker Christians to put away from them this evil. For we must have knowledge on such subjects, or we will never consider them in their true light. If these few words cause even one to consider her or his ways and lead them to live more closely to their Savior, we will have accomplished our object, or at least be thankful that we wrote.

TRAVELS--HISTORY.

BY J. R. FRAME.

About the last of July ult., I started for a western tour, calling a few days at Logansport and Lafayette, Ind., and had pleasant visits, renewal of acquaintances and good auditories. At the latter place, the church had a valuable accession from the M. E. Church, which caused some rejoicing, the one regarded as "the salt of the church," had learned the way of the Lord more perfectly, and taken his stand on the Protestant doctrine of the Bible only, as the true platform of union and communion. The

pastor, Bro. Taylor was absent, therefore I did not see him. The church there is prosperous, and are contemplating the erection of a larger house to accommodate the people who desire to attend. God bless them. Passing on via Mattoon, only stopping one night at this place, pushed on to Litchfield, Ill. There we had arranged to preach a few days, their pastor being absent, but only spoke two evenings. The church at _____ 8 miles distant, had erected a new and commodious house of worship, and being disappointed by the unexpected absence of Bro. Parker of Litchfield, at their urgent request, I recalled my appointments, and went out on Saturday to deliver the opening or dedicational discourse, on the following Lord's day. A great mass of people of four or five hundred assembled, and I delivered two discourses to them on the hottest day of the season. Between the discourses, the sisters had prepared plenty of refreshments, which we bountifully and cheerfully enjoyed. I labored here hard alone, from Saturday till Monday, when about to close, worn out with excessive heat and labor, I was handed by a rich brother, by the authority of the elders, the pitiful sum of \$5!!! I remarked to the brother that I did not accept it as a compensation of my services, but because I might need it. "O, no," was the curt reply. These people knew that they were defrauding the laborer of his just wages. Why did they commit such an unrighteous deed? Was it their love of money? or their downright penuriousness? It was certainly not their poverty. Have they no better estimate of a preacher's labors? A single Lord's day is one-fourth of a preacher's available time, for which at the least, he should receive \$20 or \$25. Do they expect a

preacher, who has spent money, labor, toil and study to acquire scriptural knowledge, to be paid like a day laborer on the farm? God will not bless a people who stint and starve their preachers. He will curse them with lightning, hail and pestilence. The people of _____ have had a solemn warning of God's wrath. Two young men were consumed by lightning, a barn full of grain and five horses were consumed with them. Be warned how you are using God's property. God is not mocked by mammon worship and nominal professions. I have not generally been treated in the rich prairie state in this stingy way. They are generally a generous people. I hope these people will redeem their character in their new house—a character of bad repute among the preachers. The only way to do this is to repent and make restitution; which I hope they will do before God casts them off in their sins. I am on the border of Missouri and Kansas, 300 miles from St. Louis. The ECHO doubtless will be better sustained as a monthly. But alas! the penuriousness of a great State which cannot sustain one good weekly. It speaks poorly for our high pretensions to *primitive* christianity.

DEVELOPMENTS OF CONSCIENCE.

BY J. W. MONSER.

Singular indeed are the views entertained by many concerning the development and use of the conscience. Some consider it God-given and therefore perfect. These, refer everything to conscience for adjudication supposing its decisions are supreme and final. With such, there is no higher law; from such there is no appeal. They entertain the error that their consciences have comprehended the com-

pass of duty and action and bounded it. Therefore if anything is required of them foreign to this they remonstrate. Knowing and experience find little favor here.

Then there is a modification of this. It is said that conscience is an under-officer of the judgment and that when judgment approves conscience presses into action; where it condemns conscience punishes. Now this is popular and plausible. Reader! have you yet favored it? If so reflect. Who takes a Bible more freely than judgment? Biased by Ignorance, Superstition, Envy, Malice, &c., it is unfit to be a superior officer to conscience, unless placed under bonds to act with discretion! Nothing is more frequently or more easily perverted than this boasted judgment. We cannot therefore rely upon conscience unless more securely controlled. Turning to the Scriptures, conscience may thus be graded. It is "pure"—"void of offense"—"defiled"—"evil"—"searched as with a hot iron." A man may commit a deed to-day, trusting he has a good conscience, the committal of which, to-morrow, justifies him in pronouncing himself the chief of sinners. Such was the experience of Paul. Questions of conscience are frequently unfortunate things. Cast your eyes abroad and you shall see how prolific of dissension, feuds and cruelty they may become. Palestine is possessed by Pagans and the Crusader mingles his blood with the Saracen's. The echoing voices of the proscribed servants of God issuing from the glens and grottoes of Scotland, blend with their death-shrieks. Cromwell brings his army to their knees, invoking Divine aid to give him a bloody throne. The tool of the Pope, lies, cheats and steals—pays his shiving fee—crosses his forehead—groans—breathes freely

and returns to his baneful practices. But these cases, like rocks at a river-bend, jut out plainly. Look at your own community. Your neighbors differ largely all around you in development of character. Each has his standard of right and wrong. What to eat—with whom to eat—when to worship—how—whether to defend one's country—these, are but five of the almost innumerable conscientious features that present themselves. The Quaker, Shaker, Jew, Mormon, Mohamedan, Catholic and Christian are not the only representatives of fixed incongruities. Men who bless their Christian birth differ among themselves on a point almost as diverging as these. The practical question, then, is, how shall the conscience be made a correct detector? We answer—it must have a God-given standard. That standard must be kept *pure*. Ah! my brother what a task is this! It is not to lay my hand on the New Testament and say—"this, sir, is my only creed;" it is to lay my hand on my heart, declaring "a perfect law of liberty is enshrined here." Perhaps the most assiduous of us do not prevent the blending of false and true principles. All, do their work upon the heart. Every stroke of the sculptor's chisel cuts. The book we pick up to-day—Swedenborg's—Parker's—Emerson's—from that book our mind unconsciously abstracts a thought—a principle—incorporates it—it is a fixture—helps to make up the standard. So, often, with our conversations: We shall talk with a strong—pernicious mind—receive—modify our own and thus act. What injustice to self! If susceptible persons will see, hear and read everything they must eject as well as inject. The fountain must throw off its scum. Ponder on the varied phases

given the standard of right by the converse influences derived from a thousand sources. What more natural that that each person should from these, condense his embodiment of morality? Men's *views*, thus become narrow, distorted, false, or the reverse, owing much to the protection or neglect of the standard. For instance, take the matter of honesty. One is so through policy; another through education; another because he apprehends the law; another for the rectitude of it. Is not the conscience affected in these contrarities? Certainly. It is said that the parents of a barbarian nation train their children in the idea that theft is a virtue. Those who bring home the most spoils are most liberally rewarded. What must be the feeling of the luckless one and what the decision of his conscience? To lay no stress on this however, you know children who have such loose ideas of morality that they can scarcely keep their hands off anything they pass—while again there are others, who, if by accident, they take the smallest article—are mortified beyond expression until it is returned. Here, the child is often father of the man. If a scale-test similar to the thermometer, could be applied to some standard of right, men would be marked above and below zero—one, two, three, four, five, &c.

Now, let your passions be controlled by your moral powers, and these by the law of Christ and the whole matter will be regulated. I will give you one example. A man has an indefinite desire to give. If this is not controlled the gift may go to the rich instead of the poor; (often the case) but let this desire be brought under the influences of compassion and benevolence, and it is thus well directed; yet if failing to observe the

standard of right regarding alms-giving he heralds his deeds to the world, this man is at last but a Pharisee. Therefore he "lets not his left hand know what his right doeth." Man must and will have motive. God who made him, best knows this and has therefore placed it before him. Until he recognizes this he is neither reasonable nor responsible. In his infantile state, then, it is the duty of the parent to clear the child's front-view so that the gospel of Christ may make the earliest impressions. Every parental act should be tinged with the Spirit of Life. How susceptible—how imitative is that quick bright-eyed child of yours! What a power for his good or evil lies within you! Were it not for the fearful responsibility of tampering with a soul it might be shown, by experiment, that a child could be so perversely trained as to be a monster in the eye of morality. And it is with joy that I write, that such are the ameliorating influences of God that a child may be kept a fit emblem of the inheritors above.

Conscience can only be an intermediate authority itself to the supreme law, while our duty is to conform our action to the conscience. Virtue can never so thoroughly possess us, as not to seat itself more deeply. According to our obedience to God will be our assimilation to Him, and in ratio as we assimilate will a pure conscience commend us. Oh, that men would "shun the very appearance of evil" walking blameless in His sight. But sometimes, for want of forethought we puzzle our conscience. A brother pledges himself heavily in a real-estate payment—the time rolls round—an elder or deacon calls upon him to aid in defraying some church—expense. He is now in a strait. He feels it is duty to

pay his part but all the money he can raise is pledged. Shall he fail to pay the debt, or the Deacon? Again: "A beggar comes to your house for alms—tells a pitiful tale—you have no money then, but tell him to call again for some. Meanwhile you learn that the tale was a lie—what shall you do? You have pledged yourself." Such cases as these often present themselves in life. Says a distinguished moralist—"there are three things to be considered here: first, the probable consequences of a promise or action. Second, how a failure will affect the other party. Third, how it will affect yourself." Read these three things once more and may God help you so to act. Amen.

For the Echo.

DEATH.

BY H.

Death holds undisputed dominion throughout the length and breadth of animated nature. There is nothing that possesses the principle of vitality, but that it must bow to the inflexible mandates of king Death. The changes that we see, for turn our eyes where we will change is apparent in all things, are very properly ascribed to death. Behold the strong oak that reared its head toward the sky, and sent forth its branches, affording shelter for the winged songsters of the forest; and cool shade for the ruminating herd; which has defied the storms for ages, at last yields to the stern call, bows its head, and returns to dust.

That little child, who was yesterday so happy and free from pain, ; running its merry round; singing its simple hymn; and telling its childish story to a fond and delighted mother, is now a pallid

corpse. The vital spark has fled; the bloom no longer tints the fair cheek, giving animation to that innocent countenance. Behold that man, who was created in the image of God; who was endowed with faculties so far above all other mortal creatures; who was but yesterday engaged in intellectual strife, is to-day a mere lump of inanimate clay, and to-morrow will be laid in the cold and silent tomb. He will plead no more for the down-trodden and oppressed; his voice will be no longer heard earnestly contending for the faith delivered once for all to the saints, for all is hushed in death.

Death comes in many ways. By slow torturing disease, which day by day drinks up the oil that feeds the lamp of life, and it goes out. By war, amid the booming of cannon, the roar of musketry, the clash of arms, and the shouts and shrieks of the conquered and the conquering. By pestilence, which stalks through the land at morning, noon and night, sparing none; rich and poor, proud and honorable; high and low are alike his victims.

Oh death thou grim monster, "Vile worm that gnawed

The root of all man's happiness terrene, the gall
Of all his sweet, the thorn of every rose
Of earthly bloom, cloud of his noon-day sky,
Frost of his Spring, sigh of his loudest laugh,
Dark spot on every form of loveliness,
Rank smell amidst his rarest spices,
Harsh dissonance of all his harmony,
Reserve of every promise, and the if
Of all to-morrows."

Nothing can soften the cruel rage.

Riches are powerless; beauty impotent;
and innocence seems only to arouse in
thee a more intense hatred.

"The infant's blood
Pleased well thy taste, and while the mother
wept,

Bereaved by thee, lonely and waste in woe,
Thy ever grinding jaws devoured her too."

Many have been the opinions advanced
with reference to the origin of death by
the wise of all ages, to enlighten man-

kind upon this mysterious theme. And yet with all their speculations, with all their pomp and pride, we know nothing of its origin if we do not accept the account contained in the Bible. Deny this and we are as a ship at sea without sail, mast, helm and compass, liable to be dashed upon the rocks as thousands of others, who have wandered in the pathless way of human speculation. No doubt had man never sinned, his departure from this stage of action would have been painless and peaceless as that of Enoch and Elijah. But when he sinned he began to die. Gen. ii. 17 "Dying thou shalt die." (Margin.) The opinion is held by some that death was introduced into the world by the fall. But it must be proved that the pronoun thou in the penalty which was threatened if they did disobey, includes all things, which is doing violence to all rules of language. The 12 verse of the v of Romans is often quoted. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" But mark the conclusion. It limits the proposition to man and says nothing about brutes. If animals were included in the fall, they must necessarily be included in the resurrection from the dead. Proof. "For as in Adam all die, so also in Christ will all be made alive." But John in Revelations does not mention animals at the resurrection. "I saw, and beheld a great multitude, which no one could number, out of every nation, and all tribes and peoples and tongues, standing before the throne."

The opinions expressed by men concerning the nature of death, are as numerous as those in reference to its origin, and equally vain and idle. Atheists say

it is an eternal sleep. The Deist denies its being an eternal sleep, but builds his faith upon mere supposition. An eternal sleep! No hope beyond the grave! Oh what a hopeless, faithless, forbidding doctrine! What better—if this be true—is man than “the herds that range the valley free, and crop the flowery food?” But to the Christian, death is but the portal through which he passes to a higher and better state of action. It is promised if we die we shall also live.

“Vital spark of heavenly flame!
Quit, oh quit, this mortal frame!
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliss of dying,
Cease, fond nature, cease thy strife,
And let me languish into life.”

The effects of death upon the human family are stupendous. It ruthlessly severs the strongest ties of friendship and love; it fearlessly enters the family circle, robs it of some dear one, leaves a vacant seat by the old family hearth; and smites with grief those whom he leaves for another morsel.

The Christian's hope lies beyond the clouds, beyond the tomb, and not in this present evil world; for “if in this life only we have hope in Christ, we are of all men most miserable.” And if death is the portal, and we must pass through its dark valley to realize our hope, should we not give diligence to make our calling and election sure, so that when the grim monster comes to call us away we will be ready to go with pleasure.

“Hark, they whisper; angels say,
Sister spirit, come away!
What is this absorbs me quite?
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me soul, can this be death?”

“The world recedes; it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?”

MINUTES OF THE ANNUAL MEETING OF THE I. C. M. SOCIETY.

The Christian Missionary Society of the State of Illinois met in annual convocation in the Christian chapel in Eureka, Wednesday August 29, and having been called to order, was opened for the transaction of business with reading the Scriptures and prayer, by Bro. N. S. Bastion.

The President appointed as committee on business, brethren O. A. Burgess, D. R. Howe and John Darst; who, having retired and consulted, submitted the following report:

1. Social meeting at 8 o'clock A. M.
2. Business meeting at 9 to 10½ A. M.
3. Preaching at 10½ A. M.
4. Adjournment at 12 M.
5. Singing, conducted by Bro. Fillmore, at 2 to 3 P. M.
6. Business meeting at 3 to 4½ P. M.
7. Adjournment at 4½.
8. Social meeting at 7 P. M.
9. Preaching at 8 P. M.

Short addresses, urging the brethren to renewed diligence in the Christian life, and exhorting them to exert their energies in the great work before them, were made by brethren Bruner, Bastion, McManis and Burgess.

The President appointed as committee on preaching, brethren Ewing, Everest and Joshua Jones.

The Society adjourned till 9 o'clock A. M. Thursday.

THURSDAY, Aug. 30, 1866.

8 o'clock A. M. Brethren spent an hour in social worship. Bros. Kane, McManis and E. G. Rice led in prayer, and warm, and stirring exhortations were delivered by brethren Brooks, of Princeton and McCullough of Indiana.

pages are incorrectly numbered

9 o'clock A. M. Society was opened for the transaction of business with reading the Scriptures and prayer by Bro. Burgess.

The President appointed as committee on finance, brethren E. G. Rice, Eli Fisher and W. T. Maupin.

An opportunity was offered for the enrollment of the names of annual members, by the payment of one dollar.

Bro. Burgess moved that brethren from other States be invited to participate in the deliberations of this convention.

The President appointed as committee on enrollment of delegates, brethren Latham, Skelton and Monser.

Also, as committee on music, brethren Fillmore, Skelton and Wm. Jones.

Bro. Fillmore entertained the Society with a very interesting account of the annual meeting of the brethren in the State of Iowa.

Bro. Burgess moved that the Society now call on the President to deliver his annual address, which was listened to with profound attention by all present.

On motion of Bro. Burgess, it was resolved that a committee of five be appointed, to whom shall be referred so much of the President's address as relates to the mode of operations of the Society, who shall report at their earliest convenience.

Brethren Burgess, Everest, Ewing, B. W. Johnson and E. B. Myers were appointed said committee.

Bro. Burgess also moved that a committee of five be appointed, to whom shall be referred so much of the address as relates to the life and death of A. Campbell, and who shall also act as the committee on obituaries.

Said committee was constituted, by the appointment of brethren Butler, Irvin, Brooks, Kane and Howe.

AFTERNOON SESSION.

3 o'clock P. M. Bro. Fillmore led in prayer.

The committee on the Society's mode of operations made the following report, which was, after discussion, adopted:

REPORT.

The committee to which was referred that part of the President's address touching the mode of operation for the Society having had the same under consideration, respectfully report,

1. That the constitution needs no change for the accomplishment of the purposes of the Society.

2. That the best mode of operation is by the appointment of a Corresponding Secretary, whose duty it shall be to enter the field at large, remain in it during the entire year, act as the principal Financial Agent of the Society; by and with the consent of the Executive Board employ Evangelists, assign them their fields of labor, use his discretion with regard to operating through local organizations and do all those things by and with the consent of the Executive Board which in his judgment will best carry out the objects of the Society in preaching the gospel, and make his reports as required by the constitution.

O. A. BURGESS, }
A. G. EWING, }
H. W. EVEREST, } *Committee.*
B. W. JOHNSON, }
E. B. MYERS, }

The report of Bro. Wheatly, Financial Agent of the Society during the last year, was read and received.

The President announced as committee on the nomination of officers for the ensuing year, W. M. Irvin, A. J. Kane, Theo. Brooks.

The Society adjourned.

FRIDAY, Aug. 31, 1866.

8 o'clock A. M. The brethren hav-

ing met for social worship, several brethren led in prayer, and brethren Cory of Iowa, and T. V. Berry of Bloomington, delivered exhortations.

9 o'clock A. M. Society was opened for the transaction of business, prayer by brother Eli Fisher.

Minutes of yesterday were read and approved.

The report of the Financial Agent presented yesterday, was, on motion of Bro. Ewing, referred to the committee on finance.

The report of Bro. Latham, Corresponding Secretary, was presented, and, on motion, adopted and referred to the committee on finance.

The following was offered by Bro. Fillmore:

WHEREAS, Brother and sister Major have generously donated the Bloomington Female College to the Christian brotherhood; therefore,

Resolved, That we, the Illinois Christian Missionary Society, hereby express our sincere gratitude to the donors, for this munificent gift.

Society then adjourned.

At 11 o'clock, Bro. B. W. Johnson delivered a memorial discourse, on the life and death of Alexander Campbell.

On motion of Bro Brooks, it was resolved, that the address of Bro. Johnson be published with the proceedings of this meeting.

AFTERNOON SESSION.

3 o'clock P. M. Society met for business.

The finance committee reported to the effect that all matters referred to them, were found to be correct.

The committee on the nomination of officers, made the following report which on motion was received.

President, Enos Campbell; Vice

Presidents, E. G. Rice, William Lavelly, Levi Harlan, D. R. Howe, John Darst; Corresponding Secretary, C. W. Sherwood; Recording Secretary, J. W. Carr; Treasurer, J. W. Butler.

On motion of A. Johnson Art. 5 of the constitution was amended, by striking out the words "by ballot," and inserting the words "as the Society shall direct."

The report of the nominating committee was then adopted.

The following resolutions were offered by Bro. LaGrange, and after discussion, were referred to a committee of nine, with instructions to report at their earliest convenience.

1. *Resolved*, That the Church of Christ is the Missionary Society.

2. That each and every member of the Church of Christ is a life member of the *Missionary Society*.

3. That the several churches may properly co-operate in missionary labor, through the action or service of messengers, who shall represent them in annual meetings for that purpose.

4. That so much of the constitution adopted by this body, as conflicts with the above resolutions be, and is hereby rescinded.

The President nominated the following brethren to compose said committee: Winter, LaGrange, Maupin, Howe, Berry, Bastion, Kane, Wilkes, Darst.

Bro. Burgess offered the following preamble and resolution, which were unanimously adopted:

WHEREAS, Our venerable and beloved President, Eld. Jno. T. Jones, has felt it proper, through the weight of years resting upon him, to indicate to this Society his desire to retire from the active duties of presiding officer; therefore,

Resolved, That this Society tender him its most sincere and heartfelt thanks for the efficient service rendered, and for his kind and impartial action while presiding, for so many years, over our deliberations.

Resolved, That we still wish his presence and counsel among us, and earnestly pray that his life may be prolonged to the richest fullness of old age, before he be taken from us and gathered to his fathers.

The committee on obituaries reported the following :

WHEREAS, In the providence of God, our venerable and beloved brother, Alexander Campbell, on the 4th day of March, A. D. 1866, having finished his labors on earth, triumphantly passed the Jordan of death, and now awaits the rest which remains for the people of God; and as the constant and arduous labors of his unusually eventful life were missionary, it is fitting that the Illinois State Missionary Society, in annual convocation, should notice the death of so great and good a man in an appropriate resolution; therefore,

Resolved, That in the death of Bro. Campbell, the great defender of the Christian religion in America, and the most prominent in the restoration of the apostolic order in the churches, we most keenly feel the loss of an earnest, constant and successful friend to the cause of Christian missions; that in view of his death, we mingle our feelings of grief with the friends of religious reformation on both sides of the Atlantic, while we humbly bow to the inscrutable providence of the Almighty Father.

Resolved, That in the death of our highly esteemed young brother A. H. Sims, who departed this life on the 25th

of June, at Jacksonville, in the triumphs of the Christian's faith, we feel that the Christian Missionary Society has lost a member full of promise, and an example of Christian life worthy of our imitation. Most respectfully submitted.

J. W. BUTLER,	} Committee.
T. BROOKS,	
W. M. IRVIN,	
A. J. KANE,	
D. R. HCWE,	

The Treasurer, J. W. Butler, presented his annual report which on motion, was referred to the finance committee.

The Society adjourned.

At 8 o'clock P. M. Bro. McCullough, of Indiana, addressed the audience; after which Bro. Burgess offered the following resolutions :

Resolved, That the next meeting of the Christian Missionary Society of the State of Illinois, be held in Jacksonville.

Resolved, That we tender our heartfelt thanks to the brethren and friends of Eureka and vicinity, for the very hospitable manner in which we have been entertained during our present annual meeting, also to the Chicago, Alton & St. Louis, and St. Louis, Jacksonville & Chicago Rail Roads, for reduction of fare to delegates to this convention.

SATURDAY, Sept. 1, 1866.

9 o'clock A. M. Society was opened for the transaction of business by reading the Scriptures and prayer, by J. J. Moss.

Minutes of yesterday's proceedings were read and approved.

The special committee beg leave respectfully to report, that we recommend that the subject embraced in the resolutions submitted to our considerations, be indefinitely postponed.

W. C. WINTER,
J. LA GRANGE,
A. J. KANE,
D. R. HOWE,
W. T. MAUPIN,
JOHN DARST,
N. S. BASTION, } *Committee.*

Bro. B. W. Johnson offered the following, which was adopted :

WHEREAS, The A. C. M. Society only desired a consolidated effort with this Society, on condition that the same arrangement was entered into by the other State Societies, and whereas this has not taken place, therefore,

Resolved, That we rescind the resolution to that effect adopted at the last annual meeting.

Bro. Johnson also offered the following :

Resolved, That the Executive Board be instructed to appoint at least three brethren of the State, to deliver addresses at the next annual meeting, on such themes of missionary interest, as shall be agreed upon between the board and the speakers elected.

Bro. Butler presented his resignation as Treasurer of the Society, whereupon, Bro. B. W. Johnson was elected to fill the vacancy thus occasioned.

Bro. Hardy offered the following :

Resolved, That the second resolution, recorded on page sixteen of the minutes of 1865, be, and is hereby amended to read as follows :

Resolved, That the congregations throughout the State be solicited to make quarterly appropriations for missionary purposes, on the first Lord's day in April, June, July and October.

The Committee on finance presented the following report, which on motion of J. W. Butler was adopted :

REPORT OF COMMITTEE ON FINANCE.

The committee on finance to whom

was referred the reports of brethren John Wheatley, H. C. Latham and J. W. Butler, beg leave to report that, after examination we pronounce them correct; and that since the commencement of this meeting one hundred and seventy eight dollars and seventy-five cents have been received. Respectfully submitted.

E. G. RICE,
W. T. MAUPIN, } *Committee.*
ELI FISHER,

Bro. Irvin offered the following :

Resolved, That the Executive Board of this Society be requested to have the minutes of this meeting printed at the office of the *Christian Herald*, located at Eureka.

Bro. Bastion offered the following :

Resolved, That we recommend to our brethren the extensive circulation of our books and literature, and that the patronage of our periodicals, especially of papers of our own State—the *Christian Herald*, the *GOSPEL ECHO*, and the *Herald of Truth*.

A. Johnston moved to amend the constitution so that the Society shall hereafter commence its annual meeting on Tuesday before the first Lord's day in September, instead of Wednesday.

Society then adjourned.

AFTERNOON SESSION.

3 o'clock, P. M. Society having met for the transaction of business, Bro. Taffe led in prayer.

Bro. Maupin offered the following preambles and resolutions :

WHEREAS, The success of any cause depends very largely upon keeping it before the people; therefore,

Resolved, That the Corresponding Secretary and Evangelists of this Society should, and are hereby instructed to make frequent reports of their labors and success, and of the condition and needs of the cause, through our papers.

WHEREAS, The press is an instrument of success in any work, and whereas we have in our State two or three worthy papers, devoted to the advancement of the cause of Christianity, and whereas, the circulation of such papers is legitimate and efficient missionary work; therefore,

Resolved, That the agents and employees of this Society are expected to use their influence in circulating such papers.

Bro. Fisher offered the following:

Resolved, That the constitution of this Society, as amended at this meeting, be published with the minutes of this meeting.

B. W. Johnson moved that the minutes of this meeting be published in the *Christian Herald*, *GOSPEL ECHO* and *Herald of Truth*.

The President, Jno. T. Jones, delivered a short valedictory address; after which the Society adjourned, to meet at Jacksonville, on Tuesday before the first Lord's day in September 1867.

JNO. T. JONES, *Pres.*

A. P. ATEN, *Rec. Sec.*

For the Echo.

"PURIFYING THEIR HEARTS BY FAITH."

BY J. J. MILES.

Says Peter in his first epistle "Seeing ye have purified your souls in obeying the truth."

Paul in Romans thus describes those who finally reap the wrath of God "To them who are contentious and *do not obey the truth*, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doeth evil." &c.

Evidence may be so strong as to compel belief, as in the case of Devils; or

truths may be inculcated at so early an age by those in whom we naturally place implicit confidence, and belief may be so inwrought in the soul that it is almost impossible to disbelieve. We see this in the Roman Catholic who trembles with holy horror at taking upon himself the responsibility of hearing, understanding, and obeying God's word for himself.

Says Paul in II Cor. ii: 15. 16. "For we are unto God a sweet savor of Christ, in them that are saved and in them that perish; to the one we are the savor of life unto life; and to the other the savor of death unto death."

Suppose that a man hears and *believes* "the word of truth" which Paul styles "the gospel of your salvation," but he resists it, *refuses to yield his heart, his will, his body to be controlled by the gospel*, will believing the truth or gospel purify his soul? Nay, it will *harden* such a man's heart and increase his guilt. Men are invited to come to the feast prepared at immense cost for their happiness; they listen to the invitation, never doubt that God's Son has really prepared it and sincerely invites them, yet with one consent they begin to make excuse—heart, will and body choose to "neglect so great a salvation" for the sake of the yoke of oxen, the wife just married, the wealth, or pleasure, or honors of the world; are their hearts purified by hearing and believing the invitation? Nay verily, they have practised gratitude, treated with contempt, with indignity God's Son, and mind, heart and will are only the more defiled.

When Peter says: "Purifying their hearts by faith," he does not mean by faith "dead," by "faith only," but he means faith by "works made perfect;" he means that those Gentiles not simply believed the gospel, but they yielded

their minds, their hearts, their wills, their bodies, yielded body, and spirit to be controlled by the truth believed, he meant that the whole man obeyed the truth. Water and soap are adapted to cleansing; this is their use; but the hands or body must obey the water and soap, otherwise no cleansing will take place. If there be dirt on the hands, bare contact with the water soap and will only increase the filth; the hands must entirely submit to the influence of the water and soap; the water and soap must be thoroughly obeyed, or the hands are not cleansed.

So the gospel is calculated to purify if "mixed with faith;" God sent it for that purpose: but unless body, soul and spirit yields to its truths, act in harmony with its truths, obey the truth, guilt is increased and the heart hardened.

"To day if ye will hear His voice, harden not your hearts." God speaks to sinners by the gospel, multitudes in Christendom hear and believe—why are their hearts not purified? Because they neglect it, or harden their hearts and refuse to obey it.

Man is not all mind, he has a heart, and man is not all mind and heart, he has a will and a body. What God has joined together, man cannot part asunder. Has bodily obedience to the truth anything to do with purifying the heart? It undoubtedly has.

Suppose the feet are weary and plead to be excused the task of carrying the sinner where he can hear the gospel. One sinner yields to this weariness of the feet; but another summoning up to his aid, the motives, the gospel presents, his mind, his affections, his desires, his will are called into active exercise to resist the pleading of his weary feet, and this man overcomes the temptation, obeys the truth

so far as to go and hear—I ask whether, every time he lifts each foot, weary with labor, in travelling to hear the gospel, is he not resisting temptation of the flesh, to neglect God's gospel, and is he not yielding body, soul and spirit, to some degree, to be controlled by the motives of the gospel every step he treads? The body must be brought under—and so far this man has done it. Well suppose, arrived at God's house, drowsiness begins to overcome him; his flesh pleads for sleep. But he resists the temptation, makes every effort to obey the gospel, saying "Hear him" the Son of God, and he uses his ears and attends. Again, the flesh—the body is brought under, the victory is gained.

Well, the man has attended, listened to the story of the Cross, and the offers of pardon. The invitation is given by the preacher to come in the way Jesus has pointed out and accept the pardon. The body—the flesh pleads I pray thee have me excused. It is a cross for the body to walk up before the whole congregation, a cross for the lips to speak out and confess the Lord Jesus. The flesh pleads—"Oh if Jesus will just pardon me and let my body remain in the world. Oh Lord I will give the my heart—but please excuse my body from going out from the world, my mouth from confessing Jesus, my knees from bowing to him—this causes me to feel ashamed—'tis here the cross—the sacrifice lies—Lord I am willing to love thee in my mind and heart, but please excuse my body and I will be a Christian privately for fear of the Jews—my companions—who will laugh at me."

Why, after all, the flesh—the body is the principal part of the man that rebels—says Peter, "fleshly lusts that war against the soul."

Bodily action, bodily obedience cannot be performed without exercising the will in the highest degree; the affections beget desire; and move the will; the thoughts move the affections; so that bodily obedience calls into action the will, the affections—the thoughts thus compel the soul to go to the truth,—the gospel in search of motive to move its faculties; compels the soul to yield to the influence of those motives before bodily obedience can be performed. Bodily obedience then has very much to do in purifying the soul. "Seeing ye have purified your souls in obeying the truth." Were not our first parents' souls and consciences defiled in disobeying? yes in a bodily act of disobedience.

When Peter says "purifying their hearts by faith," he does not mean that Cornelius and household believed only, their minds, and hearts, and wills yielded to the truths believed; acted and obeyed the truths believed. Had he believed, but hardened his heart and refused to submit his mind, his heart, his will to the truth believed, would it ever have been written "purifying their hearts by faith?" When Peter "commanded them to be baptized in the name of the Lord," if their bodies had refused to submit, would it ever have been written "purifying their hearts by faith?" Had Cornelius and house "yielded their members servants to uncleanness and to iniquity," to adultery, theft, murder, would it have been said of them, "purifying their hearts by faith?"

INFLUENCE. SAVING FAITH. THE BAPTISTS AND PEDO-BAPTISTS.

We do not believe that there is so much difference of opinion concerning what constitutes saving faith, as many imagine.

A certain plaster may be styled a

"healing plaster." Practically, it is a "healing" plaster only when applied to the sore; only when the sore submits to the application of the plaster. It is the same plaster, but certainly it is not a "healing" plaster, it heals no sore until the sore submits to it. So Faith, or belief of the gospel is not saving unless body, soul and spirit submit to it, controlled by faith. Faith is saving faith only when it controls a man; it is not strictly saving faith till it does control a man.

Says the Baptist and Pede-baptist, "Believe with all the heart," and that is saving faith. They know that the heart, the affections cannot believe. They simply mean that faith is saving as soon as the affections are controlled by it; as soon as the affections obey the truth, and hence love God and repent. They all acknowledge that a man must be convinced by the word of God, and the miracles recorded, that Jesus is the Christ—that the Gospel is true—in other words, they all acknowledge that a man must believe in Jesus and the Gospel before he repents; they do not expect a man to repent while an infidel, but say thus, this believing is not saving faith. They are right. This believing saves no man until first the man resolves not to harden his heart, but yields his affections to be controlled by this belief, which is exactly what Baptists and Pede-baptists mean by "believing with the whole heart," which is equivalent to repentance. Believing the Gospel then will not save a man, is not saving to a man until after it has produced repentance. Repentance therefore, does come before faith is saving. But God's word goes still further than this. Not only does repentance, but confession with the mouth, baptism, calling upon the name of the Lord; all

these come before, faith is saving. The very use of faith is to prompt to these actions. The position of the Baptists and Pede-baptists amounts to just this: Faith is saving just as soon as the mind, the heart, the will, come under its controlling influence and obey the truth; this embraces repentance, and the desire of the heart, and some of them teach that the desire of the heart is prayer. We and the Bible take the position that faith is saving just as soon, and not before the mind, the affections, the will, and the body also, come under the controlling influence of the faith, in other words, obey the truth believed. In other words, repentance, confession with the mouth, baptism, calling upon the name of the Lord, all come before faith is saving in any individual case.

Let us then define saving faith or the faith that saves, and it is easy to see how the Baptists and Pede-Baptists get the repentance before saving faith. Repentance does come before faith is saving; the Baptists are right so far as they go, but they do not go far enough. Confession with the mouth and baptism also come before saving faith; that is before faith is saving. Faith is a tree, of which God's word is the seed; and repentance, baptism, calling upon the name of the Lord, and confession with the mouth are the fruits of this tree. Saving faith is not the barren tree; the fruit is just what makes the tree saving. When the Scriptures speak of faith as saving, the fruit is implied. If an orchardist should say, "I live by my orchard," we all know he means by the fruits of the orchard.

Head faith, or historic faith then is not enough; heart faith is essential; and body faith also must be added; then and not till then is faith saving faith to a man.

Soul, body, and spirit must come completely under faith's domain, must obey the truth to constitute faith saving. We ask the Baptists how much of the man may be left out and the man be a true believer? May the hands steal? the body commit adultery? After all, even the Baptists will admit that the body must obey the Gospel in these things before a man is a true believer. Well if Jesus and Peter commands the body to be buried with Christ in baptism, the mouth to confess the name of Jesus, and the heart and the lips to call upon the name of the Lord before pardon, why should they not believe Jesus and Peter and do all these things, and thus acting according to their faith, make their faith saving? Jesus says repent; they believe Jesus and cry amen, and exhort the sinner to repent. Well Jesus also says, "He that believeth and is baptized shall be saved," and his apostle says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Why cannot the Baptists believe Jesus and cry amen, even so let it be Lord, and exhort the sinners to be baptized, also as well as repent for the remission of sins.

The Baptists are right in placing repentance before saving faith; but they are wrong in leaving out confession with the mouth and baptism. A man's faith in Jesus will be *saving faith* to him just as soon as (and not before) he has done all that Jesus, whom he believes, says he must do to be saved. "Faith is not saving until it saves."

The real point of difference between us and all Christendom is this. All agree, and we agree, that the sinner who believes that Jesus is the Christ, must restrain his lips from cursing, his feet from evil, his body from adultery, his thoughts from planning mischief, must

repent, must call upon the name of the Lord; just because Jesus in whom the sinner believes says he must do these things; before Jesus promises to pardon him. Does not Jesus also say that the sinner must be buried with Christ in baptism in order to the remission of sins?

This is the real question that separates us from the Baptists and Pedo-baptists, and if I had the voice of the angel Gabriel, I would cry aloud till all earth should hear and compel the investigation of this question: You believe in Jesus; NOT DOES JESUS SINCE HIS DEATH, SAY THAT THE SINNER MUST NOT ONLY REPENT, BUT ALSO BE BAPTIZED, IN ORDER TO OBTAIN REMISSION OF SINS?

Faith is to believe what Jesus says:— Saving faith is to do what Jesus says because we believe in Jesus.

First comes theoretical believing: second comes practical believing: this last embraces everything that Jesus says the sinner must do to be saved, and is not "perfect," complete till the sinner has done everything.

Evidently repentance and calling upon the name of the Lord do come before it can be said that our faith is practical; and practical faith is saving faith. Some men are theoretically believers, but they are practical infidels or unbelievers; their faith certainly is not imputed to them for righteousness.

Add the peaches to the peach tree, and now the tree profits.

So add the works to our faith; add the doing that Jesus says we must do, to believing Jesus: this is saving faith.

HANNAH MOORE says: "I love my sufferings, for they come from God; I love everything that comes from him.

THE flower of youth never looks so lovely as when it bends to the sun of righteousness.

MISSIONARY SOCIETIES.

BY E. P. BELSHÉ.

Useless disputation upon the subject of the spread of the gospel by co-operation societies, and Missionary societies has been a burden upon our religious publications for quite a number of years. Some writers favor, and some oppose the construction of those societies. Those who favor them, urge no very sufficient reason for their existence. Those who oppose them, strike out no very sufficient plan for the accomplishment of the large and noble purpose of the gospel scheme. The mind of the church is gorged with pointless argument *for*, and *against* the right of, and the necessity for those Semi-Church societies.

Those who speak in favor of the co-operation societies, and Missionary societies; should show the insufficiency of the immediate plan of the gospel, or those who oppose them, should show the entire sufficiency of that plan. It is not enough to assert, but proof, plain and positive is the demand upon this already confused subject.

If the church was made a self-sustaining organization, embracing way and means for its own sustenance and growth, the first argument is produced, setting aside the necessity for those societies. That it was self-sustaining, admits no words of controversy, and that it did grow much more rapidly under the immediate administration of the gospel scheme, is too well authenticated to allow a thought to the contrary.

The first point to be settled in this investigation is the influence of such societies upon the subject of the support of the gospel. Is the work enhanced or hindered? Are such societies helps, or are they clogs? The two cases fairly set forth will decide the point; the

church with societies, and the church without societies. The church with societies is before us with all its urgencies and its workings. True, all the church is not working through the societies, since a portion think such societies unauthorized, and are conscientious about belonging to them, or working through them, and we are left to conclude that it is impossible to bring the church together in force, to operate through anything but itself. But the question here is, do the societies help or hinder the progress of the work? I take the position that they hinder.

To show the hindrances of the societies, I will refer first to their general system. The society aims only to gather means for the entire church, to support a few Evangelists in the field, and the very arrangement, in its main view, strikes the death blow to the subject of general support of the gospel. The cooperation of churches for the support of an Evangelist is an invitation to very limited contributions, and the greater the number of congregations engaged in such arrangement, the less the demand to sustain the Evangelist. Such work often causes a whole county, or two or three counties, to sustain but one proclaimer, and then it is often so poorly done, that he has to quit and go home to strike another vein of support for his family. Evangelists are often sent to the field to labor under promise for about enough to sustain them for the time specified, and when the time is out they are in debt, and so are those who employ them—he remains in debt to his creditors, and his employers remain in debt to him—he loses his reputation, at least in part, for neglecting to pay his debts, and they come clear, and their obligation is forgotten by all but himself. Sorrowfully

he remembers their injustice to himself and family, and injury to the cause he pleads.

The systems of those auxiliary societies, do such an indefinite work, that very few feel a lively interest in them, and consequently the pittance given is almost regarded as lost. Those who contribute to the support of such societies, see no direct result for what they give, and the consequence is, they feel but little immediate concern, and therefore do but little. If a man sees the good done by his bestowment, he is encouraged to do again, but if his gift is cast in with a multitude of others, alike small, to support a society that does little beyond the keeping of its own existence, he has but little to stimulate him to repeat or to enlarge his contribution. The societies of the day get a very small portion of means for the spread of the truth, and that is expended in such a manner, that the result of it is scarcely seen any where. This gives poor encouragement to those who furnish the means.

The American or chief Missionary Society does but little and makes but a limited effort—aiming at best to support very few Evangelists in its large field, and all the means for this limited work to be collected from a membership of nearly FIVE HUNDRED THOUSAND. Smaller or under societies do much the same way—aiming at a smaller matter and doing less than they aim. The very nature of the effort and the amount called for, train the mind to do little for the cause—actual covetousness is the result.

SECOND CHAPTER.

The field for gospel labor is very large, and in our own land are thousands who have heard nothing better than the dividing, narrowing, selfish system of Sectarianism, and at the same time

we have it in our power to proclaim the gospel of Christ to every man and woman in the country. All we need to do this, is the plan of the New Testament. We have the men and the means—add to this the plan, and the work will go on. The reason that we don't succeed better, is that we have reversed the plan of the Bible, and are in a great measure, working against it. Most of the proclaimers are hired by congregations, and settled in their labors, and their voices are seldom heard outside of their congregational limits. These are, too, the most efficient men we have for the work of Evangelization, and ought, by all means, to be kept in the field building congregations, and putting them into worshiping order, and leave them in the care of the elders and deacons, and themselves go forward with the work of construction.

We have a large brotherhood with superabundant wealth, and that can be had too, for the spread of the gospel, if, only we use the gospel plan. The practice of the early Christians, under the immediate supervision of the Apostles, sent men to preach the gospel to others, but we have no account of the co-operations of the different congregations, but a single congregation, sent out without calling in aid from other quarters. The congregation at Thessalonica, sent the gospel at their own expense to many portions of the country, and not the least trace of that money-saving, covetous spirit, of asking help from abroad, a few cents or dollars from this one, and from that one, is not discovered in their gospel plan of sending the truth to the people. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything." I. Thess. i. 8th

Here is an easy and simple model for the spread of the work of righteousness, by the appropriation of the means in the hands of the church, and until the spirit of covetousness is so lost that this model can obtain, our efforts will be crippled, and our proclaimers sacrificed. The effort at collecting a few cents or dollars from this congregation, and as much from that, for the support of an evangelist in the field is a small, troublesome business, and results in the accomplishment of next to nothing, and frequently an indebtedness of the proclaimer. Such business is generally poorly attended to, and the wants of the evangelist is poorly attended or cared for. Nothing else wounds the cause so deeply, or injures its interests so materially.

In the first days of the church, the proclaimers of the gospel traveled from country to country—preached the word, organized congregations, appointed elders, and received their support from those who saw fit to make immediate contribution for such purpose. The same arrangement now is the only thing that will warrant success.

If just one congregation, of reasonable ability, would take for example the work of the church at Thessalonica, and *send out and support* a man that could and would work efficiently, the result would be such that the effort would be copied by others immediately, and the work, by the very sight of such success, would spread till the great heart of the brotherhood would be liberalized, and one great rush to victory, by the whole body, all over this broad land would strike terror to the very soul of the enemy of righteousness, and send joy to the heart of many a way-worn weeper that now sits in the shadows of the gods of Idolatry, and in the midnight of

heathenish darkness that can only be dispelled by the light of the gospel of the God who gave us the Bible. O how my soul pants for the sight of such an effort. Is there not one congregation in this rich land, *made* rich by the open and bounteous hand of God, that would lead out in this noble enterprise of truth, and thus open the way for the putting forth of the powers of the whole body. My imagination starts with amazement at the conflict that would ensue between the friends of Jesus and the enemies of the truth. But here imagination becomes the captive of reality, and the case as it is, stares me in the face, and the great volumn of our condition is thrown open before me, and I read: "A large majority of those proclaiming in public the gospel of Christ, are seriously involved in debt, and both reputation and conscience in many instances sacrificed upon the altar of congregational neglect, or unwarranted covetousness. The public servant of God is in continual receipt of calls for help from every quarter, and his heart beats high with hope for better times, anxiety for the support and spread of the truth stirs his soul. He has not the courage to deny these calls, and so his life is strained to its utmost. His stock of means more than out. His conscience sacrificed, the privileges of home given up, and the thoughts of his poverty-smitten companion wander after him as he journeys from point to point in his pilgrimage, and lifts the voice of warning, and points the heedless sinner from the gulf of incorrigible woe."

One other extract from this church record dear reader you will please excuse.

"Thousands of wealthy brethren who wallow and swim in the world's luxury and abundance, seldom think of the painful contrast between themselves and their brethren who devote their whole time

and strength to the work of reclaiming the victims of sin from the prison-house of everlasting death. They beg and plead for the labor of those men and obtain it, and often send them away empty. At some points where the evangelist labors he gets nothing, at others a dollar, or two, or five, and at a point now and then a reasonable compensation for his time. Now put it all together and how will the account stand with him?

Sometimes the evangelist is called to hold a meeting and those who call him expect the congregation will remunerate him, but foul weather sets in with the meeting and it is broken up, but no one remembers that his time is lost, and so he goes without, and if his family is out of bread and other necessaries of life, and himself out of money, 'tis all one with the church, for rather than say a word as to his condition, he will buy on time and trust to the fortunes of the future for the means to pay the debt. Again he will hold a meeting and just at the close, foul weather will shut off the congregation and no one feels interest enough to take any trouble about his wants, and some brother simply expresses sorrow that it is so, or perhaps gives him a dollar, and he sets out for home with heart plunged into discouragement and mind lost in meditation as to what course he shall pursue to prevent falling a victim to overwhelming indebtedness.

All this can be remedied and no one injured. If the brethren at the point where the meeting is held, are to compensate the laborer for his time among them, let them privately appoint some one, to commence at a time suitably early, and when the meeting is ready to close, the collector is ready, and the evangelist is not dismissed after from one to three weeks severe labor without

something to strengthen him for the next conflict. Some persons fear that the congregation will overpay, and consequently make pretty close calculations for the time spent. It would be well for such persons to remember that many congregations pay nothing, and others but little.

I do think that a laborer well deserves all that the people are willing to bestow with fair opportunities; or, all that a good collector could collect during the meeting. Any church would feel better to know that the mind of the evangelist was not in distress. By this means every proclaimer could be kept in the field, and the means easily furnished to maintain them, and who could not see beforehand the result.

Success of the Gospel.

DORCHESTER, ILL., Sept. 4th, 1866.

DEAR BRO. CRAIG:—With pleasure, I again take up my pen, to report to you the success of the Gospel at this place. On Friday night a week ago, Bro. Davis preached for us, and had to leave next day for an appointment at Woodburn on Lord's day. Saturday night being Bro. Kellar's regular appointment, he came and continued the meeting. Bro. Davis joined him again on Tuesday night, and stayed two days, and had to leave for an appointment at Ridgely. The meeting closed last Lord's day evening with six additions, all by confession and baptism. One of our elders and one of our deacons, each had the pleasure of seeing one of their daughters obey the truth. I expect to see you at Woodburn, the first Lord's day in Oct.

Yours as ever

JAS. E. MASTERS.

MANCHESTER, ILL., Sept. 10, 1866.

DEAR BRO. CRAIG:—Bro. E. P. Belshe commenced a protracted meeting on Saturday before the 4th Lord's day in Aug., and closed on the 15th of Sept., 17 days, with the following result: 15 by baptism—one being from the Methodists; and 12 by letter or commendation; making in all 27 additions, and the brethren much encouraged and strengthened. Our organization in this place, commenced about two or three years since, with about eighteen members, and through the Christian courtesy of the Baptists, *granting their meeting house* we now number something over sixty members, and meet in our own house. To the Lord be all the praise.

Your brother in Christ,

JAS. F. CURTIS.

NOKOMIS, ILL., Sept. 31th 1866.

DEAR BRO. CRAIG:—I have seated myself to inform you of the success of the Gospel where I have been laboring of late. You and Bro. Belshe have both requested reports, and I have been asked why I made no reports of my labors; so I will now report the last few months.

On the 2d Lord's day in May, I baptized 2 at Brush Creek, and on the 4th Lord's day in May, I baptized 2 at Seward's Point. On the first Lord's day in Aug. or Saturday before, Bro. Charles Smith and I commenced a meeting at Round Prairie, and continued over two Lord's days, and had seven confessions, and baptisms. And Saturday before the 3d Lord's day, I again visited Seward's Point and continued 12 days and had fifteen confessions and baptisms. Two of the number were Methodists, and did not take membership, but desired to remain in the Methodist church. Bro. Young was with me at this last meeting

two nights and one day. I omitted to mention that, in June I had a meeting at Seward's Point, and baptized two, besides several others have joined by letter, and otherwise.

Your brother in Christ,
WM. VANHOOSER.

Obituary.

DIED on July 24th, 1866, of *consumption*, Sister SARAH PALMER, in the 27th year of her age.

Sister Palmer obeyed the gospel in her 14th year and was immersed into Christ by brother E. V. Rice, and up to her death lived a consistent christian life. She was always faithful in her attendance at the meetings of the brethren, and in this they miss her much. She was one of our best singers, but God has taken her to sing to his praise on high, with her pious father, a brother and two sisters. We would not wish her back, she suffered, endured and in Christ her Savior, triumphed in death, and with him in Paradise, rests from her labors. Just one month after her death, on the 24th of August, her little boy was stricken with the *cholera* and God released his pure spirit from cumbrous clay, and in the spirit-world Eddie met his mother. Two days after little Lillie of the same affliction was taken, and now the three watch and wait for the three on earth, father and two little girls. God grant that when the summons comes *they* may be *ready*, and may he comfort the mourning.

FAYETTE, ILLS.

J. B. C.

DIED Aug. 7th, 1866, near Manchester OTTO, infant son of Bro. William A. and Sister Eliza Billings, aged 7 months and 19 days.

Dearest baby, we will miss thee,
Desolate our hearts are now;
But to God in meek submission,
Humbly, we will try to bow.

ADDIE CURTIS.

Correspondence.

SWEETWATER, ILLS., Sept. 17th, 1866.

DEAR BRO. CRAIG:—It was some three years ago that I wrote a few articles for your paper, in which I struck at certain youthful innovations. To-day all that was then written has most fully been manifested. Indeed I have seen for years, a tendency to go back to Rome, upon the part of many of "our preachers," while I am glad to know that *many* of the *old* workmen are yet for Jerusalem. Purity of life, purity of language and purity of practice will save us, but nothing else will do it.

Already do we see large Colleges springing up, in which to make to order any number of preachers that a fastidious church may demand. Educate, yes educate, but never supplant the truth with the learning of the philosophers of the ages before Christ. But I only designed saying to the brethren of Illinois that through the kindness of our Father, and the liberality of his people, that I am now a resident of the great Illinois, and am ready to labor with the brethren for the restoration of the ancient order of things.

Truly,

J. K. SPEER.

[We give Bro. Speer a hearty welcome, and pray God to make him efficient for good, in the "Prairie State."

Ed.]

If you wish success in life, make perseverance your bosom friend, experience your counsellor, caution your elder brother, and hope your guardian genius.

Editor's Table.

BRO. J. W. MONSER, has again entered the field as Evangelist, to aid the weak; his P. O. address is Atlanta, Ills.

A. P. SEARS.—Thanks to this dear brother for his aid, in the way of money sent for the Echo. We shall not forget him.

IN THE FIELD.—The editor is now in the field, but this will in no way interfere with the office affairs of the Echo. All communications will be properly attended to, during his absence, as if he were here.

OUR PURPOSE.—The Lord willing, we shall visit many congregations in Illinois, between this and January next. It will be one of our purposes, to increase the circulation of the Echo, and at the same time do all the good we can. In doing this, we shall throw ourselves on the liberality of the brethren. For six years and a half, we have been engaged in preaching to one congregation, and we long for a little ramble among the brethren; believing it will be mutually beneficial, and pleasant.

DESOTO INSTITUTE.—The Catalogue of this Female School for the Session of 1865-6, and the Annual Announcement for the Session now in progress is on our table. The school is under the superintendence of JOHN CALLEN RISK, A. M. Principal of the Collegiate Department, assisted by MISS TINIE COMLEY, MRS. MARGARET J. PATTERSON and MONSIEUR CHARLES LONGUEMARE.

The school is conveniently and pleasantly located, at Canton, Lewis county, Mo., accessible by steamboat, at all times, and is now in a flourishing condition.

BETHANY COLLEGE—26TH SESSION.—The 26th Session of Bethany College will commence on the last Monday (25th) of September, 1866. We are gratified to announce that the chair of Physical Science will be occupied by Dr. J. T. Barclay, so long our Missionary to Jerusalem. He has been long devoted to these studies, and will bring a rare aptness and knowledge to the labors of the chair. Dr. Richardson will labor with us as Lecturer in the Biblical Institute; Prof. C. L. Loos continues at the head of the School of Languages; and all the other schools will be ably and efficiently conducted. We give the public full assurance of the most satisfactory arrangements and provisions for a thorough course of instruction. For particulars, send for a Catalogue.

Oct. 3m. W. K. PENDLETON, Pres't.

COMPLAINERS.—We are certainly sorry that any of our congregations should impoverish those who sow to them the spiritual things of the kingdom; but of all things on earth, that any preacher may do, we most dislike to see him visit a congregation, and then, because they do not pay him as much as he wants, (or as much as they should,) go off and abuse them through the public prints, giving name and place. No excuse can be offered for a failure on the part of a congregation to do right in this matter, nor can any be made for the preacher who thus outrages all propriety and the feelings of his brethren. We have in our eye, a single instance of this kind, in which we struck out the name and place on our own responsibility.

A JUVENILE QUARTERLY.—We are now binding the *Little Sower* in quarterly parts—six numbers in one. Those who wish to preserve it should subscribe for this edition. Price per number, 25 cents; per annum, 75 cents. Address W. W. Dowling, Indianapolis, Ind.

MONEY'S RECEIVED.

A. P. Sears.....	\$2 00	S. L. Hook.....	\$2 00
Eld. Wm. Ingraham	1 00	Jas. C. Scott.....	2 00
Nancy Julian.....	1 00	Wm. Gray.....	1 00
Frances Tunnell..	1 00	Hester Shuggley...	2 00
John A. Raines... 2 00		Nancy J. Hodges..	2 00
M. C. Thompson... 1 00		Mrs. M. B. Hopkins	— 30
Kingsberry Dalton	1 00	Mary Eurlow.....	2 00
M. H. Gale.....	2 00	Marvel Morris.....	2 00
Harry G. Vander-		C. L. Smith.....	— 40
vort.....	1 00	Thos. Wedding...	2 00
Mrs. Henry Ver-		Howard C. Sweet..	2 00
treer.....	2 00	Chas. Wales.....	2 00
Mary Gibbs.....	1 00	Geo. Maxwell.....	2 00
Dr. Ester.....	2 00	W. J. Houston....	2 00
T. W. Ramsey.....	1 00	Mrs. E. Hodgeson.	2 00
Sallie Strong... ..	2 00		

MONTHLY REPORT.

<i>Christian Herald</i> , Sept. 15,.....	232
<i>Chris. Standard</i> , " 1,.....	264
" " " 8,.....	479
" " " 15,.....	266
" " " 22,.....	323
<i>A. C. Review</i> , " 8,.....	99
" " " 25,.....	217

TOTAL. 1,983

“BLESSED are the home-seekers,” said a German writer, “for they shall reach home.” Those who feel that they have no continuing city here, and are seeking one to come, shall find it; “a city which hath foundations, whose builder and whose maker is God.”

THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL., NOVEMBER, 1866.

NUMBER 11.

A DIALOGUE.

Stranger visits the city of C——,
Meets Dr. of B—— Church.

BY JULIAN.

DOCTOR.—“Good morning sir. You seem to be a stranger in the city.”

STRANGER.—“Yes sir, I am a stranger here, and seeing quite a number of curious buildings, I would like to know their use. They are closed up and don't seem to be occupied.”

D. “Do you mean buildings like that?” (pointing to a magnificent church edifice.)

S. “Yes sir. I see quite a number of them. Not all built just alike, but near enough to show that all are used for the same purpose.”

D. That sir, is the first *Presbyterian Church*. But tell me sir, your name, I am curious to know, for more than one reason.”

S. “I am Paul, who was called Saul, the Lord's Apostle to the Gentiles.” But what did you call that church?”

D. “The first *Presbyterian Church* of C——.”

PAUL.—“The first *Presbyterian Church*!” That is something new. No church like that in my day. That is a church you have gotten up since I was here. It sounds something like a church of *ordained men—Elders*. I would love to look at these buildings, if you have time to show them. You number them do you? I saw a little one just as I got into the city. That must be 30th

or 40th “*Presby——*” what did you call it?”

D. “You have a mistaken idea. The churches you have seen are not all *Presbyterian*. But get into my buggy and we will drive around, and I will point them out and name them as we go.”

P. “Very well, and with much pleasure.”

D. “That sir, is the *Episcopal church*, and a pretty fine building it is.”

P. “Yes, a fine building, but *what* did you call it?”

D. “The *Episcopal Church*! it is called in this country, but in England the ‘*Church of Eegland*.’”

P. “Well Dr., I fear you have been doing wrong. ‘*Episcopal Church*!’ That is something new since I was here. But pray what is that, a heathen temple? like they had in Ephesus, erected to the goddess Diana?”

D. “No sir. That is where I worship. That is the first *Baptist Church*.”

P. Well! Well! It is astonishing! Why do you call it the first *Baptist Church*, and the first one we saw, the first *Presbyterian Church*, and the second the *Episcopal Church*, are they not all ‘one body?’”

D. “No sir. They have different *creeds*, and hence different *names*, and *ordinances*. And different ways of *induction*.”

P. “Indeed! Why I was a member of a church that had no creed but the

word of God, and all the congregations had the same creed, same name and same ordinances. And ——."

D. "That Bro. Paul, is the second Methodist Church."

P. "Second Methodist Church!" That is new again. I remember of using the phrase "Wiles or methods of the Devil," but I never used the phrase "Methodist Church. We had none."

(In this manner, until the Dr., had shown Paul all the churches in the city, and was driving home, when Paul said, "Dr., have you shown me all the churches?")

D. "Yes sir. I have shown you the buildings of every orthodox denomination."

P. "How astonishing! Is it possible that the church of which I was a member, is utterly destroyed, and that the promise of the Lord, that the gates of hell should not prevail against it, has failed! I was not a member of the Baptist Church, though I immersed sometimes. Nor the Methodist Church, though I worked according to method, I had no Discipline, nor did I sprinkle babies, nor use a mourners bench. I know nothing of all these churches. Their names are new, their ordinances are new and manner of worship. Perhaps you have forgotten Dr. Is there not *one* more church? Not one?"

D. "Well, there *is* one, but then we don't consider it anything. The orthodox Christians repudiate it is heterodox, and it is everywhere spoken against."

P. "There Dr! That sounds something like it. Jesus was a member of the church *everywhere spoken against*. Come. Tell me something more about that church, I am interested now. Tell me about them. Suppose you drive around, I want to see it."

D. O Bro. Paul don't ask me to do that.

It is in an out of the way place, and my brethren of the evangelical churches would laugh at me, if they should see me about the place. Besides it is a mean house, because most of the members are poor."

P. "Well now Dr., I like your description of that church. My brethren were all poor. But tell me something about their teaching, do they have a creed?"

D. "They say they do not. They take the Bible for their creed, and are always crying out against those who have creeds."

P. "Thank the Lord. The church of which I was a member, was everywhere spoken against, were mostly poor and had no creed but the Bible. Now Dr. what name do they have?"

D. "We (their enemies) call them heretics, innovators, revolutionists and Campbellites. But——"

P. "How astonishing. Our enemies called us the same, except the last, that is new!"

D. "As I was going to say, they repudiate all names, which they call "human," and profess to take Bible names."

P. "Just so. What name do they wear?"

D. "As a body, they call themselves, 'The Church of God,' or the Church of Christ."

P. "Yes, that is right. I guess they got that from my writings. Well——"

D. "And as individuals, 'Christians,' Disciples, and Saints."

P. "Yes, we did the same. I am anxious to know more of them. Do they baptize?"

D. "Yes, sir. And so far as the *action* is concerned, they are right. They immerse."

P. "Do they not teach faith and repentance?"

D. "They say they do, but if persons simply say they believe with their whole heart, that Jesus is the Christ, they baptize them."

P. "Certainly, that is right. That is the way Peter, John, Philip and I did. Well I begin to love that people. What more? Do they sprinkle babies or have a mourner's bench?"

D. "No *sir*. They are debating against both, and call them innovations upon primitive worship, from one end of the land to the other."

P. "God bless them and help them. We had no mourners bench, nor did we sprinkle baby's. Look here. I want to see these people. Do they have preachers?"

D. They have what they call Elders or Bishops in every congregation, and then what they call evangelists to preach the gospel."

P. "Just so. I could not believe that the promise of the Lord had failed.—Thank God, I believe I have brethren on the earth yet. The ancient church had Elders or Bishops in every congregation and they had evangelists to preach. Well something more."

D. "They are great sticklers for the frequent observance of the supper, attending to it every 'Lord's day, as they say. We say Sabbath."

P. Well that is right the Lord said, "As often"—not "as *seldom* as ye eat," &c. And then don't you remember that Luke said on the "first day of the week, came together to break bread." It was then that time and it was the Lord's day, not the Sabbath or Saturday. I am sorry I can't go with you on Lord's day. I must go and see my brethren and comfort them. In your description of that people, I recognize the one body, with

the proper names, proper ordinances, and manner of worship. I must hunt up the Elders and have the brethren to come together, that I may talk to them and encourage them in their work of faith, and labor of love, and patience of hope. I bid you good-bye, Dr."

A DISCUSSION—TRINE IMMERSION—FEET WASHING—THE SALUTATION OF THE KISS.

BY J. B. CORWIN,

DEAR ECHO:—I have just returned from a discussion at Stirrup Grove, Macoupin county, Ills., between James Quinter, editor of the *Gospel Visitor*, and a preacher of the church of the brethren, commonly known as "Dunkards," and L. B. Wilkes, of Springfield, Ills., on the part of the Disciples. The discussion was agreed upon by the two parties, when the debate was held, neither of which are considered the challenging one, and the above men chosen to conduct it.

THE PROPOSITIONS,

embraced the difference, or about the difference between the brethren and disciples, and were stated as follows: 1st. "The Holy Scriptures teach that trine immersion is valid baptism." This was affirmed by Eld. Quinter, and was discussed two days. The word "valid" was used by Eld. Quinter, in the sense of "scriptural. 2d. "Feet washing is a church ordinance." This, also, Eld. Quinter affirmed, and was discussed one day and a half. 3d. "The salutation of the holy kiss, is a church ordinance." Eld. Q. led on this proposition. A half day was given to its discussion.

THE WEATHER,

was the most unpropitious for several days previous, and during the discussion.

It rained incessantly the first three days, and the roads looked impassable, but from first to last the audiences, for the country, were unusually large. The discussion was held in the house of the "brethren," which was said to hold, or seat eleven hundred, and was at times uncomfortably crowded. Quite an interest was manifested by all. For so large a crowd, and considering how high the interest ran, no one had aught to say against it. Patient and attentive, I am confident that all have been profited.

THE DEBATANTS,

I feel safe in saying, and but speak the mind of the majority when I say it, were unequally matched. Eld. Quinter, I would judge about forty-five years old, short and heavy set, quite bald. From his efforts to read Greek and Latin, any one, even those unacquainted with either language, would say he knew just nothing about them. But so far as the history of "trine immersion," by whom practiced and when and where are concerned, it seemed he knew it all. He seemed perfectly acquainted with Tertullian, Chrysostom and Clement of Alexandria. Indeed here was his strongest point and on it he chiefly and mainly relied. As a disputant he was candid, earnest and, I might say excepting one or two trifling instances, strictly honest. He seemed, and I do not doubt it, to possess great respect for the truth, and an anxious earnestness for its triumph. I confess that I was not looking for such a man from the "brethren." I mean by this, I had not dreamed that they had such debating talent. But my disappointment was agreeable, be assured.—He is considered the Head Centre of Dunkardism, if I may use the term, in the United States, and this circumstance only adds to the triumph of the truth.

I am glad they put forth their strongest man, who I am satisfied, used every energy he possessed and summoned all the power and made every argument so-called and otherwise, subservient to his purpose. It was the concentrated effort of the strength and power of the whole denomination to give permanence and durability to their teaching.

Of Bro. Wilkes and his effort, it is useless for me to speak. He is known to the brotherhood, as among our best preachers and a real Christian in word and act. As a logician—a controversialist—he has few, if any superiors, and withal fair and honest. There were times and places during the progress of the discussion, when he could have crushed his opponent to the earth and utterly nonplussed him, but the magnanimity of his soul would not allow it, and he used him tenderly and gently, answering plainly and with emphasis his arguments, but concealing in many instances his weakness and frailties as a debater. Although I had frequently heard Bro. W. spoken of as a true gentleman and christian, and although I have known him as "Alpha," "Lansford" and "W.," in *Lard's Quarterly*, I have just learned to love him as plain L. B. Wilkes, sound faithful and true. This was his first oral discussion, and though it is unpleasant work, especially to his kind and loving nature, the brethren, when they have anything of the kind to do, should by all means remember him.

THE RESULTS,

are more than usually follow such an effort. I would not say the truth was triumphant, if only our brethren thought so. Such is not the case. I believe the action of Eld. Q. and his brethren second us in this decision. Before, and up to the morning of the discussion they,

(I will not say Eld. Q. was, but his brethren) were anxious that the debate be published, and for this purpose they, without any aid or even encouragement from our brethren, secured the services of a reporter. He was on the ground ready for work, and being there and being so strongly and persistently urged by the "Brethren," to become joint participants in publishing and circulating the debate, our brethren, after mature deliberation, consented. But the day after the debate closed our brethren were informed that the reporter had failed to publish a complete report of the discussion, their anxiety for the publication of it increased. They said "the debate must be published." They say so yet. In conversation with the reporter, M. M. Goode learned that the extent of his failure was simply and only this: The morning of the first and the evening of the last day. Even this was not an entire failure. Now, said Bro. Goode, can you not by the assistance of Eld. Quinter and Bro. Wilkes, get what you lost? To this he answered yes. But, and I call upon all to answer where the failure in publishing rests? Bro. Goode was informed by the Dunkard Brethren that Eld. Quinter had no time to assist the reporter?" Not much! Bro. Quinter are you satisfied with the result? Are you confident that "trine immersion, feet washing and the Holy kiss, as church ordinances," were triumphant? If you are, my brethren are anxious to assist you in letting the world know it. "But you decline." Very well. but remember the end is not yet. I do not charge that Eld. Quinter is opposed to the publication of the report. I am confident that he is not anxious, nor are his brethren, that it be published. Indeed, to all appearances, they seem to be resting un-

usually easy, only once insisting that no reflections be cast upon either side. Upon us they can not be fastened, that strange suspicions will haunt many a mind acquainted with all the circumstances, is inevitably certain. What sufficient reason exists for such suspicions, I leave the reader to judge.

GOOD WORKS.

BY THE EDITOR.

There is a disposition on the part of many persons to underrate good works, and to speak of them as of no importance. This is supposed to be almost meritorious, while at the same time, they deny all merit to every thing. No one known to us, in Protestant Christendom attaches any merit to good works, but we are clearly of the opinion, that no professed Christian will ever get to Heaven, who does not in some good degree abound in good works. We do not mean by good works, acts of obedience to positive law, or gospel requirements. We mean such acts as have man for their object and terminate upon him.

Good works, to be acceptable in the sight of God must spring from the heart—must be prompted by pure and benevolent motives. Thus, the state and condition of the heart is made known, and where the good works are not seen, the motive to their production is not present in its moving influences upon the heart. Where there is an active, living, producing seed, the fruit will be manifest. God requires and expects fruit, and if it does not appear, the tree is barren or fruitless, and like the fig tree in the parable, it must at last, be "hewn down, and cast into the fire."

The teaching of the age, in regard to good works, is one cause why so little is

done in this direction. No man is inclined to do anything unless he believes some importance attaches to it. Nay, we put it in a stronger light than this. Such is the native selfishness of the human heart, that unless it be impressed with the belief that its own destiny is to some extent dependent on its own action, very little will be done, to glorify God, bless the world, or gain an entrance to mansions in the skies. Men should at once be informed, that God will save only laborers. Idlers will all go to ruin; and it is high time the world and the church knew it. Too many think if they deal honestly, speak the truth, abstain from drunkenness, swearing, gambling and other disreputable acts, that all is well; that they are doing all the Lord requires of them. They "go to church" once a month and "thank God that they are not like other men." Greatly deceived are all such. Satan has blindfolded them, and if they permit him to thus lead them on, they will open and "lift up their eyes in hell, being in torments."

The Apostle Paul says, it is true, that "we are saved by grace, through faith, and not of works, lest any man should boast. "For," says the apostle, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii: 8, 9, 10.) Here it is positively declared that God recreated us, unto good works. Yea, more, that He hath foreordained that we should walk in them. Now if God's ordination stands, and if all that are created in Christ Jesus, walk as the Creator has ordained, then all who do not thus walk, are assured, that they have not been recreated in Christ Jesus; or disregard God's ordination, and cannot, therefore,

be saved.

But some one is ready to say: "If what you have said is true; then, it follows that if a man is once in grace, he will always be in grace." Not at all. God accepts a man in Christ Jesus, forgiving all his past sins, and in order to his continuing in a state of justification, God requires him to walk in good works; which if he fails to do, he will be lost, for God will judge all, according to their works. This is a declared truth, that none can deny. It is said "God will give to every man as his work shall be."

However lightly men may speak of good works, the Apostle Paul presents them in a very important light, in his letter to the church at Philippi. He says: "Work out your own salvation with fear and trembling, for it is God who worketh in you, both to will and to do of His good pleasure." Evidently, the salvation of the believer, is here suspended upon his working—, he is to work it out, and if he fails to do so, the inference is that the salvation will not be his. God has given the rules by which he is to work, the ability to do it, presented motives heaven-high, to move to its performance, and if this all fails to move him to "work out his salvation," it will never be accomplished—no one else *will* or *can* do the work which God enjoins him to do.

While it is said men are "justified by faith:" it is also affirmed, that "faith works by love." Any faith that does not work, is a dead faith—is faith alone, and is like a body without a spirit. Work while it is day, for the night cometh, when none can work.

My road must be through character to power. I will try no other course;—though not perhaps the quickest, it is the surest.

"WHAT WE TEACH."

BY J. B. CORWIN.

What does *faith* accomplish? or what is its office? has been answered as follows: 1st, "Faith thus receiving and resting on Christ and his righteousness is the alone instrument of justification." Cum. Pres. Con. Faith, Page 69. Again, "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith *alone*. The catechism question 33.

Again, "that we are justified by faith *only*, is a most wholesome doctrine, and very full of comfort." Methodist Dis. art. 9.

2. Faith is one of the conditions of justification, pardon or remission of sins. The position denies that justification is by faith only. Which one then is sustained by the Lord and his apostles?

1. In the commission given by Christ to his apostles, after his resurrection, and before his ascension, he names the following: Faith, repentance, baptism. Now to which, if any, of the above does he give prominence? To which does he attribute justification? Hear him, "Go ye, therefore, and disciple all nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit. "He that believes and is baptized shall be saved; he that believes not shall be damned." That repentance and remission of sins should be preached in his name, among all nations; beginning at Jerusalem." Does he in this commission indicate faith as the only condition of justification, in any manner shape or form? If we were to determine the relative importance of either of the specified conditions, by the frequency of their occurrence, in the report of

the commission as given respectively by Matthew, Mark and Luke, then baptism would receive it, for two of them mention it, while faith and repentance is mentioned but once. But we are not so allowed to decide. Then by what mode of reasoning do we conclude that *faith* is the *only* condition of pardon or justification? The Savior did not so declare, neither can it be inferred from the words of his commission.

But, perhaps, the best way to ascertain what condition was the most important, is to follow the actions of the apostles, who labored under the great commission. If justification was by "faith only," and it was obtained in no other way, they so taught.

First, then we go to Pentecost, to Jerusalem, where, according to the direction of the Christ, remission of sins in his name must first begin. The "power from on high," has been received, the apostles preach the gospel in fact, as commanded, the first time it was ever preached. Three thousand hear, and are pierced in their hearts, and ask, "What must we do?" Here is faith. "We believe he is Christ, and that we have crucified him. Now what must we do? Hear the answer, and if faith alone was the condition of pardon or justification, the apostles were in ignorance. They said, "Repent and be baptized every one of you in the name of Jesus Christ, *for the remission of sins*, and you shall receive the Gift of the Holy Spirit." Here justification is made to depend upon faith, repentance, and baptism, neither, according to the language of Peter, can it be made to depend upon less.

Second, We refer the reader to every recorded case of conversion to Jesus Christ, found in the acts of apostles, and chal-

lenge him to find one where justification was ever predicated upon *faith only*. The Samaritans believed and were baptized. The Ethiopian officer confessed his faith in the Christ, but not until his baptism did he rejoice. Paul taught the Jailor to "Believe on the Lord Jesus Christ," and promised salvation, but he preached baptism, and the Jailor did not "rejoice believing in God with all his house," until after his baptism. By the way this last case, (the Jailor) is siezed upon by orthodoxy to prove justification by faith alone; but in their references to it, they invariably leave off where Paul began to preach.

We offer several objections to this doctrine of "faith only," and in doing so, we learn the teaching of the apostles.

First. In all the preaching and writings of the apostles, they never say that a person can be saved by faith only.—They never write to Christians, individually or collectively—as a congregation, and intimate even, that their salvation from sin, or justification, was by faith only. But those who teach such a doctrine, say it is found in the writings of said apostles. Again we call upon the reader to search with us those writings, and when you find the doctrine taught, mark the chapter and verse and report. But if it were there, would it not long since have been produced? Most assuredly. Hence the unmanly, and, with truth we might add, unholy resort of the advocates of this faith alone doctrine. Sensible of their inability to sustain themselves from the plain teaching of Christ and his apostles, they add to the word. Paul says, "we are justified by faith," and they will add, "*only*." We therefore, enter our objection against it, founded upon the silence of the scriptures concerning it,

and, in order to make it appear authoritative, its advocates commit the sin of adding to the word of God.

Our second objection is based upon the fact, that justification, pardon or salvation, is attributed to a number of means in the Bible; and from these, to select faith, as the *only* one, is unreasonable to say the least. Paul says, we are justified by the blood of Christ, also, by the life of Christ; also, saved by hope, and calling on the name of the Lord. James says, we are justified by works, and Peter says, we are saved by baptism. But have we the right to single out one of all the above named conditions, or means, or causes, and to the exclusion of all the rest, say of this one, it is the *only* condition? If by "faith only" we are justified, we are justified independent of everything but faith, which cannot be true. Faith in Jesus Christ, receives his blood, death and life, and to say we are saved by faith only—alone—by itself, is to talk nonsense. The absurdity here is manifest, when the advocates of this theory say, that men cannot be saved without repentance, which is true; but according to their teaching repentance precedes faith, and hence faith is not *alone*.—But they must pray for the Spirit in order to obtain faith, therefore, instead of faith only or alone, we have repentance, prayer, the Spirit and faith, before a man is justified.

Our third objection is founded upon the language of the Spirit, found in James ii: 24. We place the language of the Spirit, and that of the Discipline side by side.

<p>That we are justified by faith <i>only</i> is a most wholesome doctrine and very full of comfort.—Meth. Dis. art 9.</p>	<p>You see then, how that by works a man is justified and <i>not</i> by faith <i>only</i>. — James ii: 24.</p>
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"Great God! when once compared to thine,
How mean their writings look!"

We submit the question here to the candid reader, which will you receive? Which must stand or fall, the Bible or this doctrine, found in the standard work on orthodoxy?

In these papers we have learned that, to believe with the whole heart that Jesus is the Christ, the Son of the living God, is all the faith the Bible demands. That this faith comes by hearing the word of God, and that it is a condition of pardon.

THE RELIGION OF SORROW.

Matthew Arnold, in one of his admirable "Essays," distinguishes Christianity from Paganism by describing the one as the religion of sorrow, the other as the religion of pleasure. He translates a poem of Theocritus, in which two Syracusan women are represented as, while on a visit to Alexandria, going one day to the palace of Ptolemy Philadelphus, "to see the image of Adonis, which the queen Arisnoe, Ptolemy's wife had had decorated with peculiar magnificence." The poem gives, in a wonderfully natural and animated way, their light chatter, while on the road, describes the crowd at the palace entrance, pushing and funning, and then the rapture with which the two women gaze on the statute of "beloved Adonis," decked out in a queen's best finery, "lying there on his silver couch, with just a soft down on his cheeks—Adonis, whom one loves, even though he is dead." The poem concludes with the adoring hymn sung by the priestess, in which the return of Adonis from death and Acheron is celebrated, and he is joyfully welcomed back. Under this figure, to the initiated, Mr. Arnold explains, one of the great, bene-

ficent natural changes is meant. Adonis was the sun in his summer and in his winter course, in his time of triumph and in his time of defeat; but in his time of triumph still moving towards defeat, in his time of defeat still returning towards his triumph." To the mass of his people, Adonis was simply the beloved of Venus, given back to her even from the dismal domain of Pluto, in answer to her prayers.

The poem the essayist used to represent and illustrate the spirit of the Greek mythology under its best aspect. In a certain way there was something devotional in it; for there was the god and there was the worship; but in the main, it "adapts itself to the tone and temper of a gay and pleasure-loving multitude—people who seem never made to be serious, never made to be sick or sorry"—to "the ideal, cheerful, sensuous pagan life." The religion of that old time, then, was intended and adapted, not to *comfort* human sorrow; it does not even recognize that there is such a thing as sorrow. Its whole aim is, by filling the mind with other images, by inciting the gayety and enjoyment of pleasure, to make men and women forget that they are sorrowful, and shut their eyes, if possible, to all the misery of life. Very truly does Mr. Arnold say, "Its natural end is in the sort of life which by no means itself suggests the thought of horror and misery, which even, in many ways, gratifies the senses and the understanding, but by the very intensity and unremittingness of its appeal to the senses and the understanding, by its stimulating a single side of us too absolutely, ends by fatiguing and resolving us; ends by leaving us with a sense of tightness, of oppression, with a desire for an utter change for clouds,

storms, effusions and relief." And so this sort of religion failed in even that which it attempted. It sought to cure human misery by inducing forgetfulness of it, to hide the tossing, raving sea of human unrest by shedding rays of fitful sunshine over it;—in the very nature of things an impossibility. And when many in those ages took refuge in philosophy, and tried by their stoicism to reach the same end—to conquer evil by grimly and sternly *bearing* it, they failed just the same.

It seems to us that in scarcely any other feature of Christianity do we see the evidence of its divine origin more clearly than in that which places it in such striking contrast to both the old paganism and the old philosophy in the particular named. The cheerfulness which the one would find in forgetfulness, and the fortitude which the other would acquire by dumb and stern patience,—both of these the religion of Jesus secures, yet in a way peculiarly its own. And that way is one which to the pagan mind would have seemed least likely to reach the end. It is not by shunning sorrow and suffering, but going forth to meet them; not by esteeming them enemies but receiving them as friends; not by seeking to forget that they have existences, but seeing and understanding why they exist, and so making use of them as that they shall be instruments of higher good;—not, even, by patiently *enduring* them, but by giving them cheerful entertainment, and viewing them as teachers and benefactors.

Christianity is, in a very peculiar sense, "the religion of sorrow." He who introduced it among men was himself "a Man of Sorrows;" and this, it would seem, in no small degree in order that the sorrowful might the better un-

derstand that it is a religion especially for them. And he came, as he said, not to them that "have no need of a physician," but to "them that are sick." It is exactly because there are sin and sorrow in this world that the religion of Jesus exists. It fulfils its mission by showing whence and why sorrow comes; showing how it is not a baffling element in the otherwise perfect scheme of a good God, but a thing permitted by him, and turned by his power and wisdom to highest use, knowing, too, how "these light afflictions," lasting "but for a moment" in the comparison, "while we look not at the seen but the unseen" in our way of dealing with them, *do themselves* "work out for us a far more exceeding and eternal weight of glory."

Sorrow was never vanquished in this world till Jesus conquered it. The tears of sorrow were never effectually dried until a Hand that had itself been wounded wiped them away. We cannot master sorrow by forgetting it nor by enduring it; but we can by cheerfully *accepting* it, at the same time seeking and obtaining the "succor" that softens it, sanctifies it, and turns it to good in the end. And meanwhile, what new experiences of God Christian sorrow brings; what new revelations of "the things God hath prepared for them that love him;" what needful chastening and preparation for the great change that is only a step further on! Thanks to him who himself has wept and bled, that instead of cups of oblivion he gives us cups of consolation, and instead of offering to renew that hope which has been one long disappointment—that earthly joy will alleviate earthly sorrow—supplies the heavenly magic which turns even sorrow to joy.

"HE TRUSTED ME."

BY MRS. M. L. PAYNE.

There was a placard on a window in a street of the great city, that read, "Boy wanted," and a great many boys had been in, to see about it; but it was only morning, and the merchant who had caused it to be written had not yet come down town. So the boys waited, all hoping to get the situation, and each one expecting his would be the great fortune.

Apart from the rest, was a boy whose face was sad and thoughtful. It was a good face, clear and open, yet that boy had just served a term in the city Bridewell. He had stolen a loaf of bread from a baker, who employed him occasionally to run errands—a hard, grasping, avaricious man, who had repeatedly charged him with derelictions when he was innocent, and who had no mercy on him when guilty.

His mother—his poor, toiling, patient mother, the only friend he had ever known had died while he was in jail, and now that he was free again, with the disgrace clinging to him, and with no friend in the world, he felt like an alien from humanity.

While the boys were waiting the bells sounded an alarm of fire, and they all scampered off after the engine—all but the boy from the jail, who waited in a sort of dumb expectancy.

Presently a gentleman drove up in a carriage, and stopped before the shop door. His horse was restive, and, as he was getting out, he would have fallen, but the boy started forward and caught the animal by the head, holding him firmly in one position.

"Thank you, my boy," said the gentleman. "That for your trouble," and he

handed him some loose change, which the boy refused.

"It wasn't no trouble," he said, and was turning away.

"Stop," said the gentleman; "have you been in there?" pointing to the shop in whose window the placard was.

"No, sir; the gentleman as wants a boy hasn't come down."

"Well, I am the gentleman. Suppose you come in with me; I would like to talk with you. Do you want a place to run errands and make yourself generally useful?"

"Yes, sir," said the boy, "but—" and then his courage failed; he could not say he had been in jail.

"Come into the office," said the merchant, and he passed through the long store, with its row of important looking clerks, into the small apartment where several men were busy writing. They looked up a moment, bowed to their employer, and, resuming their writing, were deaf to all others sights and sounds.

"Sit down here," said the merchant kindly, "and tell me your name and age."

"John Dawson; age, fourteen." "Very good. And now, John, where did you live last?"

There was a long silence—a long struggle in John's breast, when he answered calmly as he could.

"In jail!"

The merchant started as if a pistol had exploded before him. For a moment he was too surprised to speak. Here was no type of a thief or rogue—this fair, frank-looking boy. There was no round, cropped head, no leer in the blue eyes—yet he was a jail boy.

"What were you convicted off?" he asked at length.

And John Dawson told him the whole

sorrowful story of his sick mother, and his long struggles with want, and temptation, and sin, and how too poor to buy food and fuel, and must have both.

"Oh, sir," he went on, "that baker was such a hard man. He trusted me; he accused me of stealing when I had never touched a pin, and I believe he was glad when I did fall; but if you will only trust me, I will never deceive you, sir, or lay my hands on anything as isn't mine."

Mr. Blake, the merchant, thought long and deeply. Here was a chance to save a soul from ruin; he might not succeed, but if the boy had a trial and turned out well, how great a work would be accomplished. He thought of his own little son at home, surrounded by love and virtue, and that decided him.

"I will trust you," he said firmly.— "You will have plenty of chances to steal, even if you are watched; but I shall not watch you. I shall trust you. If you deceive me you ruin your own soul and offend your God. You say your mother was a Christian; for her sake do right, and you will find a virtuous life brings its own great reward. Dare to do right, dare to be firm in the cause of virtue, and your own conscience will approve, and your Father in heaven will smile upon you. Now you can begin, and I will give you five dollars a week, which will pay your board and clothe you if you are economical. Now carry this package to the express office, and let me see how smart and punctual you can be."

When John went out with the bundle under his arm, he met the other boys, who had returned from the fire. They were much disappointed at John's good luck, and one cried out, "did you tell him you had been in jail?" And another said, "don't steal that bundle." But

John kept bravely on, undisturbed by their taunts.

"He trusted me," he said to himself. "I shall pray every night to be kept out of temptation, for if I miss this time, I'll never come out right again."

For two years John Dawson faithfully served Mr. Blake, and never once did he deviate from the straight path of duty. Then he went to a business college, and after he got through there he came to the West and entered into business for himself and prospered well.

But he found time always to attend the noon prayer-meetings that were daily held by a religious association in the town where he lived. Once he told the history of his life, and how Mr. Blake had saved him from temptation and sin "because," he ended by saying, "he trusted me."

Then an elderly man arose, a stranger, and with much agitation said, "I thank God for this hour. One soul saved through me lightens every cross, and makes even my crown grow lighter. He has trusted me, even as I have the boy, who had done wrong."

"He trusted me." Many a poor erring being has been reclaimed from the by-paths of sin by this kindly recognition of a better nature—the silent belief in a God-given principle that must choose good in preference to evil. True Godliness does not affect superiority. It is always ready and willing to lead others to the clear fount of its own purity. Christ came to save sinners, not the righteous; and we do not need to lead those who can see, but the blind. Let us save the divine spark lingering in the mass of human darkness, ere it goes out forever and the soul is left to eternal night.

A NOBLE BOY.

The following incident, in the fatal collision of the *Niagara* with the *Post-boy* on the Mississippi, was related to me by an eye witness :

The two steamers struck, and the *Niagara* immediately careened, and began to sink. The wildest consternation was at once universal. Ladies rushed to and fro with piercing screams, but no means seemed at hand, and each sought his individual rescue.

At this fearful moment a negro boy—one of the crew—was seen quietly lashing a long and stout rope around his body, at the other end tying a stick of wood in its center.

Instantly, with this apparatus, he threw himself into the river. Turning upon his back, the stick drifted to the rope's end, and calling upon two ladies who stood on the edge of the boat—one with a child in her arms—he urged them to spring and catch either end of the stick. Horror-stricken, they hesitated. The negro lay calmly on the waves, and in tones of confidence told them it was their only hope, insisting that he would carry them safely to the shore. For another instant they hesitated; but, gathering courage from his self possession, and realizing that it was their last moment, they took the leap, and both succeeded in grasping the stick. Turning quickly to prevent their seizing him, the heroic fellow struck out with strong muscles, for the land. The rapid current was well-nigh resistless: but he wrestled manfully with his burden. The energy of despair kept them to their hold, and at length their feet touched bottom.—

Both ladies, with the clinging little one, were saved. Many witnessed this feat. It not only exhibited a cool, unparalleled bravery, but was wholly disinterested, as

both ladies were strangers. It should be added that the boy left his own trunk with his best clothing, and three hundred dollars in money, to sink with the wreck.—*Rev. J. W. Alvord.*

SELFISHNESS THE PREVAILING SIN OF THE CHURCH.

BY A. P. SEARS.

It is clear, that the entire economy of salvation is constructed on the principle of restoring to the world, the lost spirit of love; this is its boast and glory. Its advent was an era in the universe. It was bringing to a trial, the relative strength of love and hatred, the darling principle of heaven, and the great principle of all revolt and sin. It was confronting selfishness in its own native region, with a system of benevolence prepared, as its avowed antagonist, by the hand of God himself. So that unless we would impugn the skill and power of its author, we must suppose that it was studiously adapted for the lofty encounter. With this conviction, therefore, we should have been justified in saying, had we been placed in a situation to say it, that, "nothing but the treachery of its professed friends, can defeat it: if they attempt a compromise with the spirit of selfishness, there is everything to be feared; but let the heaven's system be worked fairly, and there is every thing to be expected,—its triumph is certain."

But has its object been realized? More than eighteen hundred years have passed away, since it was brought into operation; has its design been accomplished? Accomplished! Alas! The question seems a mockery. We pass in thought, from the picture we have drawn, of what the gospel was intended to effect, to the contemplation of things as they are, and the contrast is truly ap-

palling. We lift our eyes from the picture, and, like a person awaking from a dream of happiness, to find the cup of wretchedness in his hand, the pleasing vision has fled. Selfishness is everywhere rife and rampant.

But why is it thus? When first put into activity, did it discover any want of adaptation to its professed purpose? The recollection that God is its author, forbids the thought. "It is the wisdom of God, and the power of God." When first the gospel commenced its career, it triumphed every where; no form of selfishness could stand before it. It went forth to the conquest of the world. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." They went every where proclaiming the dying love, of the risen Jesus. They were in haste to dispense the bread of life, to a famishing world. They shrank from no trial or investigation of their cause. The world was taken by surprise, never before had it beheld such men, every thing gave way before them, thousands bowed to the burden of their story, while the great secret of their power was almighty love. Diversified as they were in mind, country condition, and age, one interest prevailed; one subject of emulation swallowed up every other, which should do most for the enlargement of the reign of love. A fire had been kindled in the earth, which consumed the selfishness of men wherever it came. Again we repeat, the momentous inquiry;—What has prevented the gospel from subjugating the world to the reign of Christ? The failure is solely attributed to those who have had the administration of it; owing entirely to the selfishness of the church. "All

seek their own, not the things that are Jesus Christ's. No antagonist has appeared, which the gospel did not encounter and subdue in its first onset; yet at this advanced stage of its existence, when it ought to be reposing from the conquest of the world, the church listens to the story of its early triumphs, as if they were meant only for wonder, and not for imitation, as if they partook too much of the romance of benevolence, to be again attempted; now when it ought to be holding the world in fee, it is barely occupying a few scattered provinces, as by sufferance, and has to begin its conflicts again." Less than fifty years ago, a little band of noble hearted brethren, (raised up under God,) started out with the avowed determination to restore to the church, the ancient order of things; they took the high position, that the gospel is *the* power of God unto salvation, to every one that believes it, that it contained every element of power, essential to success. Soon multiplied thousands, augmented their numbers, and to-day, an army of veterans are in the field, successfully battling for the truth. While it is a matter of devout gratitude to God, that so much has been accomplished, yet how little has been done. Brethren in the ministry, the fault is chiefly ours. We have failed to teach the *church* the great importance of sustaining the gospel, and in so far as we have failed, what is it but a failure to restore to the church, the long lost spirit of benevolence.

Reader, may God help you never to forget, that practical benevolence, is the result of gospel piety; is the hinge upon which your destiny will turn.

In loving a thing, we partake of its nature.

THE PRESENT AGE.

BY THE EDITOR.

Each succeeding period in the world's history, has been noted for some new development or achievement in science, art, or religion. Some have been fraught with good, some with evil. The present age forms no exception to the assertion above made. We leave a rehearsal of the mighty strides of scientific discovery, to those who may be laboring more particularly in this interesting field. Our tastes lead us to take a brief survey of the field religious; and we claim that the nineteenth century will be held in remembrance to the end of time, for having given birth to two of the greatest delusions that ever afflicted the human mind. We allude to Mormonism and Modern Spiritualism. True, these are not of independent growth, but are the out-growth of a system of religious teaching, still popular among the great mass of religionists. These vile falsehoods sprung from a legitimate seed. To find what that seed is, or to trace these two systems of error and iniquity, to their origin, is our present purpose.

It is a well-known truth, that about the time of the rise of Mormonism, the Bible was lost sight of, as a guide to life eternal, and mankind were taught to look for, and expect the most extraordinary manifestations of Spiritual influence, and the most brilliant illumination, direct from the throne of God. The Bible, when spoken of at all, was said to be a sealed book, until superior light shined into the mind and heart of the lost sinner. The test of conversion was the relation of having seen supernatural visions, or hearing the divine voice *internally*, or at least of seeing an angel or hearing an angel's voice. The greater the extravagance in this

direction, in relating the exercises of the mind, the brighter the evidence of being soundly converted by the *immediate* presence and power of the Spirit of God. This was an open door to fanaticism of the wildest type, and each religious party seemed to strive with all its wild energy to outstrip the others, in entering that door, and of claiming and occupying the citadel of orthodoxy. One said, "an angel had fanned his fevered brow," with the wings on which he had descended from heaven, to bring a knowledge of pardon to the struggling penitent. Another had "seen the Lord in person, and held sweet converse with him." A third had seen a "light above the light of the sun in his meridian strength, and the Lord by his Spirit spoke peace" to the agonized and anxious soul.

Just at this juncture, when the minds of men were filled with vagaries, and intangible entities lived in the distempered and unbridled imaginations of unlettered men, and superstition ruled the domain of human thought, this monster delusion seized the minds of the more fanatical and less scrupulous of the enthusiastic, and the monster came to birth, and stood forth, the child of a false, but honestly entertained, system of religious teaching.

The transition, from the notion then held concerning spiritual influence, to the delusive visions and revelations of Mormonism was easy and natural. This is easily seen now, and those who oppose it now, as then, are denounced as incorrigible heretics and errorists. It has always been true, that one great error makes room for a greater one, where the wildest imagination seeks and finds gratification.

From Mormonism to Spiritualism, the

road is short, and the passage easy. They both practically reject the Bible, and while one is the child of modern orthodoxy, the other is the grand-child, and when orthodoxy shall be gathered to its fathers, as it will be, these two descendants may justly claim the patrimony left behind.

There is no difference between Mormons and those who plead for special operations of the Spirit, so far as the fact is concerned. The only difference is as to the degree of such spiritual illumination. Indeed, the difference in this regard, is more fanciful than real.

In support of this assertion, we cite the fact that a majority of the Protestant parties teach, that God by the Spirit, without faith on the part of the sinner; without means, by the power of naked Spirit on spirit, regenerates the soul, after which the soul can believe. The Mormon claims that God by his Spirit, enables him to foretell future events. This is a miracle, and the other is no less.

We are admonished by these reflections, to be very cautious in teaching men to follow blind impulses. Cautious, did we say? This is not the term! Never to do so, is the only safe guard. It is a fact that many persons exalt impulse above the Bible, and follow blind feeling, instead of the plain word of God, when the two come into conflict. This is daily demonstrated, all over the land, and is greatly to be lamented.

But while the present age has given rise to the two monster delusions above named, it has also given birth to a Reformation, which has already done much to dissipate the mists of enthusiasts and super-excited bigots. Reason—Intellect, and not imagination, it is insisted, should bear rule. Strong and bitter has

been the opposition to this cardinal principle; but it gains ground daily. True, there are a few, who never yield, not even to perceive truth, but they have neither numbers nor influence, and we look to the day near at hand, when the word of God shall be the only rule of faith, and the only law regulating the conduct of men; when all the vagaries of blind impulses, and the delusion of pretended revelations shall fall to rise no more. May God hasten the glorious day.

DUTY TO GOSPEL PREACHERS.

BY THE EDITOR.

The New Testament recognizes the office of teacher, in the church of Christ. If this is true, and none will dispute it, then the church owes certain duties to him, which grow out of mutual relations. In the prevailing neglect, which is shown to this class of men, on the part of the church, much evil results to the neglected class, and much sin is committed by those who are thus negligent. To vindicate the cause, of the neglected class, in reforming the negligent from sin, is the object of these lines, and we only ask all our brethren and sisters to read and consider what we say.

No class of men deserves more, at the hands of community, than the gospel ministry; and yet, none are so scantily rewarded for their labors. They consume the mid-night oil, in compounding savory dishes on which their congregations may feast, and feel a solicitude for Zion's peace and growth, from which all others feel exempt. Days of toil, and nights of anxious thought, make up the history of an earnest, faithful preacher's life, and yet, that he has hours of agony,

deep and fearful, is undreamed of by the masses.

No class of men have more difficulties to encounter, than the earnest, honest preacher of the gospel of Christ. He has to meet the prejudices and peculiar whims of every one. How often censure falls on him, for doing his duty; and his own brethren treat him with cold indifference and neglect.

How often his heart is made to bleed, by the depreciatory remarks of those upon whom he relies, from whom he has a right to expect aid and sympathy. No one but the preacher, knows how withering is the neglect of friends upon whom he has been accustomed to lean, when sin's opposing legions, with fiendish intent gather around his pathway, ready to devour.

The troubles of the preacher in financial matters, are seldom appreciated. Grim-visaged want is not always a stranger to the humble cottage of the toiling servant of God. He fears to speak of his necessities, lest he should meet with a repulse. He knows that many who subscribe to his support, regard it as so much devoted to the pauper-fund, and that the pauper should exercise a little modesty in applying for alms.

Now just so long as churches act as if this was the light in which they look upon preachers, so long will an entrance upon the ministry, be a litteral entrance upon a life of destitution, and so long will God's cause languish in our hands, and God's truth be scandalized.

We conclude by saying, the earnest preacher needs and deserves the sympathy of his brethren, and their duty is to give it, freely and fully. If he labors in his calling faithfully, he deserves an ample support, and God has decreed it to him, in Paul's letter to Timothy,

where the apostle says: 'Let him that is (being) taught, communicate to him that teaches, in all good things.' Finally, on this point, he says: 'Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap. For he that sows to his flesh, shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.' Gal. vi: 6—8. If these Scriptures were duly considered and acted upon, the preacher would not feel so much like an inferior—a dependent mendicant. As the matter now stands, the preacher is made to occupy the place of an inferior—a beggar, supplicating his superior, for the crumbs that fall from his well-stored table. Reformation is called for in this thing, and urgently called for. The brethren owe much to the gospel preacher, whose energies are given to the work of the Lord. Give him sympathy, give it to him in words of encouragement; give him your prayers from day to day; give him a decent support, and let it be promptly and cheerfully given, and both giver and receiver, will be blessed. You pay your Doctor, your Lawyer your State and County taxes; pay your preacher also; be just to him and to God, as well as to the State, and you will feel happier, the preacher will feel happier, angels will smile, and God approve.

A pious Scotch minister being asked by a friend, during his last illness, whether he thought himself dying, answered: 'Really friend, I care not whether I am or not, for if I die, I shall be with God; if I live, he will be with me.'

ECHO is the soft and beautiful moon-light of sound.

"WHAT MUST IT BE TO BE THERE!"

BY J. B. CORWIN.

"We speak of the realm of the blest," but what is it to be there? Ah! what is it! We read of the "City of God—Jerusalem," but what is it to dwell amid its golden glories? We read of jasper walls, gates of sapphire, deep foundations and God-built stories, but what is it to look upon them! We read of the "river the streams whereof make glad the city of God," and the crystal fount in the "Eden above," but what is it to sit beside the bright stream that beautifies "extended plains!" We read of the "sun bright clime," into which thieves do not enter and where moth does not corrupt, where sin and unrighteousness do not mar the "likeness and image of God." Where there is no night, dark and cheerless, nor sickness, with scorching fever and wornout frame. Where there is no death, sundering friends and casting dark shadows over loved households; nor orphans, friendless and homeless, wandering to and fro, seeking a warm heart and a smiling face.—That clime where the "wicked cease from troubling and the weary rest," where love the golden chain that binds happy hearts together, is perfect and complete, and

"Where God, the Sun, forever reigns,
And scatters night away."

That clime where sickness and sorrow are strangers, and into which we are to enjoy everlasting life, to be clothed with immortality and eternal blessedness, where God shall wipe all tears from the eyes of the sorrowing ones of earth, and be unto them "their God" and "their Father," "*but what must it be to BE THERE!*" (P.) We speak of the martyred host of the Lord's Anointed, the twelve heralds slain for their testi-

mony to the resurrection of the crucified, their ascension "through much tribulation," their robes of spotless white,—of the meeting of the Lord's redeemed in the everlasting city and the consequent shouts of triumph and joy. We read that we must "put off this our tabernacle," that it will be sown in weakness, but raised in power, in honor, in life; that this mortal will put on immortality, this corruption will put on incorruption; that "we have a building of God, a house not made with hands, eternal in the heavens." "*But what must it be to BE THERE!*"

"We know not what we shall be!" To-night the moon in her greenly robes and with her attendant train of dazzling brightness—the second heavens, with all its diamonds and rubies, are but outskirts, the suburbs, the index to the "heaven of heavens." To conceive of the greatness, the grandeur of the first we cannot. To know what we shall be is equally impossible. We are assured that we "shall all be changed," that the change is from mortality to immortality, but what is *immortality*? We see in midwinter the rough clod, in spring the modest blushing flower! To-day is innocency and loveliness, the new-born infant, to-morrow a Newton, a Bacon, a Locke! What change! Who can comprehend it? What finite mind can conceive of and house its vastness? Even so, "we know not what we shall be!" "But," thrice happy he who possesses the assurance, "we know when he shall appear, *we shall be like him.*" Hasten O blessed Lord, thy glorious appearance! Come with all the holy angels, and clothe those who are waiting for thee in robes of righteousness and garments of exquisite beauty, and bear them home to the enjoyment of thy presence forever, and then we will

"Know,
And feel what it is to be there!"

From the Christian Standard.

"WATCH AND PRAY."

It is interesting to note, in the Scriptures of truth, how human inability and divine authority, human weakness and divine grace, are set over one against the other. Perhaps the most condensed statement in which all these are recognized, is in Phil. ii. 12, 13: "Work out your own salvation with fear and trembling; for it is God who works in you both to will and to work, of his good pleasure." Here God works—man works; God wills—man wills; salvation comes from God, yet man works it out; man fears and trembles in his weakness, yet this fear and trembling become the basis of confidence that the "good pleasure" of God will not let him fail. These opposite poles of truth have become respectively points of attraction and repulsion with different theological parties; yet they are parts—harmonious parts—of one system. Man has a certain amount of ability. He has eyes, and can see; ears, and can hear; a mind, and can understand; a heart, and can feel; volition, and can decide and act. All this, however, is limited and dependent. He can not see without light, nor hear without sound, nor understand unless some proposition is addressed to his reason, nor love where there is nothing to be loved. It is limited also, by the perverting influences of passion and error, which pervert and corrupt his mental vision and his moral powers. Under the dominion of sin, unless God interpose, he must inevitably gravitate to an infernal center, or drift on worldly currents away from God. Hence, there is in man an extent of inability which renders him dependent on the "good pleasure of God for the ability both to "will" and to "do." So far as he is helpless,

he looks to God as a Sovereign, and reveres the authority which requires him to "work out his own salvation." It is worthy of remark that the salvation which he is commanded to work out, does not come into view until he has first been made a subject of a salvation which is by grace, through faith, without works. He is first saved, "by the washing of regeneration, and renewing of the Holy Spirit,," and "justified freely by God's grace" from all his past sins; and then, by all the inspirations of the love and peace and joy of this first salvation, God works in him to work out the future end eternal, salvation by "a patient continuance in well-doing." Yet not even in the first salvation is there any overlooking of the ability which the sinner possesses. He is not treated as absolutely helpless. There is a careful recognition of all the powers of his nature. He is commanded to *hear*, that he may understand; to *understand*, that he may turn; to repeat and *turn*, that his sins may be blotted out. But these commands come not until the means of obedience are first brought near. Truth speaks before he is commanded to hear; the truths of salvation are revealed before he is required to understand; the Saviour in all the divine attestations of his power, and in all the riches of his saving mercy, and in all the completeness of his sacrificial death and glorious resurrection, is made known, before the sinner is required to believe in his name, and the fountain of salvation is opened, before the oracle is published—"He that believeth and is baptized shall be saved." In all this it is little that man has to do, because it is but little that he can do. Grace provides a salvation "without money and without price," and all that he is required to do is to

accept it, through faith, by the surrender of his heart and life to Jesus Christ. But now, when quickened into new life, when "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God," he is a "new creature," with new inspirations. God works in him by the mercies of the past, by the joys of the present, by the hopes of the future, by the truth which his purified vision can now explore, and by the Spirit which dwells in him to strengthen him mightily, "to will, and to do" all that is pleasing in His sight. And while in the perils that everywhere abound, and the treacheries that still linger about even a renewed nature, he has many "times of need," when he is called to "pray" for assistance and deliverance; he has also such knowledge of his dangers, such abhorrence of his old life, and such attainments in divine wisdom, that he is able to "watch" as well as "pray." So that whatever strength or ability we possess must be freely employed, and whatever strength or ability we lack, we must ask from Him "who giveth to all men liberally, and upbraideth not."—Thus we are saved *from* our sins, but not *in* our sins; saved by grace, yet through "the obedience of faith."

It is worthy of note, too, that we are called as Christians, *first*, to watch, and *then* to pray. God's blessing of deliverance comes most freely when we *deeply feel* our helplessness, as he who watches and knows the danger alone can feel it; and when we are putting forth every effort of our own to gain deliverance, as only the anxious watcher will struggle, because his watching has made him aware of the greatness of the perils in his path. "Eternal vigilance is the price of liberty." This is true in spiritual life: therefore *watch*. The sentinel

who sleeps at his post will be punished with death.

Let us learn, then, these two lessons:

1. All our powers are to be diligently and vigilantly employed to work out our own salvation. Prayer without watching will not save. Faith, without working, will not take us to heaven.

2. Do the best we can, we are still helpless without God's sustaining and strengthening grace. Watching without prayer will not save us. Works, except as God works in us, will never come to perfection.

"Watch and pray, that ye enter not into temptation,"

IMMERSION SUSTAINED BY A PEDO-BAPTIST.

BY THE EDITOR.

We give to the reader, a gleanings from the field of Pedo-Baptist authority, in support of the position, that Apostolic baptism is immersion. We quote from an article by Prof. Stuart, of Andover, published in the *Biblical Repository*, vol. iii, No. 11. Let us look at the facts given. He says: (page 41.)

1. The leading and original meaning of its root, 'Bap,' is dipping, plunging, immersing, soaking, or drenching, in some liquid substance.

2. 'Bapto' and 'Baptizo' mean to dip, plunge or immerse into anything liquid. All lexicographers and critics of any note, are agreed in this. (p. 51.)

3. 'Bapto,' in addition to its original meaning, *to dip*, has a secondary signification, *to dye*, but 'Baptizo' has *not*. The idea of '*dyeing* or *coloring* belongs only to Bapto.' (p. p. 43, 51, 58.)

4. But 'Bapto,' is never used to denote the ordinance, but 'Baptizo' and its derivatives are exclusively employed *when the rite of baptism is to be designated* in any form whatever; and in

this case 'Bapto' seems to be purposely as well as habitually excluded.' (p. 51.)

These conclusions he sustains by an appeal to the classics, from which he makes numerous quotations, and then appeals to the Apochrypha, Septuagint and New Testament; all of which he finds, sustain this proposition: 'Bap' and 'Bapcizo,' in all cases signify *to plunge, immerse, dip in, overwhelm, moisten* by dipping. This being conceded by this scholar and distinguished linguist, how is it that when the terms are used to denote a gospel rite they signify something else? Do the terms under consideration have a specific meaning in the classics? Prof. Stuart says they have, unvaryingly. If this be correct, does it not follow, that anciently, when persons were baptized, they were immersed?

One would think that the meaning of the word, which he has found to be settled so conclusively, would be a sufficient answer. In not one instance in classical usage, has he seen the word convey any other idea, than that conveyed by its English synonym, 'Dip,' and it would seem strange that a word which invariably means one thing when *not* applied to the rite of baptism, must become uncertain in its meaning, when applied to that which Christ means to be a definite ordinance. For would it not defeat the very intention of the Savior, if, though using always one word, and that word with a fixed and invariable meaning, as Prof. Stuart shows, its very application to the ordinance which he desires to establish, unsettles it, and leaves his people in doubt as to what he really meant? Did not Christ use this one word unchangeably, because it has a precise meaning? The researches of Prof. Stuart would argue so, but his inferences are not in accordance with his facts.

So far from sprinkling being the apostolic rite, he says, on p. 152, 'Thirteen hundred years, was baptism generally and ordinarily performed, by the immersion of a man under water; and only in extraordinary cases, was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited.' And on p. 153, there is this conclusion of the historical argument: 'From the earliest ages, subsequent to the apostolic age, and downward for several centuries, the churches did generally practice baptism by immersion; perhaps by the immersion of the whole person. * * * * * Aspersion and affusion were gradually introduced.' To which he adds that the churches of Christ from a very early age construed 'Baptizo as meaning immerse, and that if the philological inquiry into the meaning of Baptizo and the examination of the circumstances, connected with the rite in the New Testament should leave us in doubt as to what Baptism is, we are left in no doubt as to the more generally received usage of the Christian church, down to a period several centuries after the apostolic age.'

These statements, from a man of the learning, research and Biblical attainments, of Prof. Stuart, should be pondered by our Pedo-Baptist brethren. How strange though, it is, that Prof. Stuart should ignore all these facts; following an unauthorized practice, and trample his own philological learning and historical knowledge, under foot. Strange inconsistency. After showing conclusively that both philology and history prove *immersion*, we find him subscribing to the sentiment of Calvin. It is of no consequence at all, whether the person baptized, is wholly immersed or merely sprinkled, although the word

baptize, signifies immerse, and the right of immersion was practiced by the ancient church.' But Calvin's or Stuart's opinions, are valuable only so far as they agree with the Lord's command; nor is it rigid pharisaism, as he charges, to insist upon keeping the ordinances, as they were delivered unto us.

It is of no consequence to us, that this learned Professor deposes as he does, but we give it, to show the company we are in, and ask those who so stoutly affirm that immersion is not a Divine ordinance, to answer this champion of learning, in the Pedit-baptist world. How any one, who has not been blinded by prejudice, can in the face of the admissions, here cited, and those of scholars of note, in ancient and modern times, be so stubbornly attached to an unauthorized, human-right, is to us, an unaccountable mystery.

An examination into the grounds, for infant baptism, leads Prof. Stuart to an admission, that one less learned, and less honest, would not make. Men who are really learned, are forced to make concessions, that an unlettered man might deny, and keep a good conscience, because of his ignorance.

Of this human invention, he says, (p. 190) 'Commands, or plain and certain examples, in the New Testament relative to it, I do not find,' but adding, 'Nor with my views of it, do I need them.' Not so with us; we need Bible authority for every thing, in religious practice.

To be candid—speak of the present as though they were absent; to be charitable—speak of the absent as though they were present.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

AN EXTRACT.

Extract from a letter written by a young lady in reply to an infidel cousin.

And now cousin J——, I have evaded the main points of your letter long enough. Last but by no means least comes your argument in favor of what? Latitudinarianism.

It seems as if a majority of the human family already think there is no such a thing as future punishment, and rewards; convince the balance of that opinion, and you will to their sorrow prove a hell, not only hereafter, but on earth. We will then have this insignificant piece of creation remodeled, and his satanic majesty can bring on his cabinet, and make his head quarters in these United States of America. I think he has been doing this for the last ten or fifteen years. I wonder how long it will be ere he makes the *coup-de-grace*?

And now cousin J., can it be possible that you do think that there is no place of punishment? That the vices, crimes and sins that are blackening the name of humanity, shall go unpunished? That the truly virtuous, humble, trusting Christian, and the fiend incarnate, shall alike share Heaven? I would as soon, nay! a thousand times rather be annihilated than to be forced into such associations. I told you I had formerly been skeptical, recently I have been trying to be a better woman and I do honestly and seriously say, I would rather die this moment, nay! what is worse I had rather go ravingly distracted than thus to believe. True I am annoyed a great deal frequently with skepticism, but I would a thousand times rather die than to be latitudinarian. I am not as firmly fixed in my opinions of divinity and the matter pertaining thereto, as I would like, but I am going to pray (now laugh if you

wish) for guidance from above. There is a day coming (at least, my Bible says so) when this matter will be decided for us.

God in mercy, grant that you and I may be on the safe side.

I know the fear of future punishment does restrain the wicked from sin, and causes many to reform ere they tumble into the abyss of eternal ruin. I have given up many of my sinful habits, since I have determined to live a new life. There are thousands better than myself, that are living a life of self-denial to avoid the tortures of an unrelenting hell, as well as to enjoy the bliss of heaven and the associations of angels and beatified spirits, I admit that there are desperadoes who know not and care not for God.

How much of the Bible do you reject? If you reject all, why do you not reject all knowledge of all things material or immaterial that comes not immediately under your personal observation. The history of no hero, ancient or modern is so well authenticated as that of the sacred Son of God. If you reject his existence, reject all knowledge that is handed down by history. For you have not, nor can you have any ocular demonstrative evidence of the existence and deeds of Seneca, Socrates, Hume, Berkley, Ceasar, Alexander, or any other celebrated hero of past generations. If you believe at all, it must be upon the basis of precisely the same kind of evidence that we have of the existence and deeds of Jesus of Nazareth. We have no ocular evidence that our forefathers came from Europe, or that there ever existed such cities as Nineveh, Jerusalem, or Babylon, or Rome, and yet no sane minded person doubts it, (Do you?) Unless it be a disciple of Hume and

Berkley, with whom doubting is rendered to a science and taught as an art; who affect to doubt everything even their own existence; who have doubted themselves into the belief that the Alps are a train of ideas, and a thunder storm but excited sensations of the mind, and who to be consistent must doubt the correctness of their own doubting theory. And the sum total is, our philosophers doubt whether they have even doubted or if there be such a thing as a doubt or not, and sets this down as doubtful and doubts it after they get it down. They are but a train of doubts, doubts, doubts.

D. M.

ETERNAL ELECTION.

BY THE EDITOR.

"THE FATHER, Son and Spirit are one in essence, as they are one in contriving and finishing the redemption of man. * * Thus whom the Father elects the Son redeems, and the Holy Spirit Sanctifies. When Jesus says to the Father, "All *mine* are thine and *thine* are mine," I think it expresses perfect unity or oneness of co-operation, and that the redemption of Jesus is of equal breadth with the election of the Father; and that both agree with the work of the Spirit, from the fact that the triune Jehovah have one united object, and one united design of love towards the children of men. As they are one in *essence*, so they are in *honors* and in *operation*."

The above extract from the "Christian Times," the Baptist paper of Illinois, reveals the fact, that the doctrine of *fatalism* is interwoven and runs parallel with and through all the views and teachings of at least some of our Illinois Baptists. What is true of them in this respect, is true of all the Protestant parties. True, some Baptists reject it by name, and some others are declared enemies to it, but such is the nature and

tendency of some of their teachings, that they cannot avoid accepting the conclusions of the Calvinistic school, when they are logically dealt with.

In order to avoid all misunderstanding and misrepresentation, we here state, that we object not to the first proposition above stated. No people more cordially receive the sentiment, of a joint and harmonious co-operation of Father Son and, Holy Spirit in redeeming man, than the members of the Christian congregations of Europe and America. We, however, object to the conclusion at which the writer arrives, and which is stated in these words: "Thus whom the Father elects, the Son redeems, and the Holy Spirit sanctifies."

Here the sanctification of the sinner is made to depend on the fact of his having been redeemed by the Son, and this again is made to depend on the prior act of God—the *election* of the sinner by the sovereign will of God, and without which the Son will not or did not redeem, nor the Spirit sanctify.

Now if God elected some and not others, and if the "Father, the Son and the Holy Spirit are one in contriving and finishing the redemption of man," and if any are finally lost, it will be because the Father, Son, and Holy Spirit contrived no plan by which they could be saved; and as some will not be saved, in consequence of no plan being contrived for their salvation, and as the Son had no plan beyond the Father's decree; therefore, all for whom the Son died will be sanctified and saved. But as some will be lost, therefore the Son did not die for all, for had the Father decreed their salvation, they would have been saved in consequence of said decree; and if any are lost, it will be for want of a decree to the reverse, and, in all

this, Father, Son, and Holy Spirit agree.

This may all be true; but if it is, then man's being lost will be his misfortune, not his fault. Indeed his desiring a better and higher destiny would be opposition to God's eternal purpose, and rebellion against his will; and thus the *desire* to be saved is constituted sin. This tries a good man's patience, and is calculated to discourage the struggling soul, when sighing for emancipation from sin and satan's bondage.

But we need not spend time in attempting to involve the author of the foregoing extract in the doctrine of fatalism, for he boldly affirms it, in these words, viz: "Whatever scheme we adopt, the analogy of faith requires it to be carried through from eternal election to eternal glorification. * * * * * It must be either universal from the beginning to the end, or limited from the beginning to the end. Universal atonement and universal redemption, with limited calling, limited justification, and limited salvation, destroy the analogy of faith."

This writer says: "This accords with The Declaration of Faith," adopted by our churches; for it is said, "In the unity of the Godhead there are three persons * * * executing distinct, but harmonious offices in the great work of redemption."

We had long since concluded that our Baptist brethren had reformed from the use of such Ashdodic terms and expressions as "eternal election." We knew they were living near the borders of Canaan, and supposed a daily mingling with the citizens of that country had imperceptibly led them into the use of the language of her people, and an abandonment of all such "outlandish" expressions as "eternal election." Oh,

that our friends would avoid the use of such absurd and self-contradicting terms.

All acts, whether of Deity or men, are necessarily done at some period. There is a time *when* all actions are performed; and if a time when, there was, also, a time or period *before*. If then, God predestinated any man or angel to everlasting life, there was a period *when* He did it, and a period prior to His doing it; consequently it is not eternal. There can be no case in which the term *eternal* can be used to limit or qualify an action. This term may be employed to describe, limit, or expand a state of being, happiness, joy, peace, anguish, pain or misery, but not an *action*. Any man can see that every action necessarily presupposes an *actor*, and in all cases the actor exists prior to the performance of an act, otherwise the act could never transpire, and as nothing can antedate that which is eternal, and as *actor* always antedates *action*, therefore no action can be eternal, and as election is an act, no election can be eternal.

It is a matter of deep regret that good men, and men of more than ordinary powers of mind, should ever have been betrayed into the belief of such a sentiment as "unconditional election," and it is a shame for any man of sound sense to use the term *eternal* in such connection. Perhaps this *awful* term is used to impress us with a sense of the awfully sublime. If so, we say the sentiment, expressed in any terms, is sufficiently *awful*, and if not *sublime* when expressed in the terms of our author, it is certainly *ridiculous*.

But we have said there is a vein of fatalism, and a broad and deep current of it, too, running through the preaching and teaching of all Protestant Christendom. This is susceptible of the

clearest and most indisputable proof. To show this is now our duty, but not one that is very pleasant, easy as it is, because good men are displeased when the legitimate consequences of their position are forced upon them. This is why we undergo pain rather than derive pleasure from the performance of this duty, and nothing but an ardent desire to do good and to vindicate truth, could induce us to incur the penalty, or sacrifice the good will of those whom we respect and esteem.

No sentiment is more currently believed by all parties in modern Christendom, than the sentiment that all men are totally depraved from birth, and wholly inclined to evil until they are made the subjects of *direct* spiritual influence. The true FATALIST is consistent, for he comes out in plain terms and says: "All the elect will be made the subjects of this *direct* influence of the Spirit, while others are passed by." It is very true that in maintaining his own consistency he involves God in partiality and frees men from blame, by making the salvation or damnation of all souls to depend on the *decree* of God, or on his not decreeing; but the believer in abstract spiritual influence prior to faith, and in order to faith, and who believes this influence is as universal as humanity, involves God in a lack of power, in many cases, to accomplish what he undertakes to do; otherwise all men (being the subjects of this influence) will be saved.

But some one will say: "While all men are the subjects of this saving influence, they may, nevertheless, resist it and be lost, and yet God be free." We confess our inability to see how this conclusion can be brought out and maintained, and the foregoing hypothesis remain

true and unimpaired. Let us see: "All men," it is asserted, "are wholly inclined to evil until this inclination is overcome by a foreign, spiritual power." If in one case, then, a man's inclination to evil is overcome, it is because of the application of a disposing power, which is so strong as to overcome his opposition. Now if this disinclination to good is overcome in any one case, by the application of superior power, then those who remain indisposed, remain so because of the non-application of such superior power. Now as this power is at the disposal of God, and is not exerted in a given case, it must be because He does not *choose* to exert it, and its not being brought to bear on the man leaves him to perish in his sins; whereas, he would have been saved had he been made the favored subject of this saving power. If all men are thus indisposed to holiness, God knows it, and if He fails to overcome it in any case, and if withholding such influence will eventuate in the destruction of all from whom it is withheld, He knows this also, and consents to it by a withholding of the power that would have prevented it.

But some one will say, "The cause of the salvation of the one and the loss of the other is not attributable to God, but to the fact that one *yielded* and the other *resisted* the saving influence. We shall examine this proposition somewhat in detail and with a little care.

In the first place, we hold the advocates for special, abstract Spiritual influence to the proposition that "all men are wholly inclined to evil," consequently the disinclination to good is overcome by a force superior to itself, and one too, which is so much superior as to be irresistible. This is not all; for if all men are totally inclined to evil,

and if one such be made the subject of this power that reconstructs the will, it is during the period of its disinclination, without desire on his part and contrary to his will. If we are told that this power comes, as some say, in answer to prayer, which is prompted by desire, then we reply, the position is overthrown; for it is here admitted that desire prompts to prayer, and that prayer precedes the descent of the power. Hence the doctrine of universal disinclination is exploded by its own friends. Furthermore, if in one case an individual can *will* and *desire* and then *pray* for the power, then why not in all cases?

If any should say, however, that this power may be in all cases resisted, and that while one ceases another continues to resist; then we reply, that (upon the main hypothesis) if any one ceases resistance, there is some cause for the cessation, and where no such effect occurs, its non-occurrence must be attributed to the non-existence of the immediate *cause*, in the first case, and if such power come immediately from God, then where no such *effect* occurs, it is clear that no such power is applied. This makes God accountable for all evil as well as good.

We still cling to the position that "The gospel is the power of God unto salvation to every one that believeth," and that resistance to the gospel is resistance to the power of God. This resistance springs from unbelief, for which man is in a state of condemnation. And God will condemn no man for not doing that which he has no power to do, but he will condemn them for unbelief; therefore, they have power to believe, and for refusing to exercise this power they will be condemned.

Thus it will be seen that all this carping about spiritual influence tends to fa-

talism, and discourages all effort on the part of the struggling soul. God holds all men under obligations to believe, and human beings are under no obligations to do what God has given them no power to do. Here we dismiss the subject.

GOD'S PEOPLE:

Their History from the Earliest Ages.

BY E. P. BELSHE.

CHAPTER III.

The Law by Moses.

Little is known of legal forms, or required worship for the time running from the departure from Eden to the giving of the law. The period of the Patriarchal or Paternal government running some distance into the time of the bondage in Egypt, allowing 2300 years as the Patriarchal period, and 400 years as the time for the bondage, furnishes sufficient reason for saying that the deliverance of Israel took place soon after the commencement of the twenty-sixth century.

After the deliverance, Israel traveled some distance into Arabia, the country in which the sons of Ishmael had settled and over which they had spread. Ishmael was born in bondage of Abraham's bond-maid—received the first circumcision performed in Abraham's house, and became the emblematic representative of the "LAW OF BONDAGE," afterward given in the land chosen as the habitation of his offspring.

Some three months journey from the crossing of the Red Sea, stood a mountain in the land of the Arabs, known as Mount Sinai. To this mountain the Lord had directed the Israelitish multitude, as a befitting place for the delivery of the law. Those who dwelt

around this mountain were the offspring of the bondman who was the first to receive circumcision, afterwards incorporated into the law, which, as the "*law of bondage*" was placed over Israel till the coming of Shiloh. This leading feature of the law, originating in the flesh, and with all other elements of the law, enjoined upon Israel, brought them into bondage under those carnal ordinances, known to the Apostles and all Christians, as the law of sin and death.

The law by Moses was in no special sense intended as an ultimate remedy for sin. It was given as a special necessity *before* the establishment of the system of salvation by grace. The law of course served a three fold purpose.

1st. To preserve as a people, the children of Abraham till the coming of the promise, which was Christ.

2d. It brought to view the guilt of all, and was to man, "the ministration of condemnation," and "the strength of sin."

3d. It stood as the main witness, showing the need of the Christ, and to identify him when he came.

The preservation of Israel as a separate people, is readily granted to have been a necessity. It claims no comment here, and needs none, only that Christ was to come through this line of humanity, and this is the first instance of his identity. "In thy seed shall all the families of the earth be blessed."—Gen. xxii: 18.

That the law brought the guilt and sin of man to view, is decidedly clear from the writing of Paul to the church at Rome and other points. He calls it "the law of sin and death;" also "the ministration of condemnation" and, "the ministration of death." "The law entered that the offence might abound." Rom. ii.

20. "Now we know that what things soever the law saith it saith to those who are under the law, that every mouth may be stopped and all the world become *guilty* before God. Therefore by the deeds of the law shall no flesh be justified, for, *by the law is the knowledge of sin.*" Rom. iii. 19. 20. "The strength of sin is the law. 1. Cor. xv. 56. The failure by the law to produce justification is a serious comment upon all the religious systems among the productions of men, since by examination we find that the state of moral requirement there is superior indeed; and, for the time, authorized by the God of all wisdom and goodness. And yet this law because it is destitute of the indispensable elements of Grace and mercy is regarded as sin in its best shape—sin in its strength.

The fact of the incompetency of the law to justify and save the sinner, sets aside forever the probability of the success of anything short of that system and its special elements arranged and authorized by the overruling God, in whose hand are the fates and fortunes of those who reject, and those who accept his word as he has arranged it; each portion for its specified purpose.

It is certain that God never intended the law as a permanent system of fully accepted righteousness. True, it was made for Israel to obey, and it was sin for them to fail of that obedience, and yet there were many things in it that were not right of themselves—not really acceptable to God, but used, by case of necessity, as proofs of the incompetency of sin. Then after God had permitted the law to make its full trial and show its utter failure to bring in true righteousness, or to make the race of men truly better, he removed it, leaving it to

stand only as a witness for a covenant that was better, and built upon better promises.

This law was *made* righteousness to Israel for its time, but when we contrast its righteousness with the righteousness of God as expressed in the gospel, the one sinks into the mysterious shadow of its own age of undeveloped glory, while the other rises splendidly above all rivalry, and sends forth to admiring millions the accomplishments of grace, mercy, peace, love, and the administration of a law unequalled since the foundation of the world.

Added to the law by Moses, were prophecies respecting its term of service and the close of its authority by the offering of its final sacrifice upon the cross. These prophecies were all fulfilled and the time for the last offering had come—Jews and Gentiles seized the victim and spiked it to the fatal tree—the blood of the covenant to come was shed, and the way opened for the ushering in of a new dispensation, the administration of a new law.

Jesus was "made under the law."

He received its necessary elements to constitute him a suitable offering—a sufficient sacrifice. When he died, the marks of the law were upon him and its necessary elements copied in his life, and so, being "made under the law," when he went to the cross he took the law with him and when he died, it died with him, and, says the Apostle, "he took it out of the way, nailing it to his cross." The law, now, stands as a lasting monument of God's dealings with the men of its age,—witnessing the fact of blessing to the obedient, and punishment to the disobedient. It also stood as a collection of monumental testimonies, all pointing to the cross—foreshadowing a sacrifice that could "take away sin."

PREACHERS AND BISHOPS.

BY THE EDITOR.

Men have ever been adicted, when flying from one error, to run into another. It is almost certain, when a man abandons one extreme, to go to another in the opposite direction. This is the history of the race, in this particular, as attested by all human experience, and we need not argue the point. In no department is this so fully verified, as in religion. In every other field, men step cautiously and reach their conclusions by at least some show of reasoning. In religion, however, men plunge blindly forward, too often without seemingly taking time to think of the difficulties into which they are plunging.

These reflections have been awakened in our mind by the very singular position of one of the editors of the *Gospel Advocate*, of Nashville, Tenn. We have long been prepared to see strange things from that quarter, but we confess to having been surprised at the position assumed by said paper, that a "man is a preacher, because he preaches, and a bishop because he is an old man." The author of this new proposition ridicules the practice of congregations selecting its officers by a vote, and says it has neither scriptural precept or precedent. If this is correct, it is a little strange that none ever discovered it before; still their not having done so, does not disprove the truth of the proposition; it only casts a doubt over the subject.

We propose to look at this position, and test it by the word of God. If it accords with truth, we should adopt it, notwithstanding it is subversive of our former practice. We are not quite prepared to receive this without examination, and appeal at once to the holy writings. We begin with the language of

Luke, recorded in Acts xiv:23. "And when they (Paul and Barnabas) had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed." Now it seems to us that if age made a man an elder or bishop, then the work of consecration or ordination in this case was all folly. If they were bishops by reason of age, then they were not such by reason of their ordination. If age made one man bishop it would make all who had attained to an equal number of years, bishop also. It seems a little strange, that as age is the sole test of eligibility, the Lord did give us definitely, the age at which a man passed from the state of subject to that of a ruler. Paul said to the Elders of Ephesus, who came to him at Miletus: "Take heed unto yourselves, and to all the flock over which the Holy Spirit has made you overseers, to feed the church of God," &c. The question is, how did the Holy Spirit make them overseers? The *Advocate* would say, by multiplying their years, so that to prolong a man's days, is to give him the office of bishop. We can hardly consent to this, without some additional light from those whose position it is.

We turn over to Paul's first Letter to Timothy, iii. chapter, and notice a long list of qualifications which a man *must* possess, before he can be elevated to the office of a bishop, and instead of age being the exclusive qualification, it is not so much as named at all. We are quite astonished at the position of the *Advocate*. That paper seems to be not only opposed to Christians holding office under the State, but is opposed to the idea of any thing like appointment or election to office in the church. We remember that a ballot was taken as to who should fill the place from which Judas the traitor

fell. We also remember the precept given to the church at Jerusalem by the apostles, in these words: "Wherefore brethren, look ye out among you seven men of honest report" &c. We remember that they "chose" seven, and that the Apostles appointed them, and remembering this, we are inclined to reject the *Advocate's* old-man system, as we would "old wife's fables." In repudiating clerical authority, we need not reject the truth.

SHOWS, FAIRS AND GIFT ENTERPRISES.

BY E. P. BELSHE.

Should Christians patronize them? is a question that should be taken into account and settled at once. When anything in general society involves as much as does this subject, it is quite a risk to pass it with indifference; it is dangerous in the extreme to throw open the floodgates of general indulgence and leave each member of the church of Christ to go or stay, as the impulse of the moment may decide.

The church needs instruction on these topics. Few persons under the excited feelings produced on presentation of such things are prepared to give the matter, as expedient, or inexpedient, a profitable investigation, and therefore, these worldly excitements carry away nearly the whole church on many occasions. Old, middle-aged and young will forsake the prayer-meeting and other meetings of the church, at stated periods or a transient appointment, and go to the show, or to the fair.

What is a show? is a question that asks the attention of the man who wears the name of the Christ. By way of answer, I will take the responsibility to say that a show is generally made up, of a collection of the most immoral men and

women in society—the lowest characters, and an addition of such things as are calculated to stir up idle curiosity, by which to gather money from those who have not stability enough to consider the folly of such abominations.

This set of vagabond gipseys drag themselves with their traps for deception through the country and put up in the most public places, the most vulgar pictures, and advertise through the public prints their celebrated performances for the sake of duping the people and getting their money. They come, show themselves and are gone, and the money is gone with them to support them in their work of the most abominable deception and to store away, for the future accomplishment of their ungodly purposes. *Whose* money is gone with them? I answer, the Lord's money, which as his treasure in the world, he has entrusted to those who wear his name, for the spread of his truth among the people, and thus, in this instance has the Christian "*hid his talent in the earth.*"

Christians are induced to believe that they may go to the show and take their children, and this is often an excuse to go themselves. A sober thought is not permitted when upon this subject, and a man is an enemy who offers a word of advice.

Are parents aware that the very sight of such shows are ruinous to their children? Think of the vulgar insinuations in the style of their dress, and also in their manners, and I say positively, that no child, with childish sensibilities is able to bear the sight without mortal injury to its moral powers; and that influence does not stop with children either—the moral feelings of many a youth, and persons also of a mature age are wrecked by the sight, and excitement of these abominations. Christian parents excuse

themselves by saying, children ought to see such things for themselves, and then teach them that it is wrong. Such language is very lame indeed. Children well trained are very confiding in the judgment of a father or mother, and can be much better managed by proper parental training than by the sight of those irresistible and deceptive vulgarities. No child should ever be permitted to see the shameful conduct of such prostitution. No parent or guardian who values the welfare of the child, should permit it to look upon the reckless maneuverings of these reckless violators of all the rules of moral and religious propriety. A well timed lesson would drive from the mind all desire to see such human degradation.

Fairs are simply, cunningly arranged designs for money. They put on the face of improvement for the sake of catching the penny. A general collection of the improvements of the age, and exhibited for a premium, paid for by competitors, in the same game of chance, is the general principle upon which a fair is conducted, and the admission fee of spectators is a gain to the company. Take away this gain and all goes down suddenly. At the fair, ladies exhibit needlework, of great variety,—butter cheese and other matters of their own making and handling, all done for a premium—gentlemen exhibit improved machinery, farming implements, furniture and live stock, all for a premium,—trot horses under the saddle—in the sulky and buggy, and the fastest horse takes the prize. Multiplying words is no sort of use; the whole thing is neither more nor less than a gambling affair, and if it were done for money, the principle would be the same.

The fact is, the whole thing is a world's

matter and the question is, should Christians engage in it? My aim is not to attempt to control the *world* in the matter, but to show the error or Christians in partaking with them in their wild and reckless stir for money. If it is a sin for a Christian to gamble, it is a sin also to go to the fair and risk for a premium.

Gift enterprise, is also a system of the most outlandish gambling, put under the care of this gentle phrase ("gift enterprise") and yet Christians do not only buy tickets *but they can get up* such a system of deceptive corruption and put the whole country under the influence of anxiety to get wealth at the game of risk, to be paid for by others purchasing tickets. Why not go to the card-table or to the race-path. Surely the principle is the same, only that the card-table and the race-path are not covered with a snare, while the gift enterprise is, which is done to catch the unsuspecting.

Have we any brethren in the field who can speak out on this *popular* subject and condemn it without fear of the loss of reputation? If so, let them cry aloud. A brother admonishes me that I will lose my influence if I speak so against this fearful sin. Then let me lose it! I want no such influence as that which must countenance the popular sins of the age to sustain itself. I want not that influence that can only build up a church that must be allowed to go hand in arm with the world, for the sake of its friendship and its money.

May the true friends of Jesus urge the claims of his truth to the utter expulsion of this popular wickedness from the whole body, is my sincere prayer.

CONSIDER with yourself whether the wise and good would value you more or less if they knew your whole character.

Poetry.

OUR HEAVENLY HOME.

BY G. T. WILSON.

There is a glorious home in heav'n,
For all who love the Lord;
A crown of life to them is giv'n,
Who keep his holy word.

CHORUS.—Happy home, happy home,
Soon shall we rest in thee.

The joys of that celestial home,
We strive in vain to know;
Till 'mid its bow'rs in peace we roam,
And feel their ceaseless flow.

The thought of such a world of bliss,
As we shall there enjoy;
Drives from our hearts the cares of this,
And gives us lasting joy.

With courage strong and hopes all bright,
We'll bid each sorrow come;
For just beyond in robes of light,
We see our heavenly home.

Then hasten on, all glorious day,
Thy treasures to unfold;
That soon with eyes unvell'd we may
Our long sought home behold.

From the A. C. Review.

A DISTINGUISHED CONVERT
TO THE TRUTH.

On the 5th Lord's day of July, 1866, the Rev. Hubbarl Hinde Kavanaugh, D. D., preached a sermon in Roberts Chapel, Jesamine county, Kentucky, from 1 Cor. xiii: 13. It is probably known to many of the readers of the *Review*, that the Rev. Dr. Kavanaugh, is one of the Bishops of the Methodist Episcopal Church, South; and is esteemed as one of their greatest and best men—which undoubtedly he is. Now the term *Bishop*, in the Methodist Church, has an entirely different meaning from what it means in the Christian Church. A Methodist Bishop has under his jurisdiction and control a plurality of churches; a Christian Church has a plurality of Bishops. This is just the difference. But to the Sermon. Of one

thing we are profoundly certain, namely: It will long be remembered by those who heard it; as well on account of its intrinsic merit, as the tremendous *furor* it produced among the Methodist brethren. He began in the following manner: "On the subject of faith, I differ widely from my brethren; and especially from many of the prominent men and standard authors of the church. They hold that faith is the direct gift of God; *but I hold, with Paul, that faith comes by hearing the word of God.*" The Bishop laid great emphasis upon the italicised part of this sentence; repeating it three or four times, and inviting special attention to it. He then proceeded to prove and illustrate so daring and novel a position. Said the Bishop: "The Savior often rebuked people for having either no faith at all, or but little faith. In Math. vi: 30, the Savior says—'If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you O ye of little faith? Now if faith is the direct gift of God, as my brethren contend, and He had given these people but *little* faith, with what propriety does the Savior rebuke them for it? It was not their fault; faith is the direct gift of God, and they had all the faith that God had given them—no more, and no less. Again: take the case of Peter, when he assayed to walk on the water. Did God mock him by giving him enough faith to start with; and did God thus encourage Peter to step upon the treacherous wave, only to sport with him and leave him to himself? No, my brethren; the simple truth is, that when Peter saw the wind boisterous, he was afraid; and begining to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth his hand, and caught him, and said to

him, O THOU of little faith, wherefore didst THOU *doubt*? Now upon any other hypothesis than that faith, is an act of the mind, is subject to the will of man, just as *any other act* is, what justice or righteousness is there in this withering rebuke administered to Peter?" The Bishop then referred to baptism in these words: "*Baptism is for the remission of sins.*"

Some of the Methodist brethren present became very much enraged, and stigmatized the doctrine preached by the Bishop as *Campbellism*. "How did you like the sermon?" said a Christian to a Methodist class leader. "Not at all" was the gruff and ungracious reply. I would be glad if we had this entire discourse printed in pamphlet form for distribution among the brethren. It would prove a valuable acquisition to the literature of the Disciples. †

UNITY.

BY J. W. MONSER.

Says the Psalmist "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing; even life evermore."

Now, in view of a divided cause, we propose to assume the task of examining some of the excuses which are made for division. First, it is said "that the various churches are the antitype of Judaism. We read that Israel were divided into twelve tribes and that God blessed them. If the Divine blessing could rest upon a religious body divided into twelve

parts, why not also upon one divided into twice that number or more? Is not the recognition of the blessing upon the twelve tribes a true precedent?" We meet the position by reminding the defender of it, that in some important particulars the type and antitype do not correspond. First: God designed and ordained the division alluded to. Second: They were all governed by one law. Third: They all worshipped at one Tabernacle, (not making it an objection that one would not accommodate them.) Fourth: One order of Priests officiated for all. Fifth: They observed the same Rites, Ceremonies and Doctrine. Sixth: They acted in concert. Now there is no parallel in these six particulars, and if not in these, which then?

It is also argued that opposition begets life. That a harmless rivalry excites to activity and success. But does not opposition beget competition? What follows then? Adulteration and fraud. What but over doing everything fills our land with base material? And what but persistent competition has cheapened and defected the religion of our Lord and Savior Jesus Christ! The Jerusalem blade is turned upon itself and the extremities of salvation lopped off to suit the fastidious bidder. Who will be bold to declare with the Lord "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God?" Alarmed sinner must repent and be baptized every one of them in the name of Jesus Christ, for the remission of sins, and they shall receive the gift of the Holy Spirit." This is the form of doctrine to be delivered them, and which they must obey from the heart. It is the quality which God demands, not the quantity. It is also argued that we must view religion from various stand-

points as though by taking an oblique position we might gain an advantage. But religion is no chameleonic affair promising us, ever, a new phase. It is a positive institution designed to meet man's wants, and therefore placed squarely before him. What it proposes to one it proposes to all. Whichever way you look from, it meets you, pronouncing you a sinner; an alien from the commonwealth of Israel; without God and without hope in the world until you yield yourself in obedience to His Son.

It is also argued that we must watch each other. That corruption will creep in, and that the vigilance of opposing parties is the only remedy. Now, however correct this may be politically or in the abstract, I desire to ask you a fair question. Are we to be governed by the course of the world or by the Redeemer's Laws? When we read 'watch' do we not read 'pray' in connection? Is it from sinister motive or through fervent desire for love and growth that we thus constitute ourselves vigilance committees? Do we do this in all good conscience? Do we imitate the Savior in so doing? Shall we be blessed in the deed? It is also argued that scarcely any two men entertain the same opinions. This may all be true and yet no reason for division. Supposing that A. is of the opinion that the soul sleeps in the grave; B. that Christ's blood was shed for all, and that therefore all must be saved; C. that to eat the Lord's Supper every Lord's day is a vain repetition; D. that every form of baptism is acceptable and E. that it is not at all essential to salvation. These opinions are held either in ignorance or advisedly. If in ignorance the holder stands condemned for not searching the scriptures; if advisedly the advisor subjects himself to

inspection. Who is he, Christ, or which of the apostles? Only the King and his ambassadors have a right to dictate the perfect law of liberty by which a sinner shall be freed, and a Christian preserved. No other word, precept or command in or out of the Scripture can lawfully be a test of Christ's union. What He or they said—not their predecessors or successors—is to be the law of unity—the rule of governmental action. Remember it is to be united in Christ's Church, not the "Church in the wilderness" nor any quasi-religious organization in present existence. I go further. While I am not disposed to concede that on such vital points as those enumerated, there is any room for mistake. I boldly assert that neither salvation nor unity depends upon one or all of these especially. It has been wisely said that there is but one proposition, the reception of which will save any one. That is: "Jesus is the Christ the Son of the Living God." This is the most potent combination in human language. On this proposition depends the unity of the church as well as the salvation of the world. When ever, and while ever Christian men and women fully believe—endorse and act this out according to the genius of its idea, all will be one in Christ Jesus. This is the grand declaration to be sounded in the ears of a perverse and wicked people. Do you believe, reader, that Jesus is King? If so, let me ask, has he any rivals? If not, his pronouncements upon such questions (either from his own lips or from the lips of his inspired servants) will suffice, and all that are his "disciples indeed, shall know the truth, and the truth shall make them free." He, alone, will then remain our Teacher, Law-giver and Judge. How was it when he ascended into Heaven, sending forth His Spirit of promise?

How was it for a hundred years after? Men then embraced the Gospel—organized—lived in unity and died in faith, hope and love. They were called Christians then. They were Christians. Nothing less, nothing more! How would it be if a ship of sailors were cast upon a foreign shore, never having seen or heard of a New Testament? Say, for instance, they should pick one up; opening it they commence reading through Mathew, Mark, Luke and John so far as where it is recorded “these things are written that ye might believe that Jesus is the Christ, and that believing you might have life in his name.” They are convinced by the joint testimonies of his Messiahship and of the necessity of their yielding to His authority. Reading on, they learn through Luke’s History of the Apostles Acts, what was demanded of men in order to salvation, how they became converted and organized. Studying next the Epistles, they familiarize themselves with such instruction as was given to the churches just newly made, to confirm them in their faith. Supposing, I say, these sailors, reading these facts should conclude to do likewise—what would they become? Methodist’s?—they had never heard of Wesley’s doctrine; Presbyterians?—they never knew anything of Knox; Baptist’s?—what did they know of Menno? What would they be? They never had read Clark’s Commentaries; Galvin’s Institutes; Horne’s Introduction; Barne’s Notes nor anything of the sort. What nondescripts! Neither Methodist’s, nor Baptist’s, nor Presbyterians, nor Lutherians, nor Universalist’s, nor Swedenborgians, nor Spiritualist’s, nor Rationalist’s, nor—nor—Campbellites!! Why, what would they be!!!

They would be, simply, disciples of the Lord Jesus Christ.

But would they all see alike? No. Well, would they all entertain the same opinions? No. Would they then be united? Yes. They would be united because they would have learned that the Lord was wiser than man and therefore capacitated to direct *all*, and that He had commanded unity sealing the sacred mandate with a special plea before His Father’s throne. Would they not reasonably say: “Brethren—opinions are but conjectures based upon probabilities, but positive declarations from the Lord must be regarded by us. The one is a secondary consideration, only, and a very uncertain basis of unity; the other “endureth forever”—the Eternal Rock—the chief corner-stone on which rests, in safety the Church of the Living God.”

But, will it still be argued that there is unity among us? Where? Are we one in Faith! Surely then, it is not the “gift of God! Are we one in Spirit? It cannot then be the Spirit of Life in Christ Jesus for the fruits of this “Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” Are we one in love? “Let love be without dissimulation.” Are we one in hope? “That which a man sees how can he yet hope for?” But perhaps this is all passed over and it is said we are one in aim. How? Supposing several sportsmen should select an umpire to decide as to who shot the nearest to the centre of a target and one ball glanced on the edge of the object; another struck an adjacent tree; another the ground, &c., would it satisfy the umpire for them to declare that their aims were one? Not unless he should detect a defect in their pieces.

Brethren, do not let us deceive our-

selves. God is not mocked. All such pretexts for divisions are vain "for the bed is shorter than that a man can stretch himself on it; and the covering is narrower than that he can wrap himself in it." Shall that religion, the establishment of which broke down the middle wall of partition making of twain one new man so making peace—shall that religion destroy our peace, God forbid! Oh that men would emulate their Savior! No trait of His character shone out more conspicuously than devotive submission to his Father. "Lo I come as it is written of me in the volume, to do thy will oh God." "My meat and drink is to do the will of my Father." These were His sentiments. The cup must be drunk and He drank it. Heaven could not become his dwelling-place only as He gained it through the cross. Therefore "he bore our sins in his own body on the tree." It was predicted that he should be numbered with transgressors and he was there numbered. That he should be despised and forsaken, and He was. That he should make his grave with the rich and He did. And because of His devotion—His submission to His Father's will he was made perfect through suffering—He rose in triumph from the grave. Act as He did. Subject your will to the will of God. Cover your words with His. Bury your views and opinions beneath His commandments and testimonies. Weep over your past follies and negligences. Pray for the kingdom of God to take possession of your heart and take your position upon the foundation of apostles and prophets Jesus Christ being the chief corner-stone, and may God give you resolution, strength and grace to scorn the subterfuges of a partizan. Amen.

A FLYING VISIT.

BY THE EDITOR.

On the 6th of October, we left on the cars for Alton, intending to go to Woodburn, to comply with the special request of brother B. D. Davis, to deliver a discourse on the occasion of the death of his Christian wife. We arrived at Bunkerhill at dusk, and found brother Davis in waiting to convey us to Woodburn, three miles distant. We lodged with Mr. John Gillis who treated us very kindly, and on Lord's day, we discoursed to a good audience, during which sister Davis' faith and piety were commended. At night we spoke to a rather small audience, and one lady came forward and confessed the Lord's Anointed. We had previously agreed to visit the brethren at Dorchester on the following day, in consequence of which we had to defer the baptism of the lady until Tuesday, at 11 o'clock, at which time, we proposed to preach to the people. At Dorchester we spent the day pleasantly in the family of our kind hearted friend, Turner Hayden, calling on brother Jas. E. Masters at his house to which he was confined by sickness. We addressed a respectable audience in the evening, and were conveyed after meeting, to the home of old sister Lukens, where we never failed to find warm hearts, or become the object of kind deeds. Thanks to the brethren at Dorchester for their Christian liberality. The church there will grow, for its members have souls in them.

On Tuesday morning, brother Howard Lukens took his mother, sister, brother Davis and the writer into his carriage, and drove over to the Christian meeting house in Woodburn, where we had agreed to preach, but we did not see more than about half a dozen members of the church

at the meeting. It was said by some one: *They are sowing wheat.* One thing is certain, and that is; unless the good seed of the kingdom takes deeper root in the hearts of that people, the Lord will remove the candlestick out of its place, very soon. God prospers only faithful toilers; The indolent sluggard is not blessed nor is he a blessing to others.

From Woodburn we were conveyed, by brother Isaac Dodson to Shipman, where we arrived at five o'clock P. M. We spoke at night in the Methodist church, to a small but seemingly attentive audience, and slept at the residence of brother Wm. Dodson, who, with his amiable wife are dear to us, for the faith that dwells in them. On Wednesday we left, hoping to return at an early day, in order to urge the claims of Prince Messiah.

Queries.

BRO. CRAIG:—Will you please give your views of the Lord's Supper; while they were gathered together around the table, did some sing while others were partaking of the supper, or did they all partake of the supper and then sing a hymn.

S. P.

REPLY.—There is no evidence that the Lord or any of his disciples sung during the time of partaking of the loaf and cup. The record is, after eating the supper: "And when they had sung an hymn, they went out." There is nothing to authorize or prohibit singing during the commemoration of the Lord's death, but *we* can meditate most deeply and profitably when all is silent. Let no sound disturb the solemn gaze of the soul, as it looks back to the bleeding victim on Calvary's cross. Let the soul

feel the awful scene in the stillness of the moment, with no disturbing notes to engage the tongue or ear.

BRO. CRAIG:—Please, give us the meaning of the expression of the Savior, found in the 31st verse of 23d chap. of Luke. What is meant by the phrases, "green" and "dry trees?" and what lesson did he intend to teach?

Yours in the Lord,

MANY BRETHREN.

REPLY.—These words were uttered by our Lord, as he was being led to the place of his crucifixion, and as Dr. Clarke says: The expression is a proverbial one, and may signify; If they spare not a tree which by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved; then the tree which is dry and withered will be surely cut down. If an innocent man be thus put to death, contrary to all law and justice, by a people who profess to be governed by divine laws, what oppression, injustice and desolation, may not be expected, when anarchy and confusion sit in the seat formerly occupied by justice and judgment. If the Lord was treated thus, what had his disciples to expect? So we understand it.

BRO. CRAIG:—For the information of several brethren, will you answer the following questions, based upon the 6th verse of the 4th chap. of 2d. Peter?

1. Who were the "dead" to whom the gospel was preached?

2. *Where* was it preached?

3. What is meant by being "judged according to men in the flesh," and what is meant by living "according to God in the Spirit?"

MANY BRETHREN.

REPLY. — The passage referred to above, has been the basis of a countless number of queries, and as many varied answers. This passage formed the basis for Jesse B. Furgeson's post-mortem gospel, and is relied upon by the whole school of *Restorationists*, and visionaries generally. We will present our replies to the question but not in the numerical order in which they are presented.

1. The dead referred to were those who had heard the gospel, believed it, obeyed it; and had been judged, sentenced and put to death by men in the flesh. They had died as martyrs, according to the decision of men in the flesh; but the death of their bodies by fleshy persecutors, did not, and could not prevent them from living in Spirit, according to God's decision. Thus, a man may be corporeally dead, and yet alive in Spirit.

2. Some connect this verse with the 19th and 20th verses of the preceding chapter, and suppose the gospel to have been preached by Noah. We agree that the Spirit of God (in Noah) preached to the antedeluvians, who were in death's prison-house when Peter wrote; but we think he here refers; to those who early suffered for adhering to the gospel of Christ.

3. We have met the third question in our remarks on the first. EDITOR.

WHEN death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Savior, and confident that in due time the morning light of the resurrection will break upon the spirit, and we shall be with God forever.—*T. B. Thayer.*

Success of the Gospel.

PAYSON, ILL., Oct. 15th, 1866.

DEAR BRO. CRAIG:—With your permission, I will again report the success of the gospel, where I have been laboring. I held a meeting of some days at Farmington, Iowa, including the fourth and fifth Lord's days in September, closing with eight accessions, five by confession and baptism, one from the Methodist, one from the Baptist and one reclaimed. On the first Lord's Day in October, I preached for the congregation at home (Mill Creek,) had three accessions, one by confession and baptism, one from the Methodist and one reclaimed. On the second Lord's day, I was with the brethren again at Pigeon Creek, had four accessions and the brethren greatly revived. Your brother in Christ,

WILLIAM GRISSOM.

CLINTON, ILL., Oct. 22d, 1866.

Dear Bro. Craig:

Owing to the failure of Bro. C. W. Sherwood to accept the office of Cor. Sec. of the Ill. Christian Missionary Society, the board has appointed me to fill the place; and I want to say to the Christian brotherhood of Ill., through the GOSPEL ECHO, that it is with much diffidence, and great reluctance that I have accepted the appointment; and in entering upon my labors in this good work, may I claim, and receive your warm sympathies, your fervent prayers, and your hearty co-operation.

I do not intend to discuss the propriety, necessity, philosophy or scripturality of Missionary Societies; but I do intend, the Lord being my helper, to rally all the lovers of Jesus, and gather all the means I can, and use them in building

up, and strengthening weak churches, and saving sinners. What we want, is, to get every individual, and every church to work in the good cause. Let every individual that can raise for the cause a dime, a dollar, five dollars—fifty or a hundred dollars; and every one who is indebted to the Society, and every congregation take up a contribution and send it without delay to the Treasurer, B. W. Johnson, at Eureka, Woodford county, Ill. And we are willing to pledge ourselves for the Society that great good will be done in lengthening the cords and strengthening the stakes of Zion.

Dear brethren, let us cease our contentions with each other and turn our artillery upon the common enemy. Let every church, that can do so, send out and sustain a live preacher. Let every individual, who can, support an evangelist, and every evangelist who is able to go at his own charges, go, and go now, "for now is the day of salvation."

Let every person, and every church not able to support a preacher alone, send their names to the Treasurer, B. W. Johnson, and work through the State Society.

And, may the Lord help us all, in view of a perishing world, the shortness of time, and the Judgment Seat of Christ, to be faithful and to do our whole duty as good stewards of the manifold favors of God.

And in the day of Eternity, may it be ours to hear the welcome plaudit, "well done good and faithful servant enter into the joys of thy Lord."

Yours in the blessed house,

W. C. POYNTER.

[REMARKS.—We certainly think no better appointment could have been made than brother Poynter. He is sound in the faith, full of energy and will not be looking out for a better "situation." May Heaven's blessing attend him.

EDIT

CLARKSVILLE, Mo., Oct. 24th, 1866.

DEAR BROTHER CRAIG :—I have been preaching the Word at this place for two weeks. The congregation was in rather a cold condition when I came here; the war troubles had created great alienation among the brethren, and had at times almost destroyed it; but praised be the Lord, a brighter day has dawned upon it.

The brethren now come together and worship the God of our fathers in love, in union and in peace with each other. I think I may say truly, they have enjoyed "a great revival;" there has been up to the present, twenty-one added to the congregation, and the meeting still in progress. I have tried to introduce your valuable "ECHO" but have succeeded but poorly; the brethren here, about all of them, are taking other publications of our brethren; I have however obtained enough subscribers to introduce your paper, and I am sure that when they become acquainted with it they will seek it. I shall return home from this place.

May the Lord bless you in your work of faith, and labor of love.

Yours fraternally,

A. H. RICE.

JACKSON'S CORNERS, Mo., Sept. 20: '66.

DEAR BROTHER CRAIG :—Permit me to report the success of the gospel in this part of the country. Since I last reported, I held a meeting at Liberty congregation in Adair county, embracing the third Lord's day in July, where four were added by confession and baptism. I held a meeting at _____ place,

at what is called Bartlett's School House, continuing five days, embracing the fourth Lord's day in August, resulting in seven additions. There being no organization here, we formed one of twenty-one members, and prospects good for future success. At a meeting which I held near Bagley's Mills, including the second Lord's day in August, one was added.

To the Lord be the praise,
JOHN A. SMITH.

Obituary.

DEPARTED this life, at the residence of her husband Eld. A. H. Rice, in Rushville, Illinois, in the thirty-sixth year of her age, Sister Martha E. Rice, who died of consumption, on the 11th of Sept. 1866. We were well acquainted with Sister Rice and can truly say, as all who knew her can, we greatly esteemed and loved her, for her many Christian virtues. An affectionate wife and a kind Christian mother. Prompt and faithful in the performance of religious duty, zealous in efforts to promote the cause of Christ, self-sacrificing for the good of God's elect, no wonder that her sky was cloudless; and that after a Christian life of nineteen years, she passed away in great peace, ripe for the joys of paradise. Rest dear sister rest. Thou are gone.

No more on earth thy songs we'll hear,
Thy lute and harp are voiceless now;

Yet we shall meet again;

In heaven at length,—our home above,
We'll sing in notes of heavenly love;

Of Him who once was slain.

E. L. C.

Editor's Table.

NEXT VOLUME.—We shall make an effort to get a new title page for the cover of the new volume for 1867, and make other improvements. We trust our friends will all exert themselves to give us a good list of subscribers for volume V. Let all begin with the year. Send in your names by the middle of December.

THE CHRISTIAN VISITOR, a monthly periodical, of thirty-two pages, stitched and bound in beautiful printed covers, devoted to the advocacy of Primitive Christianity, in its faith and practice as taught by the Apostles of Christ. Published by John Diehl, at Hiram, Portage county, Ohio.

Terms: single copy \$1 per annum. Six copies \$5.00. tr.

THE MONTHLY CHRISTIAN RECORD.—This old and popular Monthly, is to be revived under the editorship of Bro. J. M. Mathes, the original founder of the Record. We have received the prospectus, but our cover is so crowded, that we are unable now to give it a place, but take pleasure in saying, we have no better man than brother Mathes, and we shall welcome him back to his former post.

Each number of the Record will contain 32 pages, and will be sent to subscribers at \$1.50 per year. Address J. M. Mathes, Bedford, Lawrence county, Ind.

OUR WISH.—We would greatly prefer to appear less frequently on the pages of the Echo, but as some one must fill it up, and as the brethren are modest about writing, we have to do it, to fill up the space. Our wish is, that brethren from all quarters write more for our pages.

MONTHLY REPORT OF ADDITIONS.

The Standard of Sept. 29th, reports.....	44
" Oct. 6th, ".....	83
" " 13th, ".....	206
" " 20th, ".....	119
Chris. Review " 2d, ".....	245
" " 23th, ".....	1,354
Chris. Pioneer " ".....	3,717
Chris. Herald " 16th, ".....	43
Total.....	5,761

MONEY'S RECEIVED.

Martha Harness..\$2.00	J. F. Dinsmore... 2.00
J. O. Breeden..... 1.00	L. P. Arnold..... 2.00
Ornan White..... 2.00	E. S. Farthing... 2.00
G. T. Wilson..... 1.00	Maria M. Rader.. 2.00
Vm. Hubbell..... 2.00	J. A. Hoke..... 50
Ballinger..... 5.00	Geo. Dew..... 2.00
Foreman..... 2.00	Capt. Henry E. Glazier..... 2.00
Strews .. 2.00	

THE GOSPEL ECHO.

VOLUME 4.

CARROLLTON, ILL., DECEMBER, 1866.

NUMBER 12.

"SEEKING RELIGION."

BY THE EDITOR.

To use the above phrase, is to pronounce the shibboleth of modern orthodoxy—the passport to favor among all the self-styled ovangelicals. Neither the phrase, nor the idea contained in it, are to be found anywhere in the Jewish or Christian Scriptures. The idea is not only an unscriptural, but is a very pernicious one. It directs the mind away from the Bible, and prompts to expect something outside of it; thus sending the agonized soul on a pilgrimage through the mists and fogs of imagination, till it not unfrequently finds itself imprisoned in Castle Despair, though it is vainly seeking what is not to be found,—what was never lost.

It is no source of pleasure to us, to find fault or file objections to the faith and practice of others, but feel constrained to say: The notion of "seeking religion," and "geting religion," leads to a disparaging of the commands of Christ, and tends to a total neglect and disregard of them. This may seem, to some, as a hard saying, but the question is, can the charge be sustained? Whether we succeed in sustaining it or not, it is certainly true, to the letter, which we shall try to make manifest.

There is but one people, known to us, that deny that religion is a thing to be 'got,' but teach that it is to be *done*. This people insist on an observance of

the commandments of the gospel, as indispensable to acceptance with God. To set the point plainly before us, we say baptism is a command of Christ, and is to the penitent believer, 'for remission of sins.' No people have been more soundly abused than we, for insisting on a compliance with this command. To urge to a compliance with this injunction, is to reject the 'get-religion' system, for we here urge that it is something to be done. Those who say religion is something 'got,' say baptism is a *non-essential*, and may be omitted with safety. "If I am accepted—if I have 'got religion,' say they, 'this is all I care for—I know I have got religion, and I have never been baptized,—away with your 'water salvation'—glory to God, I have the witness within." Such is undeniably the language of all those who believe in 'getting religion.' This idea of 'getting religion' gave rise to the 'Anxious seat,' or 'Mourners bench,' where agonizing hearts are taught to wrestle with God in prayer, that He may give them that which they are seeking—religion. If God gives men religion in this way, in answer to prayer, why is it that some men seek and pray for years, without finding? The penitent is willing—is anxious to have religion, why does God not give it? Is it because He is unable? Surely not. Is it because He is unwilling? Who can tell? The truth is, some minds can never be

wrought up to such a pitch of mental fervor, as to make room for a reaction in the mind; for the transition from agony of soul, to a state of hope, which is what is regarded as 'getting religion.' Hence, the man who has too much sense and too much faith to be wrought up to a state of phrensy, bordering on despair, can never be the subject of this mighty transition, and hence, never 'gets religion.' The only thing that can set such a mind at rest, is to obey the gospel of Christ, confiding in the promise of the Lord, hope in his mercy, and go on his way rejoicing.

Those who are ignorant of Mental Philosophy, will prefer the 'get religion' system, as they have more feeling than philosophy—more of the emotional than the intellectual. These are favorable to a dark, mysterious system of religion.

When will men learn, that, "To fear God and keep his commandments, is the whole duty of man," and that, "Pure religion and undefiled before God and the Father is, to visit widows and orphans, and keep himself unspotted from the world?"

EVIDENCES OF THE TRUTH OF THE CHRISTIAN RELIGION.

BY E. P. BELSHE.

The embodiment of men and women, into a congregation called the church, under the guidance and direction of the Bible, is for the purpose of warring against the practice of sin and commission of crime, and for the establishment and propagation of righteousness. The members of this body are formed into a congregation for the purpose of throwing their strength and efforts together to oppose the progress of sin, and to turn the attention of the people to the proper method of life—a life of purity of

thought—purity of purpose and purity of life. The first necessity in this body is, its own purity; and when it is the body proper, the body called for by the gospel it is a pure body, free from the practice and guilt of sin—from sinful intention and from the violation of the laws of life and righteousness.

The teaching of this body is, abstinence from that which all men acknowledge to be wrong, falsehood and crime and every sort and species of wickedness, also that body teaches attention to all truth and righteousness, all things agreeing with the life and constitutional existence of man. These things are found in the Bible, and from it the church obtains them. But in the church alone these things are propagated; they are not of spontaneous growth, but are cultivated in the garden of God, in the body of Christ.

Guided by the Bible, the church is organized. Its work is a work of union, love, peace, joy and hope. The eye of the church is fixed upon a God of love, of peace, of righteousness and of a genuine purity. The character of this God, that body aims to imitate. Guided by the Bible, the church aims at a life of justice—peace in society, love among the people, purity of heart, imitating the life and character of Christ. Who says it is false? Who condemns as a wrong?

Let the church so live, that the world may be convinced that the Christian religion is true. Its proof is its purity and its work of goodness, and in the sacrifice of the world for its sake.

To do good let us not forget.

HOME.—A child was one day talking about its home when a person present inquired, 'where is your home?' "Where mother is, was the beautiful reply.

WHAT ARE YOU DOING WITH THE LORD'S MONEY?

BY THE EDITOR.

Kind friend, we inquire not as to the orthodoxy of your faith, or the soundness of your religious opinions. The question is not, do you sit in the pew of an evangelical church, and listen weekly to the reading of well-written and well-read essays on "Trinity," or on "Depravity," or "Spiritual influence," or some other speculation, however fine the diction or however rich in metaphor.—The question is: What are you doing with your Lord's money? "Ah," says one. "This money question; I am tired of hearing it." The good man of God replies: "Yes, so am I; but the necessity for urging it continues unabated, and no man can hold his peace, and be faithful.

Brother in Christ, be not offended. Suffer us to inquire, not what some one else is doing with their Lord's money, but what are *you* doing? We ask not, what have you *been* doing, nor what you are *going* to do; but, what are you doing with it *now*? Are you squandering it in procuring luxuries? Does it go to purchase the costly attire forbidden by God, as spoken or written by the apostle Paul? Has the wicked one beguiled you into sin, by inducing you to spend the Lord's money to buy a thousand dollar carriage? Have you invested fifty dollars of His money in a fine bonnet for your wife or daughter? Have you paid out a hundred or two hundred for a fine shawl for that vain-hearted daughter of yours? Have you? Some who call themselves Evangelical Christians, have paid for a single shawl for an unconverted daughter, fifteen hundred dollars. We will not insult you, by asking if you have done this. To ask you such a

question, would imply that we believed you capable of stealing or robbing?—yes, robbing God. No, brother, we entertain a higher opinion of you. But though you have been guilty of none of these enormities, the question is still urged, What are you doing with your Lord's money? Not your own money, for we know you have none of your own. "The earth," said King David, "is the Lord's and the fullness thereof." If all "the gold and silver are His," then what you have is a loan from Him. Did you know that for the proper use of the amount loaned, your life is mortgaged? Are you pursuing such a course as to meet His righteous demands? If called to settle up to-day, would he say: 'Well done, good and faithful servant? Could He say it?

Do you reply by saying you have given one hundred dollars to the American Tract Society, and another hundred to some Foreign missionary Society, and are a Life Director in each of these Societies? This may or may not be well; but what else are you doing? Don't become impatient nor consider us impudent in pressing this question. Answer now to your own heart, as you will have to answer to God. The truth will have to be told then.

Reader, when you stood on the corner in your village, on that cold winter day the clouds looked frowning and dark, while a torrent of rain was descending and freezing as it fell; do you remember that little girl so thinly clad when she came out of the wealthy merchant's store, and asked the proprietor for the wages of her widowed mother, who had washed the clothes of his family the week before, and whose children were then crying for bread? You can not have forgotten how lordly he seemed to feel,

and how his displeasure was excited because the child asked for her mother's earnings. If you have, God remembers it. You say you remember it well, and remember how reluctantly he paid the child a dollar for her mother's hard day's labor. Then you have not forgotten that, at the same moment the rich man's little daughter, and two other little girl's, daughters of other wealthy men, came up to him, as they were on their way to the dancing school, and asked him for three dollars to pay for a fancy doll.— They were sweet children, with costly cloaks, and furs, and muffs, all so fine and nice. Yes, you say, you remember it all, and remember that he gave the money to her with seeming pleasure. That wealthy man calls himself a Christian. He pays five hundred dollars a year for a pew in a fashionable orthodox church. He would scorn to hear a man preach whose salary was not two thousand dollars. He deploras the spread of heresy, and abhors forms and ceremonies, and "outward ordinances," especially immersion, and thinks all children should be baptized at such an early age, that they would not be ashamed of it. This is a fashionable churchman.

How do you like the picture? It is duplicated in this land every day, and will be, till the church of God shall require practical justice, humanity, piety and benevolence. What are such men as this one doing with the Lord's money? Where will they land. "They neglected the poor when they cried for bread," and Solomon says, "they shall cry themselves, but shall not be heard."

Brother, 'What are you doing with the Lord's money?' Answer quickly, for the judgment day is coming.

WEALTH maketh many friends; but the poor is separated from his neighbor.

From the Christian Standard.

"THE REALM OF CHANGE."

BY MARIE R. BUTLER.

"Let the great world spin forever down the ringing groves of change."

In the ship of Life, Conservatism may do for ballast, but not for sails.

"Old things shall pass away, and all things become new," is written upon the face of creation.

Nothing in the universe is unchangeable but God, and those grand attributes and laws which are the steps of His throne.

Light, which of all material things most nearly approaches the infinite, is the most evanescent and changeful. A cloud obscures it; or the night cometh, and to-morrow is a new creation.

The trees bud and blossom, and the leaves of to-day draw their life from the decay of half a century ago. The everlasting hills, with their rock-bound sides, are but the sepulchers of the dead things of centuries past, and wise men read the inscriptions and tell us when they died.

All things must be drawn at last into the inexorable orbit of life, death and resurrection. Nature learned this lesson when Time began, and in the beautiful order of seed-time and harvest, she brings her annual offering and swears allegiance to the immutable laws of change.

We would stand still, but we cannot. To-day is crumbling beneath our feet and we must step upon the new to-morrow, though we can't take our treasures with us; and on, and on, over to-morrows without end, we must pass into the far future, leaving a part of ourselves behind at every step.

Our very bodies change. Their essential particles are scattered to the earth and air, and from year to year we put new bodies on, like new garments for the

soul. Human will, which is stronger than life or death, is powerless to keep intact these frames of ours; and the very bodies in which we walked a score of years ago, are not the bodies in which we walk to-day. Nor do they change alone; our hopes, loves, rewards and ambitions make mighty revolutions.

It is curious to know how the careworn skeptic of fifty, who denies the possibility of identity in the resurrection of the body, could prove that either physically or mentally he is the veritable little boy who cried over a broken top forty years ago.

But while Nature glides so smoothly through her vast mutations, that even our bodies in unconscious obedience through her marvelous changes; spirit is the only rebellious subject where all else bows in willing submission to the inevitable law which nature and revelation alike proclaim the will of God.— Yet the changes through which visible things pass are few and small when compared to the many-rounded ladder up which our souls may climb to Heaven.

Change is the very angel of God sent down to earth to make his paths straight; and the ascent easier from human weakness and sin, to immortality and honor. It is this when we learn its laws, and through their discipline reach its end. We call this a sad world of change; but in this world God could give us no more terrible punishment than the power of standing still. Were this within our grasp, He would call us in vain. Though we looked up to the glory of Heaven, and stretched out yearning arms to its infinite rest, yet we would shrink appalled from the only path that leads there. We shudder when we think that as we toil up the steep and broken way of labor and self-denial, from step to step,

we must leave something valuable behind, and at last, stripped of all, wend our way through the lone desert of old age, down to the shore, in some hour when the waves run high, to be borne out upon an ebbing tide—where?—oh! imagination has borne us on where Heaven is out of sight. Dying grace is not promised to the living. We are tempting God, and upon the cold horizon shines no promise—for Heaven has sunk down behind the hills of doubt; and we gladly turn back to the idols of *Now*, content to take a perpetual lease upon To-day; satisfying our restlessness by viewing the panorama of a world-moving on, while we alone stand still. We would be like a little boy in a boat lashed to the shore, afraid to venture out, yet with dizzy eyes watching the tide as it bears its freight to breast the sea; fancying we are sailing too, yet ever and anon turning with a sigh of content to realize that our boat, with all our playthings on board, is tied to an everlasting Present. So, not in judgment, but in love, God removes his hand from each successive present, and lets it fall; and not in repining but in love, should we move on.

Sometimes when our faith is small He takes our idols from us, and removing them to the safe shelter of His rest, bids us follow on. Sometimes, when we dally on the way, He touches us gently, and a grey hair or a failing sense remains to tell us where His hand was laid when he moved us, and a bodily infirmity like Jacob's shrunken sinew, constrains us to lean upon the staff of His promise, "my grace shall be sufficient for your day." No matter: the staff will bear us through. Though we stumble we shall not be over-weary. And every change leaves us farther on, even as

every hill we climb leaves us farther up and nearer the ineffable glory of the end.

We *must* go on; we *may* go up.— Change is a universal sovereign, and the resistance of soul, is the conflict of ages. Change is a royal sovereign, too, and has for us many grand possibilities in her gift, and one of which she little reckons: by obeying her laws we co-operate with God who rules all change, and from subjects we become kings. Our realm is the infinite future; thenceforth the race set before us is but an eager march into our kingdom.

When the inertia of the soul is thoroughly overcome, there is something grand in running a race with Time, not resisting the changes as they come, not even standing at the door like patient Nature, to see what to-morrow will bring forth, but strong in the strength of Him who ruleth Time and Change; and safe in the arms of Him who over-ruleth all things for our good, and wise in the knowledge of him to whom all things are revealed; we may stand on the outer verge of Time and step grandly into the future like prophets in the name of God.

WHAT WE NEED.

BY THE EDITOR.

• That the cause of Christ is not advancing in Illinois, to the extent desired by its friends, is undeniable, and that there are causes for this, all know and admit. There is a manifest want of aggressive force among our preachers. Too many are for conciliating the enemies of the cause we plead. There is, in many instances, a disinclination to march up to the issues between us and the popular parties around us. Too many peace men—men who are so anxious for peace, that they seem to forget principles; which

in their desire for compromise, they would ignore or abandon.

Truth and falsehood are antagonistic and irreconcilable. This will be eternally so. This being true, we can never be reconciled to the errors of our neighbors, without abandoning the truth. There are great cardinal issues involved in the controversy, between us and the parties in Christendom, and to stop the discussion of these cardinal positions, is to abandon the positions themselves. What we need is aggressive war on the errors of the day—persistent perpetual war—no armistice, no surrender, till error is overthrown and the truth of God triumphs.

It is sometimes said, 'too much prominence is given to the preaching of first principles.' If all the human race had heard the gospel at Jerusalem, on the first Pentecost succeeding the crucifixion of the Lord Jesus, and had believed and obeyed it; then no necessity for a second proclamation, would have remained; but as millions of human beings are constantly coming on the stage of action, there is perpetual reason for rehearsing the first lessons of the gospel. Faith, Repentance and Baptism, should be preached with earnestness all over the land. So long as any remain, who disregard this order, and refuse to render submission to the Christ, so long, the claims of the gospel should be urged, plainly and pointedly. This is needed. Weak, faint-hearted, mealy-mouthed preachers, should be put into band-boxes, and stored away in some dry warm place, out of the wind and rain.

For the purpose of establishing the truth in the minds and hearts of the people, error must be exposed. The true, gospel teachings, must be contrasted with human tradition and religious

falshood. If any one is too amiable, or too modest, or too timid to do this they should be ordered to the rear, out of danger. We want men—lion hearted men, who love the "Lone-star flag," and are willing to follow it to prison and to death. Yea, men who are willing to bear the banner of the Lord through blood, and war and storms, and plant it on the ramparts of sin and Satan. This is what we need. This thing of sympathizing with those who oppose us, only prolongs the war. "O, don't hurt people's feelings," says one. In the language of one, we say: "It is time somebody was hurt." The old errors of orthodoxy are like old sores; they have become gangrenous, and need the application of caustic to burn them out. This is what we need, and plenty of it.

We need more piety in the church, more zeal, more liberality. It is out of the question, to expect men of sense to give up their business and devote themselves to the proclamation of the gospel, when their families are certain to suffer in consequence. It is expecting too much of any man, and he is wronging his family to endure it. The preachers need courage, and they need to be sustained. To do this, greater liberality is called for. This is what is needed.

Time is flying, and we should improve the golden opportunities of the hour, ere we pass away. Eternity is just at hand, and what we do, must be done quickly, if done at all. Silence will soon hold dominion over our sleeping dust, and the work of our hands will be left to others, if we do it not. Up ye men of God! Rush to the conflict! Do or die. Let the tocsin call to arms. Rush to the charge, and plant the blood besprinkled triumphal banner of the cross of Christ, on the portals of night, as Jesus did on the portals of the grave.

A WORD TO OUR FRIENDS.

BY THE EDITOR.

The practice of making appeals to the brethren, is unpleasant, for two reasons. The first of which is, it presents the proprietor as in the humiliated position of a mendicant, and secondly, such appeals are positively offensive to some brethren. Necessity, it is said, 'knows no law,' and as we *must* have an increased list; we are constrained to invoke the assistance of all our friends, and the friends of the pure gospel, to make an effort to increase the number of our readers, in their respective localities. We are doing all we can, to improve the ECHO, and flatter ourselves that we have improved in some important particulars, already.

Now brethren, can not each of you, that read this, send us one new subscriber? We earnestly ask you to make an effort, and do so *now*. We know the brethren could give us ten subscribers to every one we now have. We now have good assistants and contributors, who write regularly for the paper, but we need subscribers, as well as contributors. Thanks to the brethren for the interest they are taking in the ECHO.—We shall strive to merit the aid of all, and hope all will lend us a helping hand.

The larger the circulation of a paper, the more good it can accomplish; and the support it receives, will in a good degree, determine its usefulness. We are willing to be worn out, in co-operating with those who are battling for truth. To its advocacy have been given the strength of our manhood, and the energies of our life. Shall we toil on in the glorious cause? If you say yes, then give us your assistance, and we will buckle on the armor afresh, and will never quit the field, till the Lord shall call us home.

Send one subscriber, if no more.

PRIVATE DEVOTION.

BY THE EDITOR.

The most eminently useful men, have been men who have spent much time in private prayer, and their greatness and goodness grew out of this habit of secret prayer. Among all our scribes, we have no recollection of having seen a single article written on this important and profitable practice.

Private prayer possesses in some respects, advantages over public, or even family prayer. There is no ear to listen to our confessions, complaints and petitions, but God's.

There is then no temptation to withhold, evade, conceal or embellish the workings of the soul. Confessions of sin are more specific, which is essential to the peace and comfort of the penitent prodigal. General confessions of sin, do not ease the soul of its burden. As we confess our sins, one by one, before God, they seem to roll from our burdened consciences, into the abyss of forgetfulness, and peace and joy take the place of a sense of guilt.

By secret prayer, we do not mean saying prayers. There is a wide difference between praying and saying prayers. We have read somewhere an anecdote something like the following:

An old man used to say, with considerable pride, that he had never omitted saying the prayer his mother taught him a single night for seventy years. A severe illness came upon him, and he was led to see himself as a great sinner, who must be saved by the free mercy of Christ.—His last years were spent as an humble Christian, and he was often heard to say:

'I am the old man who said his prayers for seventy years, yet all that time, never prayed at all.'

From this we see it is possible for a person to say prayers secretly, and yet not pray in secret. A poll-parrot can be taught to say prayers, but they never pray. To do this, the soul must feel its dependence upon God, and must unbo-som all its cares; tell him all its griefs and all its wants, and desires. This done in faith will bring the light, and love, and strength of Jehovah into the soul.

INFANT BAPTISM.

BY THE EDITOR.

The subject indicated in the above caption, has no foundation in the will of God, nor is it once named, or alluded to, in the Holy Scriptures, and yet men are as tenacious for it, as if it were of divine authority. The Jews were more zealous for the traditions of the elders, than for the clearly expressed commands of God. The same may be said of the clergy of the Nineteenth century. They seem more anxious about baptizing the little children than the older ones—than those of mature age. The Bible knows of but one baptism, and that is *believers' immersion*. God never has under any dispensation, commanded water to be sprinkled on any one—man, woman or child. If any one thinks he can sustain, either by tongue or pen the affirmative of this proposition, we are ready to meet him, and negative the same, at any time or any place. Come gentlemen, defend your practice, or abandon it. This unscriptural and senseless practice is a relic of the Papacy, and came from Rome instead of Jerusalem. It annuls the law of Christ, in two particulars. First it sets aside the divine institution of believers baptism: and secondly substitutes the human rite of sprinkling in the place of the ordinance of Christ—Immersion—a burial as Paul says it is.

AUNT MARY.

BY A PASTOR.

Mary! what a charm there is in that name! Burns, Byron, and the sweet-spirited Cowper owe to it their noblest inspiration, and have embalmed it in undying verse. True, it has not always been worn by the noble and the good! and yet I doubt not that we are more lenient to the fair, but frail rival of England's virgin queen, simply because her name was Mary.

I love it because it was my mother's name; and though she has for many years been a dweller in the better land it seems to me that her name is Mary still. The youngest of our household, whose voice is its music, and whose smile is its light, wears the same name; and so I have a Mary on earth, and a Mary in heaven.

But holier memories cluster round the name; it brings before me the loving sister of Lazarus, who sat at the feet of Jesus. The sad group of women who stood near the cross, in the saddest hour of all time, all wore this name; one of them then as superior in her exceeding sorrow, as once she was in her exceeding love, when she folded to her breast the infant whose birth the angels heralded, but whose anguish, as he now hung expiring, pierced her soul with grief unutterable.

The Marys of history and of sacred story have called forth the most eloquent prose and the sweetest verse, the finest touches of the pencil and the fairest specimens of the sculptor's art. It is not my purpose to attempt to add another tribute to any of these, but to sketch from life, one whose example is worthy of imitation by the Marys in all the families in our land;—my theme is Aunt Mary. She is not *my* aunt, and indeed

not at all related, but in common with all who know her, I have fallen into the habit of speaking of her as if she were; for in truth, she stands higher in my esteem than many who have a blood-title to that name.—She is a sister of charity; not one of that sister-hood who go about dressed like sad mourners, and on whose faces I have never seen a smile; her robe is not of black serge; she does not wear sackcloth nor sit in ashes; I have seen her wearing colors that some would call gay, and sometimes flowers in her bonnet; at her girdle she bears neither cross nor rosary; but if she bears not true love for her Savior in her heart, I know not why she, like him, goes about doing good. Aunt Mary is no prim maiden lady, who in consequence of hopes early blighted, has chosen to go through the world companionless, and having no family of her own, makes herself a blessing to the families of others; on the contrary she married early, and is still happy with the husband of her youth; she has a large family, and more than one grandchild prattles round her knees. To look in her face, you would not think her over forty; if she were walking before you on the street, from the ease and rapidity of her movements you would think her much younger; she has a carriage ever at her call, yet few of her age and position in society walk as much as she; to tell the truth, she is often found in lanes and alleys where poverty and disease are not strangers, but where carriages are seldom seen. Though wealthy, she can scarcely be called fashionable, not from any lack of means, but on account of certain old-fashioned notions. Being a professor of religion, she does not think the ball-room a proper place of resort, or that Christians can have a box at the opera or theater, and have at

the same time a proper respect for their profession or regard for their influence. Her carriage is not seen on the fashionable drive on Sunday afternoon; a funeral, a pressing need on the part of some distressed one, sickness or sorrow calling for aid and sympathy, alone call her from her religious duties on that sacred day; nay, she seems to think such acts are a part of her religion. She dresses well, not gaudily, but becomingly; her garments do not excite the envy of some, and shame others by too striking a contrast; the poor members of the church are not ashamed when they sit near Aunt Mary, nor is she ashamed of them—she is lowly in heart.

She is rigidly punctual in her attendance on public worship; not only when some preacher of rare ability is to occupy the pulpit, but on all occasions; and her pastor would think it almost as strange for one of the pews to be absent as Aunt Mary. The prayer-meeting, too, would never dwindle down to a mere handful if all were of her spirit. Should company come in, as is often the case, on that evening, it is no reason why she should remain at home; she excuses herself to her visitors—it is prayer-meeting night, and she must go; and I doubt not that others would loiter were it not for the uneasy thought, I can go surely if Aunt Mary can.

She has thus an influence far greater than mere words can exert. It is easy to say in times of unusual interest, "You ought to go, you will enjoy yourself so much if you do;" but it is far better, like her, to set the example of going at all times; she has no convenient headache to plead, no unusual occupation during the day, no important letter that must be written, no rare concert that must be heard, no rare sight that must

be seen—none of these things are permitted to come between her and her duty. Aunt Mary is no bigot; of course she is ardently attached to her own church, but she heartily engages in any good work which calls forth the labor and liberality of other communions. It is not necessary that a city missionary be a minister of her church to insure her aid; provided the work be a good one, it matters little by whom it was begun, or what denomination gets the credit, she lends the helping hand. Asylums for widows, the unfortunate, the erring, find in her a generous, active patroness; she gives not money alone, she gives her sympathy, her advice, her prayers, her tears, striving while she gives what is needful for the body to benefit the soul. She does much to reclaim the sinful, unfortunate and degraded of her own sex, and has the satisfaction of knowing that many have been rescued from a life the most wretched, from a fate the most fearful. Remembering that they have souls to save, she is not ashamed to meet with these poor outcasts, and endeavor to lure them back to virtue. She even thinks it proper to strive to lead such repentant ones to Christ; she has wept with them as they wept over their sins, and has rejoiced with them in their newfound joy of pardon. She is not alarmed lest some persons should get into the church who are not *respectable*, who, in fact, had been great sinners; she remembers how Christ treated a woman who was a *sinner*, and believes that it was *sinner*s that Jesus died to save. Hence if any such desire to join her church, she does all in her power to encourage them in their endeavors after a better life, if they should prefer another church, her care for them does not cease—she remembers that their souls are precious, and watches over them with a sister's

care; many jewels, once defiled in the dust, shall shine brightly in Aunt Mary's crown of rejoicing.

The war opened up a new and wide field for her active sympathy; entire families of refugees, after days and weeks of peril and exposure, found their first safe and quiet resting-place under her roof. Exchanging as they did a wintry sky and the protection of a wagon-sheet, for warm, cheerful rooms, warmer hearts and cheerful faces, made an impression on their hearts that will never forget the kind welcome which gladdened their hearts after so much sorrow and trial; and though far from her now, when they ask blessings on those dear to them, they fail not to ask God to bless Aunt Mary.

Her manner of conferring a favor is not a grand and stately one, making the objects of it feel their dependence to such a degree that the weight of it becomes oppressive; on the contrary, her kindnesses are performed so kindly, that she seems to be receiving, rather than doing a favor.

At Aunt Mary's I have seen a lady treated as an honored guest, taken round to see places of interest, her taste consulted in regard to materials for dress for herself, the best room in the house at her service, and all this in such a way as to make her feel perfectly at ease; and yet she was an entire stranger, suddenly reduced from affluence to poverty; but she was a lady, and was treated as if her vanished wealth were still hers. No out-of-the-way-room, no seat at the second table, no embarrassment when visitors called; nothing in fact, to remind her of her changed condition; at table her seat was next to Aunt Mary's, her every want anticipated; had she still been mistress of her former wealth and position, she could have desired, and

would have received, no better treatment.

Another instance I well remember. Poor Lottie, an outcast, a Magdalene, was rescued from a life of shame; she was still quite young, but her health was broken; yet she lived long enough to give the best evidence that she was changed in heart as well as life. Aunt Mary had given her a helping hand, and after the dark night of sin and sorrow there came a bright morning of light and peace. But her end was near; yet death had lost its terror, and the peace of God which passeth understanding filled her soul. Her brother, whom she had not seen since her girlhood days and innocency, and who had been absent in the army some three years, returned soon enough to hear from her own lips the sad story of her fall and rescue, and he could not but forgive and weep with her. The end came, and poor Lottie died in great peace; very few mourners followed her to her last resting-place; her brother, tender and forgiving, a few who had known her in her sinless days, one or two once as sinful but now repentant, and the minister who performed the last sad offices, were there; and there, too, was Aunt Mary, who, in life, had helped her on in the path of virtue, ready to pay the last sad tribute to her memory.

God bless you, Aunt Mary! Such deeds are unnoted of men, but the great and merciful Father of all, whose mercy we all need, is not forgetful of such deeds as this. I have seen her, too, at the bedside of the dying saint, with tearful eyes, and lips overflowing with the sweetest consolation; everywhere a comfort, everywhere a blessing; in a word I believe for her every day has its good deed. She is not, however, all tenderness and tears; imposters often quail before her searching, honest eyes, and

direct questioning. She knows the shortest way to detect feigned sorrow or distress, and many who were secretly rejoicing at the success of their well-told tale, and expecting the well-filled purse to be drawn forth for the relief of their fictitious suffering, have been overwhelmed by Aunt Mary's quiet, "Well, I will get my bonnet and go with you, and see for myself if these things are so."

Her charities are not all in money, given to get rid of importunity rather than from real sympathy with suffering. Once in the abode of poverty and distress, her quick eye discovers the most pressing necessity, and the well-filled basket which soon follows the visit, shows how perfectly she is mistress of the situation. Good advice goes with her gifts, work is procured when there is ability to labor, and the kind word that goes with the gift is prized more than the gift itself. I am writing no fulsome panegyric, and my wife who knows her even better than myself, after hearing what I have written, says, "Yes, that is Aunt Mary."

Of course she has her failings, but I have no inclination to notice them, they are such as belong to humanity in its best estate; but her virtues, her noble Christian life, throw them far into the background; and it is her virtues alone that we desire to see imitated.

Aunt Mary is not far from fifty years of age. I trust that she may be spared to see fourscore, and that she may never falter in her work of faith and labor of love. I pray that many Mary's may imitate her example, and be ornaments to the church, and blessings to the world. For myself, I trust to gain that blessed land for which she is striving; and if after the storms of earth, I gain the calm of heaven, I feel well assured that I shall meet Aunt Mary *there*.

BIBLICAL TRANSLATIONS, Influence of Prejudice.

BY B. U. WATKINS.

There is such a thing as an honest prejudice, which influences men in spite of all their watchfulness. And this bias of the mind, is by no means to be confounded with the willful blindness of sectarian bigotry. It overpowers the best intellects, while they are entirely unconscious of its approach, or its presence. An honest translator so frequently finds his predecessors right that he is apt to make up his mind on coming to a particular passage, that no investigation is needed, when in truth the rendering so tamely adopted is but a tangle of irremediable errors. This voice of translators—taking without investigation—might be called *prejudicium criticorum*. And this easy system of criticism, if we may so abuse the term, is the fruitful source of the perpetuation of most of our ordinary mistranslators.

Thompson, our great American translator of the Septuagint, commits an error of this kind, in his second version of the Psalms. In the last verse of that Psalm (2,) he simply adopts, in the first clause of the sentence, the King's translation, which differs widely from the text of the seventy. Thompson says, "kiss the Son," but all the editions of the Greek I have seen, read "lay hold of instruction:" *draxasthe paidias*: and not *paidion*. *Draxasthe paidion* might be rendered "embrace the child"—and by a little freedom might mean embrace the son. But *paidias* admits of no such rendering. It was the prejudice of Mr. Thompson, which saw *paidion* where the real reading was *paidias*.

Many years ago I called the attention of one our best critics to this passage,

and asked him to account for this mistake of so great a man. He immediately rejoined, that his edition justified Thompson. I requested him to examine his edition of the Septuagint inasmuch as the words were somewhat similar in form, though widely differing in signification. From the complimentary notice he was pleased to take of my *then* youthful labors, I well understood that he had discovered that his copy of the Septuagint corresponded with my own.

When translations are got up to sustain denominationalism, they fall so far below the dignity of criticism, that they deserve the attention of no one, learned or unlearned. But most men are inclined to look upon their candid opinions as something so sacred, that the spirit of truth would rather favor than discard them. And we cannot but feel more lenient toward this proclivity when it involves a wide-spread, prevailing sentiment.

When King James' version was under advisement, the great contest was about the earthly head of the Church. The Catholics holding that such headship belonged properly and solely to the Pope; while the Protestants claimed this honor for the civil ruler. Both parties claimed an earthly supremacy for their respective temporal heads.

In the heat of such a controversy, it is not wonderful that the power of the ruler should be characterized as the "ordinance of God." Rom. xiii. 2. An ordinance in religion is a religious rite established by authority of God. Something that is right because it is commanded, and not commanded because of its being right. A moral duty is enjoined because it is right, but an ordinance draws all its rectitude from the power of the source of command. So, if the

power of the civil ruler be moral, it is not an ordinance; and if an ordinance, it is not a moral power. Hence the only remaining alternative, is either to discard the rendition as absurd, or make this ordinance-power the spiritual head of the militan church.

There can be no doubt but that Protestantism gained much by this appeal to the vanity of secular Princes, thus making them head over all earthly things to the church. But it is a grave question whether a secular Prince would make any safer or better head than an ecclesiastical one. Have we really gained anything?

But into the merits of this controversy, it is neither my desire nor province to enter. But it is a remarkable thing that Protestant translators so universally adopt this absurd rendering *diatagee*, a word that is never translated by "ordinance," anywhere else in the Bible. It occurs again in Acts vii. 53, and is there rendered *disposition*; but Clarke and others supposed its meaning to be "ranks of angels." It occurs also, in Ezra iv. 11, and is there translated "copy." "This is the copy of the letter they sent to him." These are the only places of its occurrence, I have been able to find. And no two of them can be rendered by any of the definitions the King's revisors have given. We cannot say "he that resisteth the power, resisteth the copy of God." Nor can we say "that they received the law by an ordinance of angels," or by a "copy of angels." Nor do we talk of resisting the disposition of God. All this shows plainly enough that there is something unsound in the common rendering.

Dr. Clarke very properly calls Acts vii. 53, a "difficult passage." And according to the common mode of exposition, he is unquestionably right. It is also

worthy of remark that Dr. M^r Knight adopts the common version of *diatagee*, in Rom. viii. 2, but makes no effort to defend it. The reason is obvious—it is indefensible.

But difficulties rapidly disappear when we leave theory to take care of itself, and seek alone for the mind of the spirit.

There can be but little doubt, but that this word is derived from *diatassoo*, to regulate, to arrange, to put in order. But it is manifestly not a synonym with *diatagma*, the regular verbal noun from *diatassoo*. Its use is very similar. For while *diatagee* has reference to an arrangement, *diatagma* is an order to make, *diatagee* is the order made. The one is an injunction, to do—the other is the arrangement done.

With this view of the subject, we are prepared to offer the following approved rendition: Rom. xiii. 1, 2: "Be ye subject to all the higher power, for there is no power but of God, and the existing powers are ranged under God; therefore he that resists the arrangement of God; and they that oppose, shall receive punishment.

In the first verse, I have followed one of Griesback's reading—one, it is true, upon which he lays but little stress; but the logic sounds so much more like our great apostle, than the common reading, that I can but regard its internal evidence as good.

But the phrase ordinance of God in the second verse, is much too strong an expression for the original word, as well as for God's providential rule in the kingdoms of men. To call God's providence an ordinance, is to introduce confusion into a subject already beset with sufficient difficulties.

Our translation of *diatagee* is the only

one we have seen, that will bear the test of the verbal substitution in all places where the word is found in the sacred writings. In Ezra iv. 11, it is plainly not a *verbatim* copy of the letter that is given; but an abstract, showing its tenor or arrangement.

CONCLUSION.

Controversial bigotry mistranslated Rom. xiii. 2. Critical prejudice has perpetuated the blunder.

LETTER FROM BRO. BRINCKERHOOF.

MY DEAR BRO. CRAIG:—Stopping for a few days in the thriving and pleasant village of Milton, Pike Co., Illinois, the *ECHO* accidentally fell into my hands, and I was much pleased with its spirit, as well as the ability that characterized most (indeed I may say all) of its contributors. I am not surprised that the churches in the beautiful and productive Prairie State, are proud, (and in this case, pride is no sin,) of the general intelligence of its membership, as well as the sterling ability of its Elders, Evangelists and Pastors. In view of these facts, I fell into the following train of reflection, which your are at liberty to use as you may deem best.

The communication of moral and religious truth, has been committed by the Heavenly Father, to the church, and He will hold its members, individually, responsible for this sacred trust.

The mission of the Son of God into the world, was not to legislate for civil Governments, not to sit upon a temporal throne, to receive the blind homage of an infatuated people, but to establish a divine Government, the polity of which, if strictly observed, will save to the uttermost, all of its subjects. The highest end of human nature is duty, virtue, piety,

excellence, moral greatness, Christian perfection; and the disciple who effectually labors for these, is working in consonance with God's purposes. The church then, which has for its object, the spiritual improvement and salvation of the world, has been intrusted with weapons of heavenly temper and power, and Paul says, 2d Cor., x, 4; "They are mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself, against the knowledge of God, and bringing into captivity, every thought to the obedience of Christ."

It is however, quite obvious from the past history of the church, and the intellectual advancement of the AGE, that skill is requisite to the effectual wielding of the "spiritual weapons." Hence Paul directs Timothy to "Study to show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth." It is apparent from the above quotation, that the approval is dependent upon study; hence we argue, the necessity of an educated ministry, and I understand the ministry to embrace Elders, Deacons and Evangelists, and I might add Pastors and Teachers. In speaking of education, I do not mean so much the learning of the schools, where preachers are manufactured "to order," as in the *Divine Philosophy* of saving sinners.

Heavy demands are being made upon the church. The cry of perishing millions is borne to her doors, upon the bosom of every breeze, and the voice comes from the four corners of our sin cursed world. The down-trodden sons and daughters of Europe, are urging us by every sound consideration of time and eternity, to share with them, our spiritual feast. The thick veil of darkness, which for ages has hung like a deadly

pall on the pestiferous plains of Africa, is being slowly but surely, rolled back, and she too, looks to the fair shores of America for help, to throw off her idol shackles, and introduce her to the glorious sunlight of God's free grace. The Esquimaux wandering among the ice-bound hills of the frozen North, pleads for a single crumb of hope, and even in our own fair country, from the rock-bound coasts of New England, to the sparkling waters of the broad Pacific, from the icy North, to the sunny South, the Macedonian cry of, come and help us, is borne upon every gale. But would it not be well for us to pause in our hasty journey around the world, and enquire into our home wants. There never has been a time in the history of America, when sin and folly has borne so brazen a front, as in this last decade of the nineteenth century.

The fairest portions of country, are overspread with indolence and vice; the splendors of our great cities, are tarnished by streams of corruption, and the morning and the night look down upon crimes, that send the life blood curdling back to the heart. If this be not enough, enter some haunt of infamy, and looking with pure and sad eyes, below all the tawdry glitter, the sensual show, ponder the wreck and desolation of humankind. Humanity garnished with its own shame, and laughing at its own sacrifice. Jaded beauty bronzed, too hard to blush; art lending the blushes that abused nature, will not give! The crown of womanhood cast down, and the wealth of her affection, and her power to elevate the race, transmuted to iniquity and deceit. In view of these facts, who is so blind, as not to see the demands upon the church? Who so indifferent, as quietly to sit by his own fire-side, his own sons and daughters, apparently se-

cure from the seducer's wily charms? Who so niggardly, as not to cheerfully give a few shillings to help these ruined ones? Who so lost to the finer feelings of the human heart, as not to aid in this moral rescue of our race? Brother, have you visited the fatherless and the widow in their afflictions, in the hour of their hard trials, if so, were you not paid a thousand fold, as the little bereaved ones fondly pressed around you, to express their gratitude, and the care-worn cheeks of the mother, assumed a brighter hue, as through her tears of gratitude, she thanked you for this timely aid. Yes, me thinks, if there are times when angelic strains are more jubilant, it is when the Christian takes the orphan by the hand, and gently leads him up the rugged steeps of life. Well and truly then, might Christ say of the Christians, ye are the light of the world.

But to meet these demands that are pouring in upon the church, toil, labor, sacrifice and money are necessary, and if she would meet these demands, it must not only have a plan of operations, but it must feel the importance of the work. Many are enquiring why the church is doing so little. I answer, it is for want of co-operation. We have the means, the talent, and the piety; I would therefore advise, (for this article is getting of immoderate length,) that all the preachers go to work, and work in earnest; first to build up the churches, and secondly, through the churches, to extend the usefulness of the Missionary Society; put the means in the hands of the Society, and there will be no dearth of preachers, and the demands of the age so far will be met. In the next place, I would place in every family, the ECHO, or some other of our leading publications, in the doing of which we would accomplish a two-fold object; first

through its pages the gospel may be preached at a small expense, and secondly, furnish the Christian community with a pure literature. Make our Journals interesting, and the community will lose much of its taste for works of fiction. Let doctrinal topics, be discussed with a spring hand, and articles, that breathe of heaven and its joys, take the place of those dry disquisitions, that savor but little of the spirit of our Master, and my word for it, a happy change will soon be manifest.

With these thoughts, permit me to bid you God speed my brother, in the good work in which you are engaged, and may success crown your efforts, and at last, may we meet where all our trials will be o're.

From the Christian Standard.

A WORD ON DRESS.

BY F. M. T.

Never has so much attention been bestowed, both rightfully and wrongfully, on the subject of Dress, as at the present time. This is, in part, owing to the rapid changes of fashion, but not altogether, for never has money been so lavishly—so sinfully expended on articles of clothing, and particularly on the ornamentation of those articles, as now. When I say this, do not understand me as declaiming against all beauty and adornment in dress; I would have more real beauty instead of less; but yards of velvet trailing along dusty pavements, or over muddy crossings, or looped up in fantastic heavy folds to avoid being injured, or to display some marvelous skirt beneath, show neither sense nor beauty.

Let us remember however, that there is a "golden mean" in all things; and no matter how much the delights of

"cheapness and calico" may be exalted, it is still undeniable (what every one will continue to hold) that lawns and silks, and rich, soft stuffs are much more desirable, not of course to the exclusion of the other in its proper place. These things are right and appropriate if our means afford, more serviceable and economical in many cases than cheaper materials; but do not, when you have bought the dress, add to it the price of three more in costly trimmings, thereby defeating what should have been your object; for the wisdom of buying good material consists, in great part, in its needing scarcely any trimming, or none at all, while the poorer dress must, in order to hide its poverty have more.

There is a great deal of pretty nonsense written and spoken about the moral and physical beauty of dressing in clean calico, freshly ironed, and sprinkled here and there with a neat little bit of mending, to add to the poetry. Oh, fair young daughter of Eve! do not be deceived by such specious jargon; remember the advice the mother of Tennyson's *Enid* gives her daughter:

"For tho' you won the prize of fairest fair,
And tho' I heard him call you, fairest fair,
Let never in viden think however fair,
She looks not fairer in new dress than old."

Let us admit the beauty and fitness of these things, whether they are within our reach or not; it is not they that make the sin and shame. It is not the woman whose plain, modest, and yet mayhap, elegant dress is not dragged down into the dust and mire by a load of expensive trimming that shows neither taste nor use, whose mind will be found incapable of rising above the petty concerns and difficulties of life, and taking her part in the broad and stirring issues of her day and country; it is not she who, while giving due care and thought to the ordering of her household, narrows her

nature to that compass alone. Alas! for the empty headed and worse than foolish butterfly of fashion, who accomplished neither!

Shame, shame on you, who, bearing the sacred name of woman, outrage every hallowed attribute of the title! Have you no thought for the aching fingers which robbed you? the tired eyes which far in the night have been wearied over that endless embroidery? No thought of the poor those misspent hundreds might have clothed? They would have called down blessings on your head in the wretched dwellings into which they would have brought light, and joy, and comfort.

No thought

"Of the hearts that daily break,
Of the tears that hourly fall,
Of the many, many troubles of life
That grieve this earthly ball!"

But sadder even than the loss of all these noble opportunities for outward good, is the evil it works within the home; the hundred innocent and healthful recreations the same sum, rightly expended, might have secured to the household; for it is a sad fact that to this insane passion for display are sacrificed every day, by those who should be all alive to their importance, the things that would make home delightful and attractive, and give themselves health and good temper.

This is the true reform in dress; not the discarding of articles which we know by experience to be pleasant to wear, if our means afford it, but to give up this *useless* expense which adds nothing to our comfort, and really, to a just taste, adds nothing to the beauty of the dress, and greatly exhausts our purse.

In conclusion, I would fain hope that much of the current extravagance in dress, and the consequent misery it involves, results, not so much from wilful

folly, as from not reflecting sufficiently on the true purposes for which our life was given, but we should ever bear in mind that

"Evil is wrought by want of thought,
As well as want of heart."

THE NATURAL MAN.

BY F. M. J.

But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned—see 1st Cor. 2nd chapter, 14th verse.

The above verse, like John, the 3d, and 8th, has been so distorted and perverted by the self-styled divines, that to obtain a clear scriptural view of the passage from their teaching is the next thing to impossible. It is passing strange to see the elasticity of this verse, when brought into requisition by the above named Divines, with them, it proves two theological dogmas which with each other are as opposite as the poles! Let us now state the two propositions—first, that in conversion there is an abstract operation of the Holy Spirit, on the heart of the sinner or natural man: applying the blood of Jesus to the soul; and thereby causing him to "know the things of the Spirit." Second, it is cited to prove the dogma of total depravity. Since this passage has been pressed into the service to prove the unscriptural dogmas of the abstract operation of the Spirit, and total depravity, therefore, we propose, before entering on its elucidation, an examination of the text in reference to the doctrine as exhibited in the two propositions as given above.

According to the first hypothesis, by the phrase natural man, is meant the sinner; and by the phrase, things of the

spirit, the operation of the spirit. Accepting the above definitions as true the verse will read as follows. "But the sinner receives not the operation of the Spirit of God, &c.," Hence, instead of this establishing the hypothesis of spiritual influence; it proves the very opposite; because the apostle says he (the sinner) cannot receive the operation of the spirit of God.

Still further, the apostle says, neither can he, the sinner, know them &c. Since this text proves too much, in reference to the proposition in hand, according to a rule in logic, it proves nothing. However true the theory of spiritual influence may be, it cannot be sustained from the verse in hand, from the fact, that Paul says the unconverted, or sinner, receives not the things of the spirit of God, and not only so but he (the sinner) can not know them, so that from the two expressions, receive and know, we learn the startling fact that the sinner, is so far gone in sin, that the spirit cannot reach him, neither can he (the sinner) know them. Poor lost dying mortals, you are in a wonderful dilemma; you are all defiled, you must be converted, you must be sanctified by the spirit of God, before you can enter in through the gates into the city of God. All this being true, the modern theory makes our apostle say that you can not receive the spirit of God he does not stop here, he says you can not know the things of the spirit. Let us now examine the second hypothesis, which is the dogma of total depravity.—This verse is supposed to favor the above named doctrine. In proving a proposition it is required, that the proof shall partake of the nature of the proposition. Is it not strange that this verse should be cited to prove the dogma of total depravity, when there is not one word

either expressed or implied about depravity in all the verse? We therefore, conclude that it does not teach depravity because it does not contain any of the words of the proposition either expressed or implied.

We will now attempt the elucidation of the verse under consideration in order if possible to determine its true import. Who is the natural man of whom Paul here speaks? Now if we can determine who the natural man is, the seeming difficulty of the passage at once gives way. Macknight renders the phrase, natural man, animal. Bro. H. T. Anderson, of Ky. renders the phrase, sensualistic man. We are much inclined to Bro. A's rendering of the phrase. But who is the natural man? Ans. The man, who is under the control of the five senses, viz: seeing, hearing, feeling, &c. is emphatically and unmistakably Paul's natural man; and concerning whom he (Paul) says, cannot receive the things of the Spirit of God. All that Paul here says, is that a man cannot through the senses exercised on natural objects receive the things of the spirit. This view will appear still more obvious, if we regard this language here used, as addressed to the Grecian Philosopher, who taught that it was foolishness to expect life through a crucified person; hence, he says in chapter 1st. The world by wisdom knew not God; it pleased God by the foolishness of things preached to save them who believe. We conclude from this whole affair as reported in the 1st and 2nd chapters of this letter, that lets the christian know, that the laws of nature cannot reveal God's glorious plan of life and salvation through His Son who was crucified, and was buried, and rose again. Therefore, Christian, if you desire to present Christ to a sin stricken world, consult his life, and not the laws of na-

ture. Sinner, if you wish to know anything of God, and about his system of salvation, read the life and death of Christ, and not the laws of nature. Having this view before our minds, let us again read the verse. But the natural man receiveth not the things of the Spirit of God, that is, the man who is governed by the natural senses cannot receive the things of the Spirit. Why? Paul says they are foolishness to him. What is foolishness? Ans. that life should be preached through the death of a person. Hence this, to the wise, who draw their reasoning from nature, was foolishness, because nature could not reveal life from the dead. But to the Christian, who believes in God's book, his greatest comfort is drawn from the contemplation of this fact. Now blessed be God for He has not left us to our own deductions and reasoning on the subject, but has revealed them to us by the Holy Apostles, and Prophets, by His Spirit, so that we can say, we know, for the Lord has declared and He cannot lie.

From the A. C. Review.

AN "UNLOVELY IDEA."

RY R.

And the Baptists were open, free communion Baptists, of course, having never been slaves to that unscriptural and unlovely idea, that still haunts my friend, Dr. Bright, that he must go at least three feet deep into the water, to get into the ark of safety, which is the Church of Christ. It was an "impotent man" who wanted to be put into a pool of water. But Jesus, the Master, told him to "arise and walk." They who obey Christ need not to go into the pool.

The above precious *marceau* is from the pen of Dr. Prime, the senior editor of the New York *Observer*, who is now traveling in Europe and furnishing articles for that paper over the signature

of *Irenæus*. Immersion he calls an "unscriptural and unlovely idea." That we regard as a pretty bold plunge for a man of God. He speaks with the authority of a pope, and dogmatizes as if he were an infallible oracle. When the Savior went down into the Jordan to be immersed by John.—Did John perform an "unscriptural and unlovely" act? When Phillip and the Eunuch came to a certain water, and went down ("three feet") into the water, and the evangelist of God immersed the Eunuch in "three feet" of water, did he perform an *unlovely act*? Paul says to his brethren at Colosse, "If you, therefore, be risen with Christ, seek those things which are above." *Irenæus* would have sinners "arise and walk" on dry ground! We would ask Dr. Prime whether he considers the act of being buried ("three feet deep") with him (Christ) in baptism, an unscriptural act? If the saintly Doctor does not regard baptism as essential to salvation, why don't he tell us what to do to "*obey Christ*." Why raise a difficulty and not remove it? He says sinners "need not to go into the pool." Why not come out plainly and say that the ordinance of baptism which was appointed by the authority of Jesus Christ for the remission of sins, is not Scriptural. Does this doctor remember what is written in the Book about taking from and adding to the Word of God?

SELFISHNESS THE PREVAILING SIN OF THE CHURCH.

NO. 2.

BY A. P. SEARS.

If selfishness be the prevailing sin, covetousness may be said, to be the prevailing form of selfishness. "In the last days perilous times shall come, for men shall be lovers of their own selves covetous."

Here the apostle represents selfishness as the prevailing root of all the evils that will then prevail and covetousness its fruit. There is more ground to fear, that covetousness will in all probability, prove the eternal overthrow of the characters among professing people, than any other sin, because it is almost the only crime which can be indulged, and a profession of christianity at the same time supported. It is also true, that it operates more than any other sin, to hold the church in apparent league with the world, and defeat its design, and rob it of its honors, as the instrument of the world's conversion. Surely nothing more can be necessary to reveal the appalling magnitude of the evil, and justify every attempt that may be made to sound the alarm against it. It is recorded to the high honor of certain ancient believers, that "God was not ashamed to be called their God." And the reason assigned, is that, instead of coveting earthly possessions or seeking their happiness in worldly objects, they placed all they held, in the hands of God, lived only for His Glory, and declared plainly, that they sought a better country, that, is, a heavenly. Of such a people, God was not ashamed. They did not disgrace Him in the eyes of the world: their conduct proclaimed their celestial decent; He gloried in them; He could point the attention of the world to them with divine complacency; He could trust His character in their hands; He could leave the world to infer what He was, from what they were; He was content to be judged from the character of His people. Could He leave His character to be inferred from the conduct of his people now? Is there anything in the manner and extent of their liberality which would remind the world of His vast and unbounded benevolence?

They know the grace of our Lord Jesus Christ, that, though He was rich, for their sakes He became poor, that they through His poverty might be rich;—but from what part of their conduct would the world ever learn this melting truth? No! in these respects He is ashamed to be called their God. This character is falsified by them, in the eyes of the world. Christ is yearning for the happiness of the world; but such is His divine plan, that He has only the instrumentality of the church to work by, and that is so steeped in the spirit of selfishness, that His grace is held under restraint. What would have been the history of primitive Christians, had they been cursed with the love of money as the Christians of the present day are? Taking into account their poverty and the absence of all the present facilities for prosecuting their aggressive designs, a very small circle would have bounded the extent of their labors, and a single page have sufficed for the history of their exploits. But feeling the momentous nature of the object in which they were embarked, that the salvation or perdition of the world depended instrumentally on their conduct, they laid aside every weight, cast their all into the treasury of benevolence, and held themselves free and ready to do the work assigned them, whatever that work might be. There were no drones in the great moral hive; each seemed to be anxious to supply his place in the body. We are professedly following in their steps. We have received from them the banner of the cross, and are carrying it forward against the common foe. But, alas! how slow and feeble, are our onward movements. As an army we have too much useless baggage in the train; in consequence of which the victory is not only delayed,

but really endangered. When Christ perceived the astonishment he had excited by exclaiming, "How hardly shall they that have riches enter into the Kingdom of Heaven?" the only explanation which he gave, and which he deemed sufficient, imported, that as the danger of riches consisted in trusting in them, so the difficulty of possessing them, and not trusting in them is next to an impossibility. Dear brethren, for Heaven's sake stop! do not move a single step, till you reflect a moment. While the very foundations of society, are being upheaved, and the monuments reared by the hand of sectarianism, are crumbling into atoms all around, us; shall we fail to do what we can? God our heavenly father forbid it. Let the world have the gospel unalloyed. Let our preaching brethren stand up and say, here am I, send me.

OUR SUNDAY SCHOOL.

BY A. I. HOBBS.

The day is past for opposition to Sunday Schools. All recognize the rightfulness and propriety of collecting our own and our neighbor's children together on Sunday, to spend an hour in moral and religious training. It is to be regretted, however, that many who theoretically approve the work, give it little or no encouragement by their presence or labors.—They say to their children, "go," but seldom say, "come, let us go."

While this is exceedingly reprehensible in individuals, what shall be said of the church of Christ that has no school under its care and direction? Much as they boast of their love of truth, and vaunt their desire to have it disseminated, they allow their religious neighbors,

claiming less, to shame them by their commendable zeal in this good work.

The hope of the church is in the young. This is peculiarly so with us, as a people desirous of restoring primitive Christianity. We cannot reasonably expect to draw off from life-long attachment, to existing establishments many of those whose early education, and matured prejudices are antagonistic to our aims. Hence the necessity of systematic effort to bring the children and youth under proper influences. Here is virgin soil where the seeds of truth should take root before the ill weeds of wickedness, error, and prejudice have exhausted it.

We ought to avail ourselves of every rightful means, to secure the attention of the young, and raise in them an enthusiasm, worthy of the right.—To this end, teachers ought to be secured, whose hearts yearn for the salvation of souls. Teachers, clear-headed, warm hearted, zealous, active, diligent; such as have not forgotten that they were once children themselves; that know how to adapt themselves to those of tender years.

Every school should have its advanced classes, where members of the church, and others of mature age, might be instructed, and by their very presence, show the children that they are in sympathy with the school. Parents, do not say to your children "go," but "come, let us go," and gather other children, uncared for, as you go.

The Sunday School should be made a power not only on Sunday, but all through the week. To this end we commonly resort to S. S. papers and libraries. And here allow me to say, we ought to patronize our own papers, not because there is nothing good in others, but because there is much in them we cannot commend.

Our Sunday School libraries ought to

be increased and improved. When we wish to buy a new library, or recruit an old one, the purchaser is compelled to confine the purchase to the small number of books on sale among us, or purchase from other collections at random, for, not one in a thousand, perhaps, has time to pass "under a rigid examination" the books seeking purchasers. The result is, our limited collections are soon exhausted, and fearing to buy what would be of doubtful utility, we buy nothing; or buying, we get, under pious names, some worthless and pernicious fictions, no better than the ordinary yellow-back literature.

Beset with these difficulties and dangers, many of our schools have dispensed with libraries altogether, thus leaving the children, all the week, without this invaluable means of moral and religious improvement.

Can we not increase our libraries with reliable literature? If we have not yet enough books of our own, let us have judicious selections from other sources. A catalogue may thus be formed, that may be confidently recommended, and confidently purchased by all our schools. Mr. Editor, may not your book reviewer, with others, perform an essential service to the Sunday School cause, by bringing to our notice, from time to time, books to swell the catalogue?

We do not want dry, aimless books, that will not be read, but books that will not be pernicious. Nor do we need so much books that it would tax the brain of a philosopher to digest. Books of dry historical detail, and profound treatises on the profounder topics of polemical theology and metaphysics, may do for mature minds, but not for children. We need books for boys, books for girls, books for children, books for youth,

books that will please and instruct by their simplicity and beauty, books full of truth and facts clothed in the story dress, or romance if you please. A class of little boys or girls, will be charmed while their teacher tells them the story of Joseph, or Moses, or Jesus. They will wriggle or twist in their seats, talk and laugh, or stick pins in one another, while he doles out to them, the ponderous logic of Paul.

SALVATION FROM SIN.

BY THE EDITOR.

In the effort to save man, is concentrated the wisdom, power and benevolence of God. Sin is the most direful evil known in the history of national intelligences. Eternity alone can unfold to the universe, the sad effects of this moral distemper. Its immediate effects are truly appalling; but these reach into another state of being, and will be felt, while eternal ages shall revolve.

Sin may be considered in a four-fold sense: or in four aspects. We note,

1. The love of of sin.
2. The practice of sin.
3. The guilt of sin.
4. The punishment of sin.

To overcome the love of sin, to destroy its practice, cancel its guilt and remit its punishment without compromising purity and dignity of the divine government, required the combined wisdom, power and love of the infinite God.

1st. The malignant passion of love for sin, had to be first overcome, before its practice would cease. Hence the religion of Christ begins with the heart. No law could regulate the conduct of men, until the heart was purified or the affections corrected from the love of sin. No soul can love sin and love God at the same time. What ever leads us then, to

love God, removes from our hearts, the love of sin. "We love Him," says the Apostle, "because He first loved us." This truth is not only an inspired oracle, but is attested by all the experience of the past and the present. But we ask: Does the simple fact that God loves us, lead us to love Him? We all know that the Apostle affirmed no such thing as this. There must be a manifestation of His love, to produce love in us. Hence, the same Apostle says: "In this was manifested the love of God, toward us, because He sent His only begotten Son into the world, that we might live through Him." This then, is a manifestation of God's love, and it is apprehended by faith—when we behold the sacrifice made on Calvary, we perceive God's abhorrence of sin, and His love for the sinner, and this touches and breaks the flinty rock. This perfection of the love of God, is indispensable to the destruction of the love of sin, or what is usually called, "a change of heart." That this change is effected by faith, is beyond dispute, for the Apostle Peter says: (Acts xv. 9th.) God "put no difference between us (Jews) and them (Gentiles) purifying their hearts by faith." This perception of God's love to man, begets a hatred to sin, and a love for God and holiness, and the believer is saved from the love of sin.

2d. The presence of faith in the heart, produces, not only sorrow for sin, but a repentance unto life,—a thorough amendment of life. This destroys the practice of sin. A repentance that does not result in an abandonment of sin—a ceasing to do evil and learning to do well, is a spurious repentance, and avails nothing.

The only design of repentance is to save the sinner from the destructive practice of sin and where it is not sufficiently

thorough to do this, it has failed to accomplish any thing of real value. The language of the Bible is: "Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return to the Lord who will have mercy upon him, and to our God who will abundantly pardon." The object to be gained by repentance is, a return to the Lord, and when this is not accomplished, the repentance is superficial; but when it is accomplished, the practice of sin is destroyed.

3d. The next thing, in the scheme of salvation, is the removal of the guilt of sin. Neither faith nor repentance can remove the guilt of sin. They are both void of merit. They are both human acts, and can not therefore have in them, any merit. The blood of Christ alone is the meritorious cause of the removal from the sinner, of the guilt of sin, to which blood we come, by faith. Not only is sin cancelled by the blood of Christ, but the fear of punishment is also removed. By faith the broken hearted sinner can see how "God can be just, and the justifier of him that believeth in Jesus." The life of the victim is taken, instead of the sinner's, and the believer relies on that "blood that speaks better things than the blood of righteous Abel." God accepts the work of Christ for us, his "bearing our sins in his own body on the tree," and releases the offender from the guilt in which sin has involved him. Now that Christ has shed his blood, God can be just, and still pass by the guilt, of the sinner. "The blood of bulls and goats could not take away sin: but the precious blood of Christ, which the sinner reaches by faith and obedience, forever removes it; God says. "Their sins and iniquities will I remember no more."

4th. The commission of sin drove

man out of Eden. This was a sad calamity, but more sad was the punishment, threatened death. This is overcome by the resurrection; so that the Christian will be saved from sin in all its direful consequences. How manifest the mercies of God, how great his grace to a ruined race. May we all appreciate this grace and honor the Lord as he has pitied and favored us. May we know him and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death.

From the A. C. Review.

STANDING IN PRAYER.

We have noticed for years doubts expressed, in our prints, by conscientious and good men, of our having any authority for *standing* in time of prayer. We have no trouble with these brethren, for we would just as soon kneel. Still, we would never stand in time of prayer, if we thought it not approved in the Divine teaching. As now practiced kneeling is much the more common form. In private, in the family and in the prayer-meeting, kneeling is almost the invariable form. In large assemblies, closely crowded and largely mixed with the people of the world, it is found that uniformity can not easily be had kneeling, and, in some sections of the country, on this account and some others, we stand. Still, if there is no authority for it in Scripture, we ought not to stand to pray anywhere. We invite attention to the following Scriptures:

1. Luke xviii, 13, we have the following from the Savior's teaching on prayer: "And the publican, standing far off, would not so much as lift his eyes to heaven, but smote on his breast, saying, God be merciful to me a sinner." The difference between the Pharisee and

publican was not that one *stood* and the other *knelt*, for both stood; the former was austentatious and self-conscious while the *other was* in humility and self-abasement. The latter was preferred rather than the other. The text gives both cases *standing* in prayer, which both approves that position and shows that it was common. He did not to reprove the Pharisee for his posture of prayer, and did reprove him, but not for *standing*, for he had the publican *standing* also.

2. Mark xi, 25, we find the Lord instructing the disciples how to pray, which follows: "And when you *stand* praying, forgive, if you have aught against any; that your Father who is in heaven may forgive you your trespasses." The text only endorses *standing* in time of prayer, but refers to it as no unusual posture. When we "stand praying," and any who have aught against us, we may certainly do as directed here. When Jesus prayed in the garden, he fell down on his knees; when Paul was parting from the brethren, he kneeled down and prayed; in these instances, and many others, I am inclined to the opinion, that on solemn occasions, they knelt, and that the cause of kneeling and falling prostrate being mentioned so frequently.

The modern style, of a preacher sitting on a cushioned stool to rest his feet against, is only a disgusting pretence at kneeling, of which all Christians should be ashamed to make any show of kneeling, before the Lord our Maker, to bend the knees slightly for support on a cushion, pretending that there is no kneeling at all. Let us worship and adore the Lord, *knelt* before the Lord, and there be no pretence; or "bow down." I have seen many sitting in the audience, with no authority for sitting

on to see. came, he requested
all to-morrow—"Death I trust
try four-and-twenty hours."
last words were, "Tell Colling-
bring the fleet to anchor."

THE PRESENCE OF GOD.

BY A. J. KANE.

Desire of the Apostle Paul, as
his writings, was to depart this
and be present with the Lord. This
is common to every sincere and
disciple of Christ, and is more
strong as his race is adverse or
trous. It was, perhaps, stronger
than in most persons who are
ing for victory and a crown. For
there are many reasons. He was
subject of great afflictions, which
on him like an overwhelming
threatening his almost inevitable
death. From these he desired to
depart and be with God. He had
visions upon the rich treasures
of the kingdom, regarding that as
his home. For these he great-
ly longed and seemed at times impatient
in the drama of life. He possess-
ed a working faith in the promises
of the Gospel, and desired much to real-
ize the fullness of joy, glory and honor,
of the salvation, said to be in the
bosom of Deity. Surrounded by af-
lictions and death, serving to weaken
his attachments for the things of time,
and upward by the omnipotent
power of the Divine presence, earth
lost their charms—noth-
ing but the realms of eternal day
and the longing desire of the
Lord. The ruling desire of the
Apostle should be of every
disciple of Jesus, to be absent
from the world and be present with
the Lord. No thing should deter him from

making a strong a-
gain, when the ear
dissolved, the presen-
saints. These rem-
quire into the scrip-
presence of God.
to predicate of him
where or omnipres-
no possibility of pa-
his presence.

If one should ta-
some remote part
would be there. Sh-
even to the verge of
beyond which the
reach, God is there.
reaction we may, tra-
and here, and there,
seen the monuments
power, evidencing th-
there This agrees
statement as beaut-
the *Psalmist*: Or
from thy presence?
to heaven, thou art
my bed in hell, be-
If I take the wings
dwell in the uttermo-
even there shall thy
thy right hand shall
surely the darknes-
even the night shall
That God is omnipr-
abundantly testify,
regarded by us as a fi-

In the next place,
present anywhere, it
not everywhere pres-
the scriptures re-
The guilty subjects
voice of God and his
his presence. Cain
hands in innocent bl-
the presence of the
the land of Nod ea-

making a strong and vigorous effort to gain, when the earthly house was dissolved, the presence of the King of saints. These remarks lead us to inquire into the scripture doctrine of the *presence of God*. It is very common to predicate of him, that he is everywhere or omnipresent. That there is no possibility of passing the limits of his presence.

If one should take up his abode in some remote part of the globe, God would be there. Should he push forward even to the verge of the visible creation, beyond which the natural eye cannot reach, God is there. Move in what direction we may, travel to any distance, and here, and there, and everywhere are seen the monuments of his wisdom and power, evidencing that the divine One is there. This agrees with the scripture statement as beautifully expressed by the *Psalmist*: Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me." That God is omnipresent the scriptures abundantly testify, and this will be regarded by us as a fixed fact.

In the next place, we inquire is Deity present anywhere, in a sense, that he is not everywhere present? To this query, the scriptures respond affirmatively. The guilty subjects of Eden hear the voice of God and hide themselves from his presence. Cain, having dyed his hands in innocent blood, "went out from the presence of the Lord and dwelt in the land of Nod east of Eden." The

Lord said to Moses, "My presence shall go with thee, and I will give thee rest." The person who rushed into the holy things, having his uncleanness upon him, was to be cut off from the presence of the Lord. And when in Job's day, the sons of God presented themselves before the Lord, Satan came also, and afterward, went out from the presence of the Lord. These passages have no meaning upon the suppositions that God, is not present in some places in a sense that he is not present everywhere.

The Lord is said in the scriptures to pass from one point to another, and to dwell in certain places. At the confusion of tongues, he came down and saw the work of the rebel builders—He rides upon the wings of the wind—He descends upon Horeb and stands on the Mount that "burned"—His glory filled the tabernacle—and his dwelling place was between the cherubims, He went before his people and marched through the wilderness, He bowed the heavens and came down and darkness was under his feet.

The prophet saw him, surrounded by the six-winged seraphims sitting upon a throne high and lifted up, and his train filled the temple.

Inanimate nature is represented as moving at the *approach* of the Lord. "The earth shook, the heavens also dropped at the presence of God: Sinai itself was moved at the presence of God, the God of Israel. The foundations also of the hills moved because he was wrath, the earth saw and trembled—the hills melted like wax at the presence of the Lord of the whole earth. The mountains flowed down at his presence and the nations trembled.

These proofs show the truth of our position, that the Deity is present in some places in a sense that he is not

omni-present. It is equally true, that God has a fixed habitation. The Saviour speaks of coming *from* the father and returning *to* him. The most holy place in the tabernacle was a type of his real presence, where the Son of God appears for his people. The inquiry then arises, in what sense is Deity present any where? In answer to this let it be remarked, that God is *personally* present but at one place at the same time. The omnipresence of God is not therefore a personal presence, unless it can be shown that God is every thing, and every thing is God, or that nature is God, thus making the creature and creator identical, which is absurd.

There are two senses then in which he is present at any given point, First, in his own proper person, Secondly, in or by his influences. In his own proper person he is in heaven; by his influences he is present in nature and religion.

In nature he is ever present by his influences, giving to all life and breath and all things. If he were absent for an hour, or which is the same thing to withdraw his influences—chaos, and death, and night would reign. The system of nature is the result of infinite wisdom and cannot be improved. So much of Deity then as is necessary to the preservation of the plan is present, or that amount of divine power essential to its well being and the attainment of the ends contemplated, is always present. More of God, or stronger influences would be superfluous and miraculous. The person who seeks to be preserved and blessed by this means as a physical being, looks on the whole system of nature as *Godless*, and requires the performance of miracles for his good, either by the personal presence of God, or the enactment of new laws of creation of new influences.

In religion there is a higher manifestation of God and his perfections, than in nature. Here he is also present, and never at any time is he absent from the means of grace. Another class of influences operate to the salvation of not of the physical, but the moral man, God is always present by these, and to suppose him absent, is to put the sublime plan of redeeming grace upon a level with every human system however Godless and Christless it may be.

To hear some men speak of religion, one would conclude that its author had made the system and gone off and left it, and occasionally returns to set it in order and give it saving power.

The gospel of Christ he is ever present with in all his saving might, and it is therefore, called his power to save. That gospel, that Deity has left, or is not present with, is none of his, and loses all claims to divine originality. Religion is the chariot that bears his presence to the isles of the sea, and reveals a God ever present to save.

The practical bearing of these facts is as follows: The existence and well being of man as connected with the physical universe depends upon a course of action in the strictest harmony with all the means by which God is present sustaining him. As a moral being his happiness depends upon devotion to religion, in which God is ever present exerting a mighty power upon the soul. These fit him for the enjoyment of God as manifested in creation and redemption, and for his *personal* presence where there is fulness of joy.

LOVE is the law of the universe—emanating from God, binding myriad worlds together in the boundless space, and harmonizing all their motions without conflict.

CHRIST IS COMING.

BY HUBERT.

The Son of man will come in the glory of his Father, with his angels; and then he will reward each one according to his works. Mat. xvi: 27. From the reading of this and many other passages, that might be adduced, we are taught that Jesus the Christ is to appear to judge the world.

At that time all nations shall stand before the throne, and each one will hear the sentence that will decide his weal or woe as eternity's perpetual years flow along. In view of this, the question very naturally arises in the mind, who will be prepared to receive the Lord, when he comes on the clouds of heaven, with power, and great glory.

Much as we may desire to say, all will hail his coming with gladness and receive him with joy, who profess to be valiant soldiers, who have enlisted under the blood stained banner of Prince Immanuel, to go forth amid the trials and temptations of earth, to unfurl this glorious banner to the world, and to proclaim the glad tidings of salvation to a lost and perishing race—will such be case?

Will that young lady who has confessed the name of Jesus, obeyed the commands, but whose soul still yearns for the vain pleasures of earth; who stands before the mirror curling and adorning her hair for the evening party, arrayed in the vain and senseless trappings of fashion's soulless god; who seldom opens the living oracles of divine truth to learn what is therein contained; guide the Christian on the road to heaven? Will she whose heart is never touched with sorrow or pity for the misery and woe of others; who loves the house of mirth more than the house of prayer, be

prepared to receive the Lord, when he comes, who was cradled in a manger, reared in poverty; who was never seen to smile at the follies, but often known to weep for the miseries of mankind; and spent his life in doing good?

Will that young man, who wastes his time amid the scenes of worldly pleasure, feasting upon the hopes of this present life; leaving the nobler faculties of his nature uncultivated; neglecting his souls salvation, and forgetting that his life should be hid with Christ in God, be prepared to hail the coming of him who told the young man in olden time to sell all that he possessed and give it to the poor? Will that man, who has called upon the name of the Lord, who has taken up the cross, and promised to bear it humbly through a life of self-devotion to Christ the author and finisher of the faith, and yet, casts a covetous eye back to earth and its fading wealth, yearning after the tradition of men and the rudiments of the world and not after Christ; who is a professed soldier of the Messiahs band, and yet gives quarter to the troops of the evil one, instead of storming the strongholds of Satan, he permits him to hold a partial possession within his heart, who sits amid his wealth musing how he may get more, but refuses to aid the cause of Christ by using the means that the Father has given him, to send forth messengers to proclaim the gospel of peace to his fellow-men; refusing to comfort the sick, the afflicted, the poor, the persecuted, the prisoner, the widow, and the orphan, raise the fallen, clothe the naked, and provide for the destitute; forgetting that "he who hath pity upon the poor lendeth to the Lord; and that which he hath given he will pay him again," be prepared to come boldly to the judge on the morn of that great day;

who was to be the pattern in all good words and works?

Will it be that minister the poet has so graphically described?

"Hear what he was. He swore in sight of God
And man, to preach his master, Jesus Christ;
Yet preached himself; he swore that love of
souls

Alone, had drawn him to the church: yet
strewed

The path that led to hell with tempting flowers,
And in the ears of sinners, as they took their
way,

The way to death, he whispered peace: he
swore

Away all love of lucre, all desire
Of earthly pomp; and yet a princely seat
He liked, and to the clink of Mammon's box
Gave most rapacious ear. His prophecies
He swore, were from the Lord; and yet taught
lies

For gain: with quackish ointment healed the
wounds

And bruises of the soul, outside, but left
Within the pestilent matter unobserved,
To stop the moral constitution quite,
And soon to burst again, incurable.

He with untempered mortar daubed the walls
Of Zion, saying, Peace, when there was none.
The man who came with thirsty soul to hear
Of Jesus, went away unsatisfied;

For he another gospel preached than Paul
And one that had no Savior in it; and yet
His life was worse. Faith, charity, and love,
Were words well lettered in his sabbath creed;
But with his life he wrote as plain, Revenge,
Pride, tyranny, and lust of wealth and power,
Inordinate, and lewdness unashamed.

He was a wolf in clothing of the lamb,
That stole into the fold of God, and on
The blood of souls, which he did sell to death,
Grew fat."

Will it be those who do not go to the house of prayer to meet the brethren there that they may comfort, strengthen, and exhort one another to good works, and render unto God the Father, the praise and adoration due his great name; those who instead of going to the house of the Lord upon the Lord's day to remember his death, either stay at home or go to hear that gospel preached that has no Savior in it; just because there is no preaching—*only social meeting*; leaving the Lord's table for the flesh pots of Egypt, that they may go where popularity and fashion reign supreme, to win the favor and the love of unregenerate men?

Will it be such, or will it be that

humble, devoted Christian, whose all is consecrated to his Master's cause, who only asks to know his Masters will and then to do, whose heart yearns to be at home with Christ; yet works unceasingly that he may enter into that promised rest that shall never be broken? His love reaches forth and envelops the entire brotherhood of man; it has no bounds; he visits the sick and afflicted; comforts the sorrowing; raises the fallen; binds up the broken hearts; clothes the naked; relieves the suffering; feeds the hungry; entertains the stranger, and Christlike goes about doing good. He is never absent from the prayer meeting; always attending the breaking of bread upon the Lord's day, and ever giving diligence to make his election and calling sure.

If such is the preparation that is to prepare us to meet the Lord, at his appearing, instead of that soulless want of the Spirit of Christ, should we not give the more constant heed to the things heard, lest haply we should let them slip? For if the word spoken through angels proved steadfast, and every transgression and disobedience received just retribution, how shall we escape, having neglected so great a salvation? Yes, lest haply we should let them sleep, let us give great diligence to those things which pertain to the present and eternal salvation of ourselves and the world. We have tasted of the heavenly gift and been made partakers of the Holy Spirit, and if we fail to proclaim the good news to others that they may taste also, how can we expect to be prepared to meet our Savior, when he comes with his reward with him, to give to each one as his work is. Proclaim the gospel on the highway, in the work shop, in the hamlet, town and city, from the housetop, hillside, and from the moun-

tain glen, until from hill to hill the joyful sound repeats, and glen and mount echoes back again, that peace and good will has been preached in all lands, and Jesus rules and reigns from shore to shore. Oh let us brethren live Christianity; giving all diligence, add to our fortitude; and to fortitude, knowledge; and to knowledge, self-control; and to self-control, patience; and to patience, godliness; and to godliness, brotherly kindness: and to brotherly kindness, love. For if these things are in us and abound, we shall not be inactive nor unfruitful in attaining to the full knowledge of our Lord Jesus Christ. Wherefore the rather brethren, give diligence to make your calling and election sure; for if you do these things, ye shall never fall. For so shall be richly ministered to us the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Yea to "an inheritance, imperishable and undefiled, and unfading, reserved in heaven for those, who by the power of God are kept through faith, unto a salvation ready to be revealed in the last time." Let our conduct be such that we can joyfully hail the coming of the Lord and receive the plaudit. "Well done, good and faithful servant; thou wast faithful over little, I will set thee over much. Enter into the joy of thy Lord." And then we shall receive that crown of righteousness which the Lord the righteous judge will give to me in that day; and not me only, but also to all those who love his appearing." And "brethren be not weary in well doing."

For when our Lord in clouds comes,

"When he with great power comes;

We shall have a joyful day,

When the Kings of Kings comes:

To see all things by him restored,

And God himself alone adored

By all the saints with one accord,

When the King of Kings comes."

WHAT NEXT?

BY E. P. BELSHE.

Something new perhaps; or rather an old subject revived. Well what is it? why work more and talk less. The subject of the support of those who labor in the public ministry of the word, is receiving an over-due attention through the publications of the brotherhood. The preachers themselves are writing entirely too much to appear well on this tender theme. They seem a little over anxious about the *pay*. Too frequently do we see this effort of words to fill up the necessity of works. Worded arguments are good so far as they go, but the final and all sufficient argument is, *work*.

Do not believe dear reader, that I take the position that nothing should be said on indispensable subject of the full and the satisfactory support of those who sacrifice all their time and powers, for the spread of the word of life,—far from it. I am fully aware that nothing hinders the success of the gospel, more than to prevent its proclamation. And I know too that at the rate of the world's living, it is a very hard matter for a poor man to be half faithful in the ministry of the word. But I am far from believing, that the scribes of the day are wise in their plan for drawing support from the treasury of our wealthy brotherhood. In the first place, the church is in such a strain of living, that all its poor, both public and private are hard pressed to keep along. And the men who are devoting all their opportunities to the work of truth, are much hindered, by these useless crampings of over-sufficient living by the body of Christ.

A plainer life, by a cheaper and more substantial dress, and an economizing observance of living generally would make the lot of the poor much easier,

and enlarge their chances for work in the vineyard of truth. Put plainness and neatness together and you have just the garb for one who would set forth to public view the ennobling principles of the gospel. There is nothing of the flash of carnal beauty to attract attention and hide the beauties of divine truth. There is decidedly too much of that, that is called christian that amounts to nothing more than is seen by looking on at a distance. Dressy attraction is all that would particularly draw the attention. But I return.

I am a true friend to the spread of the principles of the Heavenly government, and I most firmly believe that it should be done at the expense of the whole church. But the gospel *must* go to the lost, and if the church does not sustain the messengers of truth, *they must make the sacrifice themselves*. The majority of proclaimers are poor men, and I dare predict they *will* be till they get their reward in the palace royal of the monarch of glory. Poor as they are, or may be, the gospel must be sounded out, and give the people a chance for salvation. If preachers are pressed for a living let them drop down a little to an humbler and cheaper mode of living, and thus begin the work of reforming the world by their own act and example. A preacher of the gospel had better appear before an audience in a rude dress than inside a fine coat, the price of which is marked on the merchants account book. I say again, let *all* our men of public position strike for a plainer style of life, throwing aside every extravagance and one point in their purpose is accomplished. The same amount of money will support them to much better advantage. This done by *all* our public teachers will make it much easier for those in low circumstances to

live and thereby give a much better opportunity for doing good.

The next point to be noticed, is the manner of obtaining the means of support from the members of the body. This is undertaken by the scribes of the different publications of the church, and argument upon argument almost to disgust, comes upon the wing of every sheet to prove to the church that the gospel must be sent out by their money.

These dear brethren will please be informed that the church has already acknowledged this fact, and so far as words will go, to prove, or to acknowledge, the matter is settled. The preachers have proved, and the churches acknowledged that the gospel must be sent by the bounty of the brotherhood. The acknowledgement I regard as altogether sufficient. We need one more argument, to induce the members to act, and furnish means to the full support of those who preach the word from place to place. This argument is not of words. This power of words is exhausted, and the point settled.

Now brethren, be admonished to let the theory of obtaining support from the churches rest just here. The machinery is complete, and we have only to apply the motive power, and the work will go forward. Or, if any brother feels that he must push this matter further in worded proof he will please leave me out of the consideration and I will try to make my way as best I can.

The next consideration is for us to talk less and work more. The support of the ministry of the gospel is as well felt as it could be, all things considered. Now dear brethren, in the ministry let us *work* for the cause,—*all* of us, and let us raise the standard of appreciation of the gospel to its height. Let us so manage as to fill the heart of the whole

body with a burning zeal for the salvation of sinners. A work of real sacrifice must begin somewhere, and our rank is as much entitled to the honor of it as any other. If we bow our necks to the yoke, and urge forward the burden ourselves, we shall soon have all the help that the brethren can afford us, and no obstacle in our path shall be too formidable for us to overcome.

If we would conquer, we must do it by filling the church with the Spirit of love, and a longing for the success of the truth.

One great struggle to bring to bear the power of the whole body, is the next thing with us.

We have a formidable body, with means in hand for the accomplishment of a mighty work, but as public examples, we must begin this work, though done at heavy sacrifice. But we must not flinch—the task is before us, and the power to accomplish is in our hand.

To the gospel proclaimers, let me say, that the church will respect us all the more, and sustain all the better, if we will say less about pay and work more earnestly and zealously for the cause of truth.

MISSION OF JOHN THE BAPTIST.

BY E. P. BELSHE.

CHAPTER 4.

The history of the creation, and of the fall and sinfulness of the race of man, the record of the Patriarchs and their government, had become matters of quite a degree of familiarity to the Jewish people. Also the bondage and deliverance of the Hebrews, and their entrance into the land of promise—the giving and working of the law by Moses—the appending of prophecies respect-

a new era, and the fulfillment of the promise made to Abraham, Moses and other prophets were all, in some general sense, decidedly familiar themes to the waiting and expecting Israelites.

Years had swept round, ages gone, and many sore trials, and the scourings of a law without mercy, had been the experience of the children of the house of David. Their neighboring enemies had often overrun their country—carried away their possessions, and themselves too, and possessed them as servants where they had been sorely oppressed, and scourged by the lash of heathen tyrants. All this had been permitted by Him who had the right to rule them because of their neglect and disobedience to the law that had been placed for their observance, as an introduction to the coming era. Prophetic interpositions had marked their whole career, and the voice of warning had been raised at every intrusion upon the law. Continuous pleading by special messengers from God, for the correct observance of the ceremonial law that pointed, by its types, to a sacrifice to come, was a prominent feature of the entire age of Mosiac administration.

Another leading feature, of no little interest to men of all ages, was the frequent renewal of the promise respecting the coming of the Messiah. God strove to induce Israel to rest in hope till the time came for the fulfillment of the law and the prophecies, all the while speaking in the most encouraging manner of the speedy coming of Shiloh, with every promise respecting their deliverance that would at all interest them and prevent their wandering from the right and rectitude of the law,

Four thousand years had passed and the affairs of God were sufficiently de-

veloped for the bringing in of the final blessing for the entire race of the lost. The Messiah drew near, but the seed of Abraham and house of David through which he should come, were so corrupted by sin that his approach, it seems, would rather "smite the earth with a curse," (Mal. iv: 6.) than serve man as a blessing. God sent a man whom he named John, to prepare the people for his coming.

This work of preparation is matter of some variety, and when the student of the Bible is referring from the gospel to those pertaining elements of gospel precedent he will find many interesting and instructive facts in the teaching and ministry of John the Baptist. His coming, and its object had been marked by the pen of prophecy for some centuries; and his appearance, and labor of restoration of Israel to the right use of the law, and the introduction of the leading institutional elements of the gospel to come, were matters of much immediate and momentary interest to the Jews.

Elijah the prophet, was the person in promise by the prophecies of the Old Testament, and as such was known to Jesus while he was with his disciples, but by the New Testament scribes written Elias. One fact peculiarly interesting in the history of the man is that he never died the death common to men till beheaded by the direction of Herod. His first earthly career closed by his being caught up to heaven in a chariot of fire—his second by the beheading knife.

The preaching of John was mainly directed to the approach of the gospel government. The introductory elements of the gospel economy were presented in his public ministrations. Faith in Christ—repentance, and baptism for remission of sins, were presented by the Mesianic harbinger.

The ministry of John foreshadowed the introduction of the sinner into the government of righteousness. Jesus was also identified as the Christ while the waters of the Jordan were yet upon him after receiving baptism by the hand of John; and for the first time since the fall of man, was the fact proclaimed from heaven that God had a Son on earth.

From the Herald of Truth.

PROVIDENCE.

Not only are the events which await us so inevitable that we must submit to them, they are so appointed that we should rejoice to submit to them. They are all designed in equal mercy. They are all intended to promote the soul's good. They may all, by a right use, be made blessings. Could we feel this truth in its full force, it would still at once every anxious fear, and make us only solicitous about the future, that we may meet it with a proper spirit and rightly use all its events. Could we rise to anything like an adequate conception of the infinite love and perfect wisdom, with which the affairs of the universe are governed, we should perceive, that they are ordered with beautiful though varied harmony. The ancients had a notion, that the stars, in their courses through the Heavens, made a most ravishing music, which was unheard by men, only because their ears were filled with the din of this lower world, and their souls unfitted to receive it. It was given, they supposed, only occasionally, to a few favored mortals, in their calmest, purest, most elevated moments, to catch some distant strains of this heavenly harmony. It was heard in all its richness only by the disembodied spirits of the blest. A deep spiritual meaning is shadowed forth in this beautiful idea. There is such a

moral harmony in the order of Divine Providence. Could our souls be freed from every doubt and distrust, from every earthly passion and low desire, we should then perceive, that the whole great course of events, which is moving on around us, is music:—of varied expression, indeed; sometimes rising to joy and rapture; sometimes deepening into an awful solemnity; sometimes melting into such a sad and plaintive strain as in mortal melody brings unbidden, but delicious tears to the eyes; but still, all music, we must put our souls in unison with it; we must conform our will to the Almighty will which governs all events.

A NOTE TO E. L. CRAIG.

Brother Craig, Editor "GOSPEL ECHO,"

Much Esteemed:—In the August issue of *Banner of the Faith* there was copied an article from the *Echo*, entitled "The Duty of Sustaining the Gospel." It was an article worthy of your pen. Its general hearing is heavenly. There are two expressions in the article to which your attention is again invited. "The spirit of the gospel is the missionary spirit" you say. "Every disciple should give something to the missionary society you affirm. These statements may be reviewed with profit, and I propose sending you a few kindly words in respect to them.

The "law of the Spirit" will justify me in teaching that the spirit of the gospel is the same as the spirit of Him who gave us the gospel, and the logical power of this spirit is love, joy, long-suffering, fidelity, courage, meekness, goodness, patience, and other qualities and graces in the brotherhood which constitute the body of Christ. Are these the fruit of the "missionary spirit" among the disciples on the American continent during the past ten years?

And if each disciple in the fine state of Illinois is obligated to contribute to the State Society called "missionary," brother Craig is able, doubtless, to furnish

the evidence. This is an inquiring age. I propose taking a good look at the evidence when furnished. No doubt the basis on which you penned the words I am noticing is such as will be regarded sound and benefitting by every disciple of the Lord who may see it.

Dear brother, you justly teach in the article to which I invite renewed attention, that "life, is a crisis, terminating in everlasting bliss, or everlasting shame and disgrace." This is true, solemnly and grandly true. Shall we therefore, spend our energies as the Lord hath directed, and look for the recompense of reward at the resurrection of the just?

Your brother the in faith,

D. OLIPHANT.

Laporte, Ind., 22d Oct.

REPLY TO THE ABOVE.

DEAR BROTHER OLIPHANT.—The objectionable points, in my article, as referred to above, are first: "The Spirit of the gospel is the missionary spirit," and secondly; "Every disciple should give something to the missionary society." Now I confess my inability to see anything really objectionable in either of these expressions. Any one destitute of a "missionary spirit," is certainly destitute of the spirit that brought the blessed Lord to our world on a mission of mercy. From this, you, my dear brother, will not dissent. Benevolence moved the Savior to lay down his life for sinful man; and while we should, if need be, "lay down our lives for the brethren," we should sacrifice for the world. But I need not argue this with our sensible and beloved brother, for he could and would argue this point as well or perhaps better, if disputed, than I could. We conclude that you object to this sentence only because of its being coupled with the second expression, namely: "It is the duty of every disciple to give something to the missionary society." Permit me to ask you brother, whether you object to the work

done by the missionary society? What is its work? All know its work is to "sound out the word of the Lord," in destitute regions. To this, you surely cannot object. Well when I say it is the duty of disciples to give to the missionary society, I only mean to say it is the duty of every member in the church, to aid in sustaining those noble men who are doing this work. Am I right in this, or am I wrong? I opine my brother Oliphant can not be induced to say I am in error here. If my conclusions are correct thus far, then I can derive no advantage from a further "review of these statements."

Is it the society itself to which Bro. Oliphant objects? If so, his objection is not against what I said, only in so far as he objects to the society. But if he objects not to the work done by it, why object to the society itself. Will he say it is because it has not produced the heavenly fruits referred to by him? Then may he object to the gospel itself. Will brother Oliphant say the gospel is only opposed by its enemies? So we say in regard to missionary societies. The opposition in either case, proves nothing for or against.

In my younger days, I knew a brother, who opposed prayer meetings, on the ground that no apostle had ever commanded them. I often asked him, (for I was with him much and loved him dearly,) if he objected to the work usually done at such meetings. To which he always replied, no. We asked if he objected to a man's praying. To this he made no objection. Well if two men might meet and pray together, why not twenty or a hundred? "Well," said he, "I am unable to say, but I am opposed to prayer meetings." Now we do not say this is the case with brother Oliphant

in regard to the missionary society, but we ask him if it is not possible that he might review his objections to our "statements," and to the missionary society, with profit?

In all Christian affection,

E. L. CRAIG.

Success of the Gospel.

SUMMUM, ILLS., Sept. 24th, 1866.

DEAR BROTHER CRAIG:—As an item of church news, I will say the good cause of our Master is onward in this part of the State. I have been preaching six months, and during that time at the points where I have been laboring, 35 have been added to the church. I am now engaged in holding a meeting at what is called Washington School House, and up to this time two have been added to the saved, and the prospects good for many more before the meeting closes.

May the Lord bless you in your efforts to spread the truth is my prayer.

Yours in the hope of eternal life.

J. H. BREEDEN.

BATH, MASON Co., Ill., Nov. 29, 1866.

BRO. CRAIG:

Dear Sir:—We have just closed a meeting at Chandlerville, Cass county, Ill., with 8 additions. Our beloved Bro. H. W. Osborn, was with us in the commencement of the meeting, but was compelled to leave on account of poor health. Baptist, Methodist, Roman Catholics and Congregationalist lost numbers, the brethren were strengthened, in all it was a good meeting, much opposition was encountered, but a victory was gained through the Lord to whom be all the praise.

As ever, your brother in the faith,

JOHN A. RAINES.

KIDDSVILLE, SULLIVAN Co., Mo.

October 3d, 1866.

BRO. CRAIG :—I seat myself to drop you a few items of quite an interesting meeting just closed, embracing the fourth and fifth Lord's days in September, with the brethren at North Salem, Linn county, Mo. Bro's. Higgins, Baker, Runnels and myself were the speakers, the result was seven added, two by confession and baptism, one from the Baptists, three by letter and one by commendation. The brethren were greatly revived, and built up in their most holy faith. We praise God for his visitation of love to the children of men.

Your brother in Christ.

JOHN A. SMITH.

P. S. I will also report a meeting held near Kidssville by our worthy brethren Higgins and Baker, who are able defenders of the faith of God's elect. The meeting included the first Lord's day in Sept. and continued five days, The brethren were greatly strengthened, and two were added by letter. Prospects good for an abundant harvest, in this part of the country. J. A. S.

RUSHVILLE, Ill., Nov. 5th, 1866.

DEAR BROTHER CRAIG :

I am at home, arrived on Friday last, received the ECHO to-day, was much cheered by its cheerful pages.

The final result of the meeting at Clarksville, Mo., was 35 additions. We have many noble brethren there. May the Lord keep them in the right way.

Yours in the faith,

A. H. RICE.

ELI FISHER reports 10 additions at Oak Ridge church, in Mercer county, the result of a two weeks meeting.

DORCHESTER, Ill., Nov. 27th, 1866.

DEAR BRO. CRAIG :

The gospel still is having success here. At Bro. Kellers last appointment, which was the third Lord's day in this month, he continued the meeting three days, with six additions by confession and baptism, and two who had formerly been members at Round Prairie, united with us. On Lord's day we had the pleasure of receiving into our fellowship, Bro. P. H. Luken, and his mother and sister, by letter from the Woodburn congregation. We have commenced our weekly prayer-meetings again, and we are laboring to get those young brethren who have lately come into the church, to engage with us in our social meetings. I think that one great drawback with us as a people, is that we do not break and put to work when young, as many of our brethren as we should. They must first be drilled, or they will never be expert soldiers in this great war. May the church strive to perform her duty is my prayer.

JAMES E. MASTERS.

LIBERTY, ADAMS Co., Nov. 22d, 1866

DEAR BRO. CRAIG :

On last Lord's day evening, I closed a very pleasant and profitable meeting at Mill Creek, this county, resulting in 21 additions to the church, 16 by baptism. Bro. Grissom was with me part of the time, and done a noble part. The brethren all speak of you in terms of Christian esteem and affection. Yours in the love and service of Christ,

C. F. SHORT.

As an ear-ring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.

Obituary.

CENTRALIA, Oct. 28th, 1866.

DEAR BRO. CRAIG:—I presume you have not heard yet that our beloved brother A. J. Percy is no more. He died on Tuesday evening, Oct. 23rd, 1866. His disease was pneumonia. He bore his suffering with all calmness and fortitude, for which he was remarkable on all occasions, in health. In time of persecution he bore his part like a faithful follower of Jesus. His liberal heart and purse were always open to the wants of the needy and the advance of the gospel. In his death this community has suffered a great loss, but our loss is his eternal gain. He expressed a firm assurance that he had a home prepared in heaven and said the "Father's will be done." Not a murmur was known to escape his lips, and when death came he sank away like one falling asleep. O, that we all like him, may show the death of a christian, is my prayer.

M. F.

DEAR BRO. CRAIG:—I wish you to announce through the ECHO, the death of my beloved mother, Nancy Langston, who departed this life on the 20th of August, in Lyon county, Kansas, at the residence of her Son-in-law, in the 78th year of her age.

Truly, a mother in Israel is gone. She has been a follower of the Savior for more than half a century, and it may be said of her in all truth and sincerity, that she was a devoted Christian, a bright and shining light in the church to which she belonged. She was one who helped to constitute the church on Cantrell's Creek, in Sangamon county, the first Christian church ever organized in this State.

But she is gone: gone to her labor, to her rest—from her sufferings to enjoyments, forever more in heaven.

Dearest mother thou has left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He, can all our sorrows heal.

Williamsville, Ills.

MARTHA M. MCKEE.

PASSED over Jordan, on the 7th of Nov., 1866, sister Sarah Gardiner, a member of the congregation at Douglas, S. H. Greene county, Ill. Sister Gardiner was the daughter of brother and sister Morris, of Kane precinct, and was at the time of her death, a little over 34 years old. She was married when a little more than 21 years old, and leaves an affectionate husband and two children to mourn over their irreparable loss.

Hard as it is, to resign our friends to the cold embrace of death, yet we are cheered by the fond hope of a reunion in the better land for which our sister sighed. No more shall we hear her gentle voice on earth; no more will her seat be filled in the earthly sanctuary, nor her gentle footfalls be heard about the lonely dwelling, for now she rests in paradise, where no sorrow will ever come. We knew Sister Gardiner, and esteemed her as an amiable lady, an affectionate wife, a watchful mother and a devoted Christian. God grant that her broken-hearted husband and little children may meet her in heaven, to part no more. A few more days of sorrow, and we shall all pass away.

E. L. C.

DIED, at his residence in Clay county, Ill., on the 20th of September, 1866, Eld. Daniel Ingraham, who was born in Alleghena county, N. Y., in the month of July, 1803, and with his parents came to Illinois in 1809. Bro. Ingraham became a follower of Christ in the year 1840, from which period he continued to plead for primitive Christianity.

* * * * *

At the time of his death, he was laboring for the church at Ingraham. His preaching was always plain and pointed. His toils are now ended, and he is gone to his rest.

In the death of brother Ingraham, his wife has lost an affectionate husband, his children, a watchful and loving father; the church, a worthy member and faithful minister. The faith and hope that sustained him through life, did not forsake him in the hour of death, but he passed away in joy and peace.

(Poetry omitted.) D. W. JOHNSON.

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