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THE GOSPEL ECHO.

VOLUME 5.

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TRINE IMMERSION.

A SERMON BY W. C. WINTER.

Christian Friends and Fellow-Citizens.—It is well known to the most of you, that a discourse was recently delivered across the way by Mr. S. (trine immersionist) upon the action of baptism; during which, an attempt was made to make the impression upon your minds that Mr. Alexander Campbell taught that *trine* immersion was traced to the days of the Apostles by all historians.

But for this attempt to fasten this falsehood upon this great and good man, it is not probable I should stand before you.

It will be remembered that Mr. S. read a quotation from the "Campbell and Rice" debate, page 258, as follows: "Not only Mosheim and Neander, but all the historians, as well as Prof. Stuart, trace trine immersion back to the Apostles." "This" said Mr. S. "is the testimony of Alexander Campbell."

There is an edition of this work which contains this language, but the word "trine" is an interpolation—disavowed by Mr. Campbell after published and by him corrected. All subsequent editions read "immersion," not "trine immersion." I will not say Mr. S. knew this at the time he attempted to place Mr. Campbell in a false attitude before you. If he did he purposely misrepresented

him; if he did not, an apology is due from him when he learns the fact. For the benefit of those "trine immersionists" who persist in refusing to give Mr. Campbell credit for this correction, I remark that to charge him with this language is to charge him with saying what is most manifestly untrue.

I hold the first volume of Mosheim in my hand, from which I will read what he *does say*—*all he says* touching the action of baptism in the first century, (times of the Apostles,) Book I., Century I., Part II., Chap. IV., Sec. VIII., page 87; "In this century baptism was administered in convenient places, without the public assemblies, and by immersing the candidates wholly in the water." And in the second century we find the same language. "Immersed wholly in water;" see B. I., C. II., P. II., Ch. IV., Sec. XIII. Thus we see it is "immersion" not "trine immersion," that Mosheim traces to the Apostles; and this is precisely what Mr. Campbell affirmed in the debate, as is evidenced by reading the passage of the corrected edition, a copy of which, I now hold in my hand. Again, on the same page (258) Mr. Campbell says: Tertullian denies that *three* immersions, (not one immersion), had an ancient origin; and in almost the same breath, Mr. S. will have Mr. C. to say "*all the historians,*" (including Tertullian)

“trace trine immersion to the times of the Apostles.” What folly!

If Mr. Campbell's views of trine immersion are desired, they are forth-coming; I read from the Christian Baptist, Vol. III., page 224, a work published by Mr. Campbell, A. D. 1825. “That immersion is always spoken of as one act, is most evident from all that is said about Christian immersion. It is true that the scribes and elders, as indeed the Jews generally, had a plurality of immersions; but the Christian action is a unit. There is no command that a person should be immersed three times in order to constitute one baptism or immersion. Nor is there an example of the kind on record, not even a hint or allusion to such a custom. Therefore we cannot teach it as of divine, but as of human authority.” In 1862 I wrote to Mr. Campbell and asked the following question, to wit: “Have you ever found a historian who spoke of *trine* immersion prior to the third century?” In answer to this question Mr. Campbell wrote me saying: “I HAVE NOT SO FAR AS MY MEMORY ATTESTS.” Thus we find Mr. Campbell, eighteen years prior to the Lexington debate, opposing “trine immersion;” and nineteen years after it, affirming that he had no recollection of ever having found a *historian* who spoke of it *prior to the third century*. In the face of these facts we trust that no trine immersionist, claiming respectability, will again say that Alexander Campbell ever said that “all historians trace trine immersion to the times of the Apostles”; or that he in any way favored the scripturality of the practice.

I now dismiss Mr. S. so far as his allusions to Mr. C. are concerned, and proceed at once to the subject before us.

I appear before you, respected auditors, by request of some of your number, to address you on the subject of trine immersion.

It having become a custom, on occasions of this kind, for a minister to take what is called a text, I have opened the bible for the purpose of selecting one, but finding not a solitary word in it—from beginning to ending, about trine immersion, nor a single scrap of scripture from which the practice can be even reasonably inferred, I lay it to one side for the present. I am fortunate however, in being able to place my hand upon a book, from which I can read a suitable text; so that we shall not be obliged to preach without one, notwithstanding we are unable to find one in the bible.

I read from Tertullian, *De Corona Militis*. “To begin (says Tertullian) with baptism, when we are ready to enter into the water, and even before we make our protestations before the bishop, and in the church, that we renounce the devil, all his pomps and vanities; afterward we are plunged in the water three times, and they make us answer to some things which are not precisely set down in the Gospel; after that they make us taste milk and honey and we bathe ourselves every day during that whole week. We receive the Sacrament of Eucharist, instituted by Jesus Christ, when we eat and in the morning assemblies we do not receive it, but from the hands of those that preside there. We offer yearly oblations for the dead, in honor of the martyrs. We believe it is not lawful to fast on Sunday and to pray to God kneeling. From Easter to Whitsuntide we enjoy the same privilege. We take great care not to suffer any part of the

wine and consecrated bread to fall to the ground. We often sign ourselves with the sign of the cross. If you demand a law for these practices taken from Scripture we cannot find one there; but 'tis tradition that has established them, custom has authorized them, and faith has made them to be observed."

From the above quotation we select the words: "We are plunged in the water three times" for our text, and the words "'Tis tradition that has established them," as the context.

The author of this remarkable scrap of history (Tertullian) was born about A. D. 160—bred to the law—became a Christian—was made a presbyter in the church at Carthage, in Africa, where he appears to have spent his whole life. When about the age of forty years, he embraced the sentiments of *Montanus*, and became his most able and learned defender. He is supposed to have lived about twenty years after he became a Montanist. That is to say, he was born A. D. 160—became a Montanist A. D. 200—wrote the foregoing language A. D. 216—and died A. D. 220. All of which we learn from a note in Mosheim. See Book I., Cent. II., Part II., Chap. note 9, page 122. Montanus, the founder of the sect of Montanists, of whom Tertullian was, at the time of this writing, the chief apostle and defender, was according to Mosheim "an obscure man of weak judgment," "who lived in a poor village of Phrygia called Pepuza." These Montanists "pretended to have divine revelations, which the Comforter imparted to them in order to supply, by them, what further instruction the Christian church needed." "Their revelations related to no new doctrines of faith but only to rules of practice."

See Mosheim, Book I., Cent. II., Part II., Chap. V., note 30. Thus my hearers, you perceive that instead of tracing trine immersion to the Apostles—to Jerusalem, we trace it to this little obscure sect of visionaries, not far from the beginning of the third century—to Pepuza a little village in Phrygia. It is a fact, perhaps overlooked by trine immersionists, that the doctrine, commonly called trinitarianism, had its origin in the days of Montanus: and that he, supported by Tertullian, the bishop of Carthage, and opposed by Praxeas, "treated of the doctrine of three persons" in the divine essence, and insisted on a "real distinction" between Father, Son and Holy Spirit." See *Tertullian Contre Praxean*, Chap. 13, page 644.

Thus you perceive the author of our text believed in a "real distinction" in the divine essence—that he also believed in the revelations of Montanus, which were given in order to supply the church with such FURTHER INSTRUCTION as it needed in relation to RULES OF PRACTICE. He it is who says, in baptism, "we" (Montanists) "plung three times in water." It was doubtless this visionary, Montanus, who, believing in *three persons*—"a real distinction," introduced this new "rule of practice"—three plungings; one to correspond with each person. From whom did Tertullian receive it as by "TRADITION"? No man is warranted from this language, of Tertullian, to conclude that any Christian of his day, outside the Montanists, practiced three immersions. I now dismiss for the present Tertullian by remarking that the doctrine of a "real distinction" and the practice of three immersions stand upon the same basis—" 'tis tradition that has established them." Mr. S. introduced

Matt. xxviii, 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit," in support of trine immersion. Realizing that his practice cannot be sustained by this scripture, he hesitates not to add to the words of our Lord words never uttered by the Savior of men. It must be observed that it is not claimed that the words in this passage sustain three immersions, hence words are supplied.

I should regard this as rather humiliating—trine immersion not sustained by the words in the scriptures, but by words easily supplied—easily put in.

This is done by making two rents in the commission. Thus: "Baptizing them in the name of the Father, * * * and of the Son, * * * and of the Holy Spirit. "Into each of these chasms, the words "BAPTIZING THEM IN THE NAME," are inserted.

By so doing he makes the Savior say, Baptizing them in the name of the Father and (BAPTIZING THEM IN THE NAME) of the Son, and (BAPTIZING THEM IN THE NAME) of the Holy Spirit." After thus making a passage to suit his practice he exultingly exclaims "When I say I baptize (immerse) in the name of the Father, I do it, when I say I baptize in the name of the Son, I do it, and when I say I baptize in the name of the Holy Spirit I do it."

Notwithstanding this boast, I will venture to say that there is not a person present who ever saw Mr. S. or any other German Baptist, immerse a candidate either in the name of the Son, or of the Holy Spirit.

The theory is three immersions. What is the practice? We will let Mr. Quinter,

editor of the Gospel Visitor, answer: He says: Gospel Visitor. Vol. X., No. XI., page 327, "The administrator and the candidate go into the water to a sufficient depth, that the latter when he kneels, may have the water to come up some little distance over the chest. The candidate then kneels down in the water, and the administrator bends him forward till that part of the body which remains out of the water after he has kneeled is immersed; he does this three times, the first immersion being performed in the name of the Father; the second in the name of the Son, and the third in the name of the Holy Spirit." * * *

"And as the candidate is not taken out of the water in the intervals between the immersions, he goes into the water but once, and comes out but once; and while there are but three partial immersions, performed in administering the ordinance to him, there is but one entire immersion. So in reality, he is buried but once; he rises but once, and he comes forth but once." Place a man, as directed by Mr. Quinter, in the water "above the chest," and bend the part remaining above water (head and neck) forward until covered, and he is certainly immersed. But no sane man can say, (not even Mr. Quinter,) that he can be again immersed before coming forth from the water. It is true a part of the body may be emerged from the water and again immersed. It thus appears upon the authority of Mr. Quinter, that notwithstanding the boasting of Mr. S. that "when I say immerse in the name of the Son I do it," he only performs a "partial immersion"—he immerses the head only. Alas! Alas! What has become of trine or three immersions, it

has dwindled down, in the hands of its friends, to "one entire immersion and two partial immersions." If the Lord requires three immersions according to the amended commission, do not our German Baptist friends knowingly detract from it in practice? and if the Lord completed the commission when he gave it, do they not add to the word commanded?

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. iv, 2. If the commission is to be commanded, I would suggest for the benefit of Mr. S. that it be made to read, baptizing them in the name of the Father, and baptizing their heads in the name of the Son, and baptizing their heads in the name of the Holy Spirit; by so doing his theory and practice will harmonize. Or he can do as the Montanists did—"plunge three times." The Montanists believed in a real distinction—three persons, and practiced three immersions—one for each person. The German Baptists, believing in a three-one God, practice a three-one immersion—one entire and two partial immersions. Leaving Mr. S. and Mr. Q. to harmonize the inconsistency of their theory with their practice—the three immersions of their theory and the one entire and two partial immersions of their practice, we shall next proceed to an investigation of their theory.

Mr. Quinter, endorsed by Mr. S. and true immersionists generally, affirms that the language of the commission as given by Matthew is elliptical. What is an Ellipsis? Prof. Green, author of

"Green's Analysis," says, page 197: "Ellipsis is the omission of a word, phrase, or clause, which is necessary to complete the construction." Again on the same page, note *b.*: "Ellipsis differs from contraction. By contraction a compound sentence, having some one element or more in common, is reduced to a partial compound by using the common part but once; as "Cicero was a distinguished orator, and Demosthenes was a distinguished orator"—Cicero and Demosthenes were distinguished orators." This last sentence is said by some to be elliptical, yet nothing is necessary to complete the construction, it is therefore not elliptical, but merely a contraction.

"Who is going to preach to-night?"
 Ans. "Mr. Q." Here to complete the construction it is necessary to add, "is going to preach to-night." This is therefore an elliptical sentence. Not so with the commission. Did our Savior intend the apostles to perform a single act in three names, then his language is well chosen, and the sentence is complete, and not elliptical. There is no law in our language which authorizes us to say of a sentence that it is elliptical, when upon any reasonable interpretation the construction is complete. Hence we must find, outside the sentence itself, a reason for regarding any contracted sentence to be elliptical. The scriptures abound in contracted sentences, but every contracted sentence is by no means elliptical. Take, for example, the sentence, "Jesus taketh Peter, and James and John up into a mountain." Here before we can determine that this sentence is elliptical, we must find evidence for so doing outside

the language itself. That Jesus took Peter and took James, and that he took John, at three separate takings is the very thing to prove; when we have done this, then we may say the language is illiptical. Until this is done we say the sentence is complete, and at one taking he took Peter, James and John.

Mr. S. introduced the sentence, "Feed the horses, and the cattle, and the hogs," claiming it to be of the same construction with the commission. He says there is the same reason for believing the language, "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," means, "three baptizings," as for "three feedings," in his sentence.

It is true in this sentence there might be three feedings; it is also true there might be but one. Suppose these horses, cattle and hogs were all in one field—the food shock corn, and John should take a load to them, would he not by one act of feeding, feed them all. All any man can say of this sentence, is that it is of doubtful construction. Mr. S's. example however is unlike the commission—he has a diversity in kind, horses, and cattle, and hogs, being diverse in kind might require different food, hence each to be fed at separate feedings. Do we understand by the commission that the apostles were to baptize men, women and children, the men in the name of the Father, and women in the name of the Son, and children in the name of the Holy Spirit. Why did not Mr. S. say, feed the white, the black, and the spotted hogs? I cannot say, but I will say, it would be a little more difficult to raise a fog over such a sentence, because of the unity of

kind. It would clearly appear that one feeding alone might be all that was required.

Who is prepared to say that the Lord is coming three times because it is said, "When he shall come in his own glory, and in his Father's, and of the holy angels." Luke, ix. 26.

Once more: Matt. viii, 11. "I shall sit down with Abraham, and with Isaac, and with Jacob, in the kingdom of heaven." Is this language elliptical, and therefore three sittings down. The most natural interpretation certainly would be, that at one sitting down, he would sit down with all three of the persons named.

We will next take a sentence which Mr. Quinter says is "strictly analogous" to the commission. "He bought goods at the store of Smith, and of Brown, and of Jones." Can it be possible that the brain of Mr. Quinter has become so befogged as to cause him to think this sentence is analogous to the commission in any important particular? If so we will proceed to expel the fog that he may be able to see as he is seen. In the commission there is an agency. The persons to be baptized are to be, by this act, transferred from one name into three names. In Mr. Q's. example there is no agency, and instead of the goods passing into three names, they pass from three names into one name. The purchaser purchases the goods into his own name. Not so the Baptist, he does not baptize into his own name.

The plural noun "goods," and the use he makes of it, is in no sense analogous to the "theme" of the commission and the use he makes of it. In the example Mr. Quinter divides up the

"goods" into three separate parcels, and makes one parcel the object of one purchase, another of a second, and the other parcel of an other purchase. Does he divide up the "them" of the commission into three classes or parcels, and have one parcel the object of one immersion (into the name of the Father,) another parcel the object of the second immersion, (into the name of the Son,) and the third parcel the object of a third immersion (into the name of the Holy Spirit?) If not then, the goods bear no analogy to the persons to be baptized. Inasmuch as Mr. Quinter will have the same person to be the baptized in the three immersions, and claims that the "goods" of his sentence represents the "them" of the commission, we call upon him to explain how he can purchase the same goods of Smith at one time and place, and of Brown at an other time and place, and again of Jones. This to common minds is entirely unaccountable.

We will give Mr. Quinter's own language: Gospel Visitor, vol. x, No. x. page 301: "We shall take his (Adamson's) example, by making it strictly analogous to the sentence in the commission, which, we believe teaches trine immersion. Suppose a person should say that he bought goods at the store of Smith, and of Jones, and of Brown. Here we have a sentence constructed like the commission." After giving a rule for supplying an ellipsis he proceeds: "Now by applying the principle contained in the above note, and illustrated in the example annexed, we shall have the sentence completed in the following form: He bought goods at Smith's store, and at Jones' store, and at

Brown's store. Thus it is clearly seen that in the mind of Mr. Quinter, the purchasing of one parcel of goods of Smith, another of Jones, and another of Brown, is analogous to baptizing one individual into the name of the Father, and of the Son, and of the Holy Spirit. Try again, Mr. Quinter.

Since every single person who is to be baptized, is to be immersed into the three names, suppose we reduce the example to individuality as follows: "He bought a coat of Smith, and of Jones, and of Brown." The same coat, not three coats. Will Mr. Quinter explain how he can purchase goods—the same goods, of Smith, and of Jones, and of Brown, upon his theory of three acts?

The most that can be said of Mr. Quinter's example, with a plural noun (goods) susceptible of being divided into parcels, and one parcel the object of one purchase, another of another, &c., is that it is a sentence of doubtful construction. Not so the commission. ~~But~~ No man can give an example "strictly analogous to the commission," which will admit of more than an interpretation, according to any known law of the English language. ~~It~~ It can be said of goods, they were purchased of Smith, and of Jones, and of Brown, meaning either that they were bought by one act of three partners, or that a part of them was bought of Smith, another part of Jones, and another part of Brown, at three several purchases. In the latter case the three parts constitute "the goods" of which it is affirmed they were purchased of Smith, Jones, and Brown. Can any one not void of understanding think this analogous to the commission? Is the "them" of the

commission to be divided up, and one part to be baptized in the name of the Father, another part in the name of the Son, and another part in the name of the Holy Spirit?

I will submit a rule which will aid in determining whether a sentence is merely a contracted one, or illiptical.

Determine first what relation the objects spoken of sustain to each other. If the relation be found to be that of unity, the sentence is not elliptical, it is a "contracted compound." If there be found no unity of relation between the persons or things spoken of, then the sentence is "elliptical,"—ellipsis must be supplied in the mind of the reader.

Try Mr. S's. example by this rule: "Feed the horses, the cattle and the hogs." Here before we can determine whether the act, "feed" is, or is not, to be repeated, we must ascertain the relation the horses, cattle and hogs sustain to each other, as well as the food they eat. Are they all in one place, and the food one? Then all may be fed by one act of feeding; and the sentence is a "contracted compound." But if the horses are in one place, the cattle in another, and the hogs in another—the horses to be fed oats, the cattle fodder, and the hogs corn, then it will require more than one act to "feed," and the sentence is "elliptical."

In the sentence, he "bought goods of Smith, Brown and Jones," we inquire what relation do these three men sustain to each other. Is there a unity of relation—are they in partnership? Then the construction is complete, otherwise it is elliptical. In the sentence: "Sit down with Abraham, and with Isaac, and with Jacob." What relation exists between Abraham, Isaac and Jacob?

Are they all seated together—in one place? Then this is simply a contracted compound, and the construction is complete. But if Abraham is seated at one place, Isaac at another, and Jacob at another, then the sentence is elliptical and there must be three "sittings down."

If the language of the commission was susceptible of two interpretations, which we deny, this rule would forbid us to call it elliptical. Is there as great a unity of relation between the Father, Son and Holy Spirit, in the great work of human redemption, as there is in three partners engaged in the mercantile business? Then the language is not elliptical. But if there is a "real distinction," as taught by Montanus, and nothing else in the language forbid, we would be justified in saying the sentence is elliptical. I will now try my hand to see if I can present an example analogous to the commission. I shall not however tax my ingenuity to construct a sentence bearing, in reality, no resemblance to the commission, imagining I can pass it off as "strictly analogous." I am acquainted with an elderly gentleman, who has an only son, and several daughters. I will say that the father, son, and older daughter are engaged in the mercantile business, and that Mr. Quinter is their clerk or agent. But suppose the son should say to Mr. Q., "go to the city and purchase goods in the name of the father, and of the son, and of the oldest daughter." Suppose the object of the purchase be a single thing—a hogshead of sugar, and Mr. Q. should accept the agency, what would he do? Would he in some unaccountable way attempt to purchase the sugar in) into, for so Mr. Q., reads the commission) the name of

the father, and then by another act purchase it into the name of the son, and again into the name of the oldest daughter? What folly.

This sentence is analogous to the commission and no trine immersionist would attempt to obey it in but one way. ~~No~~ No man can obey it in but one way—one action. ~~By~~ Precisely so of the commission, it cannot be obeyed by three actions. By the one act of the agent, Q., the sugar would pass "into" the name and ownership of the father, and of the son, and oldest daughter. There is no chance to surround this example with sufficient fog to obscure the one act and introduce three.

The sentence is too much like the commission. That this similarity may appear to the most obtuse vision, we will place it and the commission side by side, making the baptized and the purchased a unit.

<p>"Baptizing him into the name of the Father and of the Son and of the Holy Spirit."</p>	<p>"Purchasing it into the name of the father, and of the son, and of the oldest daughter."</p>
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It is useless to talk about purchasing a part of the goods in the name of the Father, a part in the name of the Son, and a part in the name of the oldest Daughter, unless you baptize one person in the name of the Father, another in the name of the Son, and another in the name of the Holy Spirit. This example, like the commission, indicates that there is such a unity of relation existing between the three names, that authority from the Son, is authority from the other two. Or that the act of one, is the act of all.

In this example we have not ignored the idea of agency. For an agent to

purchase a thing in the name of a person or firm, denotes that the thing purchased passes into a new relation of ownership—it is purchased "into" the name of the person, or persons, for whom purchased. What is true of one purchase is true of every subsequent purchase. Hence if there is no unity of relation between the three purchasers, and the agent purchases the article first in the name of the Father, it then passes out of the name of the former owner into the name of the Father. Now in reason's name, how can that article be again purchased in the name of the Son, without passing out of the name of the Father? And it must pass from the son's ownership, if purchased, in the name of the oldest daughter. If it were possible for the agent to perform so absurd a thing as to purchase the same goods first into one name, then another, and then again into the third, he would return with the goods lost to the identical person (Son) who authorized him to purchase them, as they would at last stand only in the name of the oldest daughter. As Mr. Quinter contends, baptism is as really a transitional act, as purchasing is—that the "in the name" of the commission, is really "into the name," it follows that to baptize a person "into the name of the Father," translates the person out of all other names into the name and ownership of the Father.

If again baptized into the name of the Son, he is baptized out of the name of the Father; and if again baptized into the name of the Holy Spirit, he is translated out of the name and ownership of the Son, and he would be indeed a spiritualist. Montanus, and his disciples, including Tertullian, were called spirituales, spiritualists. Wonder if

their "three plungings" had anything to do with their name "spirituales?"

In the great work of human redemption, I understand that God, the Word and the Spirit, are doing business under the firm name of The Father, Son and Holy Spirit. And as such, these names are a unit, as much so as it is possible for Smith, Brown & Jones to be, in a legal point of view, for the transaction of business.

That no agent acting for the co-partnership, could purchase goods, in the one case, in, or into, the individual name of either, nor could he, in any conceivable way, purchase the same article, by "three acts" of purchasing, into the firm name, (which is a unit,) nor yet into the individual name of each. Neither can any man, as agent, translate by baptism, a single individual into the three distinct names of the Father, Son, and Holy Spirit, by three translations; but he can by "one immersion" immerse a person into the co-relative name of the Father, and of the Son, and of the Holy Spirit.

Nor would I like to be immersed three times after the fashion of trine immersionists, lest I be baptized out of both the name of the Father and the Son, and be left only in the name of the Holy Spirit. Nor would I like to say that the language of the commission was elliptical, and to supply the ellipsis, lest I violate the command, "Ye shall not add unto the word which I command you."

One word in relation to the bank-bill argument—"every body regards trine immersion to be valid." Paul says there is "one baptism (immersion)." "Let God be true and every man a liar."

But I can neither admit the premise or conclusion. Mr. Campbell and brethren generally, I believe, admit to the communion, persons who have had water sprinkled upon them for baptism, believing this to be obedience to the divine command. Yet he who supposes that Alexander Campbell believed that sprinkling was valid baptism greatly errs. Upon an extension of this principle some have admitted into church fellowship trine immersionists. We are human and may have erred at this point. We have doubtless in this particular, placed ourselves in an inconsistent position. While we have utterly refused to take the "bill" ourselves, we have by our practice induced others to regard it as genuine. A word to the wise is sufficient.

TEMPERANCE ADDRESS.

Delivered before Carrollton Division, Sons of Temperance, February 19, 1867.

By JOHN H. STOUT.

To W. P., Sisters and Brothers:

I rise before you this evening laboring under much embarrassment; not the embarrassment of one called upon to speak upon a subject, regardless of his feelings or convictions: not the embarrassment of one called to speak without previous thought or preparation. My embarrassment arises from a very different cause. Realizing as I do the vast importance of the subject under consideration, and knowing that it has occupied the attention of the best minds of the nation and age; knowing this and feeling my want of ability and experience in public, is enough to embarrass any one of better and firmer nerves than mine. If I should fail to-night to pre-

sent it in a proper manner, or fail to meet the expectations of my friends upon this occasion, do not, if you please, attribute it to a lack of energy, zeal, or faith, in this great and good cause, but attribute it where it justly belongs, to my lack of ability, and sympathize with rather than condemn me.

I shall confine myself more particularly to the evils of Intemperance, rather than the benefits of Temperance. This Society of which we are individual members of a common brotherhood, organized for the avowed purpose of battling with this fell destroyer of man's best interest, is entitled by the sacred obligation we have taken, to use our best endeavors to advance her interests. The solemn duty resting upon each member of this almost universal brotherhood, demands at his hands all his talents, be they many or few, all his influence, be it extensive or limited, acting in concert with and seeking aid and assistance of his brothers, to roll back this tide of evil that destroys and swallows up annually so many thousands of our citizens; for of all the evils of a moral nature, it is the greatest that ever rested upon a nation or a people. It hangs like a black and mighty pall over the length and breadth of our land, obscuring as it were with its dark and murky folds, the brightest rays of the sun of our liberties.

Its baneful influence is felt in every condition of life, be it high or low, humble or exalted. All are alike subject to its evil influence, from the gray-haired sire trembling upon the verge of another world, down through all the stages of life; down to vigorous manhood in the full possession of all his powers; down to "youth's gay morn" just dawning

upon manhood; down to the little child that prattles in joyous innocence at its mothers knee, in blissful ignorance of the snares and temptations that hedge in the pathway of life just opening before it. Its disgusting and repulsive emissaries intrude their unblushing presence into every condition in life, and find weak and unprincipled characters ever ready on a promise or bribe of place or power or political preferment, to bow the knee and obey the behests of their tyrannical master like base and fawning sycophants.

Its hated agents find entrance and recognition in every department of Government, county, state and national, and there with its wiles and through its dupes, it causes laws to be enacted, regulating the "traffic" so called; and then entrenched behind these "laws" they do battle (and too often with success) for their unholy cause, and defeat thereby the earnest efforts of the temperance reformation, and laugh in derision at the prayers of the christian for the redemption of the world.

What I have already stated needs no arguments or statistics to prove their correctness, for I am satisfied that each one of us can bear witness of their truth from the experience of every day life. There are examples falling under our observation almost daily to substantiate their truthfulness, in our own community.

Lest it might be said that I had produced no facts upon which to predicate those assertions, we will here, if time will allow, endeavor to present some for your consideration, setting forth the evils of Intemperance in a more forcible light.

I have some statistics, reliable I con-

sider, or were before the commencement of the bloody and desolating war through which we have lately passed.

All men, I believe, agree that intemperance has increased at an alarming rate since its commencement, so it cannot be said that my statistics are exaggerations. They will fall below, rather than go beyond the truth.

We intend this evening to deal with the plain facts bearing upon this subject, and all the manifestations of applause, we ask at your hands, is silent, thoughtful consideration.

In the first place, then, intemperance involves the waste and destruction of property. It is asserted upon good authority, that consumers pay for the use of intoxicating drinks in the United States, at least, \$50,000,000 annually. The shortening of the life of the drunkard, at an average of ten years, and allowing that they might earn 50 dollars per annum, (a small allowance truly,) \$20,000,000. The time lost in idleness by the drunkard, rated at \$15,000,000 more. The cost to the tax payers of the land, in prosecutions for crimes caused by intemperance, \$6,000,000. The cost of pauperism, \$3,000,000, and by private charities independent of the government, \$3,000,000 more, making a total of nearly \$100,000,000 of dollars, worse than wasted, in our own fair land, for poisonous drinks.

What an alarming waste of treasure thus invested yearly for the destruction of our fellow man. Could that amount be diverted from this dreadful traffic, and thrown yearly into the exhausted treasury of the nation, how it would strengthen her credit at home and abroad, and place her liabilities upon a firm and reliable basis.

Or if that amount could be credited yearly to the defraying of the present debt of the nation, how materially it would lighten the burden of taxes now resting so heavily upon us.

That great amount, devoted annually to the purpose, would build upon the ruins of every dram-shop and tippling-house in the land, a church, (and endow it with a fund for the support of its pastor,) where songs of praise and thanksgiving might be offered up to the Most High, and where the fallen might learn of the "truth, the life, and the way," but where now nothing is heard but the blasphemous oath, and the obscene jest of the poor inebriate, as he quaffs the poisonous drink. It would build comfortable homes for all the aged and indigent poor in the land, where they might end their days in quietude and peace, away from the busy scenes of life, its conflicts and excitements.

It would build upon every hilltop and cross-road in the land, a school-house, and provide them with teachers, where every child could receive the preparation necessary to enable it to become an honored and useful member of society, and ignorance and crime be banished from amongst us.

Intemperance destroys the health of both, body and mind. It is an established fact, admitted I presume by all medical authority, that all cases of unnatural excitement of a physical or mental character, are followed by a corresponding prostration of the mental or physical system. Suppose that excitement is increased by artificial means, a powerful stimulant for instance; that stimulant a poisonous drink, for a majority of the liquors drank are known to contain ingredients of a poisonous na-

ture, what are the consequences. The natural result is, his mind is completely unsettled for the time being, his imagination is feverish and excited; he sees himself as in a magnifying glass. He imagines himself superior to all other human beings around him; he is more witty or more profound as his fancy dictates. He insists that he is possessed of unlimited physical powers, capable of performing astonishing feats of agility and strength, and woe to the luckless wight that dares to doubt the truth of his assertions, or has the hardihood to deny him the possession of these super-human powers. But this state of mental and physical tension cannot last, and when the excitement dies away, how different the condition of the victim, for victim he certainly is, to one of the most distressing maladies. The transition from one state of the disease to the other, is marked and rapid.

Behold him after the effects of his debauch has died away. He is utterly prostrated in body and mind, cross, morose, and sullen in temper, weak, nervous, and adverse to any physical exertion; he has recourse again to drink, to recuperate his weakened and exhausted energies. And so he lives from day to day, growing weaker and weaker from the effects of each succeeding Bacchanalian revel, until with his mind weakened, his constitution ruined, a slight exposure or attack of illness is too much for his shattered system, and he sinks into a premature and dishonored grave.

Thus you see the dreadful work is carried on. Man, the most perfect work that emanated from the great Jehovah's hand; made in the image of God himself; blest with the possession of the immortal

principle of never ending existence, and little lower than the angels, is, by the effects of intemperance, deprived of all his bright hopes of this life, and the life to come, and renders himself unfit for the enjoyment of the happiness prepared for man from the beginning, and only fit to associate with the spirits of the lost, that hold their dreadful orgies in the regions of eternal woe. Intemperance destroys the productions of the earth. It is estimated that one third of the grain raised, is converted into alcoholic drinks. This amount of food intended by the Creator for the support of the life of his creatures, and which would relieve the hunger of suffering thousands, and reduce materially the high price of the necessaries of life, is thus made an agent for the destruction of the life it was intended by our Creator to sustain, and all to gratify this insatiable thirst for drink. Intemperance retards national prosperity.

A nation's true and permanent prosperity depends upon the virtue and morality of her people. It is estimated that there are nearly 400,000 regular drunkards in the United States, and that 40,000 of them die annually.

Can a nation prosper in the true sense of the word, when so many thousand of her citizens are being destroyed annually with her connivance.

This may seem a hard word to utter in this connection, but a true one nevertheless. If she does not countenance it, why allow it to be carried on in her midst, why make laws to protect those that are continually sowing the seeds of this great harvest of death.

Let the announcement be made, that there is a plague or an epidemic about

to visit our shores, and it is thought it will carry off forty or fifty thousand of our inhabitants, what an excitement will be created.

Would our Government stand supinely and allow the scourge to have full scope, and run riot over the land without an effort upon her part to stay its progress?

Far from it. The medical faculty would be urged to the utmost diligence the resources of the Government would be placed at their disposal for investigating the cause and applying a remedy. The people would be held in a state of alarm and anxiety, to learn the results of their investigation, and the success of their efforts. And would any one be churl enough to question the right or duty of the Government to protect the lives of her citizens? Let it be proclaimed throughout the land, that some foreign power has declared war against us, and on the eve of invading our country. What a patriotic and laudable excitement is produced. What calls upon the Government for the protection of her citizens and her own defense is heard upon every hand. Armies are raised and treasure without stint or limit is expended in driving back the invading foe.

But no note of warning, no sounding of the alarm, is heard on account of the dreadful evil that makes such inroads upon our people yearly. What a comment upon our system of Government. The Government that proudly proclaims as one of its fundamental principles, the greatest good to the greatest number.

And can any one pretend for a moment, that there is a class of evils that will compare with this! And have we no right to claim protection from this blighting curse, at the hands of our Government! Can it be said that the interests

of the numbers engaged in this traffic are more dear to the Government, or more necessary to its existence than the welfare of as many thousands of its citizens as are cut down annually by their accursed thirst for gain. What a picture of sadness is here presented. The brightest intellects, and most brilliant geniuses of the nation are cut off in the morning of their existence. The brightest hopes are blasted and the highest aspirations are laid low.

When once entered fairly upon the downward course, there is little hope for the deluded victim. The prayers of his Christian friends, and the affectionate pleadings and remonstrances of his relations, seem only to accelerate the speed with which he rushes to destruction. Intemperance destroys peace. A noted criminal lawyer after 30 years practice, gives it as his opinion that four-fifths of all the crimes committed in the United States, can be traced to intemperance.

Of 1764 convicts in different prisons, 13,00 were intemperate men, or under the influence of liquor, when they committed their crimes, 43 out of 44 murders according to legal testimony were committed by drunken men. The warden of one of the Eastern States prisons says that nine-tenths of all men under him are decidedly intemperate in character, and confesses with sorrow and regret, that they were brought to their present condition by intoxicating drink. What a picture of heartfelt sorrow, for contemplation by the earnest Christian mind. What a revolting record of crime and vice flowing from a single source. It fills our States prisons with convicts, our jails with criminals, our gallows with pale and ghastly victims, and the land with helpless orphans, and the dens of

shame and infamy with unfortunate and degraded inmates.

And here in our own village, we are not free from its blighting influence, right here it has taken root, and in the presence of our organization, it presents a bold and defiant front. Here in the very shadow of our churches it flourishes and waxes strong.

It destroys the soul. We have noticed as briefly as possible in so short a space, some of the greatest of the evils of intemperance. The destruction and waste of property and treasure, of body and mind, of peace and prosperity of the nation: But all these pale in utter insignificance when compared with the destruction of the soul of man. Who can fully realize this part of the subject, who of finite mind can present the destruction of, or the value of an immortal soul in its proper light.

No feeble language of mine can perform the task, but I shall introduce one more competent than myself. Dr. Young in contemplating this subject in his "Night Thoughts," ask the question of Lorenzo, and then makes answer. "Knowest thou what it is, or what thou art, knowest thou the importance of a soul immortal. Behold this midnight glory! amazing pomp! Redouble this amaze, ten thousand add, add twice ten thousand more, then weigh the whole, one soul outweighs them all, and calls the astonishing magnificence of unintelligent creation poor." And we see thousands of like precious ones go down to the dark abyss of ruin yearly from amongst us.

Is there not my Brothers, enough in this imperfect presentation of the facts and results of this and its attendant evils to prompt us to renewed efforts, in behalf

of this good cause. Let us awake then to the responsibilities of the hour, and labor more earnestly in this reformation; for upon us and our example depend the moral standard of the generation that follows in our immediate footsteps. Upon our shoulders will they charge the responsibility of their preparation and fitness for the discharge of the duties of life. I conjure you by all your dearest interests to perform your duty in this matter with strict fidelity to yourself, your children and your Creator.

Let us exert our influence to enforce the laws, we have to protect ourselves from this evil and to secure the enactment of still better ones as safeguards against its encroachments. Let us throw down the gauntlet before our enemies, and dare them to a contest with the principles of Love, Purity and Fidelity.

Let us cast our labors as bread upon the waters of this troubled sea, and wait with patience for the gathering; for those who are faithful to the end, have the promise. Then labor earnestly and wait.

Wait until the record of our unprofitable lives is made up, until the reports are corrected by the pen in the hand of Omnipotence, until the reward "well done thou good and faithful servant," comes. And you our sisters, have a labor to perform; one of love and mercy. Aside from the Christian religion, earth has no influence for good as potent as that of lovely virtuous woman. You have a great interest in this work, for upon your sex fall many of the sorest trials and the greatest suffering arising from this accursed thing. Go on bravely in the good work you are engaged in. Bear nobly the toils and labors in behalf

of the fallen, that when the hour of triumph comes you may proudly share the honors of the victory. Could the evil one be deprived of this terrible engine of man's destruction, could some fair Delilah discover the means by which he might be shorn of this great power, and through her influence the evils arising therefrom might be put away from amongst us, the world would hail the auspicious time with joy, and drunkards reformed, and redeemed from the thralldom of the tyrant would rise up in the dignity of returning manhood and bless the name of women.

Could this be effected by your influence, the battle of the christian for the salvation of the world, would be, we might say almost half accomplished. The evil one might indeed still go about the earth like a roaring Lion, but it would be as one that had lost his teeth. To our younger brothers, I would urge the necessity of a firm and faithful adherence to the sacred duties of the position you now occupy.

Upon you the enemies of our order look with jealous eye. If they can allure you from your high and noble position, or detect aught in your deportment that will bring reproach upon you as Sons of Temperance, or upon the organization, depend upon it they will point with malignant satisfaction at the example, and laugh to scorn your moral pretensions. Not only this, but they will use your character as a criterion by which to judge of the benefits derived from a membership in the order. You not only injure your own reputation, but you would cast a stain upon our noble order. Then act well your part as worthy and honorable members of our society, that others seeing your noble

stand, may be induced by your example to cast their lot with us, and ensure for themselves the safeguards here thrown around us to save them from falling. Go on in this noble cause that reflects so much honor upon all true members, ever keeping our principles in view, that our course may run on brightening in glory and honor to the end of time. Ever bear in mind the sacred injunction "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for at last it biteth like a serpent, and stingeth like an adder."

I thank you for your kind attention, hoping I have not wearied you. If I have uttered a word that will induce any brother to take a more decided stand in the temperance cause, or have confirmed a wavering brother, weary, or disheartened, I am more than repaid for this feeble disconnected effort. Again I thank you.

A Soul Sleeper, to Himself.

"Before I was born, did I exist? Was I? Let me see—well—no. When I was born I began to be. Not that my body only began to be, but I myself, soul, body and spirit began to be. Thus we teach and so I believe. Suppose now, one should, before the years of accountability, die, what would become of him? I suppose he could neither be saved nor lost, having done neither good nor evil. That is, he would be annihilated; would be as though he had never been; or rather, he would not be at all. Not so with the man who is accountable. He dies too; yes he *dies*. God has said that all must die. But the devil and the orthodox, unite in saying: "Thou shalt not surely die." Thus is an issue fairly

joined. The self styled "Evangelicals" hold in opposition to God that only a part of man dies; his body dies. Well, I believe that he dies outright; dies like a horse, dies all over. That after he does die, there is no more of him than if he had never existed. He is, simply, non est. "After death is the judgment," and before the judgment is the resurrection. Who shall be raised? The Bible says: "All that are in their graves," which I suppose to include all the dead. This would seem to include infants, idiots, and the like. But I do not see why they should be raised from the dead, since they can be neither saved nor lost, as we hold. The judgment in their case would be a mere farce. For God to raise them from the dead, would be a work without a purpose. Such a thing God never does. At least, I think he does not. So, with our premises, I must deny that God raises infants from the dead, or acknowledge that he does, in some cases at least, work without a purpose. This confuses me a little. I must ask Bro. B—— about it, the first time I see him.

Of course the righteous and the wicked will all be raised. Let me consider. Is this *certainly so*? We have always said and taught that, when a man dies he dies all over; that he ceases to exist. If this be so, then, a resurrection of the dead, it seems to me, is impossible. There would be no righteous dead nor wicked, to be raised. Must we then allow, either, that man does not die quite so all-overish as we have thought and taught, or that there is no resurrection of the dead? It looks so. I do wish that Bro. B—— was here. But were he here, what could he say? Would he deny that man dies entirely; that he

ceases altogether to exist? He could not do that; for it is one of the pillars of our edifice. This pillar gone and our building is in danger. Nor do I believe that he would so deny. Still Paul says: "that there shall be a resurrection of both the just and the unjust," Acts, xxiv, 15. A resurrection of non-entities! A resurrection of nothing is, simply, no resurrection at all. "How can these things be?" But let me suppose, non-entities are nothings to stand before God in the judgment!! Who is to be judged? Nobody. Then there will be, either, no judgment, and the Bible a lie, or the judgment will be a farce with Jesus on the judgment seat. This is tough, sure.

But suppose there to be in the judgment, or at it, real persons, entities; who are they? Not, certainly, men once in the flesh. For they all ceased to exist. If they could by any means appear at the judgment, in the great day of God, the Almighty, it must be, not by a resurrection, but by a *re-creation*. So that the doctrine of an entire recreation for that occasion, not taught in the Bible is true, and the doctrine of a *resurrection*, plainly taught in the Bible, is false. Moreover, in what sense a recreation, out of nothing, of beings to stand or fall at the judgment, would differ from an absolute *creation*, I cannot see. Nor can I see, how, in the case of an absolute, original creation or in the case of the *re-creation* of a being out of nothing, the being created, could be, in either case, the same as any one who had once lived in the flesh. Yet if he is not the same, he cannot be judged, as the Bible teaches, "according to the deeds done in the body." If the dead cease altogether, there can be

nothing to raise, and hence no resurrection. If no resurrection of the dead— (not creation of the dead) then there can be no judgment of the dead. These things trouble me very much. But Bro. B—— understands them and will make all clear when he comes.”

PHIL.

WAYSIDE PENCILINGS.

EDITORIAL.

An itinerant preacher's life, is one of much toil, privation and variety; in which variety, striking contrasts frequently appear, and not only relieve the tedium of his journey, but sometimes painfully impress and oppress him, in his labor of love. Of these features of life's panorama, no one dare speak, upon pain of being anathematized by the people at large, as an unmitigated complainer. In view of this, we shall present only the bright side of the picture, calling special attention to the more luminous spots in it, and sigh in silence, over the remainder. In company with brother A. P. Sears, one of our most diligent and useful preachers, we set out, January 19th, with brother Marvel Morris, for Douglas School-House, for the purpose of assisting brother Sears in an effort to build up the little congregation at that point. We reached brother Morris' home, in the midst of a driving snow-storm, and were glad to go into quarters so comfortable. Louder and fiercer grew the tempest, and when the Lord's day came, the snow was found to have fallen to the depth of twelve inches and was still falling freely. This prevented us from having an audience at eleven o'clock, as the roads were unbroken. At night we

had a small audience, which continued to increase on each of the two succeeding evenings, manifesting a commendable interest in the truths presented for their consideration, and all that is needed to have a large ingathering, is a faithful and continuous effort. The brethren there are few and feeble, but they are not only just, but generous, and no one will regret calling on them and spending a few days in earnest labor. This is our experience, at any rate.

This was almost our first acquaintance with brother Sears, and a pleasant one it was. He designs removing from Pike to Jersey county, with a view to taking care of two congregations in the last named county, founded by his efforts during the last three years. It has been said, Jersey county was invulnerable, but brother Sears has secured two good positions, and will continue to throw shot and shell, until he can advance his skirmish lines and move his columns forward at pleasure. He says the field is ready for the sickle, and he will go in and reap. Let us all pray God's blessings on him and his labors.

From Douglas, being helped on our way by brother Morris, who divided his purse with us, we bade adieu to brother Sears and brother Morris' family, one of whom conveyed us in his sleigh to Kane depot, we took the cars for Alton, thence to Carlinville to join brother W. S. Patterson, of Paris, Ills. in a protracted meeting. Our brethren have no house of worship in Carlinville, and we had to occupy the Circuit Court room. Never before has the cause of pure, simple Christianity, been so triumphant, as at this meeting. It was a marvel to all, all in and out of the church, to see what crowds assembled

each successive evening to hear gospel themes discussed, and hear us present our own plea, in our own way. Here we remained till February 8th, (excepting three evenings which we spent with the brethren at Girard) during which time, *eighty-one* persons were added to the church, and we learn since, that the number was increased by Dr. Smith, to *one-hundred and four*. While we were much delighted to meet and greet old friends, among whom we mention brethren Thrasher, Kerr, Crowder and their families, we formed many new and agreeable friendships, which go very far towards covering up all unpleasantness, which sometimes is experienced by the toiling pilgrim, as one of the accidents of life. In regard to the cause in Carlinville, it needs two things to establish it permanently, and without which, it will wane. These are a good house of worship, and a permanent, able and faithful teacher, to lead and guide the tender lambs in the way of life. No congregation will be healthy and prosperous without these, and we trust we shall soon hear of the church in Carlinville having both these indispensable auxiliaries to continued success, and general spiritual improvement. The ability to have these is possessed by them, and we trust it will be used to the glory of God and the good of souls. Bro. Patterson is a plain, unsophisticated preacher, of one book; of great zeal and earnestness of manner, which gives him access to the hearts of the people. It is in this, that a man's success among the masses, consists. May God's blessings attend him, and all the dear friends at Carlinville. When or where we shall meet again, no mortal man can tell, but there "Is a house not made with hands,

eternal in the heavens," where all the true and faithful will meet, never to part. God be praised for this precious hope.

On Friday, February the 8th, we were conveyed by young brother Groves, to his father's house, near Shaw's Point meeting-house, with whom we lodged for the night, which was one of the coldest of the season. Saturday evening came, and with brother Jacob Groves and family, we repaired to the meeting-house, (a new and a good one,) and addressed an attentive audience, which we did twice on Lord's day, and on each evening up to Wednesday evening, when the roads and weather became so unfavorable, that we were forced unwillingly to close the meeting, as we could not get out on Thursday and Friday evenings. We enjoyed the visit to Shaw's Point, and hope to visit it again, in better weather, and remain a greater length of time. We had pleasant times at the firesides of brethren Jacob Groves, George W. Barnett, Richardson and others. This last named brother and his amiable wife will never be forgotten by us. There are two images disguisereotyped on our heart, and they are the countenances of little "Alice" and "Bell," two sweet links between parents and angels. Never shall we forget their giving their contribution to assist us in our labors in the Lord's cause. Some parents teach their little ones to love and keep money, while others teach them to be liberal and benevolent.— Brother and Sister Richardson belong to the latter class, and will, at an early day, have the joy of hailing their dear little daughters in the kingdom of Christ, and then live with them in heaven forever. It is a great mistake to teach

our children to be selfish and sordid in feeling and action. Let all remember this and avoid such a course. The brethren at Shaw's Point, all subscribed for the ECHO, and did not, as some others, forget their duty to bear a part of the preacher's burden. May Heaven's blessings descend upon them.

Saturday morning the 15th, in company with brother Richardson, after taken leave of brother T. W. Barnett, sister R. and the two little girls, we set out for Litchfield, distant some eight or ten miles, which we reached in safety, and took lodgings with Eld. John C. Young, an old and esteemed friend of our earlier days, and no less so now, as we start down the shady side of life. The church at Litchfield, had been holding meetings each evening through the week, in consequence of which, we had a fine audience on Saturday evening, and which increased up to Monday evening, at which time we had to close, being called home on business. We are sorry to say there has been some unpleasant feeling in this church, preventing the cause from going ahead as it would otherwise have done, but we hope all will yet come around right. If we could always be under the influence of such singing as we heard at Shaw's Point, conducted by our brother Johnson, and at Litchfield by brother Cave, we would certainly never feel wicked, but it has not had this influence over everybody. Here lives our esteemed friend R. W. O'Bannon, (of whose remarkable generosity we have for many years, been an almost constant recipient,) and his proverbially Christian wife, whose prayers still go up to God in behalf of her dear husband and two dearly beloved sons. How gladly would we go to Litchfield,

in order to witness their surrender to David's son and David's Lord. May God grant us this much coveted boon!

There was one thing that gave us great sorrow at Litchfield, that was to find an old and much loved friend, once a devoted Christian, now a doubting wanderer in the dreary region of hopeless skepticism. Oh, what a cold and deathly atmosphere surrounds the soul, when it enters this land of shade and despair! It freezes all the higher instincts and holier emotions of our God-given nature, wiping out and withering forever, all the bright flowers of human hope and happiness, banishing from the skies the rainbow of peace and future felicity. May God pity and reclaim the erring and the fallen! The brethren at Litchfield did not forget that preachers have to buy food and raiment, and pay railroad fare. May God, who loves the liberal giver, reward them for their generous and appreciated bounty.

We forgot to state at the proper place, that we had a pleasant visit at Girard, where we met many old friends, and enjoyed once more, their society in social worship in the house of God, and at their own firesides. It was our privilege while here, to become better acquainted with Dr. Smith, whom we had met once before. Brother Smith is regarded as a strong and effective preacher. To say we like him, is too tame; we were delighted with him. So genial, so kind and so generous in all his feelings, words and actions, how could we be otherwise than delighted with him? The church had just closed a successful meeting with some 36 additions, under the labors of brother Smith, assisted by brother Wilkes of Springfield, Illinois. Bro. Smith is the regular teacher of this

congregation, and is deservedly popular, in the church and out of it. We gratefully remember brother Smith's kindness to us, and rejoice in the acquaintance of such a noble brother. But all earthly things must end, and here our pencilings cease.

Modern Infidelity.

There are two principal ways in which one may injure a person or cause, by open attack or implication. The bold infidelity of a Hume or Voltair is of the former kind; the subtle undermining of well-grounded beliefs, now so rapidly going on, of the latter.

Infidelity is no longer boldly aggressive. Giant Anakim no more comes forth to do battle with God's people. Isreal has prevailed and entered the land of Christian promise. But another danger threatens. Seductive unbelief walks about the sacred camp; and the desires of the young men are towards her. She decks herself with specious truths and pleasing probabilities, and looks softly from her eyes. But beware lest she join you to Baal-peor.

Modern infidelity would compromise with God and Baal—would worship One in his tabernacle, and the other in his "high places." Intellectual pride asserts its presumptuous claims. *All* Scripture is no longer given by inspiration; but parts only. The historical portions of the Old Testament record events in God's providence which conflict with modern notions of divine justice and humanity, and are of no particular interest to any one except the Jews. The book of Job a fable, and the account of Jonah a "fish-story."

Men have become too wise to believe the *incomprehensible* doctrine of Di-

vinity *incarnate*. Trinity of being and unity of purpose are irreconcilable to man's subtle reason, and the idea therefore to be rejected as a "ukase" of orthodoxy.

Infinite justice and infinite mercy are incompatible. Regeneration is now turning from the immoral to the moral side. Election is only another name for "fatalism," and flatly contradicts free-agency. Hell is all in this world and heaven in another. Death has become the talisman that is to change all evil to good; and the Bible has reference to Jerusalem whenever it speaks of the "last judgement." Old doctrines are not absolutely rejected but new interpretations put upon them. Such reasoning cuts the Gordian knot of many theological questions; and just here lies its danger—a danger to which the vanity and impatience of youth is especially liable. The pride of reason is flattered, and conscience lulled to rest. Men fail to perceive that the major premise of such reasoning is all wrong. Faith does not imply a knowledge of the why and wherefore of all our belief. Duty is just as imperative upon us whether we comprehend or not. Religion is not so much intellective as it is experimental. You may have a *science* of morals, but not of religion. This is what modern infidelity is trying to do. This is where so-called "free-thinking" tends—to make religion a science; to solve its mysteries; make the inscrutable plain; and bring God down to the level of our finite understanding.

If no longer denies the truth; but clothes it with unwarrantable interpretation; presents broad generalities instead of defined limitations, ignores

faith and credulity; effects sympathetic humanity; humanitarianism; and makes religion somewhat calculated to flatter and win the intellect rather than to touch the heart.—*Christian Times*.

INVENTION OF LANGUAGE

By ELI FISHER.

An argument in proof of proposition, "God has spoken to man."

Man is a wonderful being; through his skill and ingenuity, the earth has been explored from the sunburned climes of a Torrid, to the cold, bleak and desolate regions of the Polar zones; rivers, lakes, seas, and even old ocean have been traversed by his mighty steamers; commerce has been organized and carried on between the ruling nations of earth; the iron horse courses his way through wide-extended plains and fertile fields; lightning is drawn from the clouds; electricity made to carry news to the remotest parts of earth, with the rapidity of lightning; and among his many inventions some have vainly endeavored to place the art of speaking. Hence the theory, that man, the crowning work of God, was created without the power of speech, and that language was created by himself while yet in a rude and barbarous state.

It is the intention in this paper to show the utter impossibility, that language should own a human inventor.

Strange to say, and yet true, those who have advocated this theory, never attempted to assign a period in which language probably originated. In history and tradition, events are commemorated, which occurred thousands of years ago. Who will deny that the invention of letters has proved a great

blessing? Then if this is worthy to occupy a place on the pages of history, how much more the time when speech was invented, since it is productive of more enjoyment to the human family, than the mere invention of written language. For without the power of speech, man would be nothing more than a brute, and society would be forever lost.

If language owned a human inventor, would it be possible that no traces of that master mind, should be commemorated by some of the many persons upon whom he bestowed this greatest of blessings? Then are we not justifiable in coming to the conclusion that speech is indispensable to man's existence? Would it not be just as wise for us to inquire when man began to hear and see as to inquire when he began to speak? Then we may reasonably infer that when God created man an intellectual being, he also bestowed upon him the powers of speech as a channel through which his wisdom could be made known to his fellow creatures.

Among all those great persons who have been noted for superior skill in inventions, not one has ever discovered an aptitude for the invention of a new language; but on the contrary the testimony of historians tends to discourage the idea. Should it be otherwise, we might expect there would be an improvement in the grammatical structure of languages, or that we would find some composed only of interjectional words, to which no grammatical construction could be assigned. Also we would expect the grammatical structures of modern language much more perfect than ancient. But upon examination it will

be found that ancient languages were more perfect than modern. "That the oldest languages are always richest in material, the most perfect in analogy, the most uniform in their etymological structure."

The structure of language is evidently independent of the stages of civilization; for it has been found that the grammars of some barbarous nations are more perfect than that of some more polished nations. As proof of this I will refer you to the barbarous and semi-barbarous nations of southern Africa, whose languages are so nearly perfect that the Bible has been translated into them without a particle of its eloquence and beauty, as we learn from missionaries. Then this is proof too strong to be denied, that the older known languages did not spring out of others, rude and less perfect.

But the supposition that years or even thousands of years were allowed for its accomplishment, does not in any degree dispel the impossibility of man inventing speech. As it has been said by a learned writer, "If language be the result of human convention, and its words be essential for the exercise of thought, language would appear to be necessary for the invention of language."

When we take into consideration the subject of inventing words, we find it quite difficult even to invent substantives, or their qualifying properties, also we find it impossible to invent a new verb and secure its adoption as such throughout different countries; yet how much more difficult must it have been, for rude and barbarous nations possessing no speech at all, to proceed to the formation of language. What great, almost insurmountable, difficulties they

would have to contend with, in the formation of verbs, participles, syntax, and the construction of sentences, so as to sway the minds of their fellow creatures. The ordinary phenomenon and circumstances all tend to disprove the hypothesis of this theory. For we know that a person becoming deaf, gradually loses the power of speech; now if the theory were true, the deaf person would retain his power of speech as perfect as though he still retained all of the five senses complete. Many of us can testify that a language, or part of a language, imperfectly learned is easily forgotten. A person advanced in life can only learn to speak a foreign language, by the greatest industry and diligence. How then can the rude and uncivilized nations learn to speak, without some foreign assistance?

The experiment of raising up children without permitting them to hear the sound of a human voice, has been tried, for the purpose of learning what language they would speak, and it was found that they possessed no language whatever, and were almost destitute of articulation. Therefore it is reasonable for us to believe, that unless divine instruction should have been present from the beginning, man would ever have remained "*mutum et turpe pecus.*" Why then may we not conclude that we obtained speech by inspiration? Certainly inspiration must be necessary to give man the faculty of speech, and to inform him that he could have language, which he could no more have found out without divine aid, than any other of the species of God's creation.

We think these statements conclusive, and they can be applied with greater force to man in a barbarous state, than in a civilized condition.

May we not be entitled to ask whether barbarous men or savages invent languages, or even create original words now? If they do not, when did the process cease? And why? It seems to be just as practicable to invent a particle of new matter, or to create a sixth sense, as to invent a verbal root and secure its adoption. Therefore it being impracticable for man to invent language or speech without divine aid, we may safely conclude that when God created man, he not only gave to him the powers of speech, but taught him how to convey his ideas to his fellow creatures.

From the Christian Pioneer.

The "Thief" Captured.

FAYETTE, HOWARD Co. Mo.

February 8th, 1867.

BRO. WRIGHT: As we have been "whacked" so often by the Sectarian preachers from behind the "thief on the cross," I propose to capture "thief and examine him closely.

Q. What dispensation of government did you live and die under?

A. Under the Mosaic dispensation.

Q. Was there any law under that dispensation requiring a person to be immersed?

A. No, sir, nor sprinkled nor poured either.

It is generally supposed that as you were saved without baptism, that every body else can be, also. Will you allow me to ask a few more questions?

A. Certainly, certainly, sir.

Q. Did you believe the gospel? That "Jesus Christ died for our sins according to the scriptures, and that he was buried and raised on the third day, according to the scriptures?"

A. No, sir; for he had not died. &c.

Q. Did you believe that he shed his blood for the remission of sins?

A. No, sir, I did not know why he was dying.

Q. Then if you were saved, you were saved without faith in the gospel and without faith in the blood of Christ?

A. Yes, sir, for I knew nothing of either, and therefore could not believe either.

I now wish to ask the crowd of sectarian preachers who have been listening to these questions to the thief, and his answers. Will any of you, Rev. Gentlemen answer them?

You argue as the thief was saved without baptism, that baptism is not essential to salvation, do you not? Please answer? WE DO, SIR, and no one but a Roman Catholic could teach otherwise.

"Well, sir, the thief was saved without faith in the gospel, and without faith in the blood of Christ too. Now, your assumption would make the gospel and the atoning blood of Christ nonessential to salvation also. Will you and your brethren sir, teach infidelity in order to show that baptism is nonessential to salvation? The Savior said, "He that believeth not the gospel shall be damned."

Your argument is that the thief was saved without baptism, therefore it is nonessential to any one's salvation, and by a parity of reasoning you nullify the gospel of Christ, for he was saved without faith in the gospel. Brethren, let the sects take the thief and go with him. They can't "whack" us from behind him any more.

T. N. GAINES.

No man knows another's troubles, but each thinks all other's free.

Poetry.

BY THE CROSS.

BY E. L. C.

In worldly wealth, I glory not,
 At best 'tis only t'n and dross;
 Soon will its glitter be forgot;
 I glory only in the cross.

In empty fame, some take delight,
 But let its billows surge and toss;
 Its blinding light leads down to night,
 No lasting peace, save by the cross.

Though for my faith I suffer now,
 And count "all things but loss;"
 My steadfast soul shall meekly bow,
 And worship by the bleeding cross.

Of sin it tells a fearful tale,
 It points above to God and heaven;
 And stops the sinner's plaintive wail,
 For by the cross is he forgiven.

The cross of Christ the conquering cross,
 The radiant star of peace and love;
 For it "I count all things but loss,"
 And by it seek for rest above.

A WEEK'S WORK.

Sunday—Church doors enter in,
 Rest from toil, repent of sin;
 Strive a heavenly rest to win.

Monday—To your calling go;
 Serve the Lord love friend and foe;
 To the tempter, answer no.

Tuesday—Do all the good you can,
 Live in peace, with God and man,
 Remember, life is but a span.

Wednesday—Give away and earn;
 Teach some truth, some good thing learn,
 Joyfully good for all return.

Thursday—Build your house upon
 Christ, the mighty Corner-stone;
 Whom God helps, his work is done.

Friday—For the truth be strong;
 Own your fault, if in the wrong;
 Put a bridle on your tongue.

Saturday—Thank God and sing;
 Tribute to his treasury bring;
 Be prepared for terrors king.

Thus your hopes on Jesus cast—
 Thus let all your weeks be past;
 And you shall be saved at last.

THE TONGUE.—Give not the tongue too great a liberty, lest it take thee prisoner; a word unspoken is like the sword in thy scabbard—thine; if vented, thy sword is in another's hand. If thou desirest to be wise, be so wise as to hold thy tongue.

THOUGHT.

BY O. WILLIAMS.

This is correctly styled a utilitarian age; for the inquiry, "What profit?" meets us everywhere. It has even entered the church of the over-living God, and attempted to thrust out a high-toned spirituality, because its immediate connection with hard money profits can not be demonstrated. But I take my pen in hand, not to write a dissertation on profit and loss in a commercial point of view, but rather to inquire what do we as a church most need.

If the brethren were to answer, we would have as many and varied answers, as the myriad diversity of mould, into which the mind is cast. But do not be startled, friendly reader, for I am sincere in my convictions, we need above all things else, THOUGHT, CLOSE THOUGHT. Thought is the foundation of all intellectual and spiritual greatness. What is it that constitutes darkness in the individual, or the age? The same that constitutes that spiritual Sahara of the church. It is the absence of thought—close thought. But I ask again, what is it that has handed down the ten thousand religious errors, that have hung like a parasite on the church, from generation to generation? I answer, the want of thought. What was it that entombed the world's mind, through the long night of the dark ages? The fearful experiment of the church of Rome, not only to dispense with thought, but to crush out its every vestige.

But I ask again, what was it that burst the chains of this religious bondage, and restored to the world moral and religious freedom? What is it that has spread before man's enraptured vision

so many revealed truths, all glowing with eternal hope? What is it that has opened so wide the path of Christian usefulness, and has crowded it with so many opportunities of doing good, and is gradually preparing the way for the spread of the gospel to earth's remotest bounds? THOUGHT.

And yet it may be doubted, whether men, even in the most enlightened part of the world, and under the most favorable circumstances, do not act more from habit than thought. Solomon says "of making many books there is no end; and much study is a weariness of the flesh." Our indolence too often induces us to adopt the opinion of others, rather than incur the toil of searching for truth in the great field of thought. No one has ever acquired the habit of reasoning, without having tried a variety of expedients to lessen the labor of intense thought.

In the physical world there are many labor saving machines, but in the intellectual, man is doomed to toil early and late, and continually, if he would enjoy the luxury of an original thought, yet thousands forego the pleasure rather than pay the price.

But kind reader, unless I prescribe some limits to my remarks, I find I shall preach a sermon, rather than write an essay, hence I propose to inquire first, what close thought implies; and second, state some of the subterfuges of those who avoid it.

Close thought implies ONE, but I do not suppose that a person should have but one idea, though it must be admitted that there are many, whom the world call great, that never had but one idea, and that one, a small affair. The man

of one idea may be known, not from his silence, but from the ten thousand changes which he rings from the one note. In silence and in uproar, in sunshine and in shade, in prosperity and adversity, at home and abroad, whether he sings, or prays, or preaches, laughs or cries, reads or writes, his favorite conception occupies all his faculties. He hears it in the gentle zephyrs of a summer's morn; he reads it in wide-spreading fields; in short, he sees it in every thing around, above, and beneath him. Such a mind may, and does have variety, but that variety consists in the eternal sameness of the thought.

Who has not witnessed the ridiculous floundering of some half-fledged preacher, as he labors to fit his text to his wonderful idea, between which, the relation is so distant, that a philosopher could not detect the least resemblance.

I must admit, however, that such preachers are successful in winning souls to a church, (not *the* church;) hence what they lack in volume is made up in velocity.

I lay it down as a rule without an exception, that such a mind is necessarily weak, too weak to search out and properly arrange the great truths of God's words, so as to render their labors profitable any great length of time. We want then, in the great evangelical field, men of thought; men of great thought, men of refined minds and bold hearts, that fear not to beard the lion in his den.

All admit that unity and effort are essential to vigorous action. The human mind, in its best estate, is limited. The proudest triumphs of the human soul are few and humble. The mind may be as effectually crippled by the effort to grasp

a multitude of thoughts at once, as the everlasting evolution of one idea. It is true that there are mighty intellects, capable of far-sweeping thought, who seem crippled when confined. Such spurn all restraints, and occupying an eminence which others may never hope to gain, survey the far-stretching fields of God's handi-work, and reveal to those beneath them, wonders of which they had no clear conceptions. But generally such minds are unsafe guides. Like the eagle soaring far above the clouds, its flight majestic and sublime, may for a time hold us poor mortals enrapt in wonder and awe, and like its track through the air, leaves no visible trace behind. We say then, gentle reader, allow your thoughts to range freely, but keep them all in culmination around God's eternal truth, and your efforts will not only possess the charm of variety, but will make a deep impression upon the hearts and consciences of men. Beautiful as the dew-drop that sparkles in rainbow splendor, reflecting the bright image of a lofty mind, a purified heart, and a soul unstained by sin, will transmute all with whom it comes in contact, if not as the fabled touch of Mithras, into gold—into something more precious—the glowing hope of eternal life. Send out the mind upon the great-ocean of truth, and, even though in pursuit of a single thought, it will meet in the voyage with others of vast moment, of which it never dreamed. I repeat, there must be a fixedness of purpose, a oneness of thought, as well as a combination of faculties, and gathering of the soul's energies, if we would effect any important work in the church.

Small triumphs may be gained by a few companies of skirmishers, but troops

must be concentrated, put in line of battle, and obey the same commander, if they would effect a glorious achievement. Fancy may take paroxysmal flights, but reason receives truth as the reward of patient, persevering toil. The gifts of God are to a great extent, equalized in the mental world at least. Excellences of mind are not so much the gifts of nature, as the reward of patient industry. There are original differences of mind; but these are of such a nature, that perseverance will overcome. Many a noble and well balanced mind has failed to make its mark, because it would not labor, because it would not endure the drudgery of mental toil.

I am reminded that this is emphatically a reading age, an age of books, but most unfortunately it is an age in which speed rules as king. Every thing is now done by steam. Books are printed by steam and from their mental calibre, one would suppose they were written by steam, and their authors educated by the same elastic agent. It is true that publishers of books have learned the secret of making up in size, what they lack in sense, if not in size, most assuredly in numbers, for one cannot take up a newspaper, but his eye encounters a long notice of some new book, which intrinsically considered, is not worth the morocco that envelopes it.

I am not entering a protest against books, for they are needed to convey information, and to stimulate the mind, and when used for these purposes, they are profitably employed, but when they are made and read for amusement, or merely to relieve the mind, instead of assisting in its search of truth, assuredly they subserve no good purpose.

Yes, Christian parents, give your children books, GOOD BOOKS—books rich with choicest flowers from prophetic fields, beautified by sparkling dew-drops of heavenly bliss, and the word of an old man for it, they will grow up thinking men and women, strong props in your declining years, and beautiful pillars in the church of the ever blessed God. But if you would rear your daughters as parlor beauties, merely, and your sons to fill the long ranks of idlers, throw around them the sickening sentimental trash that floods our country from the everlasting snows of the north, to the sparkling waters of Mexico; and from the rock-bound coasts of New England, to the swelling bosom of the Pacific. Let your tables groan with Parlor Annuals and Novelets, and be assured your hearts on the down-hill of life will groan with the follies of your children. I would however, suggest, that if we would excite the mind, and supply it with ideas, that we go to nature rather than books. David says, "The heavens declare the glory of God, and the firmament showeth his handy work." Would you have pure and original thoughts? Go to the pure and original fountain of ideas, nature and revelation. There lie on all their pages the beautiful and sublime. Go send your soul to recline itself upon the green earth, or seat herself upon the heavens; bid her ride upon the wings of the tempest, and bow to the thunder's voice, and she will meet in all ideas of beauty and sublimity, and hold fellowship with Him whom to know is life everlasting.

What, then, is the secret of success, in all the callings of life? Thought. Who have distinguished themselves as Christians, as preachers, as writers, as

philanthropists? He who thinks—thinks much—thinks closely. How often do we hear persons say in extenuation of a fault, "I did not think." "I did not think," says the indulgent father, as he stands beside the grave of an unconverted son. "I did not think," says the fond mother, as she smooths the silken tresses upon the marble brow of an only daughter, who has fallen a victim to foolish pride. "I did not think," says the Christian, as he views preachers who have spent long and anxious years in winning souls to Christ, retire from the field poor and broken down, in body and spirit, to gain a precarious subsistence for his care-worn wife, and growing family. "We did not think," says the brotherhood, as they learn that the periodical which brought to their firesides its monthly treasure, has been discontinued for want of support. "I did not think," says the cold-hearted Christian, as he struggles with the grim monster death, while all his follies stare him in the face. "I did not think," says the purse-proud church member, as stranger hands bear to his proud home, the little orphan, chill in the arms of death, whom he in his pride turned from his door, hungry and naked, the tear drops frozen to his pallid cheeks. "I did not think," says the poor backslider, as he stands on the brink of eternity, and looks back o'er the long path of neglected duties, and forward with trembling heart to the silent chambers of death. Did not think! My God why did you not think! God has given you powers of thought, he has spread out before you the glowing beauties of creation, teeming with life and harmony; he has engirded you with his providences, and sustained you with

his love. Nor is this all, he has given you his word filled with beautiful lessons of love, and faith and charity, and left you without an excuse.

May God help us in the future to think—think as full grown men and women, think as immortal beings, think as Christians, think of our duties, of God, of heaven, and of happiness.

SAVED FROM SIN.

BY THE EDITOR.

How much is comprehended in the above expression. How happy the soul of that man, who has the assurance of having been saved from sin. David said: "Blessed is the man whose iniquity is forgiven, whose sin is covered," and the truth of the saying of the shepherd king, has been attested in the experience of the children of God, through all the generations of men, from the time of its utterance down to the present hour.

There are three questions which we propose to present and answer, in this connection; and to them we ask the profound attention of the reader.

1. What is it to be saved from sin?
2. Who is it that saves from sin?
3. What are the conditions of salvation.

These are three important questions, and should be calmly considered.

1. *What is it to be saved from sin?*

In answering this question, we remark something more is meant by being saved from sin, than a cessation to commit sin. If this were all, then death would be an omnipotent and universal savior, for death ends the mad career of the sinner. Some, vainly think and teach, that there are no consequences of sin to be saved from, after this life—that all

its consequences terminate in time, and reach not beyond the tomb. This, however is a bold assumption, unsupported by a single intimation in the word of God. To be saved from sin, is to be saved from its commission, guilt and punishment. This implies what David's language sets forth, namely; the pardon of sin, or "forgiving of iniquity."

But we are sometimes told that while sin is forgiven, the penalty will in all cases be enforced—the punishment be inflicted, either here or in (an imagined) purgatory. All such nonsense as this, finds adherents among men, and this is our apology for noticing such a preposterous and senseless assumption. If in forgiving sin, God does not remit the punishment, what better off is the pardoned man, than the unpardoned? If a man is condemned to die for murder, and is pardoned by the Governor, does he still have to hang? We need not answer. If God pardons a guilty sinner, does he still have to suffer the penalty of his crimes? Certainly this needs no answer from us, as all must respond negatively. The pardon of sin includes the removal of the penalties incurred. Hence, it is called "blotting out." God says: "Their sins and iniquities will I remember no more." Neither the sin nor its punishment, will ever come into mind, when once forgiven. Oblivion's mantle will be thrown over the sins of the pardoned man, and they will be forever hidden from view, and all their penalties will be forever and entirely removed.

2. *Who is it that saves from sin?*

The answer to the question: against whom are sins committed, will be an answer as to who forgives sins. All sin is against God, and He alone can forgive

or pardon. This involves fully, the right on the part of Jehovah to dictate the terms on which the captive may go free—the guilty soul be forgiven. Men are inclined to prescribe conditions on which they will accept of pardon; and when they comply with these conditions, they vainly imagine themselves forgiven. Should not all such pause and inquire, may not God ask: "Who hath required this at your hand?" Reason would say, the Author of the laws we have violated, must prescribe the conditions on which He will forgive us, and with which conditions we must comply, or suffer all the penalties of all our violations of said laws. Revelation says the same.

If we are correct, in our conclusions thus far, then it becomes us to inquire, seriously and diligently into the conditions of pardon, if God has submitted any. We ask then in the language of our last inquiry.

3. *What are the conditions of pardon or salvation?*

In searching for an answer to this fearfully solemn question, we need not resort to any of the musty volumes of stale speculations; for on them no one should, or can in safety, rely. They are as contradictory, both of each other, and of the Bible, as light and darkness. To the book of God alone we make our appeal, as there is no other source from which to derive any reliable information on this subject.

In going to the Bible for light on this point, we should have some regard as to what part of the Bible we appeal to. An examination of the history of creation, can not inform us in regard to redemption. Neither the book of Job, nor Solomon's Proverbs teach the religion

of Christ. It is a deplorable truth, that many persons look for the gospel in the law, and are involved in confusion. The proper division of the Scriptures, is essential to a proper understanding of them. No man need expect to find the conditions of pardon under the gospel, revealed in the law, which belonged to another dispensation. Neither should he expect to find these conditions clearly set forth by John the Baptist, who lived and died before the law was nailed to the cross of Christ. When Jesus died on the cross, the law died with him; and if we would learn the law of pardon as enacted by the Lord of life, we must look for it after his ascension and coronation. Just before Jesus ascended up to heaven, he gave his Apostles this grand commission: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved." This is the law of absolution, but the Lord instructed his Apostles not to proclaim it, till he should send the endowment upon them. If we would see this law practically carried out, we must go the book of Acts of Apostles, and see the Apostles acting under it. If we would learn the conditions on which God proposes to pardon the sinner, we can find them clearly set forth in the book of Acts. A failure to see this, is the great blunder of Protestants. The testimony of the Son-ship of Jesus, is found in the first four books of the New Testament; the law of pardon is practically developed in the book of Acts, and practical piety and godliness are taught in the Epistles. How many fail to observe this very important division of the Christian Scriptures. At the opening of the new kingdom, there was an inquiry made:

"Men and brethren, what shall we do?"

And now under the grand commission which Jesus had given, the Apostle Peter said: "Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Spirit." This is the practical exposition of the commission.

Was Peter's answer right? Did the Spirit guide him into the utterance of truth, on that occasion? There can be no such thing as misunderstanding the language; it is clear and plain. This is the law of induction into the kingdom of Christ, which when obeyed, secures to the penitent believer, a knowledge of the remission of sins.

Another case in which the same law was enunciated and obeyed, is found in the xxii chapter of Acts, where the Apostle Paul narrates his own conversion. He was told by Ananias, whom God sent to him; "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." It is useless to multiply cases, for those who are determined to have their own way, will do so, even if the rejection of God's word be the result. What countless thousands are rejecting the plainest dictates of God's word, and are following the deceptive counsels of their own minds, who reverence not the living oracles by which we are to be judged in the last day. How sad the picture, and how fearful will be the consequences! They will not hear.

The difference between those whom the world esteems as good, and those whom it condemns as bad, is in many cases little else than that the former have been better sheltered from temptation.

THE FAMILY NAME.

BY THE EDITOR.

The children of God on earth, constitute a family—God's family; and it is reasonable that they should have a name, and all have the same name. Reason says this, and the word of God furnishes no authority for a plurality of names, such as are now acknowledged and worn by professed children of God. There is but one Father, one family and one name, authorized by the word of God. To ascertain this name will occupy our attention and engage our efforts at the present time.

In setting out in this investigation, we desire to introduce a prophecy from Isaiah lxii chapter, and 1st and 2nd verses: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name."

This is evidently a glowing description of the introduction of the gospel age. Here is a prophecy, that a people who had never enjoyed the rights and privileges of Israel, should be admitted to see or enjoy in common with the Jews, the righteousness of Christ or everlasting justification, and that the people of God should be called by a new name, which the mouth of the Lord should name. Now, no uninspired man, or set of men, ever had any right to select or apply any name to the people of God. Hence all other names are wicked, as they supersede the divine

name, thereby disputing and rejecting God's prerogative. We begin our search for the fulfillment of Isaiah's prophecy, with the ministry of John the Baptist, but after following him to the close of his ministry and life, we find nothing that can be tortured into anything resembling a fulfillment. We then turn to the ministry of Jesus, with similar results. We follow him to the cross, the grave, and to the mount of ascension, but discover nothing resembling in the faintest degree, or remotest sense, an accomplishment of this prediction. In fact it is unreasonable to expect to find the new name, until after the organization of the new family or gospel church. This being so, we inquire: *When was the new church organized?* Much has been said about the Abrahamitic church, and many fruitless attempts have been made to identify the church of Christ with it. This will never be done, from the fact that no such identity exists, therefore, the task of proving it is an impossible one, and need not be undertaken. "Behold," said God, "the day shall come when I will make a new covenant with the house of Israel, and with the house of Judah." Here we have the language of Jeremiah, as quoted by the apostle Paul, and applied by him to the new order of things under Christ. Now as this new order obtained at the time Paul wrote, we shall have to go back to discover when it was introduced. It is recorded in the xvi chapter of Matthew, that Jesus said: "Thou art Peter, and on this rock (which you have confessed,) I will build my church." This shows conclusively, that the church had not been, up to this time, founded or or-

ganized. Hence it was not organized in Abraham's day, nor during the ministry of John, whose ministry and life terminated before Jesus used this language. In the xi chapter of Acts, and at the 15th verse, while rehearsing the transaction at the house of Cornelius, Peter says: "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning." We ask the reader's attention to the word, *beginning*, as standing in the above passage. He refers to some past period as the beginning. What period is that? We have only to notice what gift was bestowed on the household of Cornelius, as referred to by the apostle Peter, and then travel back, in search of a similar gift to the Jews, and when we find it, we shall have found the *beginning* spoken of. We travel backward in our search, but find nothing of the kind, till we come to the scene of Pentecost, recorded in the second chapter of Acts, and here we find an exact parallel, for here, for the first time, the Holy Spirit is bestowed on the disciples. This occurred in Jerusalem, where the disciples were commanded to tarry till they should receive the promised Spirit, and the various endowments consequent upon his reception by them.

Here then, we find the *beginning*, but we see nothing of the application of any new name, in fulfillment of Isaiah's prophecy. Indeed, we can see why the new name should not yet be given. The prophecy contemplates its application to Gentiles as well as Jews, and no Gentile had as yet been admitted into the new church. From all we can learn, we conclude the apostles had no idea of admitting them into the church at all. A

miracle was necessary to rid the apostle Peter's mind of its prejudice, so as to open the way to the admission of Gentiles into the common fold. In looking for the fulfilment of this prophecy, we have been able to find nothing that at all resembles a fulfillment, till we come to Antioch. We transcribe a passage from the eleventh chapter of Acts, as follows: "Then departed Barnabas to Tarsus, to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first at Antioch." Now, the question is, were the disciples called Christians by the Apostles or by their enemies? Some say, by their enemies; but of this, there is not a shadow of proof. But suppose it were true, that the enemies of Christ called the disciples Christians, (which we do not admit,) it would not follow that the name is improper. It is clear to us, that Paul, in teaching much people, called them Christians. The first evidence of this is, that if their enemies had applied this name to them, as a term of reproach, they would have done so earlier, as the people of Jerusalem hated them as bitterly as the Antiocheans. In the second place, not one of the disciples ever repudiated the name. Agrippa did not apply this term to them through disrespect or reproach. "Almost," said the king, "thou persuadest me to be a Christian." Paul did not receive it, from the lips of the king, as a reproachful epithet. His response to it proves this: "Would to God that not only thou, but also all those who hear me this day, were not only almost, but altogether

such as I am, except these bonds." Peter the apostle says: "If any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf." From all this it seems the apostles regarded the name with religious veneration, and not as one of reproach. True, Peter says: "If ye be reproached for the name of Christ, happy are ye. On their part he is evil spoken of, but on your part he is glorified." Men were reproached then because they wore the name of Christ, and they are now, but to wear his name then glorified him, to do so now, would still glorify him, and not to wear his name, is to refuse to honor him. This is, to us, a clear case, and should be thought of by all—seriously pondered. In wearing the name of any but Christ, we rob him, and become the aiders and abettors of factions and parties. We take from him an honor which is his due, and bestow it upon another. Fearful act! In the fifteenth chapter of Acts, and at the sixteenth and seventeenth verses, we find this language: "After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, *upon whom my name is called*, saith the Lord, who doeth all these things." Now, God said he would call his people by a new name, and James here says, that name, which is the name of the Lord had been called, or named upon them, and we ask when it was done, if not done by Paul and Barnabas at Antioch?

Paul says in his letter to the Ephesians, iii. chapter, and 15th verse,

speaking of the Lord: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth are named." On this passage Dr. Adam Clarke says: "Believers in the Lord Jesus Christ on earth; the spirits of just men made perfect, in a separate state, and all the holy angels in heaven make but one family. * * * * * And all this family is named, derives its being from him. * * * * * Christ gives the name *Christian*, to all real members of his church on earth."

We certainly agree with Dr. Clarke, and refer the reader to his comment on this passage and on Acts xi: 26, where he says the original, from which we have the words "*were called*," "signifies to appoint, warn, or nominate by divine direction." We give the reading of the *Codex Beza* satisfied of its correctness. The whole of the 25th and 26th verses, taken together, read as follows: "And hearing that Saul was at Tarsus, he departed seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the church a whole year, and instructed a great number; and there they first called the disciples at Antioch, Christians."

We will conclude our testimony by adding two passages from Revelations, written by the apostle John, nearly a century after the birth of Jesus, and are very significant. In the second chapter and at the 13th verse, we find this language attributed to our Lord: "I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast *my name*, and hast not denied *my faith*." And again, in the

third chapter and 8th verse we hear him say: "I know thy works, behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. In both of these passages, *the name*, to which these people had clung through all the fires of persecution, seems to be the prominent thought. This, these primitive saints had not given up for some other name; they had not bartered it off for one of human invention. How impressive the words of the Christ—"Thou hast not denied MY NAME"—"Thou holdest fast MY NAME." How fearful the act of casting it aside for another!

Now, if God did not fulfill the prophecy of Isaiah, by naming the disciples Christians, first at Antioch, we ask when did He fulfill it, where did He fulfill it, and what is that "new name?" Till some satisfactory answers can be given to these questions, we shall reject all human names in a religious sense, and as the Philadelphians of old, held fast the name of Christ, and we should tremble to deny that name, when he has said: "He that denies me before men, will I deny before my Father and the holy angels." May God hasten the glorious hour, when party names shall all be discarded by the lovers of our Lord, and His people be one, and their name one.

THE Editor of one of our exchanges says: "Never let people work for you gratis," and he then tells as a reason for the advice, that two years ago a man carried a bundle for him, and has ever since used the favor as a reason for borrowing money at the rate of twenty-five cents a week, the loan being, so far as the lender is concerned, in each case a "permanent investment."

SINCERITY ALONE.

BY E. P. BELSHE.

Faith alone, is often proclaimed in the ear of society as the only necessarily essential condition to salvation. As often too is this odd notion smitten with the rod of truth. Many a giant defender of this unscriptural dogma has been met and thrown from his battlement, by the calm and manly defender of the truth of the Bible.

But who does not know that *sincerity* alone is as often pronounced the only necessarily essential condition to salvation? Yes, quite as often as the other, and that too by the same individual. Here, then, are *two alones* each regarded as the only indispensable necessity for the salvation of the sinner. *Suicide!*

But, is it *true* that such sentiment as, that sincerity alone is regarded as all-sufficient? Some may doubt it, after taking only a superficial glance at the claims and teachings of the age. It is however undeniably true; and to the skeptical let me say that if language has meaning and *simple* language can be understood, then am I pledged to make good what I have stated; and to develop the fact that there are many who believe and teach that sincerity will save, though all else of the life of him who claims the promises, is positively erroneous.

How often do we hear?—"well I believe that if one is only sincere that will be all that God will require. All that a man can do, is to do the best he knows. God will excuse his errors, if he don't know any better." No one of any religious attention will deny the bearing of the above language. Then

it is manifestly plain that sincerity is regarded as all that is indispensable to the final happiness of any one.

A momentous question springs just here. What are the chances for those in error to be relieved of their false doctrines and arrive at a correct knowledge of the truth? Answer: Simply no chance at all. Sincerity is believed to purify everything it touches, and one in error, is reckoned as well off as if all his sentiments were founded in the truth, provided only he be sincere.

Sincerity is an iron post set up in the community of mental and moral powers of humanity, to which are chained all the errors of the age, and the poor victim is taught to feel secure, notwithstanding the presence and even internal existence of all these mortal enemies of his soul. Like so many beasts of prey these errors consume the powers of the heart—dwarf the intellect—drive away knowledge—dwarf, and finally destroy the moral forces—control the will and absorb the energies, till the poor deluded, self-deceived victim is eaten up by these voracious, false friends, that are always concealed under his cloak of sincerity. He who thinks himself altogether safe, simply because he is sincere, never suspects himself any the worse for the possession of an error or a false doctrine, and, is therefore, never prepared to put forth his energies in the purging out of those errors. No need of investigation. The doctrines of men and devils are as good as the doctrines of God, if the one concerned can be made to believe that it is right. The doctrines of evil and of devils can be transformed into a state of perfect safety if, only, the holder is sincere. I regard such a case as incorrigible—as

hopeless. In religion only is such doctrine tolerated. Men have more depth of reason in every thing else. All is mortal when thus predicated. All is delusion when the attempt is to transform error into truth, or to modify its dangers by anything less than the gospel of Christ.

TO BE CONTINUED.

COMING TO CHRIST.

BY THE EDITOR.

What is meant by religious teachers, when they appeal to the people, urging them to come to Christ—to come to God? There is so much indefiniteness in the teaching of this age, on this subject, that few, if any can understand it. Jesus says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." The question is, how are we to come—*can* any one come? No one can come to Christ literally. We can only come to him, bringing our mind, will and affections into harmony with his. How are we to know when we have done this? This necessitates another question, namely: Where do we find the will of Christ? This is an important inquiry. For if coming to the *will* of Christ be coming to him, we must know where and what that will is. The will of Christ is found in the New Testament, and no where else; and when any come to that will, and bow down to its requirements, he comes to Christ.

It is a singular fact, that we are the only people that urge men to come to Christ. This may appear startling, but it is true. The whole Protestant church teach the sentiment, and act upon it; that God comes to man—that Christ and the Holy Spirit come to man. Hence the earnest, continued, agonizing

prayers for God to 'come down'—'Great God! Send down the Holy Ghost'—'Come blessed Jesus, and convert these sinners'—'Come just now, and give them faith.' Who that has attended a modern high-pressure revival, has not heard all these expressions, and many others, equally unscriptural, extravagant, not to say profane?

By faith we come to God. Faith brings men to submission to the will of Christ. This is its design. It is not designed to bring God to us. So of repentance; its design is not to excite God's pity so as to induce him to forgive the sinner; but to turn the sinner away from sin, to God. Neither faith nor repentance produce any change in the mind or purpose of God. Never till the religious teachers see and acknowledge this, will their teaching accord with the word of God, or meet the demands of rational and enlightened minds. When the believing penitent is baptized, he comes to God. Baptism brings him 'into Christ,' and 'God is in Christ, reconciling the world unto himself,' Christ died to reconcile the world to God, and not God to the world. So teaches the Bible, but orthodoxy says nay. Which is right—who will you believe? Answer to God and your own heart. To him you will have to give account, at last.

A WISE EXCUSE.—On one occasion, at a dinner at the Bishop of Chester's Hannah Moore urged Dr. Johnson to take a little wine. He replied: "I can't drink a little, child, and, therefore, I never touch it. Abstinence is as easy to me as temperance would be difficult." Many have the same infirmity, but are destitute of the same courage, and therefore are ruined.

Clinching a Sermon.

I heard a sermon once from a venerable itinerant preacher on benevolence.— I thought the effort very lean, but one thing impressed me a little. "Go," said he, "and do something after I am done preaching. Have it to say, when I come back four weeks hence, that you have done something, and my word and God's word for it, you will be a better and happier man." I knew a poor woman living on the edge of some woods, about a mile from my home. Her husband had been dead two or three years, and with three helpless little girls, she had a hard conflict with poverty. I had often spoken kindly to her, and thought my duty ended when the words were uttered; but when the sermon of the old white-headed preacher was done, the resolution was formed to go and do something. Next day I visited the cellar and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them into a wagon, started for the cottage of the widow. A load of wood, for which I paid three dollars, preceded me. An hour's drive brought both loads in front of the house, and when my explanation was given, there were wet eyes and warmer hearts in the parties. The widow wept for joy and the children joined in, while I, finding my feelings too much for my strength, had to give way also to tears. The act was one that gave me a new spiritual start, and when the preacher came back, I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or his preaching.

Idleness is hard work for those who are not used to it, and dull work for those who are.

SEEK—FIRST.

The solemn admonition of Jesus is often forgotten; but it needs ever to be remembered, and the following incident may give it force with some readers:

I was recently much impressed with a striking instance of a mother's word. A number of friends were met together for prayer and Christian fellowship. A young student, who has since gone out as a missionary to the heathen world, stood up and said:

"When I was a child I was one day full of bright hopes as to what I should do, and what I should be, when I became a man. My ideas, both with regard to business and the honors of life, were very glowing. My dear mother listened to my boyish prattle very patiently. When I ceased she paused a few moments, and then, drawing me gently to her side, with an affectionate and solemn tone, she said, "Seek *first* the Kingdom of Heaven."

"That word '*first*' was never forgotten by me. It made an impression on my mind which time never erased; and by God's mercy, it led one to seek an interest in Jesus; and now I give up "all for Christ."

ENCOURAGING.

ANTIOCH, SANG'N Co. Ills. Feb. 26, '67.

DEAR BRO. CRAIG.—I have just received the February number of the ECHO, in which I saw a notice that you were out soliciting subscribers for the ECHO. The ECHO as a "Religious Monthly," is the thing we need in every Christian family. Feeling desirous that it should be sustained, I presented its claims to the brethren at the above named place last Lord's day, and eight names were handed me to become new subscribers.

Now if a few of our preaching brethren would lay its claims before the brethren, the requisite number of subscribers could be obtained in a short time. I want to say one word to the readers of this excellent paper. My dear brethren, let me request you to make an effort to increase the circulation of the ECHO, and make it *now*. Let us give Bro. Craig such a list of names as will make the ECHO equal to any other paper in point of its patronage, and this will enable him to make it still more desirable. Bro. Craig is trying to give us a first class monthly, and is succeeding; but he needs more means to still enable him to enrich its columns. It is a shame and a sin not to sustain the ECHO, and this sin will fall on the heads of the brethren in Ills., if it should fail. Now let each reader of the paper see, that he sets him or herself to the work, to increase the circulation of the ECHO. May the Lord bless you in your labor.

F. M. JACOBS.

Where Is Thy Brother?

When we see the thousands that are going down to death annually; when we remember that "Jesus by the grace of God tasted death for every man, and all may be saved that come to Christ; when we see professed Christians rolling in wealth, and eagerly adding to their riches every day; when we see the preacher bowed down and bound up by poverty, so as to prevent him from trumpeting abroad the cheering notes of redemptions lay, because he is not sustained by his wealthy brethren, we ask, as God did Cain, "Where is thy brother?"

We often see members of the church, who "are at ease in Zion," pass the widow and orphan by in cold neglect;

we see them making sumptuous feasts for their rich and irreligious neighbors, while the poor of the congregation lack bread; we have seen visiting parties going to the house of vanity and revelry, while a poor invalid brother was left alone for the approach of the angel of death to summon him from sickness and neglect; and oh my soul! when we see these things, we ask: "Where is thy brother?"

When we see a brother driven from the congregation by the cold contempt of the rich, and in moody melancholy is driven off into remorseless despair, again we ask the heartless church-member, "Where is thy brother?" May not God ask this of us?

When we see one who has gone astray, but who is seeking to reform and return to duty, with eyes suffused with tears, and in broken accents saying: "I have sinned, wickedly and inexcusably, and hear those to whom he appeals, say: "I have no confidence in the penitent," we tremble for the responsibility assumed by them, and ask, if this sad-hearted, broken-hearted sinner be reject and driven down to ruin, may not God enquire: "Where is thy brother?"

Success of the Gospel.

SUMMUM, Ills. Feb. 26th, 1867.

DEAR BRO. CRAIG.—I am happy to say that I have just closed a meeting of nine days at the White school-house, 5 miles east of this place, with twenty-one confessions, mostly from the world. It was the most interesting meeting it has been my lot to attend for some time; they will take their membership with this congregation. The Lord has added under my labors, in the last four months, forty to this congregation. May the Lord carry on the good work.

Yours in Christ,
J. H. BRÉDEN.

PRENTICE, MORGAN Co. Ills. Feb 10. '67.

DEAR BRO. CRAIG.—I am rejoiced to be permitted to announce to you a very successful meeting recently held at Berean congregation near this place. It was conducted by our Bro. M. M. Goode, who preached twenty-seven discourses, resulting in thirty-six accessions to the church. Twenty seven by immersion, and nine by character and reclamation; two of the latter from the Baptists. The brethren and sisters are very much encouraged. This makes about forty-five additions within little more than the year 1866. I have been preaching for them three-fourths of my time during the past year. As ever,

Yours in the Lord,

J. R. SHUFF.

BATH, ILLS. Feb. 11th, 1867.

DEAR BRO. CRAIG.—Since I last wrote you Bro. J. B. McCorkle visited us, and in connection with Bro. Stout held a series of meetings in this place. The immediate results with my former report were 18 additions, 11 by baptism, 1 from the Baptist, 2 by commendation, and 4 reclaimed. We had a good meeting. The brethren were much strengthened and built up in their most holy faith. To the Lord be all the praise, and blessed be his holy name. Preaching brethren passing this way will be warmly greeted.

Fraternally yours,

JOHN HAZELRIGG.

BATH, MASON Co. Ills. Feb. 12th, 1867.

DEAR BRO. CRAIG.—We closed a meeting with the church at Chandlersville, Cass Co. Feb. 1st, with eleven additions. To the Lord be praises and thanksgiving. We expect to make a

tour among the brethren soon, to solicit aid for the purpose of assisting the brethren at Chandlersville in building a house of worship, we hope to meet with a commendable liberality.

Yours in the faith,

JOHN A. RAINES.

ATHENS, Ills. Feb. 6th, 1867.

DEAR BRO. CRAIG.—As all the friends of our master are deeply interested in the extension of the kingdom of Christ, every success looking in this direction fills every heart with joy; therefore, we send the following to you for insertion in the ECHO. We have just closed a meeting at the above named place, the immediate results of which were twelve confessions. Bro. C. M. England did most of the preaching; he (Bro. E.) is a young man of great promise. We had also the assistance of Bro. T. W. Ramey some of the time. Bro. R. is an efficient preacher and deeply earnest. It is a great pity that he should be kept in the school-room, which militates greatly against his preaching. But such is the condition of things that many of our gifted men are driven from the pulpit, in order to make a support in some secular pursuit, while members of the church are spending thousands of dollars in vain show. This ought not to be. May the Lord bless you my dear brother.

Yours in Christ,

F. M. JACOBS.

CAMP POINT, Ills. Jan 20th, 1867.

DEAR BRO. CRAIG.—I wish to say to you that the ECHO reached me in due time, richly laden with and full of matter which will greatly benefit the reflective mind, as well as the Bible student. I am truly gratified to see, read, and

hear from all quarters, as the voice of one man: "Arise oh men of God to the work." Yes brethren, everywhere, let that be the pass word; to work! to work! Oh thou church of Christ! put on thy beautiful garments! go forth bearing the sword of the spirit in the right hand, and in the left, the shield of faith. Work then for our Master's cause, he will come soon. And shall he find one among us who has dug in the earth and hid the talent? God forbid.

I wish also to report to you, that although our meeting closed while you were here, the deep interest that was manifested to the close, has not yet abated, but is rather on the increase; and although we have had no preaching since you left, we have had five noble additions at our social meetings. Is not that gathering the bread from the waters? We thank you for your kind notice of us and ours. Allow me to say that the January number of the ECHO gives universal satisfaction.

Yours in the good hope,
G. M. HESS.

Editor's Table.

CHRISTIAN ALMANAC.—Brother L. H. Dowling of Indianapolis, Ind., has published the above work, and laid a copy of it on our table, for which we present our thanks. Besides being an Almanac, it gives the names of all our prominent preachers and their address; the location of all our Colleges, Universities and Seminaries of learning; a list of all our Periodicals; statistical tables of religious parties in America and in Europe. Worth more than a dollar to any brother.

CHRISTIAN PIONEER.—This paper published by brother D. T. Wright, at Chillicothe, Mo., now comes to us weekly, in pamphlet form, and is published at \$2.50 per year. It is a handsome and good paper but is too cheap. We commend it to all, as a sound and interesting paper.

THE MORNING WATCH.—This is a beautiful monthly, published at Indianapolis, Ind., by W. W. & L. H. Dowling, and is a very neat paper in Quarto form, containing 24 columns of well arranged reading, for the Sunday School. Single copy, one year fifty cents. Ten copies one year, \$4.00.

WANTED.—To every one sending us two names and \$4.00 we will send two copies of the ECHO, and two copies of the CHRISTIAN ALMANAC.

For five names and \$10.00, we will send six copies of the ECHO, and one copy of the ALMANAC, to the person sending the club.

SUCCESS OF THE TRUTH.—From all parts of the land, good tidings come to us. The cause of Bible Christianity is triumphing over sin and prejudice. Wherever the plain gospel story has been told earnestly, captives have been taken, and souls have been redeemed from sin and error, by scores. Let the trumpet sound through all the region and shadow of death.

PACIFIC GOSPEL HERALD.—We have received four numbers of this weekly in Quarto form, edited and published by our estimable and worthy brothers Hallam and Craycroft of our own State—Illinois. The Herald is well printed, well filled and every way handsome. We bid our brothers Godspeed, in their arduous toils, in this new enterprise. The Christian Teacher has been merged in the Herald. Let the press and the pulpit, East, West, North and South, make hills and vales resound with the name of Jesus, and the news of a resurrection to life eternal. May God bless you brothers. Single copy, one year, \$4.00. Santa Clara, California.

TO BRO. W. OF GIRARD.—Dear brother, as your wishes are met in our "wayside Pencillings," we deem it useless to insert your letter. Hope this is satisfactory. If not, we will try to make it so. We aim to do justice in all things.

LADIES' CHRISTIAN MONITOR.—This beautiful monthly makes its regular visits to us, and is always a welcome visitor; as it is filled to the brim, with the useful, truthful and beautiful. All our sisters should subscribe for the monitor. Published by Mrs. M. M. B. Goodwin, at Indianapolis, Ind. at \$1 per year.

I cried to thee, O Lord; and unto the Lord I made supplication.

THE GOSPEL ECHO.

VOLUME 5.

CARROLLTON, ILL., APRIL, 1867.

NUMBER 4.

CALLING AND TRAINING OF THE TWELVE DISCIPLES.

BY E. P. BELSHE.

Since my connection with the ECHO, I have been laying before its readers some general outlines of the preparatory ages, looking to the time and circumstances of the organization of the church. The following have been presented.

1. The Patriarchal period.
2. Bondage and deliverance of Israel.
3. The law by Moses, and some thoughts on prophecy.
4. The mission and work of John the Baptist.
5. The birth of Christ.

These being presented, I come now to the entrance of Jesus upon the work of arrangement for the setting up of the gospel kingdom. The youth of his life was spent at the village of Nazareth, about forty miles north of Jerusalem, and as best we can gather he was a house-joiner.

Nazareth for general wickedness, would have been hard to excel. Conjecture would say that one of the most probable designs for the selection of this out-of-the-way and noteless spot for the bringing up of Jesus, was its distance from the city of dangers; for certain it was that a prophet had but little show for his life about Jerusalem. With His capacity for attracting attention it would have been hardly possible for Him to have

survived for thirty years at this graveyard of the prophets.

Thoroughly drilled in an experimental understanding of human affairs, at the age of thirty he received baptism at the hand of John the Baptist, and entered upon the work of arranging matters for the organization of the church. Many essential considerations met, to share the burden of the Savior's toil on entering the stupendous task of restoring the fearfully lost to a state of reconciliation with Him who hates sin and whose right and law had been blasphemously violated. A mighty work had been undertaken, to save the sinner from his sins here, and furnish him with the means of a righteous and holy life, and also, to place an advocate just by the throne to plead the cause of him who would yield, and commit his cause for advocacy in the Father's presence. Jesus, in some sense was needed both on Earth and in Heaven—on earth for the work of spreading abroad the propositions of reconciliation and life, and restoring the lost to the path of virtue and righteousness; and in Heaven as the pleading advocate, to atone for the missteps of him who totters along the walks of the Christian pilgrimage.

Who, in all the realm of God was better calculated to do this great work well, than Him who had lived in Heaven, and drank at its fount of gushing joys, and

rollton, in or near to which place she lived up to the time of her death. In the autumn of 1832, Sister JACKSON confessed the Lord Jesus, and was immersed by Josephus Hewit, and lived a consistent and worthy member of the Church of Christ, till called up higher. Early in life she was left to struggle alone for two little sons, both of whom are now respectable gentlemen, and professed Christians,—one a Baptist minister of fine abilities and scientific attainments—J. B. Jackson of Chicago. The other son, H. V. Jackson, is a member of the Church of Christ in this place.

Sister JACKSON's sickness was protracted, and her sufferings great, but were borne with a patience seldom equaled. The writer had the privilege of visiting her many times during her sickness, joined in devotion with her, and was always impressed by her calm serenity of mind, and uncomplaining submissiveness of spirit. Peaceful and triumphant was her departure. Being called home to attend her funeral, we addressed a number of her old neighbors, who all seemed deeply to feel their loss.

Farewell, dear sister! Thou art gone to thy rest! Never again shall we mingle our tears with thine, for thou wilt weep no more; never again shall we blend our broken accents in joint supplication, for all thy prayers are turned to praise. No more shall we meet thee in social worship in this world, for now thy worship is performed in the upper sanctuary. No more will thy gentle footfalls be heard at the threshold of the house of God, where many will miss thee, and sigh for reunion above.

"Dearest sister thou hast left us,
And thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

May the faith that enabled our sister to smile at death, bear us up, when called to depart, and may all who saw her triumphant eye as death plunged his fatal dart, be ready to join her in "the better land."
E. L. C.

ANTIOCH, SANGAMON, Co., Ills. }
March 9th, 1867 }

BRO. CRAIG:—We were called upon yesterday to consign the remains of BRO. WM. G. CANTRELL, to its last resting place, till the body shall put on immortality. This old soldier of the cross, died in his eighty-third year; having battled for the Lord over fifty years of his past life. Thus we are admonished again of that beautiful truth contained in the 90th Psalm. "We spend our lives as a tale that is told." BRO. CANTRELL was one of the first settlers in this part of Illinois. But he is gone and we will not "sorrow as those who have no hope."

Yours in the hope of eternal life,
F. M. JACOBS.

The Rev. Mr. A. was more eminent in his day for the brilliancy of his imagination than the force of his logic. At one time he was preaching on "The Ministrations of Angels," and in the preoration said suddenly: "I hear a whisper!" The change of tone started one of the deacons, who sat below, from a drowsy mood, and springing to his feet he said: "I guess it is the boys in the gallery."

If Jesus Christ has loved us and given himself for us, we ought to love him and give ourselves to him.

Editor's Table.

The Saturday Evening Post is the best literary paper in America. We take pleasure in calling it such and recommend it to all who wish a paper of that kind.

THE RIVERSIDE MAGAZINE, for April, is at hand, and is equal to its predecessors. We don't think it possible to improve on this monthly. Address **Hard & Houghton**, New York city

THE NURSERY.—We receive regularly, a monthly magazine for little children, called "*The Nursery*," published by Fanny P. Seaverns, Boston, which is a very gem. It is full of attractive stories for young children and gives great satisfaction to all of them who have seen it.

A NEW SUNDAY SCHOOL PAPER.—We have received a prospectus for a new enterprise of this kind, inaugurated at Louisville, Ky., under the supervision of our excellent brother T. P. Haley. We favor a concentration of means on our papers. The more papers, the less good will be done by them. We have too many already.

A HOAX.—We notice in the *Cumberlandian* of Alton, Ill., an exploded hoax about a woman in Decatur, who was smitten with blindness for opposing her husband in his desire to have family worship. Now, this is a clerical yarn, and we are surprised to find religious papers giving currency to it. Editors are not always secure against being gulled. The publication of this story in the *Presbyterian*, is proof of this. Some men are very credulous.

KENTUCKY UNIVERSITY.—A letter from the Regent of this Institution, conveys the gratifying intelligence that it is in a prosperous condition. The Regent says: "I am glad to assure you that we are getting on admirably, in our great work. We have nearly five hundred students from about twenty States of the Union. About fifty in the College of the Bible, under the immediate instruction of brethren Milligan and McGarvey, who are giving their entire time, through the year, to training and instructing these young brethren." Perhaps we shall be able to insert a new advertisement of the University in the May number of the Echo.

THE SCRIPTURES UNVEILED.—Such is the title of a pamphlet of forty eight pages published by Thomas Holman of New York, written by J. I. Lowell. This pamphlet is made up of twelve tracts, with the following titles: "Reverence for the Word of God," "An Old Testament not of Force," "The New Testament Dedicated," "Rightly Dividing the Word," "The Head of the Corner," "What must I do to be Saved?" "The Baptism of the Holy Spirit," "What is Faith?" "The Heart, or Repentance," "Remission of Sins," "The Work of the Holy Spirit," "The Converting Power of the Spirit." These subjects are discussed in a style that cannot fail to give instruction to the reader. We wish it was in every family in this nation.

Single copy, 15 cents. Ten copies, \$1.50, address Thos. Holman, New York.

BROTHER T. M. SWEENEY writing from Douglass, Nacogdoches county, Texas, under date of February 16, 1867, to the *Gospel Advocate*, says: "I preached here on yesterday, and had three accessions. From the prospects I think we will have a flourishing congregation at this point. The people are anxious to hear. Through the medium of the *Gospel Advocate* I wish to say to preaching brethren, in their travels to call and preach for the brethren. It would make the hearts of the brethren glad to form the acquaintance of our preachers from every section."

CHRISTIANS, when evil tongues assail you wrongfully, go up higher, they cannot hurt you in those upper steeps. If some hungry, greedy wolf determines to make you his prey, fear not, you can rise above him in the shelter of God's loving favor. You may stand a life-long siege there. For the cruse of water and the bread of life will never grow less, however long you may feed upon them. God will bring you forth safe and unharmed, and will make even the affliction to work good for for you.

then descended and became one of the weeping sons of mortality?

But here are two indispensable positions to be filled; one on Earth, and the other in Heaven. The sinner must have the means of life presented and be brought to an acceptable state of mind and life in the sight of God; and once upon the way of righteousness he needs an advocate with God, that he may be forgiven the sins committed after his lot is cast on the side of truth.

Man could be trained so as to fill the place on Earth, but Jesus alone could successfully fill that in Heaven. A law, embracing all the essential requisites for salvation, was the order, committed to men suitably qualified, to press its claims, and point the poor inebriate—in- intoxicated by the world's allurements, to the way that leads through the wreck of mortality, out to the plains of light, and life eternal.

Soon after Jesus had entered his field of labor to teach the people and proclaim salvation to the lost, he called together twelve men for special training, whom He taught diligently for about three years and six months—impressing with all possible certainty every faculty of their natures with the essential principles, necessary to renovate the mind, heart, life, and every faculty and power of him who would hear the voice of mercy. A highly suitable proof of this will be found by a faithful examination of the sermon on the Mount, recorded by MATTHEW.

Be it remembered that the Master was preparing these men for a special place, to teach and act for him, in his stead, while he filled the place indispensable, as advocate in the Heavens. This, the disciples could be prepared to fill—that,

Jesus alone could fill. Both must be filled, or all must be lost. The purity and joys of Heaven, and the sorrows and sufferings of Earth should, of necessity inhabit the mind and heart of every one engaged in the work of redemption. All these did most absolutely meet in the "SON OF MAN" and SON OF GOD" Jesus, the star of hope, who sheds Heaven's lustrous light upon the intellectual and moral path of the lost sons of Adam. Who reads the life of this most extraordinary man, and sees not all these requisite qualities? Such are dull of apprehension indeed. The most hopeless infidel dares not deny to Jesus the possession of qualities requisite to the composition of a man, *perfect* in the estimation of the most competent to decide.

"THE TWELVE" were collected from various sources and occupations, for the purpose of receiving instruction, involving laws and principles essential to the construction of a system, meeting precisely the want of him whose want was known only by Him who sees all things as they are. Nothing was left undone that would add anything to the opportunity of these men for understanding, or to induce faith in the work and success of the gospel ministration. Truths were presented and illustrated by parables and strengthened by miracles, till the chances for doubt or disbelief were put to flight, or doubt and disbelief made dishonorable. The heart of selfish prejudice alone could remain unconvinced and unmoved at hearing the lessons of wisdom, and seeing the works and signs presented for the confirmation of the truth.

The private, or unexpressed thoughts of the disciples were not neglected; but

if sinful they, were reprov'd and dislodged, and not even the desire to be chief among the TWELVE was allowed to be entertained, or whispered in their private interviews. A renovation thorough, of heart and feeling, and the mind filled to its capacity with the doctrine of life, was the object to which the master directed his most effective and energetic diligence. Not a lesson, necessary to the development of the natural powers of the mind, or sympathies of the heart, was neglected. To reduce the mind and feeling to required humility was a work that received no small share of attention. To make manifest the folly of the pomp and display of the world in carnal things, was a work, not only noticed, but which made up a marked feature in the faithful toils of the Son of God. Indelible impressions were made upon every faculty of their being. The capacity for faith—the power of hope—the emotional faculty for love, and ability for doing good were matters of special attention, and were all stirred up, and “*the breath of life*” a fresh impartation from the Appointed of God, aroused these powers that had so long been stupified by sin.

Every element of doctrine for the establishment of the church did the world's Redeemer deposit in the mind of his disciples; and not only for its commencement as an organization, but for its guidance in the work of reconciliation of others, and the general government of the body in every department of life. Thus equipped and so suitably qualified, the disciples were ready for filling the place for which they were chosen, and their Lord having passed through the ordeals of Earth, was ready for His place in Heaven.

The time was at hand that he should

go to His own place. He gave them the final command, to go to the inhabitants of the world and proclaim salvation to the lost, for every one who would believe and obey his gospel. *Go to Jerusalem to begin—tarry till the guide is given, and then preach the gospel to all the enslaved in sin*—and the feet of the beloved of God raised from the Earth and the gravitations of Heaven drew Him away to its crystal river—its floods of jasper light and its spotless host of watching angels who longed for his return to fill that spot made vacant by his absence on an errand of mercy among the bewildered sons of sorrow. He mounted high above the “*BRIGHT CLOUD,*” leaving behind him the manger—the tempter the hungerings and the thirstings—the blaspheming tumult—the judgment seat of Pilate—the crown of thorns and purple robe—the scourging whip—the spittle of insulting scoffers—the cross—the grave and the grave-clothes. Away above the Eagle's flight and march of the tempest—sweeps past moon, the sun, the stars, and the lights of but mortal glory, swift as the march of light, till the CITY OF GOD is in view. See! its walls are covered with the waiting choristers of glory. The long absent is returning and nears the gate of the great temple of the universe. He is descried by the hosts of Heaven, looking out in the direction of Earth, a world in the realm of His Father, with intelligences strayed from the walks of virtue, and lost in the bewilderments of sin. He had left home about thirty-three and a half years ago, to make out the way of life and righteousness, and light the lamp of Heaven to drive the shadows of the grave from the mind and heart of the hopeless pilgrim of Earth. His work

is done—His blood has sealed the will of grace—He has permitted his body to be wound in the mantle of death, and the grave became his bed; and the enemies of righteousness were set to guard him in, till time should successfully establish the fact that he was dead indeed. But the deep sleep of death is broken—the grave-seal is broken and the grave the finale of His business is accomplished and His home is in sight. Hark! the swell of joy as the “**KING OF GLORY**” approaches. Harps innumerable chant the return of the chief of heavenly delight. Heavenly voices, from myriads of the inhabitants of the world of eternal light, welcome him to their lofty abode. The doors fly wide—the angelic hosts are in raptures. The Son of the Highest enters—returned from the conflict with the marks of battle upon Him. The struggle is over—the prison-house of death is broken and the conqueror is home again. All New Jerusalem is vocal with swelling joy.

The “**KING OF GLORY**” is escorted to the throne and the crown of lustre is settled upon the victor’s brow. The voice of the eternal “**I AM,**” at whose will is the destiny of all universal nature, speaks the everlasting benediction, — “**THY THRONE O GOD IS FOR—EVER AND EVER A SCEPTRE OF RIGHTEOUSNESS IS THE SCEPTRE OF THY KINGDOM.**”

The King is upon the throne and his earthly ministers are in Jerusalem awaiting orders to commence the work of establishing the church.

YEA also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

(Published by request.)

TEMPERANCE ADDRESS.

Delivered before Carrollton Division, Sons of Temperance, February 26th, 1867.

BY REV. S. H. HYDE.

It may perhaps be thought that we as a community, enjoy such comparative freedom from the evils of intemperance, as to preclude the necessity of any discussion of this subject.

At least the utility of such discussion may not be apparent to all. Granting that drunkenness is not so prevalent here as elsewhere; to what must we attribute this blessing? Under an over-ruling Providence, we must attribute it to the operation of prohibitory laws, sustained and enforced by an enlightened public sentiment. If now we would perpetuate, and render universally prevalent this enlightened public sentiment, it is needful that its grounds be reaffirmed, and that our minds be refortified against the insidious approaches of an enemy that never sleeps and never tires. If the prohibition of law is to fence back the bottled-demon, and thus prevent his unrestrained ravages among us, we have need to be aroused to united and determined action. For there are not wanting those who would break down the barriers of law for the sake of gain, and let loose upon us all the miseries of the pit to gratify their unbridled lusts. Were this all, the occasion would lay on us its imperative demands, prayerfully to consider this subject and earnestly to gird ourselves with the truth in order fairly to meet and overcome this deadly foe of all good.

But this is not all. The demon has been driven from his more odious public

haunts. The low grogeries, and rum shops have been expelled. The public sale of ardent spirits as a beverage is not permitted. This is well. It never ought to be permitted. The community should as soon think of giving license to a pest-house, as to lend its sanction in any way to the sale of intoxicating liquors as a beverage. Whenever it so far forgets the claims of virtue and religion as to do this, its action is nothing less than an open invitation, saying to want; and wretchedness, and widowhood, and orphanage, and beggary, and brutality, and lust and to every crime in the whole black catalogue, come, come all ye horrid train that dance attendance on the sale of this liquid fire, come and glut yourselves upon my vitals. Corrupt my youth; desolate my homes; people my asylums, almshouses, hospitals, jails and penitentiaries. Waste my substance. Spread far and wide the blight and pallor of premature death, and send scores and hundreds down to a drunkard's grave and a drunkard's hell. Long, long may it be before this community shall publish such an invitation to death or enter into such an agreement with hell. "Wo, wo to him that putteth the bottle to his neighbor's lips and maketh him drunken."

I have no present fears that this will be done. It is not the open vending of ardent spirits that now threatens.

And I am confident that there is sufficient moral power in the community to hold this in check. Our danger arises from the secret sale and more private use of alcoholic drinks. It comes among us in disguised form and is dealt out by stealth. And the old proverb, "Stolen waters are sweet and bread eaten in

secret is pleasant," is illustrated by I know not how many who do not yet understand that "the dead are there."

In concealment under the garb of utmost respectability, I fear the viper is being warmed unto life that shall yet poison the very air we breath and bring the whole community under the despotism of King Alcohol. I would not prophesy evil. But he who supposes that the mere shutting of vulgar dram shops, will stay the tide of intemperance now sweeping over the land is counting without his host. While men may obtain ardent spirits secretly with comparative ease: and while families of respectability keep it for use as a beverage, and while society proffers the wine cup at her public dinners and parties of pleasure, thus commending the moderate use of such beverages, there will be intemperance, drunkenness and all consequent woes. Positive legal restrictions may prevent some of the poorer classes from obtaining the deadly potion their appetite craves, and our streets may be saved, the loathsome spectacle of a man converted into a beast. But others, not a few, care nothing for these restrictions. Loving the deceitful charmer, they are not at a loss for ways and means to supply themselves and their friends with all the ardent spirits they desire. This argues nothing against the value of prohibitory laws. The fact that men will steal in a thousand ways, notwithstanding and in the very eye of the law, proves nothing against the propriety and utility of the law. So the fact that men will sell and buy and use ardent spirits clandestinely, proves nothing against the law which seeks to restrain all this, but it proves rather how inveterate is

the appetite for intoxicating drink, and what barriers men will surmount to afford it gratification. This of course can not long continue before "that which is done in secret will be proclaimed on the housetops." But meanwhile are we to say nothing and do nothing to counteract, if we may not arrest so great an evil? Is society, is the Gospel of Christ without a remedy? Can we consent to see the flower of our youth drawn into these outer circles of the fiery maelstrom and utter no voice of warning or entreaty? Have we no testimony to give against these usages of so-called high life which lend their sanction to all this, by putting the wine cup to the lips of sons and daughters? We have, and it is just here that we must meet the evil. Just here the demon must be throttled or not at all. The battle for temperance will be lost or won over the wine cup. This is the Sebastopol of intemperance; the very Richmond of drunkenness. If we do not conquer this we shall have to fight and refight the battle of license and anti-license interminably. Every foot of ground gained to the temperance cause will have to be held by a continual and never ending struggle. Only let the wine cup hold its place of respectability in the hospitalities of society and the army of King Alcohol will never want recruits, his power for evil will never be less but always greater, and his death-dealing despotism will become invincible. This is conclusively sustained by the following considerations and facts. The supposition is that we allow the practice of wine drinking but undertake to dissuade men from the use of other intoxicating drinks, such for example as brandy. Who does not know that this would be a vain undertaking? Brandy is an

alcoholic drink. So is wine. The latter is sought for its exhilarating quality. So is the former. That which stimulates in both is alcohol. Nothing else in either has this effect. The difference between them is merely in degree, not in quality or character. Therefore an argument which does not avail to restrain the use of wine as a beverage can not consistently have force against the use of brandy. And the young man knows this. He is quick to discern that if there be no harm in his using wine moderately, there can as a matter of course be no harm in his using brandy moderately. The same principle you may apply to the end of the list of alcoholic drinks. Allow wine and you must if you would be consistent allow all the rest. And this is the practical effect of such allowance among men. Hence the cause of Temperance—which is so far the cause of religion and of God—can make no permanent advance while this enemy remains in the rear unslain.

Again, another consideration of weight is this, the example of wine drinking on the part of those entitled to respect goes directly towards encouraging intemperance. The motives that may prevail with a man of standing to restrain him from the excesses of inebriation are not present to the mind of the youth whom he invites to take a social glass, while his example is potent to confirm that youth in the fatal habit by which his more yielding nature is soon brought under the dominion of that insatiable appetite which ever cries give, give.

Dr. Nott says: "an experience of forty years furnished him with materials for a volume of most remarkable and heart-rending incidents where the ex-

amples of moderate drinking Christian men were the ruin of youth, struggling against a habit which the social drinking usages of society had fastened upon them."

How is this confirmed by the following fact sent me by a friend. "Of six sons of a gentleman of high standing in the church in New York city, five died drunkards and the sixth gave as one of the causes of this desolation the parent's custom of inviting each of the children after a certain age to drink a little wine every Sabbath to the health of Father and Mother."

In illustration of the same truth permit me to recite an incident that fell under my observation recently. "A clergyman was once in a public meeting plausibly arguing against total abstinence as fanatical and unscriptural. Taking his seat, an old man arose and said in substance. I know a young man, he is fast becoming an inebriate: I fear he is ruined. When he is urged to give up the wine cup, he always pleads the example of a certain popular clergyman. He says while that minister takes his glass and defends it he means to do the same. Gentlemen that poor intemperate youth is my son! And the clergyman whose evil example he is following is the very same one who has just addressed this convention".

The Rev. Dr. Scudder in a charge to his son Mr. Henry M. Scudder, at the ordination of that son as missionary in the Carmine St. Church, New York, some years ago used the following language: "I charge you in the most solemn manner and with all the weight of parental authority, that you set an example of strictest temperance before the heathen. I would not allow a heathen

to see me take a glass of wine for a kingdom."

Add now to these facts the consideration that men generally and especially the youth look not to the vile but to the reputable for example; that they look not to the drunkard—of all objects the most loathsome—but to the moderate drinker, who maintains his respectability while indulging in the pleasures of the social glass, as presenting the manly course for them to pursue and it is easily apparent that one of the most powerful means of leading men into those habits of intemperance that are nearly sure to end in disgrace and eternal ruin, is the example of the respectable wine drinker. How pertinent here is the inspired word given by Paul. "It is good neither to eat flesh, nor to drink wine, nor do anything whereby thy brother stumbleth, or is offended, or is made weak." Oh, have mercy on the stumblers, even if you are careless for yourselves. Imagine if you can your inexpressible horrors if at the last Great Day when the books are opened, you shall find that one poor soul has stumbled over your use of the wine cup into hell.

Yet again I have to urge that wine drinking is not only vastly pernicious in its example and no more defensible than brandy or whisky drinking, but also that it is positively injurious, and in its own nature productive of intemperance.

It is well known that all wines light or heavy, domestic or foreign, straight way undergo a process of fermentation unless prevented by boiling or sulphurization. It is after they have passed through the state of fermentation that they are offered as beverages. Now what is this process of fermentation. "Fermentation" says Liebig, a distinguished

German chemist, "is nothing else but the putrefaction of a substance containing no nitrogen." "Life is opposed to putrefaction." It is contrary to all sober rules of research to regard the vital process of an animal or a plant as the cause of fermentation. Fermentation is therefore the operation of the death principle and the result is *Alcohol*. This a slow, subtle and deadly poison. This it is that brings the wine-bibber back to his cups, for it is this that affords the pleasurable sensation. This stimulates, excites, and intoxicates. But for this the drink would be insipid and without attraction. Now what does this alcoholic drink do in the human system. It *does not increase strength*. The stimulation it affords is transient and when past leaves the muscle weaker than before. Under this reaction the tone of the system is lowered, the feelings are depressed and the wine cup must be again sought in order to restore energy. Neither does alcohol contain a particle of nourishment. The moment it enters the system the powers of nature arouse themselves to resist it and eliminate it from the body as something hostile to its well being. It is neither digested nor assimilated. But is ejected as pure as it entered. It contributes nothing to muscle, bone, blood or nerve, but invariably saps vitality from each. Another well says, "The use of alcohol in health tends to the development of many functional disturbances, and all scientific investigation proves that its action is commonly if not invariably exhibited as an arrest of vitality, and an excitant of disease." Prof. Lehman in his physiological chemistry says, "It is not capable of contributing towards the maintenance of the vital functions." The British Medical

Journal. declares that "from a scientific point of view the teetotalers have the best of the argument." And adds, "our greatest and most esteemed authorities have come to the conclusion that 'alcohol is not food.'" "The body regards it as a very dangerous enemy, for as soon as ever the spirit of wine has found its way into man his eliminating organs, every one of them are called into operation for the purpose of dislodging the apparently unwelcome stranger."

"The Academy of Sciences in Paris, in 1860, awarded a prize of twenty-five thousand francs to Messrs. Lalleman, Perrin and Duroy, for their work on the action of alcohol in the system." In this work it is shown that alcohol is neither respirable, oxydizable, nor digestible, nor in any manner usable in the organic economy, but that it passes through the system unchanged being eliminated by the lungs, skin and kidneys. That it is never transformed, never destroyed in the organism, that it accumulates by a sort of elective affinity in the brain and in the liver—that it has a direct and material influence upon the development of many functional disturbances and organic alterations of the brain, the liver and the kidneys; and finally that the use of fermented and distilled liquids should never be tolerated save in exceptional circumstances."

Who in the face of such testimony can deny its injurious effects? And what right have you or I to introduce it into our systems? Would you take arsenic or strychnine in the same way? Alcohol however disguised in wine or ale is no less a poison, and should be banished to the shelf of the apothecary to be dealt out only as prescribed by a reliable and skillful physician.

Add now to this medical testimony, a few facts brought to our knowledge from wine-drinking France. We are told by good authority that the Duke of Orleans says the drunkenness of France is on wine, and in those districts in which wine is made there is the greatest wretchedness. "The Work-a-day World," a French magazine, gives this fearful picture. "Drunkenness is the beginning and the end of life in the great industrial French centers. The child is born with disease in his bones and with evil example before him. There are manufacturing towns where the women have followed the example of the men and have added drunkenness to their other vices. It is estimated that at Lille twenty five out of every one hundred men and twelve out of every one hundred women are confirmed drunkards." To this much more, of even more horrible nature, might be added, all going to prove that an appeal to wine drinking countries confirms the position that the use of wine is directly injurious and leads on to intemperance with all its woes. But I must not detain you too long with this discussion. Though I leave many things worthy to be considered unsaid, I trust the points adverted to will suggest such reflections to your minds as to confirm you in a strong, unyielding opposition to intemperance and lead you to take high and decided ground against the use of whatever can intoxicate as a beverage.

This I am satisfied is the only safe and defensible ground.

Hear what the word of God saith: "Who hath woe, who hath sorrow, who hath contentions, who hath babblings, who hath wounds without cause, who hath redness of eyes, they that tarry

long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder. Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak." "Woe to him that putteth the bottle to his neighbor's lips!"

RELIGION.

BY J. J. MILES.

I. "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

The Greek word here translated religion, denotes worship, religious ceremonies. See Col. ii. 18: "Let no man beguile you of your reward in a voluntary humility and worship (Greek, religion,) of angels." Said Paul (Acts xxvi, 5,) "after the most straitest sect of our religion I lived a Pharisee." Here it means, system of religious belief and worship. These passages, with the expression in James, "this man's religion is vain," are the only places in the New Testament where the word is used.

James' definition of what constitutes "pure religion" beautifully corresponds with Isaiah, lviii. 6, 7: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that

are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

II. James does not define religion to be feeling, nor desire, nor yet faith, nor even prayer, nor yet love; but *action*. Does James mean to deny heart-felt religion? What is a peach tree? It is a tree that bears peaches. Show me the peaches, and I will be sure that a living tree, having root, trunk and branches, bore them. So James here presents to our view the fruit. We can't see a man's heart, its desires, its love, its faith, its feelings. Jesus says "By their fruits ye shall know them." We can see the fruit, a man's actions. Good deeds are just what renders a good heart valuable. Jesus, coming to a fig tree and finding no figs on it, cursed it—possibly to teach us this very lesson. So in the parable, the gardener interceded for the tree only to make it bear fruit. If not, said he, then let it be cut down—for the fruit is its only use. Said Jesus "A good man out of the good treasure of the heart bringeth forth good things." "They that have done good shall come forth to the resurrection of life; they that have done evil, to the resurrection of damnation."

A brother or sister is naked and destitute of daily food; you say to him or her, my brother, my sister, I *love* you in my *very heart*, be ye warmed and be fed; but you ask them not in to warm by your fire, you give him not one morsel to eat. What doth it profit? Man don't want such love, will not call it love; God will not. Love, to be any thing worth, must be the ruling power. If selfishness be the ruling power, it is in

vain to claim that you have heart felt religion. You may feel some love, some sympathy; but which is master in your breast, Love or Selfishness? Now the fruit, the actions are just what prove which is master in your heart.

Again you say you "believe with all your heart." Well, is faith the ruling power? is faith living? Are the affections, the conscience, the will and hence the actions under its dominion? "Show me thy faith without thy works." An impossibility? Faith has reference to the unseen, the future. Says Paul, "While we look not at the things which are seen but the things which are unseen." If the seen, the things of this present world are master in your heart, controlling your will and action, your faith is "dead," powerless to benefit you.

Religion is a fruit tree. It has root, trunk, branches and lovely fruit. Man's heart is the soil in which it grows. God's word is the seed, or root, faith the trunk and love the branches, but deeds are the fruit. Man don't want abstractions; God don't want them.

III. To love, is a sweet exercise of the mind and heart. God wants this outgushing of the affections toward Himself and His creatures; but he wants more; He wants us to show our love by self-denying action. See that little child, its face beaming with pleasure as it twines its arms around that mother's neck while it exclaims, I dearly love you mother! But presently the mother speaks, "my child go out and bring in some wood, the fire is getting low." The ground is covered with snow, and the cold wind whistles without. In a moment you see a shade come over that happy loving countenance, "I don't want

to, mother." And when told it must obey, anger and dislike appear in the features. Love in the heart alone is pleasure, is happiness; no sacrifice to give; but love in action often requires great self-denial; God and man both want love in action. God in the garden of Eden, and under every dispensation since, has seen fit to test the strength, the value of man's love, by making his favor to depend on obedience to commands requiring self-denial. If the love won't stand this test, God regards it as spurious. Said Jesus. "He that bath my commandments and keepeth them, he it is that loveth me." Says John, "This is the love of God, that we keep his commandments."

Man's faith is tested in the same way and by the same commands. And James declares Faith without works is dead; that is powerless to secure God's favor; but says he, "By works was faith made perfect." The faith that stops short of what God bids, is lacking in the very thing that secures God's favor, for God has made pardon and eternal life to depend on obeying Jesus. Obedience to Jesus is the fruit of which faith is the tree. The very use of faith is to produce loving obedience.

IV. Jesus our example of what is pure Religion.

Said Jesus, "Whosoever doth not bear his cross and come after me, cannot be my disciple." Well, what example did Jesus set us! I used to think it strange that the SON OF GOD, by whom the vast universe was created, should come to this little world, and lay down his life for so insignificant a part of his creation. Astronomy reveals the existence of countless myriads of orbs, some so immensely large that ours is a

mere speck in space in comparison; why should God send his only begotten Son to this little planet? He might in pomp and grandure have made a triumphal march in far more magnificent orbs, and have been honored and adored by myriads of worshippers who never sinned, who would have welcomed his coming. Why come here? "His own received him not." The foxes had holes, the birds of the air had nests, but the Son of man had no where to lay his head. Even while an infant, all the children from two years old and under, must be slaughtered to get rid of him. One of his own chosen disciples betrays him for a few pieces of silver. And after being treated with the greatest indignity, smote in the face with the fist, spit upon, after the most insulting mock worship being offered him as he was crowned with thorns and arrayed in a mock purple robe, he is at last crucified as a vagabond between two thieves!! Why did the Son of God visit a race such as this? Because this was a lost world. The ninety-nine bright spheres whose inhabitants never fell, did not need his special attention. The lost world!! Thither all Heaven turn their eyes with intense anxiety. Can the ruin be repaired? The other worlds are moving on in their proper paths, preserving the harmony of the spheres, but this one like a shooting star, is falling! All God's universe are gazing with anxiety to see the result, when lo, God's Son undertakes to restore this lost world! The sick child calls out all the fond solicitude of a mother's heart; every thought is of him. Said Jesus, "The whole need not a physician but they that are sick." "I came to seek and to save that which is lost." And when he came to earth, not the righteous, the

wealthy, the learned, the king, on his throne, claimed his most special attention. We find him eating with publicans and sinners. Where man was sunk in the deepest pit of poverty and want and distress, there was the greatest need and the greatest opportunity, and just there we find the Son of God. By alleviating bodily suffering (Jesus never forgot that man is part body) he shows his sympathy with humanity, proves his love to man, and thus gains access to man's heart. Thus man is made ready to receive the divine lessons he teaches, and access is had to the soul which still more needed to be raised from the pit of sin and degradation into which it had sunken. Thus by his perfect knowledge of the springs of human sympathy, and his superhuman benevolence he demonstrates that he is the Son of God. Hence his answer to the disciples whom John sent saying: "Art thou he that should come, or look we for another?" "Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, (and last) to the poor the gospel is preached." The body first, because through it access is had to the soul. There is a divine philosophy in this. As the five bodily senses convey knowledge to the soul, so the body must be healed, that the body may teach the soul, its Savior loves it. Thus he, who was sick, for our sakes became poor to elevate us from the gutter to eternal riches. Because the poor, the ignorant needed him the most, were the numerous class, and were the most likely to lay up treasure in Heaven, having none upon earth; therefore with them he mingles, on them principally his miracles of healing are

wrought, with them he eats, to them he preaches the glad tidings of salvation, from them he selects his twelve apostles, to one of them is given the keys to unlock the door of the kingdom to the world. It is the widow's son, the orphan sister's brother that he calls back to life. And at last, because the soul was infinitely the most worth, and therefore, here was the grand opportunity for the benevolence of a God to be exerted; he consummates his exhibition of love to man by laying down his life to save the immortal spirit—"on him was laid the iniquity of us all, and with his stripes we are healed." Why did he expire before the two thieves? Oh, methinks, it was not the nails that killed him—not the prospect of crucifixion that caused him to sweat great drops of blood and cry, "If it be possible let this cup pass from me." That heart-rending exclamation, "My God, my God, why hast thou forsaken me" explains his agony, his death. "He died the just for the unjust." "He who knew no sin was made sin (treated as a sinner) for us, that we might be made the righteousness of God (be pardoned and treated as righteous) in him."

Query. Did the Son of God lose anything by making so inconceivably great a sacrifice? Is he compensated? Or upon the whole did it subtract from the supreme blessedness of his external existence? So great is the benevolence of his nature that no doubt he is more than rewarded. Says Paul, "Who for the joy that was before him endured the cross, despising the shame," &c. To all eternity will he be infinitely happy in the love of those whom he has redeemed. All Heaven shall ring with their song, sweeter far than any sung by

angel or archangel. "To him who loved us and washed us from our sins in his own blood." And who can imagine the "joy," the blessedness of the consciousness (as he listens to that song of worship from grateful hearts) "millions have been redeemed from wretchedness and wo by my toils and sufferings, and made supremely blessed, while my Father's law (that is holy, just and good, and perfectly adapted to exalt and happiness, and bind together in sweet love and harmony all created intelligences) has by my sacrifice been honored and enforced." There is no joy to a being whose nature is love, to be compared with this.

"Now if any man have not the Spirit of Christ he is none of his" Man has a body. God gave us bodies, and God's religion don't leave out the body. Should we neglect to sympathize with suffering humanity—selfishly turn away our eyes or our ears, refuse to take our time or our money, to help those in distress—they judge of our religion by our conduct, and we need not talk to them upon this subject. They don't want our religion. And they are right. Such religion would not save them or make them better. There is no spirit of Christ in it. If we are unwilling to sacrifice to relieve their present sufferings which they now feel, it is in vain to pretend an interest in their future happiness. Carry a sack of flour to that poor widow, a ham, a shoulder, or a quarter of beef—put your fingers in your purse and sacrifice some of your riches, that those fatherless children may taste some of the comfort of life, then you can talk to them about their soul's welfare—they believe you love them, that you are in earnest and really care for them. Your

religion now is attractive to them, just what they feel that they want. It has love in it. Talk not to me about selfish, stingy Christians!! They have not the spirit of Christ—are none of his. Why the poor are the brethren of Jesus, the children of our Heavenly Father. Do you love Jesus and can you be happy and have plenty while his brethren are suffering from want?

V. Says Paul, "It is more blessed to give than to receive." That selfish man, who clings to his money, spends it all on self or even on home—don't know the highest value of money. Money is of value only as a means of enjoyment. "It is more blessed to give than to receive." The highest enjoyment money can purchase, they never buy with it. Give, Give, Give!!! your money to the helpless sons and daughters of affliction; and the sweet consciousness, that you have sacrificed and brought joy to others will be sweeter to you than honey or the honey comb. Yes, God has so constituted us that the sweetest happiness we are susceptible of, arises from knowing we have made others happy.

The poorer, the lower, the deeper in suffering or in crime an individual; or the more degraded, ignorant and downtrodden, a race—the more glorious the opportunity for the Christian to elevate, to render happy, to light up with the blessed gospel.

TO BE CONTINUED.

HERE! my brother! Can you not think of a good young man, or promising lad, whom you might educate, and make useful? Would you not, in your old age—and in eternity—like to think of having done a good work of this kind?

The Duties of Elders.

EDITORIAL.

Some years since, the power of Christian bishops was largely discussed through some of our periodicals, but we have no recollection of seeing a word in relation to their duties, and a few words on this subject may be neither improper nor unprofitable, to those who desire to come up to the standard duty incumbent on those who have been called to this honorable and responsible position.

There are duties, peculiar to all official stations, whether of church or State. These duties grow out of, and are inseparably connected with the office to which they pertain. It is one thing to become the incumbent of an office, and an other to faithfully meet the responsibilities and discharge the duties devolving upon the incumbent thereof. The call to the office of a bishop, is an *honor*; a failure to discharge the duties of the office, is a sin and a *disgrace* to any man.

The office of bishop was not created, nor is it conferred on a man as a compliment. It is called a work. There is attached to it, much honest toil—much self-sacrifice; and whoever supposes it a post of inglorious idleness, is uneducated in the laws of the kingdom of Christ, and is unfit for the responsible position, whether indolent or ignorant. We fear some men have been placed in this position, who are intellectually, educationally, circumstantially and morally unfitted to fill it profitably to the church, honorably to themselves, or acceptably to the Lord. It is painful to say this; but the interests of Zion demand candid and faithful dealing with all questions affecting her health,

and peace, and growth. Too much is at stake to permit a false modesty to pass over unnoticed, anything that may affect her honor, or the destiny of souls. There are some who occupy the position of bishop in the church, who seem to suppose their duty consists in presiding at the Lord's table, on the Lord's day, and in leading the social, weekly prayer-meeting. It may be well enough for him to do this, but he should not stop at this; for if he does, his duty will be neglected.

A bishop is called by the Apostle Paul, an overseer. If this be correct, then it follows that he is divinely called and set apart to superintend the working force of the church, and to see that all its membership is doing its duty. This is not done, by more than one eldership out of ten. Not only are delinquent and unworthy members permitted to go on in their neglect to attend to the meetings of the church, but those whose conduct would disgust a decent and well-bred heathen, are permitted to remain as members of the congregation, and the church book is polluted with their names, when the members of a Bacchanalian club would by a unanimous vote, strike their names from their roll, in dishonor. This state of things works evil to the church, paralyzing its energies, and preventing well-disposed persons from coming into the church.

It is the duty of the elders of a congregation, to look after the flock, over which they are shepherds. To exhort and admonish delinquents to faithfulness in their attendance on all the means of growth in grace. It is theirs also to rebuke the unruly, and to execute the law against those who are incorrigible. This is, in our mind, a settled conviction.

tion. The eldership of a church is its judiciary to determine guilt, and execute the penalty affixed by law, to the offense. We know some are for determining everything by the vote of men women and children in a mass-meeting; but such a course will break down any church.

The eldership of a congregation are to "feed the flock," as well as to watch over it. They are the scriptural pastors of the church, and this term signifies a feeder. In this we see how very important it is, that competent men be put into this position. Paul says they must be, "apt to teach." An incompetent elder, in regard both to teaching and ruling, is like a fifth wheel to a wagon, only in the way. True, Paul speaks of some elders "who labor in word and teaching," which implies that some did not so labor; but they are to "rule well," and he that can do neither, can not lawfully be an elder. A man may be a good ruler, and yet be unable to teach, in which case it is his duty to see that some one competent to teach, is secured to aid him in this department. It is a deplorable fact, often witnessed, that those elders least competent to teach, are most bitterly opposed to calling on any one who is capable.

Now, just so long as elders neglect these plain duties, so long will disorders abound in Zion, and she like a weeping widow, will mourn over her own desolation, and the uncircumcised will laugh at her shame.

Church of God arise and shine,
Arrayed in glowing robes of light,
Look up to Him who is divine,
To guide thy erring feet aright.

It is the business of elders to look after the tender lambs of the flock, and

nourish them with the word of God, leading them up the heights of Zion, till they become fixed in the knowledge and practice of the truth. Where elders fail to do these things, they should be deposed by the congregation for delinquency in official duty, and others put in their places.

The Prayer Meeting.

BY JAMES CHALLEN.

I sat in the chair as president of the meeting. We sang several beautiful and impressive hymns about heaven. I like to hear such songs, and to sing them. At no time are they so appropriate as in the social prayer-meeting. I know not how it is with others,—in the larger assemblies and in a mixed meeting they never touch me so tenderly. Even at a funeral, they fail to move the depths of the soul—so much. Perhaps it may be that the presence of the dead, the attendants in the house, the mourners, and the sensible shock of death struck on the sharp angles of life, deaden the soul to the invisible and the spiritual. Things look so positive, obdurate, imperious, in the death-chamber. The actual and the inexorable crush down the spiritual and inspiring. But whatever is the cause, and whether all men feel so, I cannot say, yet in the small gathering of devout souls, met for prayer, we like to sing of heaven. "But what will it be to be there" strikes a chord that vibrates to the deeper harmonies of the soul; especially if sung to our dear young Iowa, I cannot suppress my tears. I pause to listen, and drink in the full meaning of the verse floating on the liquid music of the strain. These, are precious moments. In after times, they

seem like the choice pieces of amber, so rare, so pure, that they hold perpetually to the eye, the life of what has been. These moments come back to us in the study, in the field, and in the workshops, I would hope, in the Editor's chair and in the pulpit. I don't know how much they compensate for the ills of life, and the burdens of our weary pilgrimage! More than we consider. A single ray of the sunshine in a prisoner's cell, will be remembered longer than his chains, and the note of a little wren at the cottage door in the morning, will make us forget the weapiness of the painful night. Sing then, O ye lovers of the good and the true, sing of heaven, its paradise and flowers, its trees and fruit, its rivers and fountains; its hills and vales; its ever freshening breezes; its eternal light; its unwasting and ever recurring joys.

I thought that in each prayer that was offered and each word of exhortation given, the presiding thought was in the song. The soul readily catches the keynote of what is suitable and appropriate,—the right thing in the right place. I do not want anybody to ask me to prove this. We are so fond of logic. I will not take upon me the airs of the logician to attempt this. There is too much contrivance and plot, of proposition and proof, to be of much avail in matters of sentiment and feeling. Truth is something to be seen and felt, not to be proven. I think it is Sir Isaac Newton who with great modesty observed "That it was not owing to any superiority of mind he had over others that he had been successful in the discovery of truth; that he simply waited patiently until she appeared and then he embraced her with all his heart." It is said of some

of the peat-beds, that almost every thing that falls into them, flesh or wood, is turned into stone—petrified. I sometimes think that our pulpits and religious papers are small peat-beds, converting by their logic all religious truth into this *hard* material. There is no room for sentiment—none for tears, less for the overflowings of a full soul at the remembrances of the cross. We are so practical—ever looking for consequences; questioning everything that does not pay; doubting if a man *ought* to be saved—unless in our own way; whether he ought to weep, unless we can give first the philosophy of tears. If some of our brethren should find themselves giving a moderate "Amen" after a truly devout prayer, they would laugh afterwards to drown or hide it from the hearer. When shall we get over this strait-jacket religion—this worship by rule—this measuring emotion by a yardstick!—this weighing peace and joy by pound weights or pennies.

I looked before me at the brethren and sisters, some were old and some young. I thought of the hard lessons of life one had learned; and the no less deep mysteries that the other was doomed to learn; and I said, what a blessed religion Christ has given us. It met any want of the soul. It had comfort and solace for the aged—hope and courage for the young; and a home at last for both in the society of those whom death has taken from us. The eternal years are before us, and the compensations for this short life of toil and trial, will have ample scope in the future. They are pure and they will be satisfying.

FEAR God and honor the King.

"OPEN COMMUNION."

EDITORIAL.

Under the above heading, a "Baptist clergyman," as he is pleased to style himself, discourses as follows, in the "Church Union" of March 9th. We insert it for the purpose of noticing some points in it, as we deem them of some importance.

If a member of a Congregational church unites with a Presbyterian church, he expects to conform to the rules of the latter church; so with a Presbyterian in uniting with a Methodist or Episcopal church; so should it be with members of either of those churches in uniting with a Baptist church—they should expect, and they would expect nothing else than to conform to the rules of the church into which they come. It is the only common-sense way of acting; it is the only way of church harmony, or identity, or perpetuity; it is the only principle on which we go into another's family. But, at the same time, the Congregationalist may not, from conscientious conviction, choose to become a Presbyterian, and the latter may not like to be a Methodist, and neither may wish to be immersed and be a Baptist. This does not imply any exclusiveness on the part of the church which they cannot conscientiously join.

The first thing that strikes us in the above extract, is, that the different churches therein named, have different rules, to which conformity is required. If they are all different, then must all be wrong, except one, and possibly all. If then, men admit union to be a duty and refuse to unite because they would have to give up what is confessedly human, they demonstrate, by such refusal, that their love for that which is human, is above the duty divinely enjoined. That these rules are only human is admitted by all the parties, for they each regard all others as Christians, though rejecting all rules but their own.

This Baptist clergyman admits the right of the Pædo-baptist to come to the Lord's table with him, but denies his right to come into the Baptist church, unless he is immersed, or as he says, conforms to the rules of said church.

Now, if the Lord's table is in His church, and if He owns the Baptist church, as His, and the unimmersed get to that table, how is it done? Either the table is carried out of the church to the man, or the man, though unimmersed, is brought into the church where the table is. This sets immersion aside, or at least, puts it down on a level with the human rules and rites of other religious organizations. If this be so, why does this clergyman contend for immersion so strenuously? But again says our clergyman: A "Congregationalist may not, from conscientious conviction, choose to become a Presbyterian, and the latter may not like to be a Methodist, and neither may wish to be immersed and become a Baptist." Now, we ask if being immersed constitutes a man a Baptist, Is he a Baptist without immersion? He is not. Is he a Christian? Our clergyman says he is. Then we say baptism (immersion) is of no consequence, nor is it necessary to contend for it. If to be immersed only makes a man a Baptist, when he was already a Christian, we think the Baptists are open to the charge of exclusiveness, bigotry and intolerance, in regard to those who sustain the same relation to God they do, according to their own admission.

But did the Lord institute immersion for the purpose of making Baptists? Does He require any one to become a Baptist at all? If so, where is the requirement recorded? The Lord did, however, ordain immersion, but for a very different purpose. If God ordained immersion for making Baptists, then would all immersed persons be such, which is not the case. Now the scriptures tell what baptism was ordained

for, (immersion we mean,) and this is, to formally introduce believers *into* Christ, or into His kingdom. The act of immersion is an act of transition; the subject is brought *out of* old relations *into* new ones. Hence Paul says: "For so many of you as have been baptized (immersed,) into Jesus Christ, have been baptized (immersed,) into his death." Gal. Having been immersed *into* Him, they were all the children of God by faith in Him. No man is an heir of God out of Christ, and we are sorry our "Baptist clergyman" can not see it. We know no "open or close communion." God's table is for His family, and his children were, in Paul's day, immersed believers.

A Union of Church and State.

"What has been may be again," is an old saying, and we believe a true one, when applied to human affairs. Men are restless beings, and when invention is exhausted, they resort to old exploded forms and measures; not in their original garb, but in readjusted attire, with perhaps some new trimmings, forming altogether, the most grotesque specimens of human patch-work. It seems as if this work will never cease, till the Lord comes. Satan and men are at work to destroy the church, by perverting the gospel of Christ, and converting this Government into a religious despotism.

We have before us, a copy of the "Church Union," published in the city of New York, by that portion of the Protestant clergy, that favor a union of sects as such, and each sect retain its distinctive features—a union for the sake of union, and without principle, which would be an unprincipled union.

We extract from said paper the following, as ominous:

"Every doctrine taught in the Word of God is organic law; and when the majority decide what is there taught, let it be law. This opens up to us issues of tremendous import. Ideas have got the upper hand in this nation. They rule. Men are as nothing before omnipotent truth. We shall have much to say in future about the scope of this principle. Few there are who comprehend the sweep of the issue of this week in Philadelphia. It is a nation coming out of the degradation of mere trade and politics to assert its religious opinions. It is the kingdom coming. It means more than merely the recognition of the sense of the Divine Being. It will go on beyond. If the majority have a right to say who shall vote, or whether God's name shall be heard, they may say who shall rule. If a converted man is safer than a cold moralist as a ruler, then the majority, finding out this truth, can assert it, and Christian men shall rule. This will and must lead to higher attainments in the science of government, reverence for and the recognition of the religious principle. The bad will resist it unto blood. We would prophecy no evil, but rather hope for peace; but wicked men are not about to yield their love of power without a struggle."

Here we find the astounding sentiment advocated, that the teachings of the Word of God are to be determined by the popular will, and when so decided, their exposition is to be enforced by the ministers of civil law. Indeed such exposition is to become a part of our civil code. This would forever deny any right to the minority, except simply, that of bowing in servile submission. By such a rule the rights of conscience, so far as the minority are concerned, would be wholly disregarded and ignored. This is as intolerant as Popery in the "Dark ages."

It is here asserted, that so soon as it shall be ascertained that the majority may "say who shall vote," they may say "who may rule." They say: "so soon as it is ascertained that Christian men are safer than cold moralists, as rulers, then the majority can assert it, and Christian men shall rule." Certainly we have no objection to truly Christian men ruling, nor to the law of

God as the rule, but when this law has to be interpreted by the popular voice of the people of the nation, we object. But here again, we are met by the charitable assertion, that, "but wicked men will not yield their love of power, without a struggle." This remark shows that all who oppose this wild and fanatical scheme of spiritual oppression, are to be regarded "wicked men." So decided the Pope in regard to all who rejected the dogmas of the Papal church. Merciful Heaven! To what are we coming! Are there those who seek to abridge or destroy our rights of conscience? God grant that they may be foiled in their ruinous purpose.

There are many thousands of Christians in this land, who can not, and will not unite with this semi-religious and semi-political union, on a basis of the Word of God interpreted by the popular voice. We can never follow such a set of expositors. Nor can they ever enter into a union where the Word of God is put on a par with church laws and human rules. Nor can they unite with men in an effort to ignore the boundry of the church, and extend the laws divinely given, over men in the world. They are opposed to all alliances between the temporal and the spiritual—the church and State. They believe the Lord's "kingdom is not of this world," and all they ask of kings or congresses is, to let the church alone, on the condition that the church let them alone. No national church for us.

As snow in summer, and as rain in harvest; so honor is not seemly for a fool.

THE existence of falsehood proves the existence of truth.

From the Gospel Advocate.

DESTITUTION.

We give below a few extracts from letters received within the last day or two. We propose to publish such from time to time, showing the condition of the suffering. We do this because frequent inquiries are made for facts, which it is utterly out of our power to respond to by private letter.

D. L.

Brother Bacon, writing from Dade county, Ga., says: "The fifty sacks of corn has not supplied more than half the actual wants of the congregations in this county. There are some now that are totally destitute."

Bro. H. Travis, writing from Spaulding county, Ga., says: "There never was such poverty in this country as at the present time. I cannot tell how the people are to make out with the means they have. The corn that I have distributed was received with thankfulness to the brethren of Tennessee. It grieves me to see so many in need, and not able to help them."

"I feel constrained to call upon the Committee in Nashville to again extend a helping hand to the Bethany congregation. I feel confident that it is the most needy congregation in the South. There are members there who are actually suffering for the necessaries of life. They are without meat, bread, or provisions of any kind, and not a single individual in the whole community able to assist them. The committee distributed the 120 bushels of corn you sent them last December amongst the widows and orphans—only one male received any of it—a poor maimed soldier. Learning through Bro. J. M. Crow, their deacon, that they were constantly at his house, solisiting something to eat, and offering

to work for their victuals and clothes, I promised him that I would write one more letter interceding for them. As it was impossible for him to do more—having already given until he will be pressed to make his crop, Bro. Crow gave me the names of no less than eight widows—having in all twenty-five children—who were without anything to eat. If they can get a little help now, soon they can live from their gardens.

“Should the Committee agree to help them, ship to W. Y. Elder, Athens, Ga., and I will go up myself and see to it that it is righteously distributed.

Your brother in tribulation,
P. F. LAMAR.”

From the Gospel Advocate.

“The Very Reason Why.”

A few years since a gentleman of large means, and a larger Christian heart, moved into an inland city to take charge of extensive manufactories.

He was soon waited upon by some brethren of the same denomination as himself, and politely invited to unite himself with their church, assuring him of the most cordial welcome from pastor and people.

“But is there not another church in the city?” he asked. “I think I have heard there was.”

“O, yes,” answered one of the number; “but it is a poor, feeble band, just struggling for existence.” *

“Then brethren,” said the true servant of Christ, “that is the very reason why I wish to join them. They need my labor and my aid. I may be of real service to them, while you are strong, and can well do without any assistance.”

“But your family, my dear sir—I fear they will not find congenial society—will

not feel at home. I assure you they are almost entirely a laboring class of people, with but little refinement or culture among them.”

“That again is the very reason why I prefer going there. I wish my family to be accustomed to seek the good of others before the gratification of their own tastes. I should love to have them follow the example of their Lord, who “pleased not himself;” and in that way I am sure they will find their own happiness best secured.”

The good man has had the joy of seeing not only that feeble band become prosperous and strong, and that largely through his prayers and efforts, but also of assisting in planting yet another vigorous branch of the same vine in another part of the city.

We commend the above as a rebuke to an almost universally ruinous spirit. Christians must teach their children to seek the good in associating with the humble.

D. L.

Elder William T. Major,

BY D. P. H.

On Christmas day, I stood by the bed-side of the loved and venerable brother whose name heads this tribute of affection. He was as calm as an infant, helpless as an infant, stricken with paralysis and death. As I gazed on his familiar countenance, so quiet, so meek, and gentle as it appeared, my heart was touched most deeply with the change made on his manly form by the ravages of disease. Our last meeting was in Chicago, where he and his companion came to aid in the work of the Lord. Often had we worshipped together, many weary miles had we wandered over, long

years ago, and many churches had we visited together in the State of Missouri. To me, Bro. Major has been especially kind and useful. When I first made my regular entrance upon the ministry, tearing my self away from all business, he, sister Major, and their lovely daughter, Margueretta, and son William, were companions in travel, and assistants in meetings. Bro. Major encouraged my heart, and sister Major was a mother to me. Our meeting at Hannibal, Mo., was of rare excellence and interest. Many still live who will think of our parting on the beach of the grand Mississippi, with them any hundreds of weeping Christians who stood and waved their tokens of affections to us, as the steamer bore us across the river. Many who will also remember the great meeting in Walnut Grove, Illinois, where Bro. Major contributed so much by his quiet, earnest, loving presence to its success. These reminiscences will be pleasant to many who will join me in heart-felt sorrow, for the loss of so good a man, and who will join in sympathy with sister Major and sorrowing family. The most that can be said of him, and which a volume cannot exceed, is, "HE WAS A CHRISTIAN." This is exhaustive.

"He rests from his labors and his works do follow him." Peace to his memory and consolation to his family! He "shall rise again." We shall see him on "the shining shore" of the river of life.

The following sent me from a paper, at Bloomington his former residence, contains a sketch of his life, which will close this imperfect tribute to his memory.

"Died at his residence in the city of

Bloomington, on the 11th day of January, 1867, of paralysis, William T. Major.

When a good man dies it is fitting in this way to pay a tribute to his memory.

William T. Major was born on the 1st of March, 1790, in Franklin county, Kentucky. His father, John Major, was one of the earliest pioneers and contemporaries of Boone in the settlement of Kentucky, having removed from Virginia to Kentucky in 1784, at the age of eighteen. He married in Woodford county, and settled in Franklin. William T. Major married Margaret, daughter of Laban Shipp, in Bourbon county, in 1812, and lived in the county until 1817, when he removed to Christian county, where he resided until the year 1835, when he removed to this place, since which time his history is familiar to the old residents of Bloomington. He at one time commenced the study of the law with a view to its practice as a profession, but his health for the time having failed, he was advised by his physician to abandon it, which he did, and adopted the calling of a farmer which he never changed. His early youth and manhood were spent partly in forts as a protection from the savages, in the early settlement of the "dark and bloody ground," so familiar to all those who have read the life of Boone and other pioneers of Kentucky. 'Tis said, "a poet is born, not made," So we may say of a gentleman.

The natural instincts of his kindly nature prevailed over all the rough surroundings of his youth, and made him that amiable, kind-hearted, polished gentlemen, whose pleasant face and stately form has so long been familiar to us all.

Mr. Major was an honest man, and, more, he was a Christian gentleman. His leading characteristics were a love of truth, honesty of purpose, and kindness of heart. He loved God supremely and his neighbors fervently. Blessed with this world's goods, he considered himself the steward of the bounty of his Heavenly Father, and in the conscientious discharge of his duties as such, he erected the beautiful building, which with its handsome grounds so familiar to all the citizens of Bloomington, he dedicated the cause of female education. As he once told the writer of this, he was always struck with the language of Paul to Timothy—2d Timothy, 1st and 5th—“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.” That feeling, and knowing the influence of a Christian mother upon her children, prompted him to do something towards educating the mothers of the future generations, believing in this way he could most contribute to the promotion of true Christianity, with him the governing purpose of his life. He lived honored and respected, and died as an infant falls asleep, in its mother's arms, full of faith and confidence in Him whose servant he had tried to be for near four score years. As a hireling he has accomplished his day in the vineyard of his Master, and has gone to his reward, beloved by all who knew him.

In his death the community has lost one of its most worthy citizens, the church he loved so well, one of its main pillars: his aged widow, verging upon four score, that kind, gentle and loving

companion, who has been to her for more than half a century, as the oak to the vine around which it twines; and his children have lost a father the remembrance of whose kind and gentle face will beckon them to the paths of virtue so long as the memory of earthly loves may cling to mortals here below. We will no more see that kind face, radiant with its love of God and man, traveling through our streets, or in his place in church; yet the vacant chair will call to mind the virtues of its occupant, and the remembrance will stimulate others to emulate his worthy deeds.”

THE SHAKERS.

Many of our readers have doubtless visited some of the Shaker's settlements in New England, and know something of the neatness and thrift, and strange habits of this sect, which seems to hold its own, in spite of the refusal to obey the Divine law of wedlock. A correspondent of the Journal of Commerce gives an interesting description of the settlement at Lebanon Springs, N. Y.:

The original germ of their society is traced by them to the Quakers, “the last people who were persecuted to death for the testimony they held.” Having, through a distrust of Providence, sought protection from the secular arm in England, they lost that degree of light and power which guided and aided them when they first set out. A few however, remained faithful, and a transcendent awakening followed the arrival of the French prophets, in 1706. The work was revived again in 1747 in Boston and Manchester; and this is considered as the first date of the Shakers in America. The

society, however, continued very small till the year 1770, when "the present testimony of salvation and eternal life was fully opened, according to the Spirit and gift of God, through Annie Lee, that extraordinary woman, concerning whom so many strange things have been conjectured, and who at this time was received as their spiritual mother."

In 1774, Annie Lee, who was called *Annie of the Word*, with two or three associates, came to America, and for two years stayed with a family in Queen-street—now Pearl street. In 1776 she and an increased number of followers established themselves at Neskayuna, about eight miles from Albany. In the course of that season she was suspected of being a Tory by the Whigs, and carried to Poughkeepsie, but was shortly afterward released. In 1770—not 1760, as is generally supposed—the establishment at Lebanon was formed, and it has ever since continued the principal and most important one.

The shakers of this village own between two and three thousand acres of land in this State, besides a considerable tract in Massachusetts. So far as my own observation goes, no farms in the country equal theirs, which, with the exception of wood lots, is all under the highest state of cultivation—while for industry, they resemble a huge swarm of bees. One has under cultivation, the present summer, forty acres of medical plants—chiefly dandelion, yellow dock, worm-wood, valerian and aconite—and an idea of the aggregate business done in this line may be formed when it is known that over two hundred thousand pounds of these articles and garden seeds are put up yearly. The number of this settle-

ment is nearly six hundred, divided into what is called their families. They manufacture a great variety of articles for sale—such as brooms, sieves, and fancy baskets—all of which are remarkable for their neatness and durability; and, in short, their farms, their gardens, their manufactories and houses—all exhibit the pleasing effects of industry and rural economy. They cheerfully pay their proportion of the public taxes, and share all the burdens of Government, except the bearing of arms, which they deem to be unlawful; and while never asking charity for any purpose, are always ready with their hands and hearts to give. We were courteously conducted through every department of the establishment, and in everything was plainly visible the excellence of their domestic arrangements. We visited their extensive dairy, their washing-house, mills, and manufactories, all of which evinced consummate skill and nicety.

As to their religious tenets, we, of course can not say a single favorable word. But the absurdity of withdrawing themselves from the most interesting and important of the social relations—from the tender charities of husband and wife—from the delightful assiduities of parental love—from that relation on which society stands, and on which, as on a fruitful stock, is grafted every personal and domestic virtue, and every hope, both for this world and the next, is too apparent to require discussion or animadversion. Otherwise, as far as our observation went, they are as willing to let others think for themselves as they are to cherish their own peculiarities—and surely, if they are tolerant we should not be intolerant. They are plain

in their deportment and manners, close, though honest, in their dealings, but kind, benevolent, and hospitable. In a word, they are inoffensive, quiet, and valuable citizens.

THE SON OF THE LIVING GOD.

BY W. H. B.

"But Jesus held His peace. And the high priest answered and said unto Him I adjure thee by the living God, thou tell us whether thou be the Christ the Son of God."—MATT. xxvi, 63.

The fundamental truth of all true religion is that there is one "Living God." This proposition laid sacredly at the foundation of Judaism. The God of the Patriarchs in the faith of the Jews was the Author and Sustainer of all animate and inanimate nature, and seeing that all things were made by Him it was but reasonable that all things should bear testimony to His existence. Accordingly, from the atom to the Archangel, everything gives proof of its Divine original, and says "there is a God." "The heavens declare the glory of God, and the firmament showeth His handiwork."—Psalm xix. "The invisible things of Him from the creation of the world are clearly seen."—Rom. i. 20. Looking out upon the vast creation, what continued exhibitions of power and wisdom do we behold. In the firmament of heaven, "every star is a word, and every constellation a sentence," and on earth, though in humbler tones, every tree, every shrub, and every leaf and flower announces the Divine Existence, and says "there is a God." But while all these bear testimony to the existence and natural attributes of the Most High, they are all silent in regard to His moral attributes—His mercy, justice and love of man as he is, fallen, and ruined. To

supply the testimony necessary to the understanding of His moral attributes, and His disposition towards man, God manifested Himself in the flesh, in the person of His Son—Jesus Christ. The Divinity of Christ is then, the only foundation of *faith* and *hope*. "No other foundation can any man lay," said Jesus. "Upon this rock will I build my Church, and the gates of hell shall not prevail against it."—Matt. xvi. But what is the testimony sustaining the claim of Jesus to the Messiahship? We answer, Our Lord Jesus Christ because of pre-eminence is called the "Faithful and True Witness."—Rev. iii. 14. Standing in the judgment hall, He said himself to Pilate, "I was born into the world that I might bear witness of the truth."—Jno. xviii. 37. In the testimony of Christ to His own Messiahship historical or judicial, or both? Said the high priest, "I adjure thee by the Living God, that thou tell us whether thou be Christ the Son of God." It was thus given in the court of justice upon oath; therefore judicial. But what are the differences between the historical and judicial? Answer. A fact may be in history and not in law. To make a thing judicial, it must be in law, and to make a matter litigable, it must be questioned in regard to its truthfulness, ownership, or something else. Again, things may be in history and not on oath, "But an oath for confirmation is the end of all strife."—Heb. vi. 16. A matter settled in law, on an oath, is settled as fully as humanity can settle it. Now Christ's testimony was judicial. It was given in law and on an oath. The Divinity of Christ, the Messiah, was settled so far as human testimony could settle it, and

the court should have decided accordingly, but it decided otherwise and against Him. Where was justice? Truly here the law was against itself. The court demanded an oath—the oath is given but it is strangely and wickedly set at nought. In this way the oath of the Son of God appears only to deepen his own guilt. And not only is the charge of the crime of blasphemy evidently confirmed, but in disregarding His oath He is made to stand before that wicked mocking assembly as a perjured wretch, wholly and forever unworthy of all confidence and respect. And by His oath He is only made to condemn Himself, and bring his own execution on. If it was lawful for the high priest to put the prisoner at the bar on oath, then it was but right that he should have acquitted him on that oath. But the high-priest did not do this. It remained for God to vindicate the claims and character of His Son.* This he did by the resurrection from the dead. We contemplate the death of Christ as a challenge of the powers of falsehood, satan, death and hell to array themselves against His Divinity. He had said "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."—John x. 18. To do this, He *must* be God manifest in the flesh. Of him only could it be said, "He gave up the Ghost."—John xix. 30; and again, He "came to give His life a ransom for many."—Matt. xx. 28. The language of falsehood was, He is not the Messiah; He is a blasphemer, and not the Son of God; He is a traitor to the government of Cæsar, than whom we have no king; he is our prisoner, and securely within our power; "Away with Him;" "we will not have this man to rule over us;" "Crucify Him, Crucify Him;" "He saved others, Himself He cannot save;" "If thou be the Son of God, come down from the cross;" He trusted in God, let him deliver Him now if He will have Him, for He said, I am the Son of God."—Matt. xxvii. Thus, betrayed with a kiss, dragged before the Sanhedrim, hastened into the judgment hall of Pilate, failing in the ascent of Calvary, and crucified between two murderers, He is committed to the power of death, and to the depths and slumber of the grave. Thank God, they can revile Him no more; their mockings are over. Perchance they exult over their victory, and look upon the tomb containing the mangled body, with contempt, while by Roman authority they seal it and guard it with a tried soldiery. But their exultation shall be of short duration, for the third morning is hastening on. But did He rise from the dead? Let us reason. The resurrection either took place or it did not take place. If it took place, then everything is just as the Evangelists testify—that He arose from the dead. But if it did not take place, then He was taken by one or other of the parties, friends or enemies. But it is clearly evident that He was not taken by His friends, for they blamed his enemies. Mary weeping at the tomb said, "they have taken away my Lord, and I know not where they have laid Him."—John xx. 14. He was not taken away by His enemies, for they blamed His friends, even sealed the tomb to prevent it. To Pilate they said, "Sir, we remember that that deceiver said while he was yet alive, after three days I will rise again."

“So they went, and made the sepulchre sure, sealing the stone, and setting a watch.”—Matt. xxvii. Yet by the testimony of both, the body was missing, it was not where they laid it. Conclusion:—If neither touched or took it, upon these premises the resurrection of Christ is certain. Now Jesus was declared “to be the *Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead.*”—Rom. i. 4. He once inquired, “whom do men say that I, the *Son of Man* am?”—Matt. xvi. 13. Now if the name “Son of Man,” given to Christ implies that He was a man,—“the man Christ Jesus”—1 Tim. ii. 5, then the name “Son of God” implies that He was God. For if He could not be the Son of man without being Man, He could not be the Son of God without being God. The two names, therefore, indicate the possession of both natures. It was humanity and Divinity, and Divinity and humanity. Let us *love and obey* the Son of God; for it is demonstrated of us, that we honor Him as we honor the Father.—*Banner of the Faith.*

From the Gospel Advocate.

“FAITH AND WORKS.”

The relationship between faith and works, and the necessity of one or both in order to salvation, is a subject of frequent investigation. There is a necessity in the study of these questions to discriminate carefully between things that differ. “Abraham believed God, and it was imputed unto him for righteousness.”—James ii. 23. But from the preceding verses we learn that the faith that was imputed for righteousness was first made perfect by works. “Was

not Abraham our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect.”—James ii. 21, 22. Faith, then can never be made perfect except when made so by works. But what character of works is it that perfects a man’s faith? “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 before ordained that we should walk in them.”—Eph. ii. 8, 10. Here the apostle Paul expressly declares that salvation is not of works “lest any should boast.” Does Paul contradict James? Is there disagreement in the teachings of the Scriptures? Two distinct and antagonistic systems have been builded upon the supposed teachings of these Scriptures. One is, that man can do nothing to deserve the favor of God—as an inanimate being he can only act as God directly acts upon him, and that he cannot resist his impulses. So he is not responsible for his failure to obey God. The other system teaches that man, as a moral hero, without faith, or independent of the appointments of God, can, by his own deeds, or by deeds of penance and sacrifice merit the favor of God. The moralist, disregarding the appointments of God, without the faith of the gospel, thinks by his moral life, his charitable deeds, and his self-sacrifice he can scale Heaven and win the favor of God. Now, while firmly believing, that the man that waits supinely for God to irresistably draw him to salvation without an effort on his part, will sink down

to the dark abodes of death; we, on the other hand, believe no more fatal delusion ever possessed the human heart than that man, however conscientious he may be, can, of himself, through his own plans, and in his own ways, do works, however good in themselves, that will commend man to his Maker. The object of God's dealings with man, His chief design in establishing a government for the human family, was to induce man to give up that which seemed good to man, and to cause him to leave his own ways, and to do that which was good in the sight of God, and walk in God's ways. The chief charge against the Jewish people, that caused their destruction, was, "They have chosen their own ways, . . . and chose that in which I delight not."—Isaiah lxvi. 34. The Apostle Paul, then, in his letters to the Ephesians, Romans and others, in which he presents the same idea, is guarding Christians against a reliance upon works of their own choosing, ways that seem to them good, but which are unauthorized of God. The works of the Jewish law, which had been taken out of the way and abrogated by Christ on the cross, and the works, which the philosophy of the wise commended as meriting salvation, could not save man. Only that plan of salvation which was of grace and came through faith in Christ, and which led to an humble walk in the works which God had before ordained for his servants to walk in, could benefit man. One of these plans prompts man to wait out of Christ and do nothing. The other causes him to work out of Christ, and even when in Christ, to be ever racking his brain to invent some new, some easy, short way to Heaven. It makes man wrest from its proper con-

nection many passages of Holy Writ. The moralist finds the Apostle James telling his brethren, who are in Christ: "Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their afflictions, and to keep himself unspotted from the world."—James i. 27; failing to note that this is addressed to Christians who are in Christ, they appropriate the Scripture to themselves while out of Christ, and so wrest it from its proper meaning. They thus while in the world and out of Christ, by these works which James commanded to those in Christ, seek salvation. God has at no time intimated that even these beneficent works could benefit those who are out of Christ. Now, the distinction necessary to be made is in reference to works. Two kinds of works are spoken of in the Bible—good works, or works of God's appointment—works of God. Works that God has ordained and appointed, are God's works, other works are man's works. Paul warns his brethren against a reliance upon man's works, or works of man's appointment, but tells them they are created in Christ Jesus for good works of God's own approval—James warns his brethren against separating the principle of faith from good works, or God's works—faith from the obedience of faith. So the teachings of the two apostles harmonize in warning man against a reliance upon his own works and devices, but clearly enforce upon him the necessity of connecting with his faith, the constant submission to the appointments of God's works.—A walk in God's works will always bless and save man, but a reliance upon man's works will bring confusion and sorrow. All works commanded in the Bible in their proper connection are God's works,

ordained of him. All other practices and devices not commanded of God, no matter what their character, are of man. Let us submit to God and his works and trust him for the blessing. D. L.

"JUSTIFICATION."

BY F. M. JACOBS.

BRO. CRAIG:—The July issue of the ECHO for 1866, contains an article on Justification, from the pen of our excellent Bro. E. P. Belshe. Knowing Bro. B., personally, I will venture to call in question one position, that he assumes in the discussion of the above named subject. I hope Bro. B., will not think me arrogant by thus questioning his position. My greatest desire is that truth, yes, that all the truth, bearing on man's destiny, and God's glory may be elicited.

We will now proceed to transcribe so much of the above named article as is necessary to bring up the precise point to which I except. "Another difficulty has blinded the religious world on the subject of Justification. 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."—See page 249, of the ECHO for 1866. In settling all controverted questions touching the Divine dealings, the Bible must be supreme arbiter. Now one general objection against the words as quoted above, is the total absence of Bible authority. This of itself is a sufficient reason why I except to Bro. B.'s, position. If I understand B.'s assumption it is that "Pardon and Justification are very different." Not

only in etymology but in a higher sense: that they can not be used to represent the same idea. That these words are used in different senses occasionally in the Scriptures is evident. But that they may or rather are used interchangeably to represent the same idea in the Scriptures to me is simply certain. We presume that Bro. B. will agree that to pardon and to justify are words of action, and that they imply an actor as well as an object which receives the act. Now, who is the agent or actor, as indicated by the two words Pardon and Justify? We answer that God is the agent.—See Ephesians iv. 32. * * * "Even as God for Christ's sake hath forgiven you." * * * "It is God that justifieth."—See Romans viii. 33. From the above passages we gather the fact that it is God who Pardons and Justifies. Now it remains for us to show that these two acts are exerted on the same class of persons. By doing this we hope to identify these acts, and thereby show that they are used interchangeably to denote the same thing. We wish it to be remembered, that we do not affirm, that these words invariably signify the same thing. B. says "these words are very different." Pardon he says, "is the harbinger to Justification, it (Pardon) removes the guilt of the sinner, and thus prepares for Justification in Christ." We place by the side of B.'s language Paul's language as reported by Luke in the 13th chapter and 39th verse of Acts of Apostles. "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." By reading the 38th verse of the same chapter, we find that Paul uses the phrase "The forgiveness of sins;" and in the

39th, Justified. I conclude that in these two verses Paul would have us understand him in precisely the same sense. That is whatever he meant by forgiveness of sins in verse 38, he means the same in verse 39. From this it is clear at least so I think, that "Pardon of sins," forgiveness of sins," and "Justified from all things," &c., are only different phrases thrown in to give variety in expression and not to express different acts exerted on different classes. Again in Romans iii. 30 we read. "Seeing it is one God who shall justify the circumcision by faith and the uncircumcision through faith." Here Justification is affirmed of two classes and each one of these classes is regarded as being or standing on the same basis before God; for Paul says "all have sinned." Thus opening to our minds that the moral condition of both Jew and Gentile is the same. Now as these two classes were the subject of Paul's thought, and as they were then being contemplated by him, it would be passing strange that he should step over the subject of Pardon and talk of Justification, when according to Bro. B. Pardon is the harbinger to Justification, consequently, it (Pardon) goes before Justification, and hence should be taught first by the Apostle. But "Pardon and Justification" being the same as used in this connection, no trouble arises because of each being the representative of the same idea. Paul could say that they would be pardoned through or by faith or be justified through or by faith and cause no apparent conflict. Our third and last citation, Romans iv. 4 and 5. "Now to him that worketh is the reward not reckoned of grace but of debt; but to him that worketh not, but believeth on him, that justifieth the ungodly, his faith

is counted for righteousness." Paul here affirms that God justifies the ungodly; this we think perfectly conclusive in establishing the identity of the two acts; unless Bro. B. should assume that there is a difference between a sinner and an ungodly man. According to Bro. B.'s logic this ungodly man has been pardoned, and thus made ready for Justification in Christ. But Paul says, "God justifies the ungodly" that is the sinner. Hence, I conclude that the word Justify is the same in this passage as the word Pardon; and may for all scriptural purposes be used as the exact representative of the same act, when we contemplate the sinner as coming to Christ. Having now presented some of my reasons for not accepting Bro. B.'s exposition of Pardon and Justification, I hope Bro. B., will cast some light on this subject. I would like to ask Bro. B.'s attention to the following thoughts. 1st. If Pardon be one thing and Justification another, what are the two acts? 2d, What are the characteristic differences? 3d. How long in point of time does Pardon precede Justification and, 4th. How many and what are the conditions of each of these acts?

From the Gospel Advocate.

LIBERALITY AND DUTY.

Liberality is defined: "Largeness of mind, generous conduct, liberal." "Liberal"—"Having a large and free spirit; not contracted, or mean; ample; not literal, or unduly strict, as a liberal construction."

"Christian liberality" is a very common phrase. Let us see whether liberality pertains to Christianity, or to the world. Christians have duties to per-

form. These duties occupy *all their time, energies and means*. They are their own. Nothing they have is their own. They really possess nothing. They are merely stewards, and act as agents or trustees; and must give a faithful and strict account of their stewardship.

Where, then, is the room for their liberality? Can a man be said to be liberal when he disposes of the goods of another according to his directions. To dispose of them without his direction or consent would be nearer robbery than liberality.

Duty is defined—"That which is due, or which a person is bound by an obligation to do; obedience; act of reverence or respect; the business of a soldier, or of war; tax or customs."

Should not the Christian learn to feel, then, that, instead of being *liberal*, he is merely discharging his *duty* when he uses the means under his control for the good of others, or the promotion of the gospel? If so, the same education would make him feel that he does not do his duty when he uses these means for his personal gratification, or for the gratification and carnal pleasure, or honor of his children.

As matters now are, men take to themselves some credit for using the Lord's means that happen to be under their control for benevolent purposes—and men honor their fellow men for so doing. What is worse, too, they do not feel dishonored, and do not dishonor each other when they fail so to use the Lord's means.

Now, if it is the *duty* of those who have money, property, or influence, to appropriate all to the good of their race, and to the honor of the giver and real owner, then those who fail to do so—

those who appropriate these to their own honor, ease or pleasure,—are *guilty*. They are guilty of both negative and positive sin—negative, in failing to do good, as opportunity offered; positive, in that they used the Lord's means for unlawful and injurious purposes?

But they do not, in many instances, feel guilty. They are not generally regarded as guilty. Hence they go to the judgment *deceived*.

The only discretion allowed the possessor of the means, or power to do good is, not whether he may use them for selfish, or carnal purposes—he shall "make no provision for the flesh, to fulfil the lusts thereof" in himself or his children—but *to what* good work shall he devote himself and his means? Whether shall he give to this institution of learning, or to that; to support this preacher, or that; to educate these orphans, or those; to erect this house of worship, or that, etc.

It is our duty to pray. Suppose we fail to do it, are we not guilty? It is our duty to meet with the disciples on the Lord's day and observe the ordinance of his house. Are we not guilty when we fail to do so? It is our duty to *speak the truth*. No man shall be habitually silent—no man shall speak falsely. So it is our duty to be useful to the full extent of our capacity; and we are certainly guilty if we are not.

Let no man congratulate himself that he is *liberal* when he merely gives of the Lord's means to the Lord's cause—when he merely does his duty. Let no man feel that he is prepared for the Judgment when, instead of doing this, he has used his time and means for the gratification of the flesh. Let us waken up to our certain responsibilities.

The Word of God vs. Doctrines.

"Whatsoever a man soweth, that also shall he reap."—Gal vi: 7.

Our Redeemer, in his first parable, compared the utterance of words to the sowing of seed. This imagery, it might therefore be expected, would be vividly impressed on the minds of his contemporaries, and especially of his disciples. The Son of man sowed THE WORD in their hearts; the words that the Father gave him, he gave them; and they kept them, and these same words, whether received before the ascension, or afterwards, they regarded as the "good seed of the Kingdom of God," and sowed them accordingly. Upon this seed our Lord invoked a blessing. Paul planted it, Apollos watered it, but God made it to grow.

In a second parable, the Divine teacher spoke of "the sowing of tares amongst the good seed." He called those who had received this good seed of the Kingdom, the children of the Kingdom; and such as had received tares, the children of the wicked one. The lesson taught by these sayings is certainly found in the words, "Whatsoever a man soweth, that also shall he reap." Men do not gather wheat from dandel; or oats from rye; any more than "grapes from thorns, or figs from thistles;" and no man, in his senses, would sow any sort of seed, without expecting and intending to reap a crop of the same.

Our Lord said to his apostles (John xv: 8,) "Herein is my Father glorified that you bear much fruit; so shall you be my disciples." Clearly he intended to intimate that, by sowing in the hearts of others the words He had sown in theirs, (Jno. xvii: 8,) they would bring forth fruit unto God; and that thus His

Father would be glorified. Paul says (Gal. i: 24.) "They glorified God on my account;" that is, he now preached the faith he once destroyed, and God was glorified, not only by the conversion of an enemy, but by the spread of the truths of the Kingdom.

The noblest ambition that man can cherish, is that which prompts him to sow, in the soil of good and honest hearts, the words of eternal life; that he may "present every man perfect in Christ Jesus." What honor can be compared to that which an evangelist will receive, when our Lord shall come "to be glorified in his saints;" and shall say to him, "Well done! Good and faithful servant! You have been faithful in a very little, (in your own esteem.) I will make you ruler over much. Enter into the joy of your Lord." But then, this servant must have been indeed an evangelist; he must have employed the gospel, and that alone, in order to gather in the harvest of souls. The words that Christ gave to the Apostles, furnish the sole converting truths—not only the words they heard from his lips on earth while He was educating them for their mission, but those which by the Holy Spirit they also received from him in Heaven; or which, as in the case of Paul, were given by an immediate personal revelation. "Which things"—the things of God, says Paul—"we preach, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, expressing spiritual things in spiritual words." "Enticing words of man's wisdom" he avoided, 1 Cor. i: 4 and 18; and although his enemies said he was "crafty" and had caught the Corinthians "by guile;"

yet he declares that as of sincerity, as of God, in the sight of God, he spake in Christ. 2 Cor. ii: 17.

So early as Paul's day, A. D. 58, there were persons who professed to preach the Gospel, but who preached what was not a gospel at all. They were, indeed, perverters of the Gospel of Christ, Gal. i: 6. Tares, then, were early scattered where the good seed had been sown. The children of the wicked one sprang up amongst the children of the Kingdom; and by this device of the Devil, was the truth mutilated and obscured. Of course, under these influences, not even Paul could hope to "present every man perfect in Christ Jesus."

The evil that developed itself so soon assumed mammoth proportions; so that in Palestine—the high-way-trodden by the feet of the prophets—the enemies of the truth finally devoured it. In Asia Minor Paul said to Timothy, "all had turned away." In Greece and Rome the weeds of philosophy sprang up with the word and choked it; while in Western Europe, alone, for many centuries, it brought forth its rich fruit abundantly. Thence it spread Westwardly—as light always does—and our own shores were blessed with the Divine word.

Both in Western Europe, and in this country, there are now millions who profess to have received the good seed of the Kingdom of God; and tens of thousands who claim to be sowing it. Has the original seed become spurious, or have the sowers sought other seed, that such different fruit should be borne? Certainly the word of God is unchangeable: the seed of the Kingdom is said to be "incorruptible." It would seem that if that be sown, it must also be

reaped; the declaration of Paul, which we have quoted, being true. How is it then, that all the fruit does not wear the same appearance, or even bear the same name? It is impossible to exaggerate the value of that labor which by sowing the true seed, really converts men to Christ; while it is as difficult to estimate the mischief of those who by disseminating what is not the Gospel, expose their fellow creatures, as well as themselves, to the anathema uttered by Paul.

Let us illustrate this matter by an example. We shall suppose a single person to be doing the work of the whole religious world. What is called "the Church" is not, indeed, a unit—far from it; still, by this example we may understand its work. Imagine, then, that as the Roman Church claims to be the most ancient religious organization since the Christian era—that the person who professes to sow the good seed of the Kingdom of God, commences his work in that so-called Church. Here, his object is to convert his hearers to Catholicism; to make Roman Catholics. He certainly does not desire to make Protestants of any sort. He must employ suitable means; he must sow Catholic seed; since "whatever a man sows that also shall he reap." Let us suppose that he is successful. He labors a year, and gathers as fruit, fifty Catholics. But he begins to find that Catholicism is not Christianity; and thinks that of all the Protestant parties, the Episcopal, having taken a step from the errors that he perceives about Rome, demands his homage. He goes to London; and in his new-fledged zeal, labors for a year or two to make Episcopalians. Of course he must now sow *Episcopal*

seed—if there be any radical difference between that and what he had before sown. However, he makes fifty Episcopalian; and then suspects that he has been sowing seed that has the same radical and the same germ—the *hierarchical idea*—with the other. He then becomes a Presbyterian, and converts fifty more; but as the clothes of John Calvin and John Knox are rather too tight to allow of much freedom of action, he thinks that more liberty may be found in an Arminian Church; and he turns Methodist. Here he converts fifty more, by sowing, of course, Methodist seed, as he had, in his last phase, sown Presbyterian.

We may thus trace him through every denomination, and may find him doing what the denominations themselves are doing, namely, sowing the seed that shall increase their own numbers. But let us suppose him to stand before the judgment seat of Jesus Christ to give an account of the deeds done in the body; and to confront the Lord whose steward he professed to have been. He describes his work; recounts the multitudes he has converted; and finds, alas! that instead of having presented "every man perfect in Christ Jesus;" instead of having promoted "peace on earth, and good will amongst men," he has sown the seeds of discord; has converted those who, not only do not, but cannot, love each other; has not himself eaten in either "branch of the Church" at a table at which he partook in another except by courtesy; has renounced, in each step, the ordination vows made in the preceding; and has cultivated, not a Christian, but a denominational spirit, in every case. Is this such an account of his stewardship as any man who would hear

the words "WELL DONE," can be willing to give? And yet this is the account that the religious world cannot but give! This record, all that have taken part in getting up the present exhibition of religion, so-called, must make—and it may be indelible!

Suppose, however, that the whole denominational world were to obey the Apostle Paul, who says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ" (which you wear) "that you ALL speak the same thing; and that there be no schisms (sects) among you; but that you be perfectly united in the same mind and in the same judgment;" 1 Cor. i: 10—or, "let us walk by the same rule; let us mind the same things;" Phil. iii: 16*—would not all engage as "laborers together with God," (1 Cor. iii: 9,) in "God's field," sow the same seed, and cultivate it in the same way? Would it be possible then, that such diversities—even such antagonisms should exist by the same "husbandry?"

It may be said, as is often been the case, that the same Gospel is preached by all parties in revivals of religion, in order to the conversion of the hearers; and that union with one church is as good as another; and that it is, therefore perfectly indifferent which any one joins. But, is it true, in the first place, that the same Gospel is preached by Calvinists and Arminians? This cannot be: for the "essential doctrines" constituting the Gospel of the one school, are opposed, point for point, by those of the other; and contraries can never be both true at the same time, much less can they be

*Or, as in Phil. ii: 4: "Look not every man on his own things (only), but every man also on the things of others." See also Rom. xv: 3, 2.

identical. Nor can it be indifferent to what church a person is united, if the differences arise about the churches, rather than about the Gospel. Besides, all the religious acrimony that disgraces the professing world, is seen, of course, in connexion with the churches—if there be no difference in the Gospel—and is therefore the more criminal.

In another view this point deserves attention. If there be but one Church of Christ in the New Testament—as there is but one religion—how can persons join any other with the Divine approbation? Are there two bodies, of which is He the Head? A head with more bodies than one; or a body with more heads than one, is equally a monster. But it is replied: that there is but “one body,” but it is divided into several branches; for Christ said, “I am the vine; ye are the branches.” Yes; He said this to the individual apostles:—not to denominations that then had no existence; and certainly, He did not speak prophetically, for he did not say, “ye shall form separate churches,” but “ye are” now “the branches.”

This whole branch theory, by way of justifying other churches than that of Christ, is all sheer nonsense: for the branches of a tree constitute its head and not its body. And if the churches, as branches, do thus form the head of the religious tree, they displace Christ, who is said to be “the head of the body the Church.” Col. i: 19. And again, if the branches form the head; where is the body? Is there any church at all upon this theory?

We are sometimes told that we have formed a new church; and have no right to speak thus. Well, if we have, we have certainly, up-

on this branch theory, as good a right to do so, as others have to choose or to sustain: n old one. But it is not true. We have done no such thing. We know, and every body knows, or ought to know, that there is but one Church of CHRIST; and that this is described in the New Testament alone. All that we are doing is, to ascertain the characteristics of that church, and to endeavor to exhibit them. We recognize no authority but that of the Lord, and the Holy Twelve. They alone can open and shut, can bind and loose; can retain and remit sins. They alone can govern a church, or can construct one; and every congregation of believers founded, constructed and governed as they prescribe, is a Church of the Son of God—and nothing else can be.—*Gospel Advocate.*

The Jamaica Mission.

OBERLIN, ST. ANDREWS, Jamaica.

Feb'y 7th, 1867.

ELDER JOHN SHACKLEFORD.

Cor. Sec'y. A. C. M. S.

DEAR BRO.—Your favor of Jan. 8th was received a few days since. Thanks for your brotherly sympathy and words of encouragement. The facts you have stated are not so encouraging, in relation to the funds of the A. C. M. S.—but I trust your earnest appeals and active labors in the cause, will arouse the brethren to their duty, and that the idea of a recall of your humble servant will not be seriously entertained. It may be true that Jamaica absorbs a larger proportion of the Societies funds than the demands of other fields might seem to warrant, but that the allowance, is too much to sustain a mission in Jamaica, appears to me to be any but a liberal or just view of the matter. On every dol-

lar that comes to Jamaica we only realize about two thirds the value in gold, or Is'and currency, and the portion retained for my family in the U. S. you are aware, from the high prices consequent on the depreciation of currency, is only about the same value.

The native brethren here could not live on the stipend they receive from the Society. They are compelled to assist themselves in other ways, or their families would starve. Bro's. Maddix and Dingerall keep, each, a small dispensary, and with some medical skill, add a little to their stipend. Bro's. Oliphant and Dick keep up a little cultivation, and thus it is impossible for them to devote their whole time to preaching and pastoral labor. Other brethren are obliged to be looking for some employment to help them out. It is by no means an easy matter for a man to labor cheerfully and successfully while lacking the necessaries of life, or under pecuniary embarrassment.

It must be remembered that we are initiating a new order of things, and as in other countries, it is chiefly the poor who are first to receive the gospel. We have adopted what we believe to be the gospel plan—the voluntary system—for raising money in our churches. Time must be taken to educate them to this, but we believe it will ultimately succeed.

In most cases where a new church is organized we have to provide a place of worship. We have thus far had only temporary accommodations—mere sheds—and few of the better class will come to us while they are so much better provided with accommodations by the church of England or the dissenting chapels. It is indispensable to the progress and

the permanency of the Christian cause here, that comfortable places of worship be provided. The funds that we can raise here are therefore required for this purpose. Our preaching brethren are also obliged to occupy a considerable time, not merely in superintending the building of the chapels, but to put their own hands to the work, which prevents their laboring as much as desirable in the pastoral work. The small amounts raised at the three stations under my immediate care, are spent entirely upon the stations, either to pay expenses of brethren who assist me in supplying them with preaching, or upon the chapels. In my report of amounts received I include both the cash and labor bestowed by the members upon the mission premises. At Oberlin extensive repairs are required, and at Bethany a new chapel is to be erected. I have secured ten acres of land for a station at Bethany, and the members are paying for it by their labor, giving one day per month towards the land, and one day towards the building of the chapel.

Kingston chapel requires extensive repairs and remodelling to make it attractive and what is required in the locality. Christian Mount has a chapel in progress, and at Wheel's Mount the materials are being gathered, as they have but a mere shanty. The two churches in St. George's have comfortable chapels, and the other country churches have decent thatch buildings that will serve for a few years. An increase of membership and means will barely be able to meet the demand for better chapel-accommodations for some time to come. I mention these things to show how necessary, if the cause is to be kept up

here, and any progress to be looked for, that foreign help be afforded us, and that the amount should rather be increased than diminished.

For myself, I do not see how I could sustain myself and family with anything less than what was stipulated for when I agreed to return. I labored hard before leaving the Island to have a young brother sent out to work with me for a time, till he should become accustomed to the work, climate &c., anticipating the growing wants of my family, and after my return to the U. S. I urged the same. Finding my only alternative to be my return to Jamaica or the abandonment of the mission, I made an estimate of the probable expense of keeping my family and educating my children in the U. S.—and my own support in Jamaica, such as my experience in both countries, fluctuations in currency, &c. seemed to warrant, and after laying the matter prayerfully before the Lord, I submitted it to the brotherhood—resolved to take their decision as my basis of action, and as indicating the will of God in the matter. My proposal, terms, &c. were all agreed to, and it was for the Society and its Board to say whether the pledges were reliable.

I have stated the condition of the mission on my return, the reorganization that had to be gone through, that progress was beginning to manifest itself as the result, and that we were getting into good working order, which promised future success. I think that the summary sent for the year with my last Report (Jan. 8th) sustains my statement, and the state of things during the last few weeks shows that my expectations were not without some foundation.

On the 23d of Dec. I immersed seven at Bethany, one on the 25th, and on the 1st of Feb. two, and received two from the Baptists. Another applied to be received the following Lord's day. Two weeks ago I immersed one at Oberlin, and received one from the Baptists, and last Lord's day took the confession of another. In the evening I spoke at Kingston (two weeks ago) and on Monday night, and took the confession of four who were immersed the following Wednesday morning. Four wanderers have been reclaimed and one received from the Baptists, in Kingston, since Jan. 1st. Last Lord's day two more confessed Christ, and such was the interest that I spoke on the two following evenings, and took another confession. Two of these I immersed yesterday morning. Four more told me that they were decided but could not be ready for baptism until another opportunity.

Bro. Maddix reports three baptized at Pleasant Hill for Jan. and writes thus on the 28th, "I was at Black Hill yesterday—and received one, and two for baptism. I am expecting five or seven altogether, there; and a few more at Pleasant Hill. May the Lord bless and prosper his cause here and elsewhere, and make this year, opening so very favorably with marked success, one of great prosperity among us. We only require proper aid and the work will progress." Other brethren write of favorable indications and look for immediate additions to their churches.

Our congregations on Lord's day are increasing, more strangers coming to listen than I have ever seen before. There are changes going on in the Established Church and in the dissenting churches that are favorable to an increased attend-

ance with us. The assurance that I felt warranted in giving, on my return to the Island, that the A. C. M. S. would not abandon the Jamaica Mission, and that I intended to remain permanently in the field, have all tended to settle the doubts that had naturally arisen, and were freely expressed and encouraged by our opponents during my absence, as to our keeping up the Christian mission here.

I must have mistaken the indications of Providence, and the path of duty in returning here, it appears to me, if the work, so promising, is to be abandoned now. Better it had been left to die a natural death when there was less vitality and the death-struggle would have been comparatively easy, than to have resuscitated and brought it up to renewed life and hope to increase the pangs of dissolution.

Praying that God will avert the unexpected and terrible disappointment to all our hopes—such a throwing away of past labors, money, and sacrifice—with important victories already achieved—and such a disgrace to the Christian brotherhood, as the abandonment of this mission would be,

I remain yours in Christ,

J. O. BEARDSLEE.

A Common yet Wicked Expression.

"I hate Such and Such Persons."

We are occasionally pained to hear the professed followers of our blessed Savior gave utterance to such an expression. Paul tells us, "that if any have not the Spirit of Christ, he is none of his." We learn from the Bible that when we were in a state of rebellion to God, the Savior so loved us as to divest himself of the glory that he

had with the Father before the worlds were, and to stoop to earth, and die the shameful death of the cross that we might be redeemed. It is evident, that if he so loved his enemies, we, in order to possess his spirit, must love ours; and hence, we should abandon all such expressions. By reading verse 11th of the 8th chap. of Romans we learn that the Spirit of Christ means more than a good disposition. Here we learn that Christ was raised up from the dead by the Spirit, and that our being raised to the enjoyment of Heaven, depends upon our having the same spirit. Let us be careful in all our acts and words here below.—*Gospel Advocate.*

Poetry.

HOME AT LAST.

BY K. L. C.

As wrapt in vision pure and sweet,
I sat beside the golden street,
While throngs of happy saved ones passed,
And sung aloud "We're saved at last."

From East and West—from every land,
From North and South, a blood-bought band;
From hill and dale, from ocean's blast,
All saved in heaven—all home at last.

Long was the night and hot the tears,
In which we toiled through all life's years;
But by God's grace we all stood fast,
And now we rest at home at last.

No more shall sin disturb our peace,
No sorrow here no more disease;
No groans, no sighs, these all are passed,
No sound in heaven but *saved at last.*

Saved through the Savior's precious blood,
Redeemed from death and sealed to God;
We heard the angel's trumpet blast,
And gained this bless'd abode at last.

Here loved ones meet to part no more,
All sins, and anguish now are o'er;
Loud be the note and long the blast,
We're saved in heaven—we're at home at last.

Success of the Gospel.

EDINA, KNOX Co., Mo. }
 March 27th, 1867. }

BRO. CRAIG:—Dear Sir, I take the present opportunity of reporting, through the GOSPEL ECHO, the success of the Gospel in Knox county. I held a meeting of some days with the congregation at Novelty, Knox county, with 68 added to the faithful, 50 by confession and baptism, 6 from the Baptist, 5 from the old New Light Church; the balance reclaimed. I then went to the Hickman school house, in company with brother Barnett, we had 5 more added by confession and baptism. We then went to the Cook school house and the writer had a debate with a Methodist preacher, and the result was, 9 added, 4 immersed, 1 from the Methodist, 3 by recommendation.

Brothers Tandy and Barnett held a meeting on Black creek, Knox county, in the month of December with 51 additions. To God be all the praise for his goodness to the children of men.

Your Brother in the Gospel,

JOHN SMITH.

ANTIOCH, Ills., March 26th, 1867.

BRO. CRAIG:—I have just closed a meeting at this place of eight days continuance, resulting in six confessions. May the Master grant success in extending the borders of His kingdom.

Yours in Christ,

F. M. JACOBS.

BRO. J. W. MONSER, writing from Atlanta, says: "I am not evangelizing now, not having been sustained, but am preaching to two congregations. I had ten additions at one of my congregations a short time ago."

Query.

BRO. CRAIG:—Will you please explain verse 37 of the 15 chapter of 1st Cor., so as to harmonize with Romans the 8th chapter, 11th verse?

F. M. J.

REPLY.—We see no want of harmony between the two passages referred to; certainly Paul did not affirm two contradictory propositions. True, some have supposed the passage in Corinthians to teach, that, the body which goes down to the grave, will not come up again. We do not so understand him. The Philosophers of Corinth rejected the doctrine of the resurrection of the body because they could not see how it could be done. The Apostle goes to the vegetable kingdom, where equal difficulties appear, but the facts of which no one rejects because of their inability to comprehend them. The same body that dies will be raised; else it will be no resurrection but a new creation. The same "it" that is sown is the same "it" thus shall be raised. "It" is sown a natural body, "it" is raised a spiritual body. Ed.

Obituary.

ANOTHER vacant chair, another empty seat in the house of God on earth; but another liberated spirit reposes in Paradise. Sister MARY JACKSON died in Carrollton, on the 11th of March, 1867, aged 58 years, 2 months and 25 days, having been born on the 16th day of January, 1809, near Bedford, Oldham, (now Trimble) county, Ky. After being married a few years, she removed with her husband and one child, to Greene county, Illinois, and settled near Car-

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Pardon vs. Guilt.

BY J. W. MONSER.

We think it no wresting of the word to lay down these three consecutive positions, "all have sinned and come short of the glory of God;" we have before proven both Jews and Gentiles that they are all under sin; every mouth therefore is stopped and all the world stands guilty before God. Rom. 3. But sin is the transgression of law, so that all have violated law. Can law, then, dispense pardon? If a man were convicted of a crime, and remanded to jail, could the law which condemned, acquit him? Let that prison be full of convicts, all crimated, could one be the means of freeing the other or all? Could any moral act done in the prison liberate? Could pardon conscientiously be sought for unless the prisoner were cognizant to guilt? Reader, the logic of this article stands or falls on the denial of these five questions. Turn back then and let a solid bar of thought pulverize each one.

I pass down the thronged street, and just across the way walks a shackled man between two officers. Defiance sits deeply in every lineament of his countenance. Not a nerve quivers. His keen eye is fixed on me appealing for scrutiny. I say "how confident he seems to be." Approaching him I exclaim, my dear sir, is it not a pity you got yourself

into this difficulty? "Difficulty, sir? I am not ashamed of my deeds; what I have done, sir, I have done, I owe no apology to any man." Well but I persist, surely the act which was the cause of this unpleasant arrest is to be regretted! "Not at all, sir," says he: "I have premeditated my life fully and have chosen that which pleases me best." Pray then, sir, tell me, I insist, what must have been the peculiar virtue resting in your deed, which although you lay store by has seemingly escaped the sheriff's eye? He replies, "I have no confessions to make sir, I am arrested and that is sufficient." I still press this enquiry—would you not, if shown your wrong and forgiven—would you not then do differently? "No sir, I never expect to change my career. Let every man stand and fall in his own lot; so stand and fall I."

Two or three years after I have business at the penitentiary, and passing through, observe a face I know I have seen in the past. Is it the same? The eye is there but it now implores. Is this the man of iron firmness? See how he crouches and begs. I come closer. He reaches forth his hand svingly, "Oh sir, I feel so dejected. I am feeble in health and cannot hope to live much longer at this rate." What brought you here sir, I ask: "I once thought to tell

none, but it cannot matter now. I see my folly. I am a ruined man. I have had no control of myself. I found base companions who led me on. Being susceptible I was early tempted. I then lost the respect of my kinsmen and recklessly plunged into vice. I stole goods. To save my life from the angry merchant I murdered him. This is but the beginning of foul things. Oh, I am a lost man—lost—lost. Could you not come sometimes and spend an hour with me? I'm so lonesome—so tired of this dog's life. My wife and children write me to be of good cheer—they say I shall live to get home and that then I can acquire an honorable name again in a strange clime. I'm resolved to do right after this, but ah, I shall never escape this torture!"

I retire to meditate. What can be done for this poor fellow? It is evident, I say to myself, that the man is humble, repentant, converted, and willing to make confession, but this evidently cannot pardon him. His humility, repentance, and conversion, can never mend the law he has broken, and the law, of itself, has no power to forgive him! What then can be done? He is worthy but not represented. Perhaps if his case was presented to the Governor, and it was shown that his frame is seriously shattered, and that he labors under severe mental distress, and withal, that he is a sadder and better man—perhaps, therefore, the Governor might liberate him from the penalty of the law—this at least is his only hope. Some one must help him or he will die! Application is therefore made. The case is investigated thoroughly. The prisoner is released. Now here is no overdrawn picture. This is of continu-

al occurrence, and the law of the State of Illinois cannot possibly be invalidated or damaged, so long as the Governor thereof does not abuse the pardoning power. If he acts impartially in his dealings, ascertaining the nature of cases that condemned convicts; the bearings their acts and punishments have had upon their consciences, the law will still move on with majesty and force. But if this paramount power were not vested in him, not one ray of hope could cheer the most worthily reclaimed criminal. Pardon must be sought for and obtained from the powers that be.

Where law is unalterable, and kingly mercy fails, cruelty, blood and death is the certain doom. Mordecai may plead in vain for the salvation of his people; the best that can be done is to allow them to die in their own defence. Darius may seek all day for ground of authority for sparing the lion the duty of cranching Daniel's bones, but at sunset, one rapacious subject may tyrannize over the king, saying, "your signature to the decree of the Mede and Persian must remain and Daniel must be cast in."

The foregoing is of easy application. It intends to express the folly of those who decry the necessity of a mediator, who rest their hope in the delusion that because of some moral action or reaction—some restitution—some personal humiliation, the soul has found its pavillion of refuge. Void indeed are all such dubious assurances, as one by one they flee before the light and glory of the gospel of power! What do such decisions weigh when balanced by positive scriptures like these: "I am the door, and he that entereth not by the door into the sheepfold, but climbeth up

some other way, the same is a thief and a robber; "for by favor are ye saved through faith," and that (favor) not of (or from) yourselves, it is the gift of God; not of works lest any man should boast; (nor by law) for by the deeds of the law, there shall no flesh be justified in his sight. 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 a sin-offering condemned sin in the flesh."

But supposing it is not clear to a man that he is guilty, how then can he be convinced? We reply, it is at least probable, even on philosophic ground. The native heart glories in independence. A man, in a profound mental struggle calls on his fellow for counsel. It is given, and then the prerogative is exercised of either receiving or rejecting. If God met with like treatment it were well to what is. But when did you look to God last? Was it while rambling in silence o'er the prairie and through the forest, or in a fireside musing? Was it when oppressed by men; when swept away with temptation; when wasted with affliction; when bowed with bereavement; when stricken with soul-trouble—was it then? When last did you praise him for mercies, vigor, riches, a Christly guidance or a haven of hallowed rest! Do you make it a rule, as a general thing, to treat him equal to man? You cannot, I think, be such a boor as to accept an important favor from a stranger, even, without a courteous and grateful "thank you sir!" How do you reciprocate your Father's blessings? Do your affections reach out towards Him? You say "I fear I do not love Him as I ought!" This then is a fair symptom of guilt.

But perhaps you reply, "What am I amid the vast universe of things!" "Do you think he cares to be bothered with my trifles?" "If all should do as you say, what a pretty conflict of thanks and petitions would He have to attend to!" These sentiments of yours may be very sincere ones, but remember "the hairs of your head are all numbered" and "he marks the sparrows as they fall," "are ye not of more value than many sparrows?" Perhaps I am met a little more petulantly. "Have I no mental independence! I understand that He created man the Lord of Creation, surely then I may have my way in a few things! Why am I to be harassed on every side; why should I be characterized as a traitor? I love to hear a finely delivered oration, but am compelled to absent myself from your churches, for fear of insult. As soon as I step in I am "a sinner," "a wretch undone," "a candidate for perdition," "condemned," "lost."

Now supposing we were disposed to humor the sinner in all these caprices, and strive to please him by conceding his favorite axiom, "God loves man too well to tease and torment him thus or otherwise," what would fairly follow? Why, that if God loves us, he has regard for us. If he has regard for us, he will plan and provide for us. Finally, His plans and provisions will exceed ours in just such measure as His superior wisdom surpasses ours in meeting our wants. If these deductions are fairly drawn, may I ask, "do you run in the orbit of His will?" "Are you not satisfied He desires your peaceful joy? Why then do you not merge your will in His and let Him lead you on to un fading life?" Oh dying friend! let your

conscience make the just reply, "Guilty, of neglect!"

One more thought. Although you may not appreciate the charge of guilt, this cannot clear you. A man intends to do a bad act, either for the pecuniary gains or for selfish gratification, or perhaps in jealousy, or revenge. Directly on forming the intention it is his task to palliate. Various are the suggestions hinted on: "If I do not do this some one else will. It will be an act of justice to the community." "If I am to be the victim that throws himself in the breach, it is perhaps well enough." The fact is, the man involved in the act is peculiarly interested in giving color and tone to the infamous proceeding. He who can vitiate the occasional remonstrance, that his enfeebled conscience struggles to send up, counts himself to have achieved a decided success. The question comes up in a village: "shall we license the sale of liquors or not?" The town election is at hand. It is concluded to make it an issue to vote on. A reputed temperance man, in office, (a churchman) knows that the vote was heavy in favor of licence a short time since; he therefore runs, as pledged to saloon-keepers, who boldly flout whiskey-bottles on the street, pronouncing "these to be the colors we sail under." But it is all right, certainly. "If you do not license them they will sell without." "We need the \$1500 we get from them to sustain the schools." "If we cannot get it all our way, we must do the best we can." God have mercy on such of his professed servants who selfishly cater to evil that good may come! Conciliatory blows will never kill the devil! The seed of the woman must

bruise his head. Ah, gentle reader! there are soft words for the hardest crimes and fair causes for the foulest effects!

If, however, there lurks nothing sinister, yet this misfortune remains, sin blunts conscientiousness. Practice makes perfect everywhere, and in everything. The soul surely and seasonably approximating God through Christ, has an argus-eyed conscience that pleads a hundred times a day pathetically, "Do it not I beseech you!" The voice of the soul encrusted with vice is dumb, and an appraisal is a hard duty. I cry to the world "you are lost!" and mockingly it replies "Lost—we know not what he says." I cry "you are dead!" and the retort is "we were never more vigorous than now—on with festivity, and let all regale!"

What shall start from deathly slumber? The sound of the gospel of Christ. Death, of the worst phase—spiritual death—this is the great revelation to be made to man! Lost, and abiding the effort the honored "tidings" must awake as its precious discovery, in darkness—deep—doleful darkness, awaiting the mercies of the church to bear "the light of the knowledge of the glory of God in the face of Jesus Christ." Is that knowledge yours, and is it being held in unrighteousness? Do you pause to obey through any self-sufficiency? Remember that pardon through Christ's advocacy is your only hope. With such a load of sin and guilt and grief resting upon thee, come, and cast all at his feet! What though thou art under bondage of sin unto death—what though condemned—what though the foul stain of years conceals thy better nature,

he stands at the door and knocks. Wilt thou let Him in that He may sup with thee, and thou with Him? He is no cold stranger; but were He, you could not, oh no! you could not unfeelingly close your home on him, muttering, "betake thee to the pelting storm without!" It is thy Jesus, that dear friend, on whom your hopes of Heaven depend.

"Ashamed of Jesus! yes I may
When I've no guilt to wash away."

How Learned Preachers Neutralize their best Efforts.

I have just listened to an extempore sermon, of forty-five minutes' duration, which contained assertions and undigested materials sufficient for a half-dozen ordinary efforts. I was much surprised, because the speaker was a graduate of "Old Harvard"—had been associated with the great men of "the Reformation," and a preacher of twenty-seven years' experience. His intercourse with the Disciples should have taught him their wants, and his education and ability should have prepared him to adapt his efforts to those needs.

He had before him a large audience, nine-tenths of whom were Disciples. The church was comfortable. Every man, woman and child had a fine cushioned seat. Every one occupied the place of his own choice.

The speaker read a few verses from Colossians and Romans; those beautiful words calculated to enwrap the soul and transport it far away from all the petty controversies that disgrace Christendom: "If ye, then, be risen with Christ, seek those things that are above,"—and "Seek for glory, honor, immortality and eternal life." I merely quote part of each chapter that the reader may see

the preacher's theme. He well understood it, and in the course of his remarks gave proof that he felt how necessary it was that the Disciples, from the fact of their having risen from the waters of immersion, should feel that the vows of God were upon them, and that they should ever seek for that knowledge and those virtues which would make them "meet to be partakers of the inheritance of the saints in light." And yet, all his introductory remarks were calculated to turn away his hearers' attention from the main theme of his discourse! Having read these electric, heaven-inspired and spirit-inspiring words, we expected him to dive immediately into his theme. Instantly we asked ourselves, "What are the things above which we should seek?" We expected the preacher to say, Heaven is above, peace, joy, purity, life—life eternal—yea, the author of all riches, glory, honor, and immortality, even Jesus the Christ, the embodiment of all good, is above; and Him we must seek, and those tempers and dispositions which shall make us like Him. But so did not the preacher! He must have a formal introduction. He told us that the Scriptures were their own best interpreter; that first teachings about election would long warp and influence the mind, etc., etc. For ten long precious minutes he said many learned nothings about "Election"—a theme on which not a soul in that large auditory felt the least interest, and even if they had, his remarks were too brief to benefit any inquirer; and all the time the mind was taken away from the theme announced, and the one, too, with which the speaker's soul should have been solely imbued before he presumed to oc-

cupy the place to which Providence had called him.

Who could possibly have imagined that with such a theme and such an audience the speaker could have fixed, for even five minutes, his mind on fore-knowledge and decrees? And yet on these things he talked till he checked himself by saying, "I have wandered from my subject!" And during his entire discourse, he threw in those strange episodes, all calculated to turn off the attention from the great theme proposed. Who would have thought with such texts that he would have told his hearers that he belonged to a brotherhood of 600,000 in this country, including Canada? That our beloved and sainted brother Campbell was the greatest mind that had existed on earth since the days of Sir Isaac Newton!

Now, reader, do not misunderstand me. I do not here question a single thought uttered by this brother. I introduce these facts because they represent a large class of teachers who are constantly introducing matter and thought into their public efforts, which take off the mind from the theme professedly under consideration. By so doing they certainly neutralize all their best efforts. Men who do so, give proof to the thoughtful and discerning that their minds and hearts are not wholly imbued with the theme on which they propose to speak. Oh! it is a serious—a tremendous thought that a man should dare to stand before God to plead with dying men about their eternal interests, and at the same time his own mind and heart so unenlightened and dissipated, that he cannot fix it on the great subject proposed for examination!

If a friend or neighbor, or any fellow-creature, is starving, freezing, or drowning, and we lift up our voice to plead for them, we should despise ourselves if the heart or mind for a moment wandered from them till all was done that could be done. When we have a note to pay, and our business reputation is at stake, and we set out to collect our dues or try to borrow, how brief our introductions, how well we make our wants and wishes known! When there is the same heart and life in religious matters, there will be more wisdom and common sense in our prayers and in all our sermons.

O, for the "wisdom that comes from above." "He that wins souls is wise."

JOHN GALE.

Building Houses of Worship.

BY E. P. BELSHE.

The erection of a house of worship by the church of Christ, in the city of Washington, is a subject claiming some attention from the general brotherhood. And it is probably a settled fact that such a building will be put up the coming season.

I can but feel considerable anxiety when my thoughts run in that direction. Will these brethren imitate those patterns of the ancient pagan temples, modernly called churches, reared by the world loving denominationalisms of the day? Will their house be like the temples of the Romish harlot? Will the long horn of the beast be seen on its head, as the traveler passes the seat of federal government? or will those true hearted sons of the common Father, and followers of the humble Savior, remember that we should do nothing for "vain glory." I do most sincerely hope that

the church in Washington will build a substantial house—spending not a dollar but for perfect utility—a house on which will never appear an imitation of the Roman spear, as seen piercing upwards from the temples of Roman idolatry, nor from the roof of which will ever sound a bell in imitation of the fashionable parade and ding dong! ding dong! on the morning of the Lord's day, when all things of christian concern should be humble and quiet, and christians with hearts of solemn thankfulness should be full of the spirit of true worship. How destitute of devotion must be that people who have a huge bell, pounding away, as they collect at the house of worship, on the morning of the resurrection of the meek and gentle one, who was slain on calvary—whom they profess to love and worship.

I do most heartily wish that not a house, known as the property of the "church of the Living God," had upon its roof either bell or belfrey, since these things were wholly gotten up by Rome, and followed by her offsprings—the sects. Brethren, pull all such things off your houses, and give the price of them to the poor, and cease to follow the worthless practice of those who have an eye only to pomp and worldly display. I heard some brethren talking in eighth street meeting-house, Cincinnati, something over two years ago, about how much they had gained by imitating those bodies who have names and laws not known in the gospel of the Savior of the world. I was ashamed. I felt that we were belittled and would have spoken, but feared I should have spoken too sharply. The simple manners of the early christians would be surely better,

altogether better. Let us imitate that and all will be well, and the cause and spirit of the humble One of God will prosper in our hands. God grant. *Amen.*

Rabbi! Rabbi!

"But be ye not called Rabbi; for one is your Master (leader or guide) Christ and all ye are brethren." The desire for supremacy, for titles and badges of rank, seems to have stolen into the hearts of the disciples at an early day in the ministry of our Lord. Against this sin he directed some of his severest rebukes, yet frequently the disposition is manifest in their actions; they disputed by the way who should be greatest; the aspiring mother asked that her sons might sit the one on the right and the other on his left in his glory, and the others are filled with anger. From these and other incidents we may learn that the yearning for pomp and glory had not been entirely suppressed in the hearts of the disciples by all his lessons and examples of humility. When we find this disposition so apparent in the actions of those who were under the immediate instruction of Christ, in those whom he had chosen to be the especial witnesses of his miracles, need we be surprised if we still find believers falling into the same error? If it was necessary that the disciples should be warned of the sin of assuming the title of Rabbi, is it strange that some in this day should need to be reminded of the folly of *arrogating* the title of *Reverend*? Yet it does seem rather strange that any of those who contend that we should "hold fast the form of sound words" instead of the jargon of Ashdod, and walk in

the law of the Lord in preference to the traditions of men, should be found defending such an *anti-scriptural* title as *Reverend*, or such an *un-scriptural* distinction as *Clergymen* and *Layman*. What is there that could be said against "Rabbi" which could not with equal force be urged against the modern "*Reverend*"? History moves in cycles, re-enacts itself; the former day saw the Pharisees, the Scribes, and the Rabbis; modern times behold "the Orthodox," "the Clergy," and the "Reverends." The Orthodox, like their predecessors bold to much that is true, but make it of no effect through their own traditions; and the Clergy teach much that is good, nullify it by their pernicious example of aping the forms of Mystic Babylon.

Rabbi was defined by John (i. 38) by the word "didaskalos," teacher; "Surely," the Jewish doctor might have said, "there is nothing objectionable in such a designation." But our Savior condemned it in the terms because it displayed, in those who assumed it, a desire to form a titled class, an aristocracy among the people of God. And does not "Reverend" betoken the same propensity on the part of those who delight to have it prefixed to their names? Unquestionably it comes from the same spirit which says, "The Clergy is required to read and pray out of it [the Bible] every day but no such duty is incumbent on the Laity." (*Catholic Catechism*). Webster thus defines it: 1. Worthy of reverence; entitled to respect mingled with fear and affection. 2. A title of respect given to the clergy or ecclesiastics. "Respect mingled with fear"—a modest claim, truly for the followers of the

meek and lowly One! "But it is only a title of respect to distinguish the minister from the laity." But suppose one of our evangelists should style himself, as one *Reverend* has, our "most Holy Lord and Spiritual Father in Christ," must we acknowledge his right to the name by saying, "It is only a title of respect"? The safest plan to avoid corruption of Ashdod is to shun the language, and the safest way to follow in the true path is to guard against the slightest deflection. For my part I must protest against this disposition to give up the contest with error by surrendering the plain teaching of the Gospel and conforming to the fashions and formulas of popular religions. Every year adds fresh confirmation of the justness of the plea which has been urged by our brethren of the Reformation, our enemies themselves being judges. Hear the loud cries which all parties are now raising for union; years ago, such a plea was called *Campbellism*, and it was said that a wise dispensation of Providence had directed the divisions among Christians.

In proclaiming the truth we should have fervent charity but not the spurious article which makes its owner wink at error for a mess of pottage. True charity makes us love men too well to deceive them, by flattering promises. True compassion prompts us to tell man when he is wrong, that he *is* wrong and not that he *may* be right or that his error is of no consequence. It is by saying "hard things" that the world must be converted and not by a vacillating, timorous policy. The truth sometimes offends because it *is* truth, but if we follow the instruction, "Let all your

things done with love," in presenting it, we must eventually triumph though Reverends and D. D's. frown upon our labors.

M. R. ANDREWS.

Eighteen Hundred and Sixty-six.

By E. P. BELSHE.

"The year eighteen hundred and sixty-six has gone by us, and gone forever." A. C. REVIEW

The above language is from the pen of Bro. C. F. Town, and while true in some limited sense, there is a larger share of the true meaning of the sentence that is largely subject to criticism. I often hear similar language, relative to some special time, and I never hear it, but that it is strongly suggested to me that there is more or less delusion in it.

In prayers, exhortations, and in other language, the phrase, "*gone forever*" is often heard. A certain class of men—and some of them affect to be religious teachers, presume to believe *all* that such language could possibly mean, when in consideration of the future state of the wicked. Others use such language inadvertently, as the above, thinking only of its limited sense, as, the coming and going of time, and the passing of opportunities unimproved, or, not to return. The acorn that drops from the bough in the forest and rots, is not gone forever, but though its hull dissolves to dust and the form is decidedly changed, it is not gone out of existence. Let the boy that saw it fall, go to the spot when his hair is gray with age, and a stout oak stands nodding and bowing to the breeze, with its long roots stricken deep into soil below, and leafy branches spreading high in the air. Ask him if the acorn is gone forever, and he will point you to the oak, and wonder

at your short-sightedness, and gaze with awe at the realities of duration.

Nay, my fellow journeyman, 1866 is not *gone forever*. It will come to view again. It only slumbers in the lap of ages, till summoned by the trump of the arch-angel to appear in the presence of God. Eighteen hundred and sixty six is among the things stored away till the day of reckoning—till all the past shall be redeveloped. But it will come up again in its order. It is a matter not only of history, but of fact. The kings of eighteen-hundred and sixty-six will be in the presence of the judge in the day of final decision—the peasant will be there—the haughty and self-sufficient money-lord will be there—the proud Pharisee, and the self-willed Sadducee will be there—prince and people—rich and poor—innocent and guilty, ALL, ALL will stand before the mighty judge in the day of final judgment.

Eighteen hundred and sixty-six will unfold her monstrous record to the eyes of the KING of kings, and kings will answer to his call and advance at his bidding. Earth's mighty men of all professions will tremble at sight of him, and quake at the sound of his voice. Year after year will unfold her men, and their works till eighteen hundred and sixty-six shall be uncovered, and her record—her impressions—her influences—her facts and all her hosts of men, women and children, will stand in full view of the throne of God. The righteousness of the righteous will be there; and the wickedness of the wicked, except that which is erased by the power of the gospel will be there.

You shall be there, and I shall be there, and our recorded history for eigh-

teen hundred and sixty-six will unfold to the eyes of all in sight, and judgment by the gospel of Christ will decide our lot for *all*, ALL ETERNITY. Are you ready brother? are you *sure* you are ready? Sinner, prepare for that day I plead.

Christianity a Failure in the Lives of Christians.

It is clear to every thoughtful mind, that the profession of Christianity has failed in moulding professed Christians as was contemplated by its author that it should. It has doubtless raised the standard of morality in the countries in which its teachings have been prevalent. But beyond this it is evident that the author of the Christian religion contemplated that it should distinctly mark his followers as a separate people, noted for truthfulness, integrity, honesty, sobriety, moderation in all things, industry, simplicity of dress and manners, for a contempt for the accumulation of riches, for gentleness, forbearance, long-suffering, self-control, and above all a willingness to freely impart of their earnings to the poor, and to advance the cause of Christianity in the world. Can it be said that the above characteristics are in a peculiar manner common to professed Christians? Are Christians as a class noted for a sterling determination, to tell the truth under all circumstances, to disregard their own interests, and, if truth demands it, swear to their own hurt and change not? Are they, as a class, noted for an unbending integrity, fidelity in all that they promise, and all that they do? Does that nice sense of honor and true honesty, that would scorn to overreach a brother or take advantage of the ignorance of our fellowmen in our dealings

with them characterize those who profess to follow the Savior? Can the weak, the ignorant, nay, the unskilled and simple hearted African in our midst always rely upon the profession of Christianity as a sure guarantee that full justice will be done to him? Are Christians noted for sobriety in behavior under exciting circumstances, control of their appetites, a freedom from extremes in word and acts? Are they, as a class, gaining for themselves an honest livelihood by industry rather than by the tricks of trade, and the demoralizing influence of speculation? Are they avoiding all gaudy show in dress and pretentiousness in manners? Do they dress with neatness yet marked simplicity; do they, by the simplicity of their life and manners, invite the association of the humble in life, or do they delight in gaudy show, fashionable attire, gold, pearls and costly array, and are they seeking to associate with the rich and the high, and treating with indifference, if not contempt, the poor of this world? Are professed Christians noted for an indifference to the accumulation of riches; do they show a spirit of quiet content with such things as they have, or are they, by speculation and speculation, by strivings and cares, and corroding anxieties, straining every nerve and muscle of soul and body, to heap up to themselves the unrighteous mammon? When they do obtain this world's goods, do they freely share it with the poor, as though they realized this was to lend to the Lord? Do they freely give it, to point their fellowmen to the Lamb of God, who taketh away the sin of the world, or do they, with a miserly grasp, cling to their gains as though this was to be the eternal home of themselves and

children? Or as though they expected their admission into Heaven to depend upon the amount of money they had at usury, or the number of acres they possessed when they come to die? And in reference to their tempers, the control of their passions and vindictive feelings, how do they conduct themselves? Are they gentle to the violent? Forbearing to those who insult them, and forgiving to those who injure them? Do they learn to speak gently when outraged, or do they give loose rein to the passions; are they quick to become angry, resent insult, and with vindictive spirit, retaliate when maltreated? Is the Christian women noted for choking back the rising passion, and speaking gently to the child, dependent or servant that offends? What character in all these things do Christians bear? One that shows they have been with Christ?

Are we not justified in saying that Christianity in this age has failed with its professors in its chief mission, that of making men and women like Jesus in their character and deportment? Why has the Christian religion thus failed? Is it because it is weak? Its motives are as high as Heaven, touch the tenderest cords of sympathy in the human soul, arouse the strongest and purest emotions of the heart, and reach down as deep as human miseries, human follies and human sorrows have fallen. Why then its failure? Is it not because its professors have too little separated themselves from the world? They have tried to carry the Christian religion into an atmosphere and into associations in which it cannot live. They have tried to serve God and mammon. They have clung to mammon, to this world, and

despised Jesus Christ and his examples. Brethren, but one end awaits this course. *Gospel Advocate.*

Insanity—Its Causes.

There are no documents which we read with more uniform interest than the annual reports of the Pennsylvania Hospital for the Insane. The institution itself is so wisely and skillfully managed, its operations are so thoroughly beneficent, its statistics exhibit so much care, and the suggestions of its able superintendent, Dr. Kirkbride, are so marked with sound judgment and practical good sense, that we always rise from the perusal of its reports with a feeling that we have been receiving important and trustworthy lessons in some of the great social and domestic problems of life.

One of the points to which the intelligent superintendents of these institutions have directed their attention, is the question of occupation as a source of insanity. It has been a very common opinion that mental pursuits, such as authorship, editorship, teaching, preaching, and so forth, were the chief sources of mental derangement. The statistics, however, all point the other way. Intellectual occupation would seem to be one of the conditions of mental health. In the table of Dr. Kirkbride's last report, showing the occupations of 2,531 male patients, there are but 38 teachers, 28 clergymen, 8 students of divinity, only 1 author, and not one editor, against 237 farmers, 240 merchants, 201 clerks, and 192 laborers. Of course, teachers, clergymen and authors, are a small class in the community, compared with farmers, laborers, &c. But the figures quoted are quite sufficient to dispel the

illusion that brain-work is especially conducive to insanity. The same conclusion is suggested by another table, recording the assigned causes of the several cases that have been admitted. Among these, we find Intense Study 45, Metaphysical Speculations 1, while no less than 384 are attributed to Intemperance, and 839 to Ill health, with an intimation from the superintendent that a large proportion of these cases of ill-health are attributable directly to intemperance. The two great sources of insanity undoubtedly are intemperance and mental anxiety. In regard to the first and most frightful of these, Dr. Kirkbride's remarks are so reasonable, and of such grave importance, that we quote them entire.

"Three hundred and ten males, and twenty-four females are reported as having their insanity caused by intemperance. That intemperance is steadily on the increase in both sexes and with all classes of people there can hardly be a question. It is indeed rapidly becoming the great vice of our age and country, giving to the criminal courts the largest share of their business, filling up the wards of our hospitals and other charitable institutions, crowding our almshouses, and blighting the fairest hopes and brightest anticipations of whole families in every walk of life. In its immediate and secondary results it assumes an importance that can hardly be over-estimated. Without wishing in the slightest degree to discourage any effort for the cure of this terrible vice, I may be allowed to say that the field for philanthropic labor that will yield the best fruits, and which is worthy of the efforts of all who love their fellow-men, will be found in earnest and per-

sistent efforts for its prevention, especially among the young, and those whose habits are not yet so fully formed but that reason may be appealed to for their preservation. If it may be called a disease, intemperance is really a most intractable one. It is infinitely more difficult to manage than insanity, and although the latter has often (incorrectly perhaps) been called the greatest of human afflictions, intemperance is not a less serious one. The curability of insanity, when promptly and properly treated, is more than 80 per cent., while every one knows that cases of intemperance would present a much less favorable record—and as regards relapses, while in insanity they are only occasional, with the intemperate they are of extremely common occurrence.

"The frequency with which, of late years, advice is asked in regard to inebriates, the many applications for their admission into hospitals for the insane, and numerous facts known only in professional confidence, are the grounds for the remarks which have just been made and for suggestions as to one or two of the causes to which those who come here most frequently attribute their troubles. Of these, the general practice of social drinking, especially with the young—often commenced at a very early age, and not very unfrequently, it is to be feared, even in the mansions of those who would be shocked with the suggestion that they were contributing to the ruin of any one,—the influence of the example of their elders, and a bringing-up which has not given the moral courage to refuse what is so common, are unquestionably the most prominent; and next to these, beyond a doubt, is

the familiar use of stimulants as a remedy for nervous feelings. Among females, I fear that much of an increase that can hardly be questioned, is clearly attributable to this latter cause. I would not wish to be considered as underrating the value of stimulants in many cases of disease, and in many conditions of life, but to be most efficient in these, it is necessary that their use should not already have become habitual. Stimulants that are given to nervous patients should come from the apothecary; like other medicines, they should be combined with ingredients that would somewhat disguise their true character, and they should be taken in measured quantities and at fixed times, as other liquid medicines are commonly given. It may not be necessary to have the bottles from which they are taken, labelled "Poison," but it should be very clearly understood that the contents are of a character that can be used safely only under the direction of the physician, who should himself feel all the great responsibility he assumes, in their frequent prescription.

"Although so many more men are recorded as the subjects of this vice, woman seems really to be the greatest sufferer from the prevalence of intemperance in any community. Such certainly is the result of our experience here. No household can be what it should be, when a single member of it is the victim of this vice, whose dark shadow is ever over all that would otherwise make life attractive and home happy. As woman suffers most, so, if rightly exercised, might her influence do most to banish the evil from amongst men, especially in the higher walks of life. If the daugh-

ters as well as the mothers of the land would on all occasions express in unmistakable terms their detestation of what may have been called the indiscretion of their acquaintances, should show that intemperance is a complete bar to all confidence, and frown sternly on such of the habits of society, which, a little reflection would teach them, must sooner or later be destructive to the prospects and happiness of some one in whom they are interested, and, perhaps, of their own, more deeply than they would be willing to acknowledge—there can hardly be a doubt but that the result would soon show that they are capable of wielding an influence in this direction, more potent than all the sermons or lectures which good men have ever delivered."—*Sunday School Times.*

FEMALE FASHIONS.

PLAIN TALK TO THE WOMEN.

[From the Buffalo Express.]

A very large audience assembled in St. Joseph's Cathedral last evening to hear the lecture of the Rev. W. F. Payne of Rochester, which was delivered for the benefit of the Young Men's Catholic association. About one thousand tickets were sold by the members.

"In like manner, women also in decent apparel, adorning themselves with modesty, and not with plaited hair, gold nor costly array, but as it becometh women who profess godliness with good works."—1 Tim. ii.—9.

The speaker, after reading these two verses, said the times are very much changed since the Apostles were first inspired by the spirit of God to pen the words. It would appear from the Gospel that the pomp of dress was confined almost exclusively to the courts of

princes and kings. In our own day this disorder—for it can be called by no other name—exists in all ranks and classes of society. In fact, we may say that there is a great deal more abuse in the present age in respect to vanity among the middle and lower classes than exists among those who are considered to be in positions of wealth and opulence. It is a difficult subject to treat in the pulpit, and that is the reason why preachers seldom touch upon it.

All ornamentation is not contrary to the letter or spirit of the Gospel, but the excessive use of ornaments is a prevailing vice among the female sex. The fashions are extravagant and immodest. God sanctioned the use of ornaments in the decoration of the temple and altar, in order to make them attractive to the Jews. That which would be proper in some cases would be improper in others. The condition of woman in life should regulate her dress. A woman whose husband was living, persisted in wearing widow's weeds, and this drew out a letter from St. Austin, in which he laid down three rules for the guidance of woman. First, a married woman should follow the will of her husband. It was a very good rule, and the husbands present would no doubt be very much obliged to me if I could induce women to follow the will of their husbands. The second rule for those who are not married, but may be engaged or seeking an engagement, is equally salutary; it is to follow the will of their fathers and mothers. The speaker said if a young lady, now-a-days, "was to come to me and make secret confession of the fact that she was going to be married, and I should tell her to go and consult her parents, she would think I ought to have been born

a hundred years ago. There is nothing more absurd, they think, than for young ladies to consult their parents; but they follow the guidance of their own passions, and the results are divorces, wretched lives, and still more wretched deaths. The third rule of St. Austin related to those who had renounced the world, and they should follow the will of Him whom they had chosen to follow.

The first rule allowed considerable indulgence in dress, which should be regulated by the age and season. A little straw hat, exceedingly short skirts, very short cropped hair, (which a short time ago was the fashion among ladies considerably advanced in years,) are proper in girls from eight to ten years of age, but border on the ridiculous and indecent in ladies of fifty summers. Marriage is the normal condition of men and women, but when it is not sought for by those who are free to enter into that state, it shows that there is a cause, and that cause is not favorable to virtue, religion or the good of society. Only seven marriages were solemnized in the church of St. Bridget last year. The cause is apparent. I broached the subject to a young man—not so very young either—remarking I heard he was going to get married. He turned and with the simplicity of a child ten years of age, said, "Father Payne, I am surprised that you should even think I was going to be married. Bless your life (his very words,) I could not keep my wife in dry goods. [Laughter.] When I become a rich man, then I will marry, but not before, because I want to do the thing properly." [Laughter.] You smile, said the reverend speaker, but I am in earnest.

He had a certain amount of reason for what he said, and that reason is not creditable to the young women. Extravagance in dress makes it difficult for men in the married state to fulfill their obligations, and this is the reason why young men do not want to get married. The young women have become so fond of dress that the young men are frightened, and this is not for the good of society or religion. Let me give the young ladies this advice. Be less anxious about your appearance; spend less of your earnings in adorning your persons; and think of your souls. Remember that the moment will force itself upon you when you will be stretched out lifeless in the coffin. When that time comes there will be a simple winding sheet that may be bought for a few cents, to wrap you in. The ornaments that remain will be ornaments of virtue which have accompanied you all through life, and will remain throughout an endless eternity.

Though the great vice among women at the present day is a want of economy, still there is something of an immodest nature. There never was a time when women studied more sedulously the art of dressing than at the present time. It has been reduced to a regular system, and the dressing of the body is just as much an art as sculpture or painting. If the women had spent half as much time in adorning the soul as the body they would have been saints long since, leaving the sterner sex in the background. Woman has a special mission to remove the rough spots and smooth the uneven surface of man, and make him love purity by presenting it to him every day in her person. When woman forgets her mission, and her habits ex-

cite only illicit love, the result is social and moral degradation. A young lady who dresses in the fashion of the present day, does not dress as "becometh women professing godliness with works." A few days since I was in the business part of Rochester settling the accounts of the church, and after leaving the banking-house where these things are done, I stopped on the front step to look over the church bank book to see that everything was right. While I stood there I overheard two persons whom I took to be gentlemen—from their clothes—certainly not otherwise. I raised my eyes to see what should cause such remarks, and saw three young ladies, two of whom were ten or twelve years old, and the third about seventeen. They stood with their backs to me, looking through a magnificent store window, where jewelry and fancy articles were exposed to the public gaze.

The elder one stood in the middle and when looking closely through the window she leaned forward; you can understand what I mean by this, and the result was what I heard said. Those gentlemen were standing in front of Powers' Banking House, and they saw something more than was becoming; something not in accordance with strict rules of female modesty and propriety. That young lady would have resented any imputation against her modesty, either in act or intention; but the question is, why did she thus dress herself? She was dressed in a hoopskirt of very extravagant dimensions, and the result was the remarks that greeted my ears. That young lady would have been shocked and blushed, had she heard them. But she is just as responsible before God as a drunken man who has destroyed his reason is respons-

ible for his actions. Now, there can be but one motive in this fashion, and that is to attract the opposite sex. I don't know that this thing, strictly speaking, is absolutely wrong; but young ladies commit an error when they suppose by attracting attention they command the esteem of the sterner sex. There is sufficient virtue left in a man to force him to respect and love woman so long as she respects herself, and loves modesty and purity; but not a single moment beyond that. The Duplex Elliptic exposes more of the person than ought to be exposed.

Low-necked dresses, thanks be to God, do not exist to the extent they once did. Such things are absolutely intolerable—gross indecency.

There are certain things for puffing and padding which one cannot describe. They have but one purpose, to make a woman appear what she should not wish to appear, lascivious. It is a very common thing for a young lady to go into a millinery store and expend from twenty-five to one hundred dollars, and then issue from the door in such a way that her own mother would not be able to recognize her. They spend a great deal of money in making themselves appear to the young gentlemen precisely what they are not. A young gentleman said to me: "Marry; whom am I to marry? You don't know what they are. They can go into a millinery shop, and if you marry them, you will find they are not what they represent themselves to be." This is one reason why so many young men hesitate about entering into the normal state of wedlock.

THE LAW of the Lord is perfect.

PROFANE SWEARING.

BY ALBERT. BARNES

Profane Swearing is always the evidence of a depraved heart. To trifle with the name of God or with any of his works is itself most decided proof of depravity.

No man is believed any sooner in common conversation because he swears to a thing. When we hear a man swear to a thing, it is pretty good evidence that he knows what he is swearing to to be false, and we should be on our guard. He that will break the third commandment will not hesitate to break the ninth also. And this explains the fact that profane swearers are seldom believed. The man who is always believed is he whose character is beyond suspicion in all things; who obeys all the laws of God; and whose simple declaration is therefore enough. A man that is truly a christian and leads a christian life does not need oaths and profaneness to make him believed.

It is no mark of a gentleman to swear. The most worthless and vile; the refused of mankind; the drunkard and the prostitute swear as well as the best dressed and educated gentleman. No particular endowments are required to give a finish to the art of cursing. The basest and meanest of mankind swear with as much tact and skill as the most refined; and he that wishes to degrade himself to the very lowest level of pollution and shame should learn to be a common swearer. Any man has talents enough to learn to curse God and his fellow men and to pray; for every man who swears, prays—that God would sink him and others into Hell. No profane man knows but that

God will bear his prayer and send him to the regions of woe.

Profaneness does no man any good. No man is the richer or wiser or happier for it. It helps no ones education or manners. It commends no one to any society. The profane man must beshut-out, of course from female society; and no refined intercourse can consist with it. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless and injurious in society, and awful in the sight of God.

God will not hold the profane swearer guiltless. Wantonly to profane his name; to call his vengeance down; to curse him on his throne, to invoke damnation, is perhaps of all offences the most awful, and there is not in the universe more cause of amazement at his forbearance than that God does not rise in vengeance and smite the profane swearer at once to hell. Verily in a world like this when his name is profaned every day and hour and moment, by thousands, God shows that he is slow to anger; and that his mercy is without bounds.

THE SCAPE GOAT.

THE following account of the Scape-Goat will be interesting: "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scape goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scape goat, shall be presented alive before the Lord, to make an atonement with him, and to

let him go for a scape goat into the wilderness. * * * * And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgression in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; And the goat shall bear upon him all their iniquities into a land not inhabited; and he shall let go the goat in the wilderness." (See Lev. 16th Chap. 7-22.)

The foregoing is the law in regard to the scape goat. But as almost everything in the law of Moses was typical, it becomes a matter of some interest to know the meaning of these types. "The law was a shadow of good things to come, but not the very image of the things." We inquire then, what, or who did the scape goat typify? We have never heard but two interpretations of this matter. It is supposed by some that the Devil is the anti-type of the scape goat. But this interpretation we cannot receive, for the following reasons. Paul says: "the law being a shadow of *good things to come.*" Now we have no idea that the Devil was one of the "*good things to come.*" And therefore he is not typified in the law. And besides, the scape goat was to bear away the sins of the congregation; but the Devil does nothing of the sort. Instead of bearing away the sins of any one, he makes it his business to induce every body to sin, that the sins of the people may be augmented daily. The scape goat was elected by lot, by the direction of the Lord. But God has no use for the Devil, and never elects him for any service, by lot or otherwise. The scape goat was conveyed away by the hand of a fitting person, into a land un-

inhabited, and was there let go in the wilderness. The Devil has no work to do in an uninhabited country, and is not carried in that direction by any one. His business is in the crowded city, and among the sons of men.

But before we point out the anti-type of the scape goat, permit us to say, that under the law, there were several institutions for the remission of sins. 1. The Lamb was slain for the remission of sins, and its blood procured pardon for the sinner, when he had complied with the conditions. 2. The High Priest went into the Holy of Holies once every year, where he sprinkled the mercy seat with blood and before it, and made an atonement for himself and the sins of the people. And 3. The scape goat. The High Priest would lay both his hands upon the head of the goat, and confess the sins of the congregation; thus putting the sins of the congregation, as such, upon the head of the goat, to be borne away into the wilderness. And thus through the intervention of the scape goat, a great congregational remission of sins was obtained for a year.

Each of these institutions were divinely appointed, and positive. And remission of sins was obtained, such as the law promised, whenever the conditions were complied with. The scape goat was one of the instrumentalities of pardon under the law. But the Devil has no agency or instrumentality in obtaining remission of sins for any one, neither under the law or the gospel, and therefore the Devil was not typified in any way by the scape goat.

But the scape goat did typify Jesus Christ. God elected the scape goat by lot. And so Jesus Christ is God's elect.

'Behold my servant whom I uphold; mine

ELECT in whom my soul delighteth." The goat was elected to bear the sins of the congregation, and so Christ was God's elect, to take away our sins. "Surely he hath borne our griefs, and carried our sorrow; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed." Isaiah liii: 4, 5. Again, "And the Lord hath laid on him the iniquity of us all." (6th verse.) Again, "He shall see of the travail of his soul, and be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." (11th verse.) The iniquities of the children of Israel were "laid upon" the scape goat; and the Prophet says "the iniquities of us all were laid upon him."

The scape goat "bore away the sins of the congregation." And the Apostle says: "So Christ was once offered to bear the sins of many." Again, "He bore our sins in his own body upon the cross."

On the text of scripture which heads this article, concerning the scape goat: Lev. xvi: 21, 22, the late venerable and learned Barton W. Stone, says:

"This is a text on which great stress is laid to support the doctrine of imputation of sin. 'And Aaron shall lay both his hands on the head of the live goat, and shall confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited.' On this

text I will make a few remarks:

1. The day on which this transaction took place was the great day of atonement. Compare Lev. xvi with Heb. ix.

2. On this day the High Priest entered into the holiest of all by the blood of a victim, having previous to his entering, offered the usual sacrifice for himself and for the errors of the people. Heb. ix: 7. By this was represented Jesus Christ, our great High Priest, entering into heaven itself by his own blood; having, previous to his entrance there, laid a foundation in the sacrifice of himself for the purging of the sins of the world. Heb. ix: 12-15.

3. After the High Priest had been, by blood of others, into the holiest of all, and had returned from it to the congregation, then was the scape goat sent away, bearing off the sins of the people into the wilderness. This represents Jesus Christ bearing away the sins of his people, after his resurrection and entrance into heaven itself. This has been, and yet is, his constant and delightful employment. Whoever repents and confesses his sins, shall receive remission of them. Let it be well observed that the scape goat was not sent away till the High Priest had been into the holiest of all, which was the type of heaven." [Works of B. W. Stone—p. 101-2.]

Again we quote: "For as all the iniquities of Israel were laid on, and borne away by the scape goat; so all the iniquities of all those who had gone astray were laid on Christ, and consequently born away by him." See Isaiah liii. [Works of B. W. Stone—p. 102.]
—Record.

As cold waters to a thirsty soul, so is good news from a far country.

Letter from Bro. Sweeney.

CINCINNATI, April 8th, 1867.

DEAR BRO. CRAIG.—Your letter of March 19th, came to hand several days ago, and was read with interest. Its tone and chirograph are familiar. Also the March No. of the ECHO is just finished up. I feel (though you may think I have not acted) very friendly toward the ECHO. I remember when it was the BIBLE ADVOCATE, and so far as there is anything in a name, I like the former a little better than the latter. However, the latter is good. It means, "I have no new—no other gospel to preach; I only ECHO the ancient gospel—the old Jerusalem gospel." Let it ECHO. Let that glorious gospel, with its solemn sound, be echoed and re-echoed all round the globe,

"THAT all the earth shall hear"

and rejoice in the full and free salvation it proclaims. As the loved and lamented Walter Scott was wont to say, "It's a grand old gospel." But BIBLE ADVOCATE is a dear name; not merely because we were once associated in publishing a monthly so called, but because I love a Bible advocate. He who advocates the Bible to-day is the true friend of humanity, as well as the friend of God. Many times the friends of the Bible have been tried, and there is another trial just before them—just at hand. The enemy is rising up in the guise of science, and he means fight. By so much as we love our fathers and mothers, our world and our Savior, let us meet him. Science, truly so-called has never attacked the Bible. But "science, falsely so-called," is its sworn enemy, and always has been. Drs. Vicker and Lillienthal of this city, the one a Unitar-

ian, and the other a Jew—the chief mark of difference between them, as to religion being, that the latter is circumcised, and the former is not—freely exchange pulpits. Both are scientific gentlemen. When science and the Bible conflict in their revelations, as they suppose, they unhesitatingly go for science. Hence science does in their case, what they have not allowed the gospel to do, namely: makes “of the twain one new man, so making peace.” So it goes. The enemies of the Bible are uniting for one grand assault. Let Bible advocates be firm. They have nothing to fear. Men may rally under General Geology, but when they assault our works, they will do so without orders. We fear not for the Bible. That Book has maintained itself for a long time, through storms of attack which have been directed against it, and survived all. It has breasted the assault of the enemy, who has mercilessly criticised it, and hurled all his forces against it, under the guise of Philosophy and science, and still it stands intact, showing no mark of encounter, save that its truths shine out more brightly, gleam with intenser light, for the rubbings it has had. Not a single shred, not an iota has it lost. Grand old Book! And why has it thus stood? Why does it still stand so firmly, so proudly, so defiantly before its enemies? Because it is the word of God. The track of light it has made, wherever it has gone in its grand and steady march through the world, has proved it such. Let us turn over before us the world’s map, and look up its dark spots; spots on which mothers dash their own innocent babes into the jaws of the water-

monster, and hush their angelic prattles under the “wheel of death,” as acts of religious worship. Do we find these spots where the Bible is received? Never once. Why does not science, itself, light up these dark places? Where is science to be found? Where is science taught in its greatest perfection? In Bible lands, and generally by christian professors, and in schools and colleges that have sprung up in the light of the Bible. Significant fact. But let the gospel ECHO; and may God bless and comfort and reward you in this life a hundred fold, and in the life to come unspeakably.

Your brother in Christ,
J. S. SWEENEY.

A Stray Leaf for the Monitor.

One day, it was announced in our quiet little village, where few things occur to excite our humdrum populace, that a “stranger” was to preach. Curiosity, as is often the case, led many to the house of God, and I confess, had something to do with my going; but when I left the house, I felt “it was good to be there,” and thus I mused after my return:

How full of wisdom is all that our blessed Lord and Savior ever said or did whilst upon earth. How forcibly and yet sublimely simple is the plan of remission of sins set forth. The pictures drawn by his divine hand have wisdom in every trace. Look, for instance, at the one chosen by this stranger, to present to us on this occasion. He took a picture, *i. e.* a *subject*, instead of a text. See ninth chapter of John’s Gospel. The blind man was perfectly helpless, ignorant of surroundings, miserable, without remedy, so far as human means

was concerned. He sat *begging*—"nothing in his hands he brought," for he had nothing to offer but unreserved *obedience*.

He found true benevolence in the Savior. That which he had not was not required. The Savior commanded—the blind man obeyed. He stopped not to inquire, "Why must I go to Siloam? why subject myself to ridicule in the public streets of the city, with this clay upon my eyes? Is there no other way that will do?" Not a word of all this—the command was, "Go wash in the pool of Siloam." He went to Siloam—nowhere else. He came, seeing. His inquiries were then all answered satisfactorily. He *felt* he could see; he *knew* he could see; although he had done no great things, as Naaman thought he should have to do, and was vexed at the simplicity of the command of the prophet. No, he went in obedience, and came blessed—a new man! How changed! A new world before him; old things all passed away. Behold! all things new!

Strange! passing strange, that the pictures so plainly delineated are so often grossly misapprehended. God's word is full of such pictures, adapted to the instruction of the ignorant. Why shade them and distort them with the drapery of eloquence? Why spin from a "text," a web few are able to unravel?

How often we go to church, and scarce remember anything but the text, feeling unprofitably by the learned discourse. 'Tis all confusion and mystification, that the common hearer can make but little of. Our wisest and best preachers give us the most simple and comprehensive discourses. So we thought as we left the church.—*Christian Monitor*.

Essentials and Non-essentials.

EDITORIAL.

In the great matter of eternal life, as proposed in the gospel of Christ, no such things as non-essentials are revealed in the Bible. To believe they are, is to affirm that God has been employed in a useless work. This all must see at a glance. For if God has revealed or submitted any requirement, which is not essential to salvation, then may He be justly charged with folly. This we are not prepared to do, and we can not, therefore, admit any non-essentials in religion. We are not ready to thus impugn the wisdom of God, and set up our judgment to discriminate between the essential and non-essentials,—the saving and non-saving. Never will we be guilty of such daring, highlanded presumption as this. We should fear to do so.

That many non-essentials are taught by the teachers of a corrupted and divided church, is readily admitted; but these are human, not divine—in the creeds, not in the Bible—in human practice, not in the divine teaching. May we name a few of these? We do so, in no spirit of bitterness, or with any unkind feelings. Among those things reckoned non-essential, are the following: "Infant baptism," the "anxious seat," "creeds and confessions of faith," (rather confessions of opinions,) "parties in religion," "sponsors," "God-fathers and God-mothers." These are only a few of the many that might be named. These are all useless, because not authorized by the law of the Lord.

We have often asked why it is that men persist in the assertion that submission to the commands of Christ, has nothing to do with salvation. The con-

clusion is forced upon us, that the will of all such, is not in harmony with the will of Christ. For if these commands emanated from His will, and are expressive of His will in regard to man, and man refuses the submission required, when in his power to yield, he certainly manifests opposition of will; and if he is saved at all, it is in accordance with his own will, and independent of the will of the Lord, which gives to man's will more importance than the will of Christ; robbing him both of infinite wisdom and omnipotent power. If any man can disprove this position, let him do so, and silence us.

The present age has been most persistent in its efforts to bring odium and disrespect upon the ordinance of Christian immersion. The invention of men has been on the stretch for years, to file objections against immersion in the vain hope of bringing it into disrepute. Like all efforts to resist the will of God, they will fail, are failing, have failed. We say this, in view of the fact, that immersionists are greatly and constantly on the increase in Europe and America. We are sure of this, and rejoice in the assurance.

The Bible is not a book of non-essentials—there is not one in it. Human guilt and divine love are matters of too solemn import to admit of the supposition that God could be the author of such trifling. Who could believe it? Why have men brought such a charge against the Lord? Who shall say what is essential and which is not? Who dare say God ever enjoined anything without a purpose, or that that purpose can be accomplished except by the means ordained by Him? To so affirm, is to charge God with an unnecessary ordin-

ation of means to ends; and injustice in requiring submission to conditions which are unreasonable, and therefore, not essential. All such reasoning has its origin in sheer infidelity.

By some strange influence, the whole Protestant world have been led to deny any real value to Christian baptism; and yet they all practice it, or something they *call* baptism. Now we ask, why practice anything in religion that is of no value to the Lord's cause—none to the administrator, none to the subject baptized, none to the world? Men would not do so in the business of everyday life; 'twould be irrational and foolish. Men are generally reasonable on all subjects, except religion; and we are sorry to say, many reject reason and revelation both, when they approach this most important of all subjects ever submitted to rational beings.

How common it is, and ever has been, for one error to give rise to an opposite one. In flying from one extreme, men are almost certain to continue their flight until they land in one equally as far from the truth. In nothing is this more fully explained, than in the flight of Protestants from the Roman Catholic dogma, that Infant sprinkling saves infants from sin and death. It is thus that we account for the almost universal error, that the baptism ordained of Christ is of no real importance or value, in the matter of salvation from sin. In flying from Rome, they run past Jerusalem. The Romish error is, that sprinkling saves infants from original sin, and the Protestant, in flying from that senseless error, denies that baptism is of any value, in any sense. This is certainly a great mistake, as it flatly contradicts the statements of the New

Testament, in regard to this subject.

If we were to ask a Protestant why he was baptized, he would reply: "Because it is God's will—that baptism is an institution ordained of Jesus Christ." This is all right. If we were to ask him if it is God's will that all believers should be baptized, he would be compelled to answer affirmatively, or say God had one will concerning one man, and a different will concerning another. This no one would assert. If then, God's will is, that all believers shall be baptized, and a man will *not* conform to that will, and persist in saying it is of no consequence whether His will, in this particular, be submitted to or not, and this be true, then God's will is neither supreme nor immutable, if such a man can be saved. God will make all proper allowance for inability, but wilful negligence, or stubbornness, in saying baptism is a non-essential, is an outrage and a crying sin. Because God may save the unbaptized in some cases, it does not prove the ordinance to be of no value. While on this point, we introduce a very sensible remark from the pen of brother Rains. He says:

A minister of another denomination, once sent me the following query which he requested me to answer in public:—"Suppose a sinner should make the good confession, at the meeting-house, and when in the act of going into the water, a limb should fall on him, and kill him, would he be lost?"

Ans. Suppose I should be compelled to acknowledge total ignorance of the man's destiny, would that be sufficient reason for preaching "another gospel?" The Savior says, that "he that believeth and is baptized shall be saved;" must I not still preach this, and the whole gospel of Christ whether I can tell the destiny, in any special case, of the unbaptized, or not? I will so preach it, and

leave the unbaptized in the hands of a merciful God.

2. But as God is merciful, and the individual in the case referred to had believed in and confessed the Lord, and was on his way, according to the best of his ability, to baptism, and a subsequent life of obedience, if by any casualty, he should die by the way, I would hope for his salvation. I might not be so well satisfied as if he had obeyed the Lord fully; but, I would at least hope, I might not be capable of giving satisfactory proof of his salvation; but God being merciful, I would still hope.

3. But, said I, there is another side to this question! Suppose, a person sitting on the way side, ridiculing the person in question—calling the gospel *Campbellism*, and baptism a *ducking*, and a limb should fall on him and kill him, I should, no matter how loud might be his pretensions to orthodoxy and religion, have very little hope of his salvation! Let those who sneer at, and ridicule the apostolic gospel, and its ordinances, take warning!

Now, any one can see the difference in these two supposed cases. One represents a man engaged in an effort to do his duty, the other represents a man who ridicules one of the ordinances of the gospel. How very different the moral condition of the two characters. We are sick of the senseless objection to baptism, founded on the statement, that, "In some cases, immersion is impossible." To this we say, God will take care of human impossibilities. God saves in the absence of faith where faith is impossible, as in the case of infants dying in infancy, but no sane man would on this account, argue that faith is a non-essential. Now, when any man, in a gospel land, begins and ends his existence, and baptism is as impossible to him as faith is to the infant, it will be time enough to gravely answer this oft-

repeated objection of weak heads and unsubdued hearts. If men were only as ready to conform to the rule of action enacted by Christ, as they are to prescribe rules of action for him, the chapter of non-essentials would soon become a very short one; yes, it would soon be revised out of men's books and out of their hearts, and God would be honored and His law respected and obeyed.

Sinner, let no man induce you to neglect obedience to any command of the Divine Law-giver, on the vain and wicked assumption that it is a non-essential. Be not deceived; this is a device of Satan, and you should spurn it as such. "To obey," said Samuel to Saul, "is better than sacrifice, and to hearken, than the fat of rams." Heed the warning given this first king of Israel and be not overwhelmed with God's displeasure as was he, and shun the danger of having his sad history reproduced in your own. This counsel is from a real friend, and is fraught with neither danger nor evil. God can not be mocked and His law disregarded with impunity, where obedience is possible.

The Religion of Sorrow.

EDITORIAL.

We recently read a Romish book, in which the author objected to the religion of all who dissented from the papacy, because their religion was "a religion of sorrow." There is no accounting for tastes, for while the papist objects to Christianity as taught in the Christian Scriptures, on this account, we regard this feature as one of its chief excellencies.

"But do you then," says one, "really admit that your religion is one of sorrow? I did not suppose you would admit

this." We do admit it, and rejoice both in the fact and in the candid admission of it. Man is a sinner, and consequently, the subject of sorrow, and a religion not adapted to him in this condition, would be of no value to him.

"A religion of sorrow." Yes, truly so. Its author was "a man of sorrow, and acquainted with grief," and he adjusted his religion to that condition of things. The child of grief can lock off to the tearless region painted by the hand of Hope; and smiling through tears, rejoice in the midst of earth's saddest hours, under the inspirations of the religion of Christ. Hence Jesus said: "Blessed are they that mourn, for they shall be comforted." How sweet this promise to the wounded soul of the sighing wanderer through this dreary world of sin, sorrow and death! Men sport and laugh in the glowing sunshine of youth's buoyant morn, but the day of darkness, and the sombre shades of declining years will come, and how sad must the hopeless soul feel, as the lengthened shadows appear. But by the radiance of Hope's lamp, the darkness of death is dispelled, and the translucent light renders the whole valley and shadow of death luminous with beams of heaven-born glory.

Amid the highest tide of human prosperity, man is not secure against adversity. From affluence, he may be reduced to beggary in an hour. Surrounded by friends, he may be rendered lonely by their being called away. What can give comfort to the stricken one, under circumstances of this character, but the God-given assurances of the religion of Christ? Hope bridges the yawning gulf, and points to a re-union of kindred spirits in the immortal land, where

the eyes of the glorified throng, will no more be dimmed with tears; and where anguished hearts no more feel the pointed, barbed arrows of agonizing grief.

"A religion of sorrow." Yes, truly it is; for it was designed for, and adapted to the condition of sinners. Sin is a state of moral death—of spiritual disorder, in which the functions of the inner man are so disturbed, and in fact, his organs so paralyzed, that he is in a state of spiritual *asphyxia* or suspended animation. The design of the religion of Christ, is to restore these paralyzed organs to a healthy and vigorous action. The restoration of a human body to life and action, which has been in the condition so nearly resembling death, is always attended with intense pain to the patient. So say all who have ever been brought back from that condition. It is equally true, that in passing from a state of spiritual *asphyxia*, into spiritual activity, the sinner undergoes great mental suffering. Sin is the cause of his mental agony, and while giving it up, the remembrance of his own guilt and merited condemnation, fills him with unfeigned sorrow and soul-crushing agony. It is a fact, that setting a broken bone causes pain; but when properly adjusted, it grows into health and vigor. The sick man experiences no pleasure in swallowing unpalatable medicine, nor does he derive any pleasure from its operation; but present pain is indispensable to future health and enjoyment. These analogies are intended to illustrate the pain and sorrow experienced in passing from death to life. We tremble for the man who has not felt the pangs of sorrow on account of sin. While sorrow attends the penitent sinner in

severing the fetters of sin's cruel bondage, and while sorrow may encompass his soul; yet, this sorrow brings the light and peace of an eternal morn, and songs of deliverance are found on his sanctified lips. This is a life of sorrow, because sin reigns unto death; but godly sorrow works a reformation not to be repented of, and leads on to a life of joy and peace, where only purity obtains. Thank the Lord for a religion of sorrow, that ends in eternal rejoicings.

JUSTIFICATION.

BY "JOHN GALE."

Many wordy and worthless sermons are spoken, and essays written about conversion, sanctification, justification, and kindred themes, owing to the fact that their authors were never taught, or have never learned that all the words of the English language, and perhaps those of all others, are all *relative terms*. John Wesley, and many other good men, have labored to show that justification and sanctification imply different stages of devotion to God. Many more modern writers have greatly puzzled themselves and their readers to make out distinctions between regeneration and remission of sins, and between pardon and justification.

To a mind influenced solely by the teachings of the Living Oracles all this is little short of peurile trifling, or at best a relic of the discussions of the school-men, who debated for a generation, the question whether the fish caught the hook or the hook caught the fish!

Let the fact above intimated, be clearly understood, that all terms are relative, and then these metaphysical disquisitions are at an end.

Sinners are in a state of condemnation; when delivered from it they are justified; they are unclean, when cleansed they are sanctified; they are aliens, when consecrated to God they are citizens; they are lost, when they become christians they are saved; they are in their sins, when they obey Christ they obtain remission; they are guilty, when this is removed they are pardoned; they are enemies to God, when pardoned they are said to be reconciled, and all sinners are in darkness, but when born again they are light in the Lord. These contrasts will explain to the most youthful reader what we mean by relative terms. Justification does not imply one state, and sanctification another, and regeneration a third, pardon a fourth, reconciliation a fifth, and so on to the end. No man in his senses supposes any such thing. The man of God and the man of the world are here contemplated from different stand points. If we say a state of sin is a state of condemnation, then he who is delivered is justified. If we say that sinners are enemies to God then their conversion is a reconciliation. When the impure in heart and life seek redemption thro' faith in the blood of Jesus by obedience to him, then we speak of that consecration as a sanctification, and so on to the end of the chapter.

But the man who finds redemption thro' the blood of Jesus, even the remission of sins at the same moment, he is pardoned, sanctified, justified, reconciled, and saved. These terms are contrasts: On the one side the man lives and breathes and moves to please himself—he lives for earth and sin and their gratification; on the other side of the line his earliest and strongest desire is to

please the Lord Messiah. He studies his words and works; he seeks for his temper and spirit, and, in all things imitable he seeks to be like his great exemplar.

Kill the Fiend: Or the cry of the Drunkard.

HE IS A MURDERER.

Yes a murderer. I once read an inspired declaration: "Look upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last biteth like a serpent and stingeth like an adder," without attaching any meaning to it, but now I feel that it teaches my assertion that the fiend is a murderer. The bite of a serpent takes life, so does the bite of the "serpent fiend"

Once I did not believe this. I was deceived by his syren song, but now I know—my memory frequently brings up before me sad, sad scenes which leaves no doubt of the fact, this fiend takes the life of both friends and foes.

He does it sometimes by inducing his subjects to commit suicide, and at other times by leading them to imbue their hands in the blood of their fellow men, or by their careless actions makes them secure the same end.

We bring from our recollection some sad memories illustrating and proving these positions.

"Not long ago the body of a young man was drawn out of the dock at New York, and in his pocket was found written "Drink has ruined me." Sabbath-school teachers, use this melancholy fact as a caution to your scholars, not only to avoid the drinking-saloon, but the drink which makes them dangerous."

The same point is proved by the following historic fact:

"Some years ago, in a large town in the West of Scotland, there existed a drinking club of upward of twenty members, all of whom belonged to the middle classes of society. This club had a great influence in municipal affairs, and several of its members were elected to fill posts in the town council. The drinking was carried on to a fearful extent in the tavern where they met. The members were to be found often in the club at all hours of night and day.— Their drinking was often connected with such a noisy mirth so as to attract the attention of the passers-by. The club was broken up. Two of its members were sent to the lunatic asylum. One jumped from a window and killed himself; one walked or fell into the water and was drowned; one was found dead in a public house; one died of delirium tremens; upwards of ten became bankrupt; four died ere they had lived half their days."

The following incident not only illustrates and proves our second point, that the fiend leads its subjects to imbrue their hands in the blood of their fellow-men, but also that he crushes out of their hearts every manly principle, and even paternal love itself.

"During the past summer, there was a little girl asked by a kind Sabbath-school teacher, why she did not come to school?"

She replied, 'she had no clothes fit to go with.'

The teacher kindly furnished her clothing. She attended school awhile, and was again missing; the teacher looked for her, and inquired of her the reason of her absence. She said again,

'I have no clothes fit to go with.'

'But,' said the teacher, 'I gave you clothes.'

'Yes, I know you did,' said the child, 'but father took them from me and sold them for whisky!'

The winter came on and this poor little girl was furnished with shoes by her teacher. Soon, however, she was missed from the Sabbath-School. Her faithful teacher looked her out again, and asked the reason for her absence from Sabbath-School.

She said, 'Father has sold my shoes for whisky?'

That drunken father beat and abused his family so much, that they had to seek refuge by leaving him, which they did while he was lying in a drunken stupor. A few nights since, that same man fractured the skull of another by a blow, of which he died; and the drunken father is now in prison awaiting his trial for life.

And as we have already stated, not only does he murder in these two ways, but he also does so by inducing a reckless carelessness where there is no intent to commit murder, as the following sad story plainly shows:

"A young man and his wife were preparing to go to a Christmas party at the house of a friend, some miles distant.— 'Henry, my dear husband don't drink too much at the party to-day; you will promise me, won't you?' said she, putting her hand upon his brow, and raising her eyes to his face with a pleading smile. 'No, Millie, I will not; you may trust me,' and she wrapped her infant in a soft blanket, and they descended.—The horses were soon prancing over the turf, and a pleasant conversation beguiled their way. 'Now don't forget your promise,' whispered the

young wife, as they passed up the steps. Poor thing! she was the wife of a man who loved to look upon the wine when red. The party passed pleasantly; the time for departure drew near; the wife descended from the upper chamber to join her husband. A pang shot through her beating heart as she met him, for he was intoxicated; he had broken his promise. Silently they rode homeward, save when the drunken man broke into snatches of song, and unmeaning laughter. But the wife rode on, her babe pressed closely to her grieved heart. 'Give me the babe, Millie.' 'I can't trust you with him,' she said, as they approached a dark and swollen stream. After some hesitation, she resigned her first-born—her darling babe, closely wrapped in a great blanket—to his arms. Over the dark waters the noble steeds safely bore them; and when they reached the bank, the mother asked for her child. With much care and tenderness he placed the bundle in her arms; but when she clasped it to her heart no babe was there! It had slipped from the blanket, and the drunken father knew it not. A wild shriek from the mother aroused him, and he turned round just in time to see the little rosy face rise one moment above the dark waters, then sink forever, and that by his own intemperance! The anguish of the mother and remorse of the father are better imagined than described.

These are only a few of the sad scenes which fill my memory, and when I think of them and recollect the fact that I have been the actor in scenes just as sad and as wicked, is it any wonder that my hand trembles and my head swims and that I am powerless to accomplish anything except to cry, Kill the fiend; he is a murderer.—*Christian Press.*

Response to F. M. Jacobs, on Justification.

BY E. P. BELSHE.

BRO. JACOBS:—My eye has at last caught sight of an objection to my article of July last on the subject of Justification. Considering the views of our teachers upon this subject, the article has rested undisturbed, much longer than I had at all expected. Your criticism is welcome I assure you; and I join heartily in your sentiment thus expressed "my greatest desire is that truth, yes, that all the truth, bearing on man's destiny, and God's glory may be elicited."

My article needed a much severer handling than you have given it, for it contains a very gross error, and I had been thinking of correcting it myself. But unfortunately my brother, you failed to discover that error, and therefore your criticism is altogether unlike that which I intended. But I shall not make anything like a full correction of my mistake here, as I am expecting to publish a discourse soon on the subject of the Remission of Sins, in which I shall make the matter altogether clear.

That you may understand me, Bro. Jacobs, will you please take notice that the word pardon is not in the New Testament; and remit or remission not in the old. I remark this as a suggestion, that you may examine the locality and use of the three words, *pardon*, *remit* and *forgive*. I think you will be highly entertained in so doing, and so will many of the readers of the *ECHO*.

I will not now offer a full reply to all your article, but will simply notice the leading features of your production and leave you to work out the balance till the appearing of the proposed discourse. You say that *pardon* and *justify* have

an agent and an object, that God is that agent, and the one who is pardoned is the same that is justified. Having the same agent for the action of each of these words, and the same object for the reception of each of these actions you claim as a conclusion, their exact identity. But that conclusion is not *logical* by any means. Such conclusion drawn from such premise is by no means a necessity; or if so, then it must hold good in all cases, which you will readily see is impossible. Christ taught the Twelve, therefore he was a teaching agent. The Twelve *recieved* instruction therefore they were the *recieving* objects. Christ also *gave* the Twelve *the emblem of his body and blood* therefore he was the giving agent. The Twelve *recieved the emblems* therefore the Twelve were the *recieving objects*. The agent was the same in each case and the same individuals were the *recieving objects*. Could you now, establish the identity of these actions and receptions on the ground that the giving agent was the same on one part, and the receiving objects the same on the other? Surely not. Then the argument does not hold good.

I see also that you use the three words, *pardon, forgive* and *remit* as interchangeable which you will soon throw aside after finding their locality and use in the Bible. The passages you cite are not opposed to my argument, which would have been plain enough to you, had you but looked through to the *close* of the paragraph from which you quoted, and weighed carefully my comment on the two words *pardon* and *justify* and compared all carefully together.

Though I do not offer to make a complete reply to your criticism, I feel that

it is incumbent upon me to notice the scriptures you cite in proof of your position. You offer Acts xiii. 38-39: "Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses." If you will ponder this scripture well you will change your mind as to the identity of the two words, "forgiveness" and "justified." The very best you can do in this case is to claim a *probable* identity, and I am decidedly sure that such claim is by no means tenable. The language here used admits of their separation and the subject demands that separation when we see these words in their scripture uses.

Your next is Romans iii. 30. "Seeing it is one God who shall justify the circumcision by faith and the uncircumcision through faith" you think it strange that the Apostle should leave pardon unmentioned in the case, providing the two words have different meanings. But we remember brother, that when remission of sins is spoken of, it is frequently done without mention of its preparatory conditions, still, all its conditions are fully implied; and just so of justification. The Apostle was not under the necessity of mentioning all the elements of preparation for justification but simply embraced them in the one principle condition,—"faith."

Your last citation is Romans iv. 4-5 "Now to him that worketh is the reward not reckoned of grace but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness." Now Bro. Jacobs, take your definition of the

word "ungodly" as used by the Apostle and it would be impossible for you to hold the plan of salvation together sufficiently to save a single sinner. The whole arrangement would be thrown to wreck suddenly. If the Apostle meant here by the word "ungodly," the one who is still in his sinful relation to the world, and justifies him, then there is no room left for his reformation. Whenever God justifies a man in any relation, he is evidently satisfied with him in that relation. Therefore if a man was justified at any point before the relation to Christ was consummated, such reformation could safely stop just there. But to the passage. Please now notice the last verse of the two quoted, and remember that those spoken of as justified are those who hold a scriptural relation to Christ and are, by the gospel, in Christ. If you had but quoted the next two verses all would have been clear: Verses 6 and 7 "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works; saying blessed are they whose iniquities are forgiven and whose sins are covered." Surely such persons were in the church of Christ, and the Apostle called them "ungodly" only in view of the fact they were men in the flesh and had been ungodly. And now Bro. Jacobs if you will look through to the close of the same chapter you will see much that is very decisive on this point.

Now look closely for the condition necessary to justification, and you will find that it is "faith," and then an examination of this faith will teach you that it is such faith as is held by him who is already in Christ, whose sins are remitted.—"to whom the Lord imputeth not sin"—who has obeyed the gospel and

is become related to "the justifier of him that believeth in Jesus."

I will now notice your questions at the close of your article.

1. If pardon (remission of sins) be one thing and justification another, what are the two acts? Ans. Remission of sins, is the blotting out of sins and secures the sinners relation to Christ. Justification accounts the sinner as righteous and as just because that he is joined to JESUS THE JUST. This also answers your second question.

3. How long in point of time does Pardon (remission) precede Justification? Ans. Justification follows as soon as the sinner is lawfully related to Christ.

4. How many, and what are the conditions of each of these acts? Ans. Having the gospel, believing it, repenting of sins, confessing the Son of God, and being Baptised, are the conditions to remission. The condition to Justification is "FAITH" and that faith sustained by a well ordered walk, in a well defined obedience to Christ and the gospel. This faith is the faith of him who is in Christ.

In fraternal love this is submitted.

Faith and the Promises.

BY E. P. BELSHE.

John iii. 36: "He that believeth on the Son of God hath everlasting life."

This, and scriptures similar, are made the basis of support by all those religious parties who are unwilling to trust the scripture offer for salvation. Such scripture are paraded to disprove the absolute necessity for obedience to the commands of Jesus. Faith in the abstract is all that the religious parties are able to see in such scriptures—faith destitute of its substance and bereft of

its power to hold the sinner to the necessity of yielding obedience to the law of God.

Each champion of the sect special, who undertakes to defend his party in disobedience to the demands of the gospel, walls himself in with this scripture, and by boisterous contentions and over-nice distinctions, labors to make it appear that faith, as a trusting look, is the only indispensable condition to the enjoyment of the promise of life. Denominationalism as a whole, in its ministry and its membership, is guilty of this unsightly blunder.

But I am going to ask a few plausible questions relative to the faith mentioned in the verse, "He that believeth on the Son of God hath everlasting life."

1. Does believing on the Son of God embrace faith in his word? If so,
2. Are there commandments in that word that are made conditions of life? And
3. Can a man believe on Christ and not believe what he says?
4. If Christ makes obedience to his word essential to life, can that life be had without the required obedience?

Is the mortal alive who dares answer these questions, and assert that a man can believe on Christ and not accept, at the same time, his commandments with good faith in the expressed purposes of the same? If so, he is either too daring, or in too great lack of knowledge to be a follower of the lowly one of Bethlehem.

What fact is there upon the pages of the gospel, more definitely clear than the fact that God requires obedience to his commands, that the sinner may truly and lawfully claim the promises of salvation? But, oh! the throng of pre-

tended friends, with pious faces, and claims of faith, who repudiate the word of life, offered by Him whom they profess to believe. The *heathen* would ridicule such faith, and justly too.

Clark, Wesley, Spurgeon, Beecher, Rice, and many others of eminence, as theological divines, talk of faith that amounts to a mere abstraction—a confiding look; and at the same time relieves the alien of the necessity of yielding to the commands of the gospel. Is the reader prepared to accept such talk as the marks of faith? Does the reader believe that such men "believe on the Son of God?" How does a man accept Him in person, and at the same time deny his word?

Though much learning did not make Paul mad, it certainly has made some others mad. To believe on Jesus, we must believe all that he has said, which embraces all that he has commanded and connected therewith, all that he has promised. "Ye are my friends if ye do whatsoever I command you," John xv, 14. May the truth prosper.

CHRIST'S HUMILITY.

That the Son of God during his stay on earth, and prior to the entrance upon his public ministry, should exhibit such an example of humility as to labor at so lowly an employment, and in so obscure a position as he did, is a stumbling block to many, and seriously staggers their faith in the correctness of this part of his history.

That he who made the universe and upholds all things by the word of his power—he who came from the glory of Heaven to the sorrow and misery, the shame and cross-bearing of earth, to

rescue man from sin and its consequences, and to build up an everlasting kingdom—its foundations cemented in his own blood—that he should spend thirty years of his life as a poor obscure mechanic—as a carpenter—the Creator of worlds making tenements for man and beast—is an idea that men laugh and sneer and scoff at, sometimes. Yet the same men can never enough admire and praise the example of “Peter the Great”—heir to the throne of Russia—when, laying aside his dignity and his royal robes, he entered the British service as a ship-carpenter, that he might learn how to construct a navy, to promote the safety and material prosperity of his empire when he should come to the throne. Was his design more important than Christ’s? If the son of a king and heir to a throne, thus became a mechanic, to secure the temporal interests of his realm and subjects, and gained the applause of the world by it, where, pray, is the sense or propriety in condemning the King of kings for a proceeding entirely similar in kind, but infinitely greater in degree—for a proceeding infinitely excelling that, in every respect in which that was admirable and magnanimous? The principle involved in the two cases is precisely the same. Why then should men admire and laud the action of the *man*, but condemn and ridicule that of the *God-man*, notwithstanding that the motives which prompted, and the end to be gained by the latter, are as much higher and more glorious than in the other case as heaven is higher and more glorious than earth, or as God’s thoughts, ways and purposes are above those of man?—*Banner of the Faith.*

Love is the fulfilling of the law.

THE LITTLE GRAVE

You know where it is, stricken-hearted one. You know the bright flowers that bloom above it, and the fairer form that molds beneath. You know whose sunny locks are lying damp under that sod. You know what precious dust there mingles with its mother earth.

Ah, what memories cluster round that little grave; what blighted hopes, what cherished joys are hidden there; what cares, what fears, what anxious, sad forebodings, have found their end, and been laid to rest, in the quiet of that little grave.

It was a sad and bitter night, when the last faint flickering gleam of life and hope went out together, and the little cheek lay cold and pallid on the pillow, and all was over. The weary nights of watching and the days of pain were past, and though the grief of parting was intense, yet you felt that there was rest at last, rest for the suffering one. There was no more burning fever, no more throes of agony, no more groans and contortions, no more sighs and wailings,—all was rest. The pleading eyes were closed in death, and the little dimpled hands, now cold and white, were folded for the dreamless sleep.

It was a sad morning, when the calm sunshine streamed through the casement, and lay soft and mellow on the marble features of the dead, and when the little one, unconscious of the day’s return, was dressed for the last time, and dressed for the tomb.

And then, when the last fond kiss was pressed upon the pallid lips that gave no answering sign of love, when the last tear fell upon the cold, unconscious clay, when the coffin closed upon the fruit of all your months and years of

pain, and toil and love, and labor, and the grave concealed it from your tearful eyes, then you wept with great sorrow, and went down to your house with a mighty, choking grief, laying dark and heavy on your heart.

Things have seemed different since that day. Little graves are more sacred to you now than they ever were before. And little children find an easier pathway to your heart, and a warmer welcome there than in the gone-by days.

But how still the dwelling is. No rattles jingling, no playthings strew the floor, no little voice says "mamma" or "papa" now. No chubby arms twine about your neck, no soft cheek presses against your face; no sunny eyes glance with love and fun and mischief now. No little clothes and shoes and stockings lie scattered here and there; they are all laid away, and they keep their places at last. Everything keeps in place now. No little busy fingers are pulling and mislaying things around; no pattering feet are hurrying on roguish errands; no little hands are reaching up for "a piece," or "a taste;" no little voice says "me, me, too." There is no one to pull at mother's apron now; she can work all day, with nothing to trouble her only the dull anguish of her aching heart, and the stray tears that chase each other down her cheeks. There is no noise, no confusion, no plague, no child!—only "a little grave."

No little feet run to the door for a "walk with mamma;" no little eyes look up and beg for a "ride with papa;" no little voice says "me go too;" no sunny face is at the window watching for absent father; no dimpled hand flings kisses at him as he goes away; no little feet toddle to meet him as he returns; oh, no,

all these things are lost in the silence of the little grave. The night lamp burns dim and goes out;—no matter now, the little one is asleep, and "If he sleeps he shall do well."

You have your little grave; I have mine. You have your sad memories; I have mine. For,

"There is no flock, however tended,
But one dead lamb is there;
There is no fireside, howsoever defended,
But hath its vacant chair.

The air is full of farewells to the dying,
And weepings for the dead,
The heart of Rachael for her children crying,
Will not be comforted."

It seems a dream, the day I parted from my little circle, and journeyed forth to do my Master's work; but ere I turned my face homeward, I learned that the youngest lamb was missing from my flock. Other hands than mine bore up the patient, dying child; other ears caught the last gentle prattlings of the closing lips; other eyes watched the last faint flickerings of the expiring life; others bore the bitter sorrow of the parting hour, and sent to me the heavy tidings that my dearest child, whose very life was patience, gentleness, and love, whose gladsome smile was sunshine to my heart and home; was resting in the tomb.

One day when I had turned my footsteps homeward, and was tearfully thinking of the weary miles that lay before me, and the sad greeting that awaited me when I should again enter my desolate home, I observed a piece of torn paper lying by the roadside. Picking it up, I saw upon it a picture of a shepherd leading his flock along a narrow mountain path, and up a rough and steep ascent, while in his arms, securely fold-

ed, lay a little sleeping lamb. Under it, I read these words:

"A blissful vision of the night
Would oft my happy senses sway,
Of the Good Shepherd on the height,
Or climbing up the stony way;
Holding our little lamb asleep,
While like the burden of the sea,
Sounded his voice along the deep,
Saying, "Arise, and follow me."

The words seemed to my soul like the Good Shepherd's voice, and brought a blessed peace to cheer my weary, saddened heart. And ever after upon the journey, and in the sadness of my broken circle, and by the side of the little grave where the loved and blessed one was laid, and at every memory of my little "Saintie," I have loved to think of her as in the gracious Shepherd's arms, and of Him as

"Holding our little lamb asleep."

I have pleasant thoughts sometimes about these little graves. I think what a safe place the little grave is. Temptations never come there. Sins never pollute there. Tears, pains, disappointments, bereavements, trials, cares, and snares, are all unknown in that silent resting-place. And then, Jesus has the keys, and he keeps our treasures safely, and guards them securely. No mother's heart is anxious about a child that is laid in the little grave. No prayers of anguish go up for it, as for those tossed by the storms of passion, sunk in the whirlpool of vice, or lost in the wide wilderness of sorrow and of sin. There is now no need of chiding, reproving, watching, and restraining. The chief Shepherd bears the lamb on his own bosom, and it is forever safe.

The little grave is a sacred place. The Lord of Glory has passed into the sepulchre, and from it he has opened

up the path of life. Hope blooms there, and Hearts-ease and Amaranths blossom amid the shadows that linger over it; and Jesus watches his treasures and counts his jewels in the little graves.

The little grave shall be opened by and by. The night is dark, but there is a flush of morn upon the mountains, and a gleam of sunlight glows along the distant hills. He who bears the keys of hell and of death, shall come back to open the little graves, and call the sleepers forth. Then cherub forms shall burst the silent tombs, and these green hillocks shall bear their harvest for the garner of our God.

No more shall be heard the voice of "lamentation and bitter weeping," Rachel weeping for her children, and refusing to be comforted "because they were not." For he who said of old, "Restrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border," will fulfill his words of mercy to Rachel, and to her afflicted daughters, the sorrowing mothers in the Israel of God. And though our little ones that are gone may not now return to us, yet if we are comforted, and become as little children, we shall go to them, and meet them in the sunshine of the everlasting morning,—in the gladness of the bright eternal home.

And when the King of Glory comes to reign, there will be no more little graves. Death and the grave shall be destroyed, and swallowed up in everlasting victory. The blessed Shepherd shall gather his long scattered flock to the one eternal

fold. He shall lead them by the still waters that glide among the heavenly hills, and make them to repose in the green pastures of the paradise of God. There the lion and the lamb shall lie down together, "and a little child shall lead them."

There shall be one fold and one Shepherd, and he shall gather the lambs with his arm, and carry them in his bosom. Out of the mouth of babes and sucklings shall God perfect his praise. And He who in the days gone by gave his life a ransom for all, He who put his hands upon the little ones and prayed, and took them in his arms and blessed them, shall say at last, as he said so long ago: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*The Christian*.

RELIGION CONTINUED.

BY J. J. MILES.

VI. A Christian cannot be a selfish man, a stingy man. Why? "Pure religion is to visit the widows and fatherless in their affliction," &c. "Whoso hath this world's goods and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?" It don't dwell in him. When that cold hungry man or woman comes to your door don't say, "depart in peace," "there is a hotel in the next town;" but open the door, ask them in to your fire, pile on the wood and make it blaze—open the cupboard and produce the biscuit—put on the tea kettle and make them a cup of hot tea, and while you are ministering to their present wants, you can speak to them of their future and eternal interests. When

you make a feast, don't call in all your rich neighbors, men of distinction. Much that the world calls hospitality, is mere selfishness—men expect to be recompensed—honored in return. Invite the poor—the hungry—the lame—the blind who cannot repay you. What then? Will you lose your money? Ah no. You have simply lent to the Lord. You shall be paid back at the resurrection of the just—be a king and wear a crown. You will then hear Jesus say to you, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came to me." Amazed, you will ask, "Lord when?" "When saw we thee hungry," &c. The reply will be: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Oh how near is the family of man to Jesus—"brethren."—So completely did he sympathize with their wants and woes while on earth, that the prophet said of him: "Surely he hath borne our griefs and carried our sorrows." And now that he has gone to heaven, "we have not a high priest who cannot be touched with the feeling of our infirmities;" but neglect to the poor and suffering ones of earth, he feels as neglect to himself; and aid and consolation extended to them, he promises to reward the same as if done to himself.

VII. If then a man cannot have the spirit of Christ, can't have the love of God dwelling in him—who shuts up the bowels of his compassion from the phy-

sical wants of his fellow man, what shall we say of that professed Christian!!! who clings to his money, can't sacrifice it, can't open his purse and freely give, to save their souls from eternal ruin? How dwelleth the love of God in such a man? If, when the son of man shall come in his glory, and shall sit upon the throne of his glory, he shall say to them on the left hand, "Depart ye cursed into everlasting fire, prepared for the devil and his angels," giving as the reason, "For I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in" &c., and explained, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me;" how can that man expect to escape, who sees the immortal spirit in danger of perishing eternally for want of the bread and the water of life, and is too selfish, too miserly to sacrifice his treasures, to supply them with the gospel of salvation? It was to save the souls of men that Jesus laid aside the glories of heaven, and though rich became poor. To save their souls he endured the ignominy, the shame; this was the great object that brought him to our world, to this, as the grand end, all the labors of his whole life were devoted; for this he took up his cross, was nailed to it, and died. Can it be said that we are taking up our cross and following him, while we are living for self, for pleasure, to enjoy the present world? A man can't be a Christian and not sacrifice to save his fellow man. His lips must not keep silence while a brother, a sister, a son, a daughter, a friend, or an enemy even, are travelling the broad road to ruin. His example

must say to the sinner, come. His time must be given freely, and if his property can send out the heralds of the gospel, he will regard this as the very highest object for which to labor and toil, that he may have money to give.

VIII. Brother, sister in Christ, do you love the Savior? He asks you to help in this cause for which he died. In vain will he have died if Christians refuse to do their part. God has not committed the gospel, the word of reconciliation to angels—Jesus no longer in person preaches the gospel to the poor—God has not written that gospel in letters of light in the heavens, nor yet does his voice thunder it from the skies—the Holy Spirit does not whisper that gospel with a still small voice. But Jesus, just before he bade adieu to earth, said to the apostles, go ye, "Go ye into all the world and preach the gospel to every creature." "The gospel is the power of God unto salvation, to every one that believeth." But "Faith comes by hearing," and "How can they hear without a preacher?" They cannot. Jesus has made man the preacher, hence in vain the death of Jesus, unless man preach his gospel to the world.

IX. RELIGION IS TO LIVE NOT TO SELF
BUT TO JESUS.

Says Paul. "For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead; and that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again." Man was "dead" prospectively, his life forfeited by rebellion. Jesus gave his life to redeem man's life. The Christian's life is not his own. By sin he forfeited it, and

since he owes his life to Jesus, the only way he can pay the debt is to live to Jesus. How can he live to Jesus? Answer. Jesus gave his own life that man might live; and every one thus redeemed is expected to give (the labors of) his life, that other guilty sinners may live also. Thus the life of Jesus was; and the life of every Christian, the moment he is released from the sentence of death,—is devoted to the salvation of the world. *This is God's plan to save the race.* Jesus gave his own life; and is constantly releasing men from death, that their lives also may be given to the great work of saving men from eternal death. The object for which Jesus died must be the very dearest to his heart. We, then, most effectually live to Jesus when we live for the object for which he died.

Every Christian's life, all its labors; all the intellectual wealth, all the silver and gold and cattle and houses and land, acquired by the labors of that life, belong to Jesus. Christians, are we withholding his own from Jesus? cheating him out of what he has purchased? The preacher's life is not more wholly the Lord's, than every other Christian's. "All ye are brethren." It takes every one to complete the body of Christ. One must fill the place of an eye, one of an ear, one of the tongue, one of a little finger &c. All are engaged, equally engaged in the same great work of love—but that the greatest result be achieved, there must be division of labor. Those whose native talent, or inclination, or opportunities of education fit them for it, must devote their entire time to preaching, to writing, to study. Perhaps Paul's writings are more extensively useful than

even his preaching was. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Study takes time—writing takes time. Hence some must labor at whatever occupation they are best suited to, for the express purpose of making money to give to support those who study, and write and preach. The life is the Lord's, hence the money is the Lord's; and I do not believe the Lord wishes to starve the preacher, and let other Christians have all the money, and all the comforts of life. See ii Cor. viii, 14 15. says Paul "That there may be equality. As it is written," He that gathered much had nothing over, and he that had gathered little had no lack." God means that the preacher, though he gather little, shall have no lack; and that the farmer, the merchant, the mechanic, who gathers much shall have nothing over. Many persons seem to think it is a sin to give the preacher enough, that he may educate his children for usefulness, buy him a house he can call his own and (like the ant to whom Solomon sends us to learn a lesson) lay by a little for old age; while this seems to be the very leading object which stimulates them to labor. Is this enough? "All ye are brethren." Is this brotherly? Greatly afraid the preachers shall be ruined by love of filthy lucre, they are over-righteous and in this case love their neighbors better than themselves!! There is just as much danger that money will ruin the soul of private Christians as of preachers. The money is the Lord's. He holds us all accountable for the manner in which we spend it.

Why are Christians so ready to spend money at a venture in trade, hoping it

may prove a profitable investment; but can never forget it, if a dollar, given to the gospel, has not been expended to the very best advantage? Says Solomon, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper" &c. Yes—sow your money—give to encourage that young preacher, beginner. You don't know "which shall prosper." Try the experiment. Don't wait till, in spite of discouragement, against wind and tide, he has, gathering energy because deserted, and left to sink or swim by his own efforts, risen (no thanks to you) to be a big preacher, and then send for him in hopes the world, outsiders, will pay most of his salary and release you. But sow in the morning. Help build up that young preacher. And sow in the evening. That preacher is old. He has baptized his three thousand souls who have gone on their way rejoicing. One dollar from each whom he has been instrumental in making eternally rich, would make him comfortable in his old age. His feeble, tremulous voice can still do some good—or if not, for the good he has done, in the evening withhold not thine hand, and thus let youthful preachers know that in their old age, they shall have no lack, though they shall have gathered little money in gathering many souls.

Again that preacher has come into your midst and asks work. Don't surmise that the money is all he is after. Sow at a venture. Try him. Give him employment in sounding out the word of life in your neighborhood. "You don't know which shall prosper."

You are in debt for your meeting-

house. How much does that meeting-house and the existence of the church built up by the labors of that evangelist add to your present enjoyment, and to the value of your houses and lands? It adds at least one or two dollars per acre—it attracts Christian purchasers—indeed every body likes to live in a Christian community. Well how many acres of land have you? A. has ten acres; B. twenty acres; C. forty acres; D. sixty acres; E. one-hundred acres; F. four-hundred acres; well then give at least one dollar per acre, and don't complain of poverty—for the meeting-house and the labors of that evangelist have made you more than that much richer. Your house is worth \$25 more—give it. Your enjoyment of this life is worth \$25 per year more to you—give it. You don't want to speculate off of the gospel and that meeting house! Calculate and see if you can't pay for your meeting house, and be left no poorer than you would have been if the evangelist had not visited you. Don't wait till all your private debts are paid off, or your meeting house debt either, before you employ a preacher to proclaim the gospel. Souls will go into eternity unprepared, while you are waiting. Agree to pay so much yearly, till your house is paid for, and in the mean time employ a preacher, and it will save souls and help you to pay the debt.

Let the preacher sow the word, the publisher sow the tracts, the books, the papers; yes, let us all unite and sow them in every family in the land. A tract can go where people never hear the old Jerusalem gospel. Let every one join in and sow the money. "He who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap

also bountifully." "God loveth a cheerful giver." Don't you want God to love you?

To sum up. A man can't have pure religion and not visit the orphans and widows, not relieve suffering humanity, comfort their bodies and cheer up their spirits. Our time, our labors, our money, are the Lord's for this purpose. By how infinitely much less can one lay claim to one spark of pure and undefiled religion, who spends that life, and time, and money, which are the Lord's, on self, and refuses to sacrifice, when souls, for whom the Savior shed his blood are going down to eternal and irretrievable ruin, whom that life, those labors, that money might save.

TO BE CONTINUED.

Success of the Gospel.

MACOMB, ILL., April 23, 1867

DEAR BRO. CRAIG.—I write informing you of the fact that a great meeting is in progress at Colchester, six miles west of Macomb, conducted by Bros. Reynolds and Ades. It was commenced last Saturday, two weeks ago, since which time *One Hundred and Twelve* have united, all but ten or twelve by immersion, twenty five from the Methodists.

There was no church organization in the place before commencing. The presiding elder of the M. E. Church, living here, concluded he would go down and save some of his flock. He went, preached one discourse against baptism (immersion); stated no decent woman would be immersed; went the next day and immersed fourteen, of his old members to prevent them from uniting with the Christian Church. "O! consistency thou art a jewel!"

"The truth is mighty and will prevail."
May the good work continue to go on.

Yours in the one hope

S. J. CLARK.

The meeting continues.

VERMONT, ILLS. April 4th 1867.

BRO. CRAIG.—As an item of Church news I send you the following. Myself and Brother Griffin, commenced a meeting at this place on Friday evening, February 12th continued the meeting 25 days, the immediate result 15 added to the church, and the brethren much encouraged, the meeting closed with a good interest. Praise the Lord.

J. B. ROYAL.

Obituary.

DEPARTED this life on the 4th day of October, 1866, in Vermont, Fulton county, Illinois, Sister Ruth Ann Kimball, aged 39 years 9 months, and 13 days.

She has left a husband, one child, and a large circle of friends, to mourn their loss, which is truly great. In all the various relations of life, she sustained herself with such propriety, that she was beloved by all who knew her.

Sister Kimball was a member of the Christian Church 17 years, during which time she by her piety and faithfulness, enthroned herself in the affections of the Disciples, and prepared herself for that peace and resignation she manifested during an illness of many days.

She had lived the life of the righteous, and left the world filled with the glorious hope of immortality. And while her friends shed the tear of sympathy for the loss of one so much beloved, they will be consoled by the reflection that in heaven she has a "better and more enduring

substance than this world can give."

"Blessed are the dead who die in the Lord."

J. B. ROYAL.

April 4th 1867.

DEPARTED this life Oct. 19th 1866. at his residence, Morgan Co Ills., in the 58th year of his age:

ELDER JOHN B. ART. He was indeed an Israelite in whom there was no guile. He presided over the congregation of Disciples at Antioch Morgan Co, Ills, for many years. He was greatly beloved by all the brethren and sisters, and highly esteemed by all his neighbors, and fellow citizens. The church deeply feels the loss of so good a man, and faithful servant of the Lord. He will long live in the hearts of the brethren and sisters at old Antioch. He leaves two sons, three daughters, and a large circle of friends to mourn their loss, but they mourn not as those without hope, for them that sleep in Christ God will bring with him. May these precious words comfort the hearts of his dear weeping relations till they meet their loved father and mother in Heaven.

H. W. O.

A YOUNG Sophomore preacher was once travelling with Brother Walter Scott, and being insisted on to preach, he told about King Ahasuerus and what a richly caparisoned, high spirited war horse he had. Brother Scott stood it as long as any Scotchman could, then with a solemn groan, said, "what a pity sinners won't repent when Ahasuerus had such a fine horse."

A FALSE friend is like the shadow on a sun-dial, which appears in fine weather, but vanishes at the approach of a cloud.

Editor's Table.

AGENTS FOR THE ECHO.—All our preachers are our authorized agents to receive subscribers and money for the Echo; but they should remember that our terms are cash at the time of subscribing. We can not publish the paper on any other principle. This all can understand.

SEND ON.—We are anxious to extend the circulation of our paper yet more, and request all our readers to send us all the subscribers they can. If we only had as many more as we now have, we could make a better paper than we now send out. Send on the names brethren, and thus cheer and aid us in our labors.

OUTLAWRY.—A mob of Roman Catholics prevented J. G. White, a Protestant preacher, from delivering a lecture recently in the city of Quincy. An appeal was made to the Mayor, for redress, which failed; no doubt for the reason that the mob was composed of voters. How tolerant Catholicism is! This is the land of free speech! Popery is as cruel here as it ever was in Spain; all it wants is an opportunity, and its spirit is shown.

"SANCTIFICATION.—We have just printed a discourse on this subject, delivered at Abingdon, Illinois, by E. P. Belshe, and taken down by Prof. A. J. Thompson, of Abingdon college. The discourse is published in pamphlet form, neatly stitched and covered, and refutes forever, the Methodistical idea of sanctification.

We wish a copy of this little work was in every household in the land; and we advise the brethren to order it by the dozen or hundred, and circulate it freely, as it will do great good. Orders for the work will be filled by the author, if sent to him at Quincy, Ills., or at this office, at—cents per single copy, or \$—per dozen.

TO BE REGRETTED.—A calm, dignified discussion of Bible themes in a Christian spirit, by brother editors, is legitimate and profitable to their readers; but all angry disputes demoralize, if they do anything. No Christian editor should let his personal feelings, when not of the best and most fraternal kind, enter into the productions of his pen. We are sorry to observe some symptoms of acrimonious feelings on the part of some of our editors. Alas, for poor humanity! How weak! How selfish the sons of men!

THE GOSPEL ECHO.

VOLUME 5.

CARROLLTON, ILL., JUNE, 1867.

NUMBER 6.

THE FAMILY OF GOD.

BY J. B. C.

BRO. CRAIG.—In a recent number of the ECHO, you write of the name of the "Family of God." Permit me to write concerning the family itself. That God has a family on earth is evident from Eph. iii, 15: "Of whom (Christ) the whole *family* in heaven and *earth* is named."

1st. Who constitutes the divine family of God on earth? "On earth," because "Part of the host have crossed the flood,
And part are crossing now."

Some of the brethren have left us to join the company of the redeemed spirits "with Christ."

Where shall we look for those who make up the "house-hold of faith" this side of the Jordan? Not of what country or language are they? for they are "of all nations, and kindreds, and people, and tongues." But am I a member of God's family? Is my citizenship in the kingdom? Is my name enrolled in heaven? Quite a number profess sonship and presume to address God as their Father. But is the relation real? Is it certain? What is required to make me a child? "Who ever shall do the will of my Father in heaven, the same is my brother, my sister, my mother." This answer is infallible—is authoritative. Mark the condition of sonship, "WHOEVER SHALL DO THE WILL OF GOD."

Matters not what we think about *works*. Nor is the question "what virtue is there in *doing* legitimate works?" It is not those who *say* "Lord," but those who *do* the will of God, who enter into the kingdom of heaven. The foolish man's building was destroyed by the flood, because he, having heard the master's sayings, did them NOT! We are friends of the Savior if we "*do* whatsoever he commands us," and "they that *do* his commandments, enter in through the gates into the city." What mighty results from *doing* and *not* doing the will of God! No one need fear of doing too much, as long as "the will of God" measures his life. This *doing* puts us into his family, and out of the devil's household. In this transition we are "freed from sin," and "made meet for the Master's use."

1. It embraces *faith*—faith in Jesus Christ. "To as many as received him, to them gave he the privilege to become the sons of God, even to as many as believed on his name." John i, 12. "And this is the will of him that sent me, that every one who seeth the son, and believeth on him, may have everlasting life." vi, 40. Within the sacred precincts of this family no soul can come, who does not receive as the Savior and Redeemer, Jesus the Christ. "If thou believest with all thy heart, thou mayest," is the divinely inspired

answer to the homeless wanderers of earth. 2. "But now he commands all men everywhere to *repent*," and the man who remains unrepentant does not "do the will of God." The word is written over the door of entrance. No unbroken, rebellious heart can pass its threshold. Contrite and bleeding, the penitent soul must bow, 'ere he joins his voice in the "morning and evening praise," of "my people, saith the Lord."

3. "I believe that Jesus is the Christ the Son of God, * * * and he baptized him." So with every one who would "go on his way rejoicing." This *faith*, this *repentance*, this *confession*, this going "down into the water" and being *baptized*, put the Eunuch into the family, gave him the family name, the family blessings, and at its altars of faith he met with others "who had gone the same way" before him. 4. A patient continuance in well-doing—abounding in the work of the Lord—steadfastness in the faith—faithfulness until death—insure the continuance of membership.

2nd. Some of the blessings of citizenship. It is no mean thing to be a child of God. It is not a matter of earthly interest or consideration. Its value is not measured by pleasure or profits. Nor are its blessings anticipated simply. While there is pleasure in promises, the children have blessings which are real, and as really possessed and enjoyed. What are some of them?

"And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We know the strength and power of this relation when considered from an earthly stand point. We have

all had "Fathers in the flesh," and now, with many, that they are gone, we feel their loss. We know what it is to be deprived of such a blessing, and hence, are to some degree prepared to appreciate "what manner of love the Father has bestowed upon us, that we should be called the children of God," and with all the blessings and honors of the relation before us can say, "Our Father who art in heaven."

2. "For which cause he (Christ) is not ashamed to call them (his disciples) brethren, saying, I will declare thy name unto my brethren." With all our infirmities and weaknesses he is not *ashamed* to own us his brethren, and "in the midst of the church to sing praise unto God." Jesus, "the chiefest among ten thousand and the one altogether lovely," our "elder brother," and we joint heirs with him to the beatific splendors and supernal joys of the "Better Land."

3. It matters not whether the Holy Spirit "dwells in us," through the truth or personally. So far as the promise as a "comforter," as a "helper of our infirmities," and the Holy and sacred guest of every christian through earth's sorrowful pilgrimage is concerned, it is immaterial as to *how* he comforts and helps, we know if true to God and the Savior, he does so. And we know moreover "the world cannot receive him," in the sense that the christian does.

4. In the midst of God's redeemed family on the earth and on its altar, as an ever blessed and glorious light, is His own Holy Book. Around it the children gather and in it talk with God. It is *our* book—the family treasure—the sacred and precious legacy from the

Father. In the midst of his household he placed "the lamp to our feet and light to our path," and now, as "the pillar and support of the truth," he bids us guard the sacred deposit—to hold it up, that its heavenly light and warmth may enter the hearts of earth's sorrowing children, and quicken them to life. What a responsibility! Vigilantly and continually, as our special and peculiar trust, let us watch it. When the Father calls us to himself, he will bid us bring the book along. O, will we be ashamed of the manner in which we have used it? Or will we, bold and confident, give up our charge as we received it from God, uncontaminated with the isms of men, and unmingled with the traditions of the elders?

5. "We're going home!" Joyful thought! "Pilgrims and strangers on the earth," our Father promises us a good and glorious home. In the great morning, his redeemed and glorified children, will come trooping up from the North, South, East and West, and shall sit down with Abraham, Isaac and Jacob, in his kingdom. Then will be realized what we sometimes sing in expectation of that glad hour,

"Home at last! home at last!
From a foreign shore."

Bear and Forbear.

EDITORIAL.

This world is prolific in occasions for the exercise of forbearance. Trials and perplexities are numerous, various and oftentimes bewildering. These are and have been incident to every age, and are inseparable from existence in this world, and while they are painful to bear, they serve to develop our moral nature, which will result in man's good, and God's

glory, if we only endure patiently, and to the end.

Burdens develop the physical man; by bearing them, our physical strength is increased. True, to bear them, is productive of fatigue and weariness at the time, but the reaction brings an increase of strength. This is as true of the spiritual, as the physical man. The bearing of one burden, prepares us to bear another, and the patient endurance of one trial, prepares us for a succeeding one. God makes his power manifest through our weakness, and dazzles the world, and commands its admiration, by the heroic fortitude, and brilliant examples of the men of faith, in bearing burdens and enduring trials.

"Bear ye one another's burdens, and so fulfill the law of Christ," is an apostolic injunction, which is too often unheeded. It is written that Christ bore our sins, in his own body, on the tree; since this is true, we may well afford to bear each other's burdens.

Forbearance is a noble trait, it combines mercy, patience, pity and magnanimity. God is forbearing, because he is merciful and kind to all. He is most like God, who is most forbearing; he is soaring highest, who rises above injury and insult, from fellow mortals; he that can withhold his hand from motives of mercy, when justice says smite the offender, is certainly on the highway to happiness, and far up on the road. Such a one resembles in spirit, the meek and forbearing Jesus, 'who when he was reviled, reviled not again, when he suffered he threatened not.' How serene under ill usage was he! How submissively he bowed his head, before the wild fury of human prejudice and pae-

sion! Ah! who does not desire to be like him?

Christian! are fellow pilgrims cross and cruel? Do they shoot out their tongues, and utter bitter words, that stick like barbed and poisoned arrows in your heart? Does the treatment of the children of thy Father, seem cold and indifferent? Are thy motives impugned, and thy words and deeds misjudged and condemned? Be patient and forbearing; the light of another day, will all reveal, and thy wrongs all be righted. Be not angry with those whose vision is less clear than thine own. Let not the venom under their tongues infect thee. Trust in God; be patient. Bear and forbear, and a rich reward will be thine at last.

One Thing Needful

The societies which have adopted the life-membership and life-directorship policy lack one thing of making their system perfect and effective. They advertise for sale "engraved certificates" of life-membership and life-directorship as a means of raising funds from God's redeemed saints or others, to preach the Gospel to the dying sinners of earth. Now these certificates can be used as effectual silencers of accusing thoughts that arise when we refuse to give to our brother that needs. "The chief men of the Church of Christ (Bro. Errett says they are,) have given me a certificate that I am a liberal Christian for life. I may, with impunity, refuse to give as I please. This engraved certificate must close the mouths of all other money-seekers for benevolent objects, and will put to shame the charges of the evil disposed persons who charge me with

avarice. An engraved certificate in a gilt frame hung in my parlor will be a continual refutation of the complaint of the widow and orphan that I am not liberal to the poor. The investment is a cheap one."

Brethren, there is wisdom in the arrangement. Your secretaries are too modest. They have never done justice to the plan. But if you could only give some security that your certificate would be received as valid testimony in the next world, the plan would be perfect. Until you can do this, mother Rome will beat you. She guarantees her certificates to pass good in the day of final assizes. Hence her agents are able to fill her coffers while yours are empty. Supply this one need, then your secretaries may hawk and peddle your "certificates" with as much effrontery, and boldness, and success, as ever Tetzell did Romish indulgence. Brethren, go the whole hog or none. Give us the best human plan in existence, or let us stick to the Divine one.—*Gospel Advocate*.

HOW IS THIS?

CHARLES CITY, IOWA, March 26, 1867.

The Union meetings in this village were continued eight weeks. Some fifty persons profess to have been made new creatures in Christ Jesus, besides fifteen or twenty "wanderers" returned. It is the first general work of the Spirit in the town, and has caused fear and great joy. Eleven candidates for baptism have been received by the Baptist church. Others are to come. Quite a number will join the Methodist and Congregational societies. This is God's work, and we will bless his name. T.

There are some four points in the above short extract from the *Times and Witness*, one of our Baptist exchanges,

which seem to us a little obscure, if indeed not dubious.

1st. The expression "new creatures in Christ"—what does he mean by it?

2nd. "It is the first general work of the Spirit in the town."

3rd. "Eleven candidates for baptism have been received by the Baptist church."

4th. "A number will join the Methodist and Congregational societies. This is the work of God."

1st. We are unable to determine what the writer of the paragraph means by the phrase, "new creatures in Christ." We accept the language as Scriptural, and believe none but those who are renewed in mind and heart can come into the Christ, but this renewing and coming into Christ, are two very distinct things, both in the order of their occurrence, and in their nature. Now it is a singular fact, that not a single publication outside of our own ranks, ever speaks of, or refers to the way in which men are brought into Christ, as set forth in the Holy Scriptures. True, some of them speak of persons being *in* Christ, but never say, as the Scriptures do, *how* they are brought *into* him. *In*, is a preposition of place, *into*, is one of transition, or action. "Baptized into Christ," is Scriptural language. If then, this writer speaks scripturally and truly, these persons had all been baptized. For if men are baptized *into* Christ, then those unbaptized are *out* of Him, and although they may be renewed in the spirit of their minds, or purified in heart, they are not "new creatures *in* Christ."

2nd. "It is the first general work of the Spirit in the town." If this is true,

then we can not see how an one could be condemned for his impenitence, prior to that time. For if God withheld from the people, the agency essential to produce repentance, then men were excusable. Surely this town had been singularly neglected prior to this gracious visitation. This is said to have been the first "*general* work of the Spirit." This would imply that a similar work, only on a smaller scale, had been done before. If it was only *general*, then it was not *universal*, and just in so far as it failed to be universal, was the means and energy indispensable to repentance withheld. We wonder whether conversions were commensurate in number, with the number on whom this saving influence was exerted? if so, it is a pity that the influence exerted by the Spirit, had not been universal. That it was not, was no fault of the people, for it was not under their control.

3rd. "Eleven candidates for baptism have been received by the Baptist church." Can it be possible that the Baptist church received persons into its fellowship before baptism? The statement is a curious one. If they were not received into the church, then into what were they received? The Baptist church is, we think, composed of immersed believers only, but if these persons were received into the church before baptism, then were they Baptists before baptism, otherwise, there were unbaptized members in the Baptist church. How are we to understand the matter?

4th. "A number will join the Methodist and Congregational societies. This is God's work, and we will bless His name."

This writer makes quite a distinction

between the Baptists and Methodists and Congregationalists. He speaks of the "Baptist church," while he calls the other two organizations, only "societies." Now one of these organizations will find its name in the Bible, about as soon as the other. The truth is, the Bible knows nothing of any of them.

But says this writer: "This is God's work." What does he mean? Is joining all these societies "God's work?" If so a man had as well join one as another; and if one is as good as another, then one would be as good as all of them. How the smoke of Babylon blinds men's eyes! We will bless the name of God, that golden beams of truth divine, are dissipating the mists of night, but darkness seems to envelop the mind of this *Times'* correspondent. We have no doubt but that he believes in ghosts.

THE GOSPEL.

Many honest enquirers may be troubled to know what to do to enjoy the consolation of pardon and deliverance from condemnation. To such we commend a careful consideration of the history of the introduction of the gospel, and the early labors of the apostles as given in the first part of the Acts of the Apostles. In pursuing the history of these heaven-directed laborers, we find them obedient to the Master's command, for they waited in Jerusalem till they were qualified by power from above, and then began the glorious work of preaching the gospel to all nations. Peter, with the other apostles, stood up and preached Christ. Mark here, that Peter did not preach a sermon from a text. The commission required them to preach the gospel, to preach it to every creature. Preaching the gospel to every creature was not all

there was to do. Those who believed were to be baptized, and then taught all the other things which the Lord had commanded them to teach the believers to observe. For the proof of these remarks read the commission as given by Matthew and Mark. As the sincere enquirer can only be benefitted by truth, we invite such to carefully consider the teaching and labors of the apostles, and then what they learn will be reliable. It will be the truth, or the "gospel of the grace of God."

Let us now examine Peter's first discourse, delivered under the miraculous manifestation of the Spirit, sent to qualify him and the other apostles to present Jesus as the Messiah, so long looked for by Abraham's seed. Reading in Acts ii. 14, we find Peter and the eleven standing before the great audience which had assembled, refuting a charge brought against them, which he does by showing that the scene before them was foretold by the prophet Joel. He next refers to the wonderful works done by the Lord Jesus among them, and with which they were acquainted. He informed them that God was not defeated by the wicked counsels of the rulers, but that they had only brought about what the Father had determined should be done. He then assures the people that Jesus had risen from the grave, having overcome death as the Psalmist predicted he should do, and assures them that Jesus was now exalted. He refers to the sublime and astonishing display of divine power beheld by them, and tells them that it was sent by the Lord Jesus. He sums up the whole matter as follows:—"This Jesus hath God raised up, whereof we are all wit-

nesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself the Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He thus presents the Lamb of God as crucified, raised from the dead, exalted and anointed, the only Savior of Sinners. He did not preach a sermon about the gospel, but presented the gospel itself. Do you, enquiring reader, believe that Jesus is the Christ and only Savior of sinners? Do you love him as such? Do you revere him as having power in heaven and earth, and willing to save the penitent sinner? Can you give your heart to him, your entire affections, and rely on him for pardon, and live in his service? Do you enquire what shall I do to be saved? Hear Peter speaking by the Spirit, tell just such persons what they should do to enjoy pardon. "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." Observe, these persons believed what Peter declared to them concerning the Lord Jesus, for they were pierced in their hearts or were penitent, and had become dead to sin, and desired to live unto God. They were commanded to be baptized for the remission of their sins, to be buried with Christ that they might rise to walk in a new life, and enjoy the promise of the Holy Spirit. This

unprecedented and important scene was concluded by about three thousand gladly receiving the word and being immersed. They afterwards continued "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

This narrative of events presents Jesus as crucified for sinners, raised again and exalted by the right hand of God, which facts many believed and became penitent. They obeyed the command or were immersed in the name of the Lord Jesus, and enjoyed the promise. Reader, if not pardoned, why not believe in Jesus, submit to his will and authority, and live in his service, that you may enjoy forgiveness and rejoice in hope of a life never to end, and a crown that will never fade?—*Banner of the Faith.*

Christian Union.

Thomas Holman is giving the readers of the *Church Union* some wholesome lesson on the question of the union of Christians. In reply to some criticisms on his tracts, he says:

The tracts do teach, and so does the article in the pamphlet, that before there can be *Christian* union it must first be decided what constitutes a Christian, and when this is decided by the contending parties, then they may have some hope of Christian union.

How does the New Testament teach this? All admit that it does. It teaches faith, repentance and immersion into the name of Jesus Christ for the remission of sins. This is what is taught in my "few thoughts," and also in the tracts, as the true way to Christian union and to the Lord's table. And if Dr. Dix's recent works, Bishop Potter's

Pastoral, and Pope Pius IX.'s Encyclical and the *Church Journal* teach this, then they teach what Christ and his apostles taught, and if not, *not*. And for such teaching and such Christianity read the following Scriptures: "He that believeth and is baptized, shall be saved"; "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God"; "Repent and be baptized, every one of you in the name Jesus Christ for the remission of sins"; "If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch, and he baptized him"; "And many of the Corinthians hearing, believed and were baptized"; "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord"; "Know ye not that so many of us as are baptized into Jesus Christ were baptized into his death"; "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"; "For as many of you as have been baptized into Christ have put on Christ", "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

Now, Mr. Editor, these teachings are from God—are they entitled to any weight in this Christian Union controversy? are they to be written down as Ritulastic and the like? Rather let us see to it that we "refuse not him that speaketh."

I desire *Christian* union, and I know it will be brought about, for he who hath loved us and given himself for us prayed for its accomplishment. Shall we not then, in view of that prayer and the work he came to accomplish continue to labor and pray, assured that the Lord is not slack concerning his promise, and that the time will come when there shall be one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all"—when we all shall "speak the same thing," and when we shall "be perfectly joined together in the same mind, and in the same judgement."

And what hinders such a glorious consummation? I answer, the lack of the disposition to submit to God's plan; and so long as we prefer our ways to his ways, so long will there be strife in every evil thing.

Party names, then, lay aside,

And cast away your broken cistern;

Christ the Lamb, the Church, the Bride;

Then take no other name but Christian.

Brides they take the husband's name,

Nor would he sanction any other;

Why should we not do the same?

What do you say, contending brother?"

Pompous Titles.

George Dawson, of Carthage, Ohio in a note to "Elder" G. W. Rice, points to one of the glaring inconsistencies of those claiming to be unostentatious in their practice, in the following language:

"Through the Christian politeness or one of your subscribers, I am permitted occasionally to look over the *Review*, in which I find some good things—and again some things that are not so good. Many years ago, I listened with half way interest to the lectures of Walter Scott and others of your way; and of later

years, I have with more interest watched the development of your system of faith and practice. As an outsider, I would say, with your permission, that I am surprised to read in your paper so many claims to primitive faith and manners, and on the same page to find the advertisement of a *new* Christian Hymn Book, which, notwithstanding your war on 'Rev.,' LL. D., F. R. S., 'Dr.,' and Bishop,' comes recommended by *eleven*, "Elders," *six* 'Professors,' *two* 'Dr's,' and *one* plain 'Silas.'"

After a feeble effort to show that there is no harm in it, Bro Rice says:

"It would be much better, wiser, and more compatible with our position as *Bible men*, to entirely leave off *all titles of every sort*, in church papers."

If he had left off the qualifying phrase: "In church papers," we should regard his confession as full, and would exhort him to "go and sin no more" in this respect.

Not long since, we saw a commendatory document in reference to a certain worthy object, with three or four names attached to it, and, as if the names of *the men* were not sufficiently influential, each name had appended to it a title longer than the name itself. Is the opinion of a "Professor of Ancient Languages" necessarily more correct in reference to the propriety of building a meeting house in a given locality, than that of a "Professor of the Theory and practice of raising corn and potatoes?" If so, why? If not, why append one and ignore the other? Is a commendation of a new Hymn Book, or an old one either, worth more if it comes from two Doctors of Medicine, than if it should come from the same number of Horse

Doctors, of equal intelligence? We think not.

If these handles were put on legitimately, or with any reference to the fitness of things, they would then be less objectionable, or, perhaps, without objection. We would then have a hymn book commended by a singer, a poet, a book binder, or a printer—men whose profession is supposed to entitle their judgment to more than ordinary weight in reference to the book; and so of every other commendation; let the title be used legitimately, if used at all.

It is time we had done with this mere *make-weight*—this pandering to the pride and self-gratification of each other, and that we conform more to the spirit of consistency common sense, and and Christianity.—It is of the earth, earthy. Let us lay it aside as unbecoming a *Christian* people. Let us have more "Silases," and fewer "Dr's."—more *Brethren* and fewer "Elders,"—more *Preachers* of the word, and fewer Pastors of the First Christian Church on the corner of Upperten street and Aristocracy avenue—more piety, and less pride—more godliness, and less worldliness—more imitation of Christ and the Apostles, and less aping the sects.—*Christian Herald*.

THE BRIDAL WINE CUP.

A THRILLING SCENE.

"Pledge with wine—pledge with wine!" cried the young and thoughtless Harvey Wood. "Pledge with wine!" ran through the Bridal party.

The beautiful bride grew pale—the decisive hour had come. She pressed her white hands together, and the leaves

of the wreath trembled on her brow; her breath came quicker, and her heart beat wilder.

"Yes, Marion, lay aside your scruples for this once," said the Judge in a low tone, going toward his daughter, "the company expect it. Do not so seriously infringe upon the rules of etiquette; in your own home do as you please; but in mine, for this once, please me."

Every eye was turned toward the bridal pair. Marion's principles were well known. Henry had been a convivialist; but of late his friends noticed the change in his manners, the difference in his habits, and to-night they watched him to see, as they sneeringly said, if he was tied down to a woman's opinion so soon.

Pouring a brimming cup, they held it with tempting smiles toward Marion. She was very pale, though more composed; and her hand shook not, as smiling back, she gracefully accepted the crystal tempter, and raised it to her lips; but scarcely had she done so, when every hand was arrested by her piercing exclamation of "Oh! how terrible!"

"What is it?" cried one and all, thronging together. for she had slowly carried the glass at arm's length, and was fixedly regarding it as though it was some hideous object.

"Wait," she answered, while a light, which seemed inspired, shone from her dark eyes, "wait, and I will tell. I see" she added—slowly pointing one jeweled finger at the sparkling, ruby liquid—"a sight that beggars description; yet listen—I will paint it for you. It is a lovely spot; tall mountains crowned with verdure rise in awful sublimity around; a river runs through, and bright flowers grow to the water's edge. There is a

thick, warm mist, that the sun seeks vainly to pierce. Trees, lofty and beautiful, wave to the airy motion of the birds; but there—a group of Indians gather; they sit to and fro, with something like sorrow upon their dark brows. And in their midst lies a manly form, but his cheek how deathly, his eye wild with the fitful fire of fever. One friend stands beside him—nay, I should say kneels, for see, he is pillowing that poor head upon his breast.

"Genius in ruins—oh! the high, holy-looking brow! why should death mark it and he so young? Look how he throws back the damp curls! see him clasp his hands! hear his thrilling shrieks for life! mark how he clutches at the form of his companion, imploring to be saved! Oh! hear him call piteously his father's name—see him twine his fingers together as he shrieks for his sister—his only sister—the twin of his soul—weeping for his distant native land.

"See" she exclaimed, while the bridal party shrank back, the untasted wine trembling in their faltering grasp, and the Judge fell, overpowered, upon his seat—"see! his arms are lifted to heaven—he prays now wildly for mercy! hot fever rushes through his veins. The friend beside him is weeping; awe-stricken, the dark men move silently away, and leave the living and the dying together."

There was a hush in that princely parlor, broken only by what seemed a smothered sob, from some manly bosom. The bride stood yet upright, with quivering lip, and tears stealing to the outward edge of her lashes. Her beautiful arm had lost its tension and the glass, with its little troubled red waves, came slowly

toward the range of her vision. She spoke again; every lip was mute. Her voice was low, faint, yet awfully distinct. She still fixed her sorrowful glance upon the wine cup.

"It is evening now: the great white moon is coming up, and his beams lay gently on his forehead. He moves not; his eyes are set in their sockets: dim are their piercing glances; in vain his friend whispers the name of father and sister—death is there. Death—and no soft hand, no gentle voice to bless and soothe him. His head sinks back; one convulsive shudder! he is dead."

A groan ran through the assembly, so vivid was her description, so unearthly her look, so inspired her manner, and what she described seemed actually to have taken place then and there. They noticed also that the bridegroom hid his face in his hands, and was weeping.

"Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scoop him a grave; there, without a shroud, they lay him down in that damp, reeking earth. The only son of a proud father, the only idolized brother of a fond sister. And he sleeps to-day in that distant country, with no stone to make the spot. There he lies—my father's son—my own twin brother! a victim to this deadly poison! Father," she exclaimed, turning suddenly, while the tears rained down her beautiful cheeks, "father, shall I drink it now?"

The form of the old judge was convulsed with agony. He raised not his head, but in a smothered voice he faltered—"No, no, my child—no!"

She lifted the glittering goblet, and letting it suddenly fall to the floor, it

was dashed in a thousand pieces. Many a tearful eye watched her movement, and instantaneously, every wine-glass was transferred to the marble table on which it had been prepared. Then as she looked at the fragments of crystal, she turned to the company, saying, "Let no friend hereafter, who, loves me, ever tempt me to peril my soul for wine. Not firmer are the everlasting hills, than my resolve, God helping me, never to touch or taste the poison cup. And he to whom I have given my hand—who watched over my brother's dying form, in that last solemn hour, and buried the dear wanderer there by the river, in that land of gold, will, I trust, sustain me in that resolve. Will you not, my husband?"

His glistening eyes, his sad, sweet smile, was her answer. The judge left the room, and when an hour after, he returned, and with a more subdued manner took part in the entertainment of the bridal guests, no one could fail to read, that he, too, had determined to banish the enemy at once and forever, from his princely home.

Those who were present at that wedding can never forget the impressions so solemnly made. Many from that hour, renounced forever the social glass.—*Band of Hope Review.*

THE INTERNAL EVIDENCE OF CHRISTIANITY.

If we enter into particulars we shall find the Bible to consist of thirty-six separate books, one of which, (the book of Psalms) contains no less than one hundred and fifty distinct compositions; and probably, if we were to analyze the contents of the entire volume, we should find that it contains many hundreds of

perfectly distinct and separate treatises, having no other connection with each other than that they treat of the same general matters, and were composed by the same persons. These various compositions occupied a period of fifteen or sixteen centuries in their production; and profess to cover historically, the whole period of man's existence upon the earth. They embrace every kind of writing, every sort of information, and every imaginable subject. History, government, laws, instructions, manners, customs, opinions, education, morals, religion, philosophy, discourses of every description, poetry in all its departments, biography, epistolary correspondence, everything from the most familiar discourse up to the most abstract and sublime meditations; the whole circle of the sciences furnish nothing that is not alluded to—the utmost compass of human society and human interest exhibits nothing that is not in some way brought to notice, and every aspect under which human nature has ever presented itself is distinctly stated and considered. The principal persons who were engaged in the composition of these various treatises may perhaps be stated at about thirty, but the number would be greatly increased by adding all who produced portions embraced now under more general divisions. These authors were from every rank of life:—Dictators, kings, rulers in a free commonwealth, judges, magistrates, lawgivers, generals, priests, private citizens, scholars, artizans, farmers, shepherds, soldiers, fisherman, tax-gatherers; and they appear to have been persons of every sort of temperament, from the most gentle to the most perverse, and of every sort of endowment, from the most exalted to the most unpretending, and of every time of

life, from earliest manhood to extreme old age, and of every grade of attainment, from unlettered simplicity to boundless knowledge, from deepest wretchedness up to the most consummate of human felicity. Yet all these men through the centuries, treating of all these subject, so write, that though they have been subjected to the fiercest scrutiny during more than seventeen centuries since the last of them died, it has been impossible to detect the smallest solecism in the entire productions of all of them put together, or the smallest discrepancy of fact, of principle, or even of opinion of any one of them from any other throughout their voluminous writings. Every one agrees in all things with every one of the rest. Still more, every one agrees with all that has since been discovered of the condition of the universe, of the course of nature, and of the order of Providence. And further still, every one seems to have been endowed with those sublime gifts, that awful intelligence, and that superhuman insight, which are fully expressed by saying they were inspired, and which are utterly incomprehensible if they were not. It may be said without hesitation, that if any one of the more extended treatises which compose the Bible, existed alone, and had not claimed to be divine, it would have immortalized any age or race that produced it; and it is absolutely certain that if the whole were now totally lost, the whole known human family could not reproduce it if left to themselves.

If men would but follow the advice which they bestow gratuitously on others, what a reformation would be effected in their characters!

SHADOWS OF THOUGHT.

The heart has its voice, and language. It speaks instinctively, it is heard instinctively. Childhood understands its tones. Youth and age know their import. The gift of nature, it belongs to all. The original of art, it has numerous types. It was not corrupted at Babel. Barbarism has never destroyed its significance. Men have listened to it everywhere. Poetry has sought to express it, but its words are yet unwritten. Flowers and birds have aided its utterance, but not fully revealed them. Smiles and tears—pale brows and quivering lips—have assisted thought and feeling struggling into outward life, but they have come forth in feebleness and dimness.—It cannot express all its inner breathings and burnings. There is a sublime philosophy in this truth. Not worthily can these broken sentences unfold it. Not eloquently can the imagery of the universe give it representation. Why such hidden might? Why such concealed glory? Amid so many revelations, why this unrevealed beauty and power? The whole world cannot call out the fullness of the heart; and with heaven-tokens and heaven-ministry all around, it strikes into itself, and loves silent self-communion. Tell us the meaning! Great sentiments half-formed spring from its depths into the intellect and assume humbler forms for outward address, but lo, the seal of degeneracy is on them. It throbs with strong passions, and they struggle for corresponding signs, but what presents them? Who relieves the spirit born with so much to declare, and yet born to solitude? Listen to the throbings! A low sound even in the deepest hush! Man hears

it not. Nature hears it not. They regard only the spoken language and voice-melody. The other is the power. It is the heart throbbing against the portals of Eternity, and asking for its pleasures. Religion answers it. Welcome to the oracle.

THE LORD'S DAY.— Stations on the line of your journey are not your journey's end, but each one brings you nearer. Such is "the Lord's days."

A haven is not home, but it is a place of quiet and rest, where the rough waves are stayed. Such is "the Lord's day."

A garden is a piece of common land, and yet it has ceased to be common land. It is an effort to regain paradise. Such is "the Lord's day."

A bud is not a flower, but it is the promise of a flower. Such is "the Lord's day."

The world's week tempts you to sell your soul to the flesh and the world. "The Lord's day" calls you to remembrance, and begs you rather to sacrifice earth to heaven and time to eternity, than heaven to earth and eternity to time.

The six days not only claim you as captives of the earth, but do their best to keep the prison doors shut, that you may forget the way out. "The Lord's day" sets before you an open door. Samson has carried the gates away. "The Lord's day" summons you to the threshold of bondage, to look forth into immortality—your immortality."

The true Lord's day is the eternal life; but a type of it is given to you on earth that you may be refreshed in the body with the anticipation of the great freedom wherewith the Lord will make you free.—*J. Pulsford.*

"Feed My Lambs."

The recent large ingatherings devolve on the churches which have been thus blessed, certain duties to which we desire to call special attention. While it is a joyful thing to hail the newly born as members with us in the family of God, let us not forget that in receiving them, we accept new trusts and new responsibilities so far as they are concerned. Parents receive with joy the gift that God bestows, in tender offspring; but with joy they accept the care and responsibility of the weak and dependent life that is put in their charge. The shepherd rejoices over the increase of his flock, but with the lambs he accepts the duty of guarding and fostering them. It is too often the case that, while we feel a great responsibility for the conversion of sinners, we fail to follow it up with suitable anxiety and care for the growth and safety of the converts. Hence, there are many waste and desolate places which once were gay with life and vocal with song, because the lambs of the flock were left without a shepherd's care, and were soon scattered on the mountains and devoured by wolves. Spiritual infancy has its weakness and its perils. The *first years* of Christian life need to be especially guarded and guided, then principles are imbibed, habits formed, and aims established which permanently influence both character and destiny. On the eldership of the church especially rests the obligation to feed the lambs, and guide them into green pastures and beside the still waters. Let us suggest a few hints to them in behalf of the young disciples who come under their care.

1. *Visit them.*—Show a kind and

fatherly interest in their welfare. Gain their confidence. Many times, as difficulties and embarrassments arise, they will need a friend with whom they can frankly confer; and generally the safest counselors shall be found among those who exercise pastoral care over the flock.

2. Bring them at once into the Bible class.—"Feed my Lambs." The simple food they need—the milk, not the meat—is not always found in the elaborate sermon. The catechetical and conversational methods of the Bible Class enable you much better to approach their capacity and meet their wants. Besides, the systematic study of the Scriptures early formed, is one of the best safeguards against the seductions of error, and the best means of promoting faith, hope and love.

3. Enlist them in the Prayer-Meetings.—Encourage them not only to attend, but to share in the duties and enjoyments of the hour. When the heart is fresh and glad, it is easy to call it out in joyful utterances of praise and prayer. If the fervent spirit is allowed to lapse into silence and inactivity, there is great danger of a dumb and indolent life succeeding.

4. Ascertain their gifts, and employ them.—Perhaps the highest skill of the overseer is seen in the judicious employment of the members of the flock, according to their various capacities. The Sunday School, the Prayer-Meeting, the Singing School, the Bible Class, and the various fields of activity that are ever opening to the Church, allow the employment of every variety of gift that the membership furnishes; and we not only keep mischief out of the church by the diligent employments of its mem-

bers, but open to them one of the best sources of pure and constant joy in their conscious self-development.

5. Be prompt in recovering them from delinquencies.—Too often when their inexperienced feet wander from the right way, they are neglected until recovery is almost impossible. A few kind words might have saved them at their first divergence; but they are left to feel that no man cares for their souls until this sense of indifference to their welfare destroys their interest in the Church and drives them into other associations.

All this involves care and labor. We, by no means, say that this labor belongs exclusively to pastors. Many of the experienced of the church can, and ought to share the toil and anxiety. But it belongs to the rulers of the church to see that the work is done, and that it falls into proper hands.

We bespeak for all the young converts the sympathy, loving watch-care, and fatherly counsels which they need to guide them safely through the perils of spiritual infancy.—*Christian Standard.*

Family Worship.

“We do not see how any Christian family can do without it. It is the most beautiful and solemn hour of the day. To see a whole family gathered about its altar! The father, on whose brow, perhaps thinner and grayer lie the locks than once before, holds on his knee the sacred book, from which

“He reads a portion with judicious care.”

Opposite sits the wife and mother. She looks at the face she loves with a feeling which no other shares in that circle; she remembers when the grayish hair was black as the raven's wing, and as he

reads, with tender, mellow voice, she thinks of the tones of love to which that voice has been so long attuned for her, and of that warm, Christian heart on which she has leaned for so many years. The youngest born who sits in his chair by her side, and rests his curly head upon her lap, searching her dear face, wonders why her eye is so full. About the room, sit the children. More than one—it may be, have many forms and bearded faces, and the mother's eye takes them in, and is well reminded of what she never forgets, when such a form and face as these do reproduce him who joined his life with hers. A daughter blooming into womanhood,

“Standing with reluctant feet,

Where the brook and river meet,”

lends a ray of sunlight to the scene. A friend whom all love, sits by her side—almost a brother already. How holy is the calm! And when the book is closed, and after a reverent pause, they all kneel, and

“The priest, the father, and the husband prays,” every heart unites, and a blessing descends from above, a blessing which

“Strikes a bliss upon the day,

A bliss that will not pass.”

How can any Christian heart forego it? The sense of human weakness and dependence; the dread of the dangers of the selfish world, which is “at enmity with God;” the requirements of coming duty, bankrupting all our merely personal resources; the enemies which beset our path—spiritual foes, temporal calamities, contingencies, dangers, diseases, death, the distrust of our own souls, justified by a thousand lapses; our solicitude for those whom we love, and who with us, are in the same conditions of peril and disability; all make us cry out

for the help of a sufficient arm, for the guidance of human wisdom, for the restraining love of the heart to God.

The influence of family worship upon children is little appreciated by parents. It may be seen in after life. Indolence and bustling business, throw equal obstructions in the way of this important ordinance, and some degree of persistent principle is required to sustain it. But for the children's sake if for no other interest, all these obstacles should be overcome. Nothing is of sufficient importance to be allowed to supercede family worship. It is strange, indeed, that so sweet a privilege should need a pleader. And it would not, even with those who neglect it, if indolence and care were not so insidious, and had not so strange a power to win us, even from our own good, so that while we wander, we look back with regret, and make, perhaps, a feeble effort to return.

Among the Alleghanies there is a spring so small that a single ox could drain it dry on a summer's day. It steals its unobtrusive way among the hills till it spreads out into the beautiful Ohio. Thence it stretches away a thousand miles, leaving on its banks more than a hundred villages and cities, and many thousand cultivated farms and bearing on its bosom more than a thousand steamboats. Then joining the Mississippi, it stretches away some twelve hundred miles or more, until it falls into the great emblem of eternity. It is one of the great tributaries of the ocean, which, obedient only to God, shall roll and roar till the angel, with one foot on the sea and the other on land, shall lift up his hand to heaven and swear that time shall be no longer. So with moral influence. It is a rivelet, an ocean, boundless and fathomless as eternity.

CHRISTIAN LABOR.

A truth that seems hard to impress upon the minds of professed Christians, is that there is labor—work for each Christian to do. The object of a man's joining a church is to put him in the vineyard of the Lord to work, not to idle. The church that has no work for its members to do, should not invite individuals to become members. There is no virtue in church membership, except that it places men and women in a position that they can work acceptable for God. If they do not work they should not enter or remain in the vineyard. The presence of an idler, where work is going on, always has a tendency to demoralize those who labor and to hinder them in their work. So the individual in the church that fails to labor not only fails to be benefited himself, but is a disadvantage to the other members, demoralizes the church, brings it into approbium with the right thinking of the world, and prevents God's blessing resting on the church. So we would advise every individual who can find no work to do in a church, for their own sake and for the church and the world to at once get out of that church. But the question comes up, What is the work of the church in which every member must engage? Sometimes we here even those who should be better instructed, call the attendance upon the ordinances of the Lord's house, the observance of the supper, etc., the work of the church. Brethren, do you call sitting at the table and eating of the food by the children in the family circle, the parents have prepared for them, a work or labor of the children in the domestic family circle? No more is the partaking of the spiritual food that

God has prepared, through the death of his Son, and which our mother—the church—provides in the emblematic loaf and cup for her children, a *work* in any proper sense of those children. This constitutes not the good work of Paul “which God hath before ordained, that we should walk in them,” (Eph. xi: 10,) nor the works of James, (xi: 23,) “by which our faith is made perfect.” Nor is baptism in a proper sense of words a work of the individual who submits to it. It may be the work in some sense of the administrator. It is, when performed upon a proper subject, a work of God, which he performs through his servant on the individual for the benefit of that individual. The only thing the subject is required to do is to submit. We do not call the burial of the dead body a work of the individual who, being dead, is buried. No more is baptism, when properly administered, a work of him, who being crucified through faith in Jesus Christ, and repentance toward God, gives himself up a willing, passive subject into the hands of another to be buried out of his own name, out of his natural relations into the name of another, to be raised in a new name, into new relationship. Baptism to the proper subject, with a proper understanding of its import has fewer of the characteristics of the work of the individual, than either faith or repentance. The individual is more entirely passive, more completely submissive to the will and works of another—exercises fewer of the functions of individuality in baptism than either faith or repentance. Baptism is the burial of the dead. The Lord when he has slain one in the kingdom of the evil one, through his servant, buries him out of this kingdom of the evil one

and raises him anew in his own kingdom of light. This, then, is not the work of the individual, but the work of God upon the individual, and the individual simply submissively permits God to do this work of his own. Baptism, then, or the Lord's supper, is not the work or a work of the individual or church. They both constitute, in their respective places, the embodiment of the faith of the Gospel. These institutions constitute the monumental embodiment of the facts embraced in the faith of the Gospel. They, in one word, are the embodied faith of the Christian. The burial and resurrection—the broken body and shed blood of the Son of God, embraces the Christian's faith. The observance of these, in their proper relations, is the declaration of our faith in the facts set forth—as showing forth the Lord's death for sin and sinners till he comes again. Do not mistake, then, the importance of these institutions. They are the embodied faith of the Gospel—he who fails to observe them properly at proper times denies the faith of the gospel—he who fails on every proper occasion to shew forth his death in his chosen appointment, to that extent not only denies the faith himself, but deprives the world of one God's monumental evidences of the death and resurrection of the Son of God. Through faith we partake of these emblems, and they are the food—the body and blood of the Son of God—upon which we must live. He who undertakes to live the Christian life, without the influence and strength gained by regularly and constantly taking this food, makes as vain and foolish an effort as the child does who attempts to live physically without regularly partaking of the food that is adapted to the

sustenance and development of our fleshly bodies. The Christian who refuses regularly to partake of this food must pine, perish and die. The church is the mother of us all, whose duty is to prepare and place before her children that food which our father—her husband—has provided for our spiritual sustenance and growth. The church that travails in birth of her children, that brings them to the birth, and then fails regularly at the appointed time—the first day of the week—to furnish them the food necessary to their spiritual life, is no true mother—is no faithful spouse of her husband. The Lord can never recognize that church as his faithful wife which, instead of feeding his children upon the rich viands he has prepared for their nourishment, leaves them to wander among strangers, feed upon unwholesome food, that poisons the fountains of life, and produces at best only a poor, sickly development of spiritual life, and often a sad, untimely death.

Let, then, every church remember that God has entrusted the feeding, nurturing and training of the children he has begotten to the mother who bears them, and if she fails to properly nurture and train them, to spread his table, and invite his children to feed upon the life-giving, soul-strengthening food he has provided for them, she is no true mother, no faithful wife. If those children, through her neglect, wander in forbidden paths, feed upon unwholesome and poisonous food, that brings death instead of life, their blood will God require.

But the attendance upon the appointments of the Lord's house, the partaking of the emblems is not work, it is merely taking food. But as the indi-

vidual physically cannot live by food alone, but must have exercise, labor, work to develop the physical man, and assimilate and appropriate the food taken to the wants of the different parts of the body, so he that attempts to live spiritually by food alone will become a moral and spiritual dyspeptic, without the spiritual labor that God has ordained for the full and complete development of the stature of manhood in Christ Jesus.

Faith must be made perfect by works. But what are the works that will perfect faith?—*Gospel Advocate*.

The VI Chapter of John's Gospel.

BY JACOB CREATH.

BRO. D. T. WRIGHT: *Dear Sir*.—Several of the readers of the *Pioneer* have requested me to offer some thoughts on the sixth chapter of John's Gospel, from the 46 verse to the 60th. John's Gospel is the most excellent of the four narratives or memoirs of Jesus Christ. There is but one Gospel, but there are four historians or biographers of the four narratives or memoirs of Jesus Christ. There is but one Gospel, but there are four historians or biographers of the birth, baptism, temptation, transfiguration, preaching, miracles, crucifixion, death and burial, resurrection, ascension and glorification of the only begotten Son of God. The third and sixth chapters of John's gospel are among the most excellent chapters in his gospel. The third chapter is the foundation for infant baptism, and for all mystics. The hiding place of all who are born of wind in their disobedience to the gospel. What Christ said to an adult Jewish Senator, is applied to speechless babes.

The sixth chapter of John's gospel is the foundation of infant communion in the Greek, Latin and Episcopal sects, the third is their authority for infant membership. The custom of giving the Lord's supper to infants, originated in Egypt, a dark corner of the earth, the mother of superstitions, where most sectarian mysteries were born at Alexandria in the third century and continued in use till the council of Constance, June 14, 1415. They administered it by mixing the bread and wine in a spoon, and uniformly gave it to all immersed: for the Catholics using common sense, saw that if infants were fit for immersion, they were fit for the supper. In the ancient churches, these ordinances were never separated one from another as modern sectarians do. In the third century infants or catechumens were immersed and admitted to the supper, Venema's church history, section 2,—100. The Baptists and our people ought to press upon the Paidodaptists this argument both from the pulpit and press—why do you not bring your sprinkled infants to the Lord's table? They are as fit for the supper as for baptism. There is as much scripture and reason for the one as for the other. Church history sanctions both of them as going together, and not as you practice them. They are members of your churches and certainly all members of churches ought to celebrate the ordinance of the gospel. See Buddeous Dogmata, chap. 1. sec. 19. Dr. Priestly's Address on giving the supper to children. Presbyterian Confession of faith, page 111, 287, 392, 436. Dr. Cottan's Essay on the holiness of church members, page 19. Let this suffice on this topic.

As most of the metaphors in this discourse, and particularly that of door and of meat, being used to signify doctrines, and of *eating* and *drinking* to signify believing, were abundantly easy, and might have been understood at the first by the Jews, being found in their scriptures and used in their schools. Only not being able to comprehend what he meant by *his flesh*, they took the whole literally and were so offended at the thought of *eating* his flesh and drinking his blood, a thing not only prohibited by the law of Moses but repugnant to the customs of the civilized nations, that many of them who were his disciples, when they heard it, said it was absurd. As the metaphors of *meat* and *drink* were frequently used by the Jews in their writings to signify wisdom, knowledge, and favor, I shall here cite some passages to prove this position. Proverbs ix. 1, 9. Wisdom says, come eat of my bread, and drink of my wine which I have mingled. Is. lv. 2, 3. Come buy wine and milk. Jeremiah iii. 15. And I will give you pastors according to my heart, who shall feed you with knowledge and understanding. Ezekiel iii. 1 to 3. Son of man, eat this roll, understand this roll and manage it and go and speak it to the house of Israel. Rev. x. 7 to 11. Eat the little Book, get its contents into your memory and go and speak it to the nations. They by eating and drinking his flesh and blood, he meant believing in him and obeying him. In verse 29, Jesus says plainly: "Then is the work of God that you believe on him whom he hath sent"—he afterward speaks figuratively. Except you be entirely united to me by a hearty belief and practice of teaching and partake of the merits of that sacri-

fiice which I shall offer for the sins of the world, and continue in the communion of my religion, and receive spiritual nourishment by the continual participation of those means of salvation which I shall purchase for you, you can never attain eternal life. Coming to Christ is equivalent to believing on Christ as is plain by comparing the 35th verse with others. He that comes to me shall never hunger, and he that believes on me shall never thirst, 37. All that the Father gives to me will come to me by faith, and him that comes or believes I will not cast out. There have been hot disputes about the meaning of the Father's giving men to Christ. Our Lord has determined the meaning by a parable expressed in verse 45. No man can come to me except the Father draw him. To give men to Christ, he draws us by strong, sweet desires, not by compulsion, not by laying the will under any necessity, but by sweet, yet irresistible motions of his heavenly grace.

Verse 40. This is the will of him that sent me. This is the whole of what I have said: This is the eternal changeless will of God. Every one who believes and obeys me shall have everlasting life. All that the Father draws to me (44) shall believe on me, however obstinate they may be for a season. This consideration comforted Jesus under the persistent infidelity of the Jews. There are two kinds of drawing, physical and moral drawing. Jer. xxxi. 3. With loving kindness have I drawn thee. That is by the manifold blessings which I have bestowed upon you and particularly by the revelation of my will committed to the Jews, I will prevail with them to obey me. John xii, 32. And I, if I be lifted up from the earth will draw all men to

me. Hosea xi. 4. We draw men and beasts by main force and by motive too. They who believe and obey me shall in due time be raised to the enjoyment of a life free from all painful appetites and sensations which accompany mortality and shall be made immortal and happy. This is one reason why he called himself the bread of life, 47, 48, 51. I am myself the bread of life and the food of the soul, making men both immortal and happy. The words, "This is my body"—signify this represents my body and blood, as 1, Cor. xi. 27. Guilty of the body and blood of the Lord, signifies guilty of profaning or abusing the body and blood of the Lord in the original. There is no word answering to it in English. This bread and wine represent, signify or denote my body broken for your salvation and my blood shed for the remission of the sins of the people in all ages and countries—eat you all of it. My sheet is full.—*Pioneer*.

BETHANY COLLEGE.

DEAR BRO. CRAIG:—Before taking my leave of Illinois, I made some promises with which I fear I will not be able to comply, unless you will have the kindness to allow me a little space in your columns. I am here attending the course of free lectures, which the faculty of this institution have offered to all ministers who wish to gain a more thorough knowledge of the word of God. I am not a little surprised that so few have found it in their hearts to accept this generous offer. This is a new thing among us, and I presume is not yet understood. We have learned to look on new things with a great deal of suspicion, which frequently causes us to raise a violent opposition to that which is really

good and praise-worthy. The failure to appreciate the generous offer this and other institutions have made, I attribute in part to the ignorance that prevails concerning the character and intent of the proposed course of lectures. Time alone will develop the utility of this new feature in our educational institutions.

Who should be better prepared for his work than the preacher of the gospel? Should the doctor and the lawyer be skillful? why not the minister of Christ? Who has a grander mission than he? The world with all its glitter and show cannot furnish a parallel. But some one will say, "Is not the Word of God able to make us wise unto salvation? Is it not sufficient? Do we need any appliances?" I for one am willing to admit that there are many among us who know much more about the Bible than I, and furthermore, I am not ashamed to sit at their feet and receive instruction from them. My experience is limited, I am willing, therefore, to listen to their counsel. I want to know what to do, and how to do it. I am aware that there is prejudice in the minds of some against these things. Whence this prejudice? These very persons who would oppose such a course of lectures we are receiving here, would take peculiar delight in giving a young preacher light on a difficult passage of scripture, or advice concerning his work. They are also specially gratified to have a large congregation convene to hear a lesson of instruction from them, out of the word of God.

But to the lectures. I must say that I am highly gratified with them thus far. I realize already that my appreciation of the word of God has been elevated very much. Thus far, Pres.

W. K. Pendleton, Prof. C. L. Loos, and Dr. J. T. Barclay, have been our principal lecturers. We expect Dr. R. Richardson to begin a series of lectures soon. Of the reputation of these brethren nothing need be said. They are sound and true men—men of profound and deep research—men of large experience. I will not at present attempt to give an extended or full idea of the nature of these lectures. Pres. Pendleton's theme is Christ—the necessity that exists for a Savior—the promise of such—his divinity—his life—death—sacrifice—priest-hood, &c. &c. Prof. Loos's theme is the Bible—its origin—language—authenticity—contents, &c. &c. Dr. Barclay has been giving us some very interesting lectures on Jerusalem and the Holy Land. We have his "City of the Great King," but it is much more interesting and instructive to hear him talk face to face. He is now connected with Bethany College as Prof. in the department of natural science. It has not been my lot to form the acquaintance of two more amiable and devoted Christians than Dr. Barclay and his lady. They are very sociable and communicative. It is worth a trip to Bethany to talk with them, or rather hear them talk about the sacred localities of that land which once flowed with milk and honey. This worthy servant of God has suffered much from our late war. Sister Barclay's father at his decease, left an estate or legacy of \$20,000, the interest of which was to be used for their support. The greater part of this was in money, the remainder in State stocks. Her agent, during the war, without her consent, invested the whole amount in confederate bonds. This was in East Virginia. The interest of eleven

years is now due her. On their return to this country about eighteen months ago, she applied to her agent for a part of the amount, but was coolly informed that he had not a cent for her. Dr. Barclay has two books ready for publication, which will be delayed for the present.

There are now about seventy students in regular attendance at the College. They are a much better class of students than were here six years ago. The prospects for the coming session are rather flattering.

I hope to speak more particularly in the future, the Lord willing.

Yours indeed,

G. T. WILSON.

In the Kingdom.

We take for granted that the term Kingdom and Church are convertible. The man then who has been translated out of the Kingdom of darkness, into the Kingdom of God's dear son, is in the Church. Admitting all of this to be true, we ask the question who are in the Church? This question is a legal one, and must be settled by the divine standard. It will not do to let human reason or prejudice decide the matter. Now before an individual can be a member of the Church, he must be in a saved state. That is, he must be pardoned and accepted of Christ. The reader will please remember that the sinner must be *pardoned before* his citizenship. Hear the great teacher; he said to his Apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved."—Mark xvi; 15, 16. Now the negative of this proposition is also true, and it amounts to just this; those who will not believe and be baptized can not be saved. Lest the adversary should take advantage of the above, we will state that we are speaking of gospel subjects. God will do right with idiots, heathens and infants. We have seen that those who will believe in Christ and be baptized can be saved. It must be understood, of course, that repentance is included. The will must have been perfectly subdued. The very act or acts which constitute the alien a Christian, makes him a member of the Church or Kingdom. It then becomes his duty, as a Christian, having the spirit of Christ, to unite himself with the local organization, or in other words the congregation. He must, however, be in the Kingdom before this.

Again we are taught by Christ "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." According to the best standard works, (including those who sprinkle and pour,) Christ here had reference to immersion. Then their own showing of the passage will prove that they have not entered the Kingdom of Christ. Who is to blame for all this? Those who practice it of course. What, says one, will become of those who have not been baptized? We answer; they will go to judgment, and God will do right. We are sure, however, of one fact: that unless they have been baptized—born of water and the spirit—they can not enter the Kingdom of Christ on the earth. Some one is ready to say, you should have more charity. My charity is love to Jesus—obedience to his commands. Will you stand face to face and say to Jesus, *I can run the blockade?* He says you can't do it. Will you try it? Sinner you and your

God for it. If so, be careful that the thunderbolts of God's wrath are not hurled against you. "Except a man be born of water and the spirit, he cannot enter the Kingdom," will haunt you all the days of your life. Not long since a gentleman was immersed and coming up out of the water, he remarked, "Now I know that I have been baptized." He had been sprinkled and poured. We have heard Christ in the commission, and how he answered Nicodemus. Let us now have Paul's testimony: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death."—Romans vi: 3. No one certainly can be in the Kingdom, till first in Christ. As remarked before the very act which constitutes one a Christian, makes him a member of the body of Christ, and no one can be a part of the body till in it. Paul says we are baptized into Christ.

'The Pulpit is Dying of the Proprieties.'

Thus spake the President of one of our largest Eastern Colleges, and the author of a work on "Moral Science," not long since, in reference to our modern pulpit. I am no advocate for "charlatancy in the pulpit," nor anywhere else; but it is not much worse than "dignified dullness." I can see no impropriety in alluding to current events, or drawing illustrations from cotemporaneous history, or from the objects with which our hearers are all familiar. The Great Model Preacher did this, and we are told that "the common people heard him gladly." This was no doubt one reason of their attention. He spoke of the vine and the lily, the sower and the

seed, the fisherman and his net, the poor man robbed and half killed on his way to Jericho; and when some one told him of those whose blood Pilate had mingled with their sacrifices, he did not regard it improper to be introduced into a discourse in the way of illustration, but added himself another incident, illustrative of the same principle, of the eighteen men upon whom the tower of Siloam fell and slew them. If he had lived in this day, and were preaching in this land, would he make no allusion to the current events of history of thrilling interest? Would not some of his illustrations be deemed in bad taste, and beneath the dignity of the modern pulpit? Would not some of our professors of pulpit eloquence, or some of the finical and finished specimens which they turn out to enlighten the barbarians, deem it quite vulgar to introduce an old hen and chickens into the pulpit, or so vulgar a process as a woman with her sleeves rolled up kneading bread, and working it into the yeast? The truth is, we are *over* refined in this age, both people and preachers, on this subject. The grand end of a sermon is to convince and to convert men, and save souls. It is not to make a fine display of rhetoric or logic. A sermon is a *means* to an *end*—a mere tool to do God's work with. That is the best ax which cuts best, that is the best scythe which mows best, that is the best gun which shoots best—no matter whether it have gold mountings or silver mountings, or no mountings at all. And that ax is good for nothing, however bright and polished, which will not cut. That gun is good for nothing which will not shoot, no matter how highly ornamented; and that sermon is good

for nothing which makes no impression, and does no good.

Let me close with an extract from the "Recreations of a Country Parson," a book that every country parson ought to read, and it would not hurt our city parsons either to read it:

"Let it be received as an axiom, that the very first aim of the preacher is to interest. He must interest before he can hope to instruct or improve. And no matter how filled with orthodox doctrine and good advice a sermon may be, it is put the congregation to sleep it is an abominably bad sermon."

Let our young men ponder over these truths. Study to interest your hearers, in order that you may instruct and improve them. Draw your illustrations from everything around you, and let them *illustrate something*, and not be *merely* illustrations, and you will be attentively heard. Study your subjects, but study rather for great thoughts than for great words or fine illustrations, far-fetched, classical, and polished with the file. Let your own ideas be clear on every subject, and you can make them clear to others. Be full of your subject. Let your head and heart be thoroughly permeated with it, and then pour it out hot and glowing, and it will set the hearts of your hearers on fire.—*Presb. Witness.*

THINKERS.

Our thoughts are children of the brain, and in their early tractable youth run with swift delight the messages we send them. They penetrate many an avenue we scarcely wist of in their goings forth and soon learn to love the same pathways, plucking flowers from the old fa-

miliar haunts. From these, or whatsoever mission they perform, these children of the brain gather material which they assimilate and mould into mind; even as the architects of bone, muscle and sinew in the physical nature gather from the arterial almoners of our bodies material for their appropriate office work. Like the frame of body, the moulders of the mind must have a good healthy regimen in order to thrift and power. The analogy between mind and matter may seem gross, but is nevertheless true farther than we are wont to think. There must not be an overplus of nutrition, neither of food, over-rich, or over-work, unless we wish to hear the cry of overburdened nature against the ignorance, folly or sad indiscretion of the task master. Many powerful minds call to us from premature graves, bidding us beware of the rock on which their powers were stranded.

God has created such a vast variety in the material world and so diversified the various orders of insects and animal life that no finite mind is capable of fully understanding a tithe of His wonderful works. Yet, who that has for a moment exercised his own intellectual powers upon any given subject, has not felt that he has a living, thinking soul within which, if stirred to the fountain, is capable of bringing forth from the laboratory of his own mind thoughts that sway a multitude of the unthinking. Have you ever glanced over a large assembly of people and thought, as you noted the different expressions which gave character to the different faces, of the many and widely separated subjects of reflection that were turned over and over and ground out in each little con-

templative mill. I have often done so, and worked until my brain was weary in the vain effort to classify the different orders of thinkers. But if we were privileged to prison for a time each active spirit by itself in a cabinet, put a pin through it, leisurely examine it, we would find good thinkers—beautiful thinkers—among them is the slow steady thinker whose days are spent in perseveringly delving after mental treasures, whose memory is a vast storehouse of wealth, and whose healthy spiritual digestion is never overtaken, partly because of its powers, but also because it is never hurried. The fast thinker is generally a superficial reasoner, the mind does not linger long enough upon one thought to bring out all its force or excellence.

There is a sparkling buoyancy of expression, a quick, comprehensive and ready wit often engendered by this lightning process of thinking, but there is also a morbid restlessness that never knows repose. There are some very good minds which are like a sieve—everything put in them goes through instantaneously, often with such speed as to leave no trace of its hurried transition upon the porous intellect. Another class are of the hard metallic order. Nothing softens them, they need no sympathy and give none; they do not feel, they are as cold blooded as a fish. True, they think, but thought without its natural emotional accompaniment is but a skeleton without flesh.

God pity those that look to them for sympathy. There are some thinkers about whom one always feels easy, because they never have a thought of sufficient magnitude to be made uncomfortable by its possession. The cease-

less succession of days and nights during which other minds add to and mature their intellectual resources, does not bring to these ideas, enough to crowd the brain or to hinder its most airy ventilation. They are never troubled with that strangeness about the head which is the result of intense thought. They are not troubled with cold feet and hands or other nervous affections; no intelligent ghost ever attempted the futile feat of appearing to them.

But let me at once turn to the clear, strong thinker; he puts forth those powers of mind by which he judges of the causes of things and the consequences of events, by which he discovers the nature of the elements and learns to control their forces and subdue them to his use, by which he is enabled to fathom the events of the past and philosophize upon the affairs of the future.

Intellectual power is that by which man stands before us clothed in the mysterious might of historian, philosopher and poet, opening the abyss of the past, revealing the deep secrets of nature, creating a world of imagination and filling it with beautiful forms of things, giving to each a local habitation and name. It is this gift, too, that overshadows the inventive genius of the world. It imparts to it a tough faculty for thinking, and beholds the curious improvements in the arts and the implements of industry which have added so much to the conveniences of life, and augmented so vastly the sources of human happiness.

These spring forth like the full armed Minerva from the labors of capacious intellects, and help to give dignity to human nature. Life is not petty to the strong and well regulated thinker.

for grand and noble thoughts sweep the chords of his heart until they sound forth in strains of harmony.

Now upon what subject shall this great amount of thinking nutriment be employed? The power is within us of giving direction to the thoughts and saying upon what they shall or shall not be employed. In this lies the responsibility of life. To think or not to think are questions beyond the power of our volition to decide. But it becomes a matter of no small importance what we think about.

The great Ruler of the universe, true to Himself, true to the last, best work of His creative power, even man, the immortal, has not left this want unsupplied. Everywhere, above, below, around, there are countless fields of thought open to the reapers, and all who will may thrust in the sickle and gather rich stores.

We say all—for the humblest sphere, the lowliest occupation as well as the highest, have surroundings that may well incite the mightiest intellects. Said the inspired one,—“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these.”

Let not any one treat, for one moment, the idea that if our speech be pure and chaste to the world, it matters not what we think of in the secret places. That evil communications corrupt good manners, is as true of the companions we choose for our thoughts, in their hours of retirement from the world, their dreamy reveries, as the more public intimacies we make, and our most hidden communing becomes a part of charac-

ter, of which life is a daguerreotyping process.

Yes, never springs there a word or a deed of love so potent that the desert buds and blossoms like the rose but they were quickened into being by thought. Never lives there a word or deed so dark, but back of them lies thought. We stand with awe before the mighty engines of power that human industry and human ingenuity have produced, and forget that every moving wheel has been calculated, and placed and its power estimated by patient thought. When our minds are feasted on the treasures of science, how often do we remember that each gem is ours to enjoy because some one has thought on these things, and when we listen entranced to the poet's lingering strain, that we are treading the flowery pathway because another has passed on before and pointed the way with the wand of thought.

The things we think about, giving as they do, such tinges to our influence, our usefulness, our happiness in this life and in that which is to come, should we not give them diligent heed, each of us praying with Israel's psalmist king, that “the meditations of my heart may be right in Thy sight, O, Lord, my strength and my Redeemer.—*Ed. Magazine.*”

The Moralist.

BY F. WALDEN.

There are to be found in almost every community, a class of men known as MORALISTS. They make no profession of religion, and are generally impervious to the appeals of the gospel. They claim that they will be saved, and that on which they base such claim is, that they are as “good as any body.” Such men are generally good, moral citizens,

and exert a powerful influence over their neighbors; and that influence generally goes to keep people out of the church.—Their claim, then, that they will be saved on account of their morality, demands our careful attention, and ought to be shown to be false. We grant that such men are moral. But what is morality? It comprehends those duties which we owe to our fellow man. To pay what we owe, not to cheat nor steal are moral duties. Because many men in the world, known as moralists, keep such obligations, as scrupulously as professed Christians, they conclude that, if Christians are saved, they will be also. Their mistake consists in supposing that those who are in the church are saved on account of their morality. No greater mistake is ever made. The Christian who leans on his morality for salvation, leans on a broken reed which will let him fall when most he needs its aid. Salvation is a *gift*, and not a thing *earned*. See the following scriptures: "All have sinned and come short of the glory of God, being justified **FREELY** by his grace through the redemption that is in Christ Jesus," Rom. 3: 24, 25. "For the wages of sin is death, but the **GIFT** of God is eternal life through Jesus Christ our Lord," Rom. 6: 23. This will suffice. The moralist may be ready to say, "Granting that salvation is a gift from God, am I not entitled to receive that gift as well as the Christian, since I am as good as he?" A man may appear good or bad according to the stand point from which we view him. A man in arms against the United States was a good man in the eyes of the Confederate States. A man may be a loyal citizen of the United States, and at the

same time swear and get drunk. A man may be a good man as a moralist, that is, he may do right to his fellow man, and at the same time be a bad man in the eyes of God. We have three kinds of duties to perform—duties to ourselves, duties to our fellow men, and duties to God. Belonging to the last kind are the duties of believing, repenting, being baptized, calling on the name of the Lord, the observance of the Lord's supper and the Lord's day. The moralist lives in open violation of all these duties. Disregarding the relation he sustains to God, and neglecting all the duties growing out of that relation, can he expect salvation from God as a free gift, because he regards the relation he sustains to his fellow men, and is careful to observe the duties growing out of that relation? It is the worst and most dangerous presumption to rest our hopes of so great a gift on such a basis. Can a man expect favors inestimable from a superior relation, because he scrupulously observes the duties growing out of an inferior one? Can we claim the protection of the general government of the United States, because we observe the laws of State government, while at the same time we live in open violation of the laws of the former? What privileges and immunities the state can confer, we might reasonably claim, but none of those coming from the general government. So, if Salvation were the gift of man, we might expect it as a recompense for the observance of those duties we owe to him. But since it is the gift of God, we can have no well-grounded hopes of being numbered among the saved, unless we obey him. If we could find two men faultless as to their morals

but one in the church and the other out of it, the one in the church would be saved, the other lost. And this would be so for the simple reason that God grants the great, the inestimable boon of salvation to the moral man who obeys him, while the moral man who lives as a rebel in the sight of his God must sink to endless ruin.

Let the moralist ponder this matter well, ere he launches his frail bark on the waters of the unseen future, trusting to his own goodness. Let him examine the case of Cornelius, who was a very moral man, and very pious withal, and yet he had to submit to the law of initiation into the church of Christ, ere he could be numbered with the saved. "Obedience is better than sacrifice."—*Evangelist.*

From the Washington Chronicle.

IN WASHINGTON.

Rev. D. P. Henderson, of Louisville, Ky., still continues his ministry to the First Christian Church, meeting in the City Hall. His discourse yesterday morning was listened to by a large and intelligent audience that assembles every Lord's day to listen to this able expounder of the truths of the Bible. "What will become of infants dying in infancy?" was the interesting subject proposed for the discourse.

Mr. Henderson remarked that he should place before his hearers the sentiments of representative men of a former period in the theological schools, which would attract a still greater interest toward obtaining a correct answer to the question under consideration. John Wesley, the founder of one of the largest denominations in America, in a tract published by order of the General Con-

ference of the Methodist Church, says:

"If infants are guilty of original sin, unless this be washed away by baptism it cleaves to them again." Again, By baptism, we who were by nature children of wrath, are made the children of God. By water, then, as a means—the water of baptism—we are regenerated or born again; whence it is also called by the Apostle, 'the washing of regeneration.' John Calvin says that baptism "resembles a legal instrument properly attested by which Christ assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in His sight, or come into His remembrance, or be imputed to us, for He commands all who believe to be baptized for the remission of sins. Baptism is a sign of initiation by which we are admitted into the society of the church, in order that being incorporated into Christ we may be numbered among the children of God." Martin Luther, the great reformer, commenting upon the third chapter of Galatians, says: "This is not done by changing a garment, or by any laws or works, but by a new birth, and by the renewing of the inward man, which is done in baptism, as Paul says, 'All ye that are baptized have put on Christ.'"

The Westminster Confession says: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the church, but also to be unto him as a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is by Christ's own appointment to be continued in His church until the end of the world."

These quotations from Wesley, Calvin, Luther, and the Presbyterian Confession of faith, are very explicit in regard to the importance of baptism. All of these authorities, as well as the Episcopal and Roman Catholic churches, teach that infants and adults are alike proper subjects of baptism. Wesley states that infants are guilty of "original sin," and unless it is washed away by baptism it "cleaves to them." This, then is the reason for sprinkling infants. If they die unbaptized they are lost, and the tears and grief of the mother cannot avail if this doctrine is true—but is it true? Allow me, beloved hearers, to enter my solemn protest against this whole theory in relation to infants. I do not believe that a just God, the moral governor of this universe, who treats moral agents in harmony with their moral character, will ever damn a single infant, for the manifest reason that they are not morally accountable, have never sinned against light or law, and consequently are not responsible. Sin is defined by the Apostle John to be "the transgression of law." Infants are incapable of understanding the law of God, hence cannot violate it and commit sin. Why, then, baptize them? Wesley says they are guilty of original sin, which must be washed away by baptism. When did an infant violate any law of God to make it guilty of original sin? Pray what is "original sin?" Is it not the *first sin* committed against the *first law of God*? How could an infant commit this sin if it were not capable of understanding the law, and the penalty attached to its violation? If, however, it is contended that Adam sinned and all his posterity became involved in the penalty which he incurred, and

infants are included, then pray how does baptism wash away this penalty? Let us admit that the whole race is involved in the ruin that our first parents brought upon themselves, and then we ask what, is the penalty? I answer, *death! death!* "*Dust thou art, and unto dust shall thou return,*" was the awful decree pronounced against Adam, for previous to this time he had the right to eat of the tree of life and live forever. The decree of God that the penalty of original sin should be death; is irreversible, and the millions and thousands of millions who have lived before us have all paid that penalty, and *we also shall return to dust.* If baptism washes away "original" sin, then our bodies become immortal, and cannot die, but we know that death has passed upon all men and all things, without regard to age or moral character; the most devout and pious Christian has this penalty to pay; the tender infant only a week or a day old suffers and dies, and this will continue to be so till the end of time.

When the penalty is paid the debt is cancelled. Our Savior not did remove this penalty by His sufferings and death, and hence it remains to be discharged by each individual. Christ died for actual sins—sins committed by moral agents, capable of hearing, understanding, believing, and obeying the law of God. This is in perfect harmony with all His instructions and all His laws. He rose from the dead to secure the resurrection of the whole race, infants included.

Of little children, Jesus said, "Of such is the kingdom of heaven." When the disciples asked the Saviour "who is the greatest in the kingdom of heaven," He said to them: Except ye be converted

and become as little children ye shall not enter into the kingdom of heaven. Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Little children are, therefore, the special objects of the Saviour's care and blessing, and fit models, in their dependence, purity, faith, tenderness, and love, for even the apostles to imitate, for without these characteristics neither apostles nor any one else can enter into the kingdom of heaven.

But are not infants to be the subjects of regeneration? Yes, they are most clearly to be born again, for all that are in their graves shall hear the voice of the Son of God, and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation. This regeneration shall take place when their bodies shall be raised incorruptible, when they are born from the grave; no trace of sin shall remain in their bodies; mortality shall be clothed with immortality, weakness with strength, natural bodies with spiritual bodies, and these shall surround the throne of God forever and forever. Let no anxious mother, therefore, have a doubt lingering in her mind with regard to the future happiness of her sleeping babe, whose form has long since mouldered into dust. The resurrection morning will bring it with heavenly glory to the presence of that Saviour who pronounced blessings upon children and gathered them around Him while here on earth. In glory shall they shine forever.

"He who by his principles or practice, corrupts the morals and manners of the rising generation, will reap a terrible harvest of woe."

Commencement Day of the Church.

BY E. P. BELSHE.

Having tripped but lightly over the wide field of the past, and glanced but superficially at the objects of note, dotting the meandering course of our journey, we stand now together, companionable reader, on the "Hill of Zion," where the seers of God had long since marked the spot and inscribed the date for the commencement of the church of Christ.

We have walked together, dear reader, in our mental meanderings, through the path of Patriarchs and Prophets, from EDEN to ZION. Behind us are many memorable men, objects and circumstances. Our way hither, has been marked by the foot-prints of the Prophets, and the lamps in their hands have lighted us through the shadows of the past, to this bright morning, and to this prophetic spot. We have visited in our travels, many places sacred in the memories of our fellow-journeymen, and marked the intimations of a day to come, in the which God had sworn to bless all the nations of the earth. Our mental journey is completed. Patriarchs—prophets—kings—kingdoms and nations are entombed in our rear. The by-gone years are recorded in the books of Moses and the Prophets, and each has left its indexical finger, pointing to the bright dawn of man's future happiness.

God's messenger of salvation has made his visit to our lost and benighted race—has met and conquered the minister of sin—has smitten the gloom from the cold, dark grave—left words of life and salvation for all men, with his disciples, and has returned to the Father, to plead the cause of as many as would

trust their cause to the care of his gospel. This pattern of the society of Heaven, having marked out the way to the future home of the righteous, returned to the country of rest—instructing the disciples how to proceed with the business of the establishment of his kingdom. And now reader of the ECHO, having sketched the rudiments of our readiness for the survey of our whereabouts, we are prepared to enter our field of research on the great theme that settles all the questions propounded respecting the Christian religion. That theme is the time of the commencement of the church. Settling this *time*, we settle the acceptance or rejection of every claim of religious doctrine. To this judgment seat must be brought every doctrinal issue, and whatever stands the test here, will stand by virtue of true and essential doctrine. The church *could not possibly* exist without the presence of all its essential elements, therefore, the church *did not* exist till all such elements were brought into being. All true logicians will see readily the logical necessity of this conclusion.

This time determined beyond dispute, and all sects and parties may bring forward their favorite tenets, and subject them to this mighty criticism, and commit to the flame whatever of written, or to the wind whatever of oral doctrine not finding its existence in the commencement of the church. All such will give place in the judgment of the great day.

Look for the church at any date or during any period prior to the real existence of all its positive necessities, and you find it not. *It could not be there.* Visit the tent of Abraham and seek out the church of Christ. But how could

it be there in the absence of nearly everything necessary to constitute it. Go to the house of David in search of the church, and remember at the same time, that but few, comparatively, of its essential elements were there, simply a few preparatory features. Go through the labyrinths of prophecy, and peep into every assembly of the seers, and you meet with but little that looks like the church we read of in the gospel. They could be heard talking of a kingdom to come and could we have been in their assemblies we should have heard many diligent inquiries respecting this kingdom—the time of its coming, and the nature of its design.

It would be but folly to look for the beginning of the church sooner than the maturity of its plan, and the authorized collection of its material. The time of its commencement would never have been disputed had it not been that certain factional tenets could get no show of sustenance, unless the church could be dated back to the rise of circumcision. It is thereby manifestly plain that some have, long since discovered the fact, that the *time* of the establishment of the church, determined the value of a religious doctrine. Infant church-membership had no show at all if the New Testament was the only book of doctrine, and to give it any seeming value it must be based upon the antedate of the church. The advocates of that unwarrantable theory well knew this, and therefore the unwearied effort to date the church back to Abraham.

But is there not some method of presenting this subject conclusively? Does not the *Bible* settle this *question of time*? Surely it does; and if it had been left to Biblical decision always, the

time for this chief of scripture facts should have been to-day one of the easy, well defined themes of religious wisdom. There is nothing difficult in the scriptures bearing upon this subject.

That the kingdom of Christ has been established, but few are disposed to deny. That the Bible decides the time, none are prepared to contradict successfully. That the *day* may be determined, is a fact out of the reach of mortal hindrance. This last fact I will demonstrate by two leading arguments.

The first of these facts I will base upon the developments of the indispensable elements of doctrine. And the second, upon the opening pursuit and closing of prophecy in view of such time. I reassert there, that the actual *existence* of the church, in the absence of any of those essential elements of doctrine, that necessarily contribute in its constituting, is an impossibility. The course of the development of these, and the consummation of the same, are also facts too bare to the mind of a scriptural observer to admit of a quibble, or demand an argument. Therefore a statement simply will provide this point with strength sufficient to sustain all that I have claimed.

It is accepted as a *general* fact, that the whole course of the development of Old Testament facts was but preparatory to the coming of the Christ, and the unfolding of the truths of the gospel. No one would feel safe in asserting that more than a very few of the essential elements of the gospel were developed at the time of the baptism of the Savior. And it is quite as certain that such elements were under course of development during the entire period of the instruction of the twelve disciples. The *son-*

ship of Christ—the sufferings and example of his general life—the death, by breaking his body and shedding his blood, were all matters of the immediate day of his presence, and in their real existence were indispensable to the existence of the church. So of his resurrection, ascension, and the descent of the Holy Spirit—they too were indispensable to the existence of the church.

Now if we can determine the time when all these elements became existing facts, and their existence proclaimed to the people, and they accepted, and a body organized by force thereof, we can decide conclusively the commencement of the real existence of the church. He is a shallow logician who misses the force of this truth. Actual existence of the church by virtue of all its constituent necessities, will alone, satisfy the no inconsiderable demand of this invaluable theme.

Commence the church in the tent of Abraham, and give it real existence there, and you suddenly force the elements of New Testament development to abandon all claim as constituent necessities. The church existed without them. Give the church its origin with John the Baptist and the same trouble will ensue. The existence of the church without the gospel elements disqualifies them for holding either an essential position, or of enforcing their claims of virtue and real merit in the gospel kingdom. Jesus would not be the *head* of the church, because there should have been persons in and of the church before him. The Bible presents him as the head in number, as well as the principal in government. Set the church back to Abraham, or John, and there is neither Christ nor an apostle in its foundation.

and not an element of doctrine developed by them in its existence.

The fact is now manifest that the developments of the gospel lead full into the Pentecost to find the commencement of the church. Woe! woe! woe!! to sectarian bodies if this be true. Well did they understand this fact, and therefore, *long* and *hard* have they battled to keep the truth in the dark, and the rise of the church out of Pentecost. But any observing one can see that the object was to sustain the value of infant church-membership, and thereby begin the doctrine of unbelief in the church. But all their trouble is for the farthing, and I trust in God that that will soon be over. With all their might of words, and zeal of seeming sincerity, this fact can no longer be kept out of its legitimate fountain. Pentecost is its true source. Here all the advocates of unscriptural dogmas have heaped up the trash of tradition and the rubbish of denominationalism, to cover, if possible, this fountain of life, "opened in the house of David for sin and for uncleanness—this spring of joys to the lost, hopeless sons of Adam. But by the might of truth all will soon be cleared, and the river of life issuing from the rock that swells from the summit of Zion, will flow, broad, deep, and clear, through our land, made happy by the reigning presence of the Son of the Highest.

In the Pentecost, gather all the gospel preparations, running from the gospel in promise made to Abraham to the manger—to the cross—to the throne. In the Pentecost stood the Twelve, sounding forth the word of life to the listening multitude. The words of the proph-

ets were rehearsed witnessing the truth of the Messiah's claims—the gospel, by its facts was for the first time on earth, made known to the sons of men, as, for their immediate acceptance, action and blessing. Christ was fully vindicated—his word presented—his life, death, burial, resurrection, and reception into Heaven—the Holy Spirit given in his name, and the "promise," which had stood to the world as a promise since the day of Abraham. Three thousand acted upon it, and attached themselves to Jesus and became his followers, and the word *church*, as in real and embodied existence was expressed for that occasion.

I will now introduce one other leading argument in proof of the Pentecost being the first day of the church. The fact that the prophets, moved to speak by the Holy Spirit, prophesied for centuries of the Messiah and his kingdom, is not a little understood among men who study the Bible. All prophecy—motion and government of circumstances, and recording of transpired facts, tended to this great existence—of a kingdom that should make good the promise to Abraham. But in the midst of all these significant tokens was one leading, governing fact; that was, the constant pointing of the fingers of the prophets into the future, when bearing upon the *time* for the commencement of the church. I here lay it down as conclusive, that the church was not in actual existence so long as its time for commencement remained open as a matter of prophecy. To find prophecy leading into the future is infallible evidence upon this point.

I will simply remark here that God

promised a blessing to the people through Abraham, and his seed. It is a fact of no controversy that this blessing should come through Christ; and generally acceded that the coming of Christ—the giving of the gospel, and establishment of the church is the result of that promise; and thus the blessing conferred.

God, in the gospel has seen fit to speak of the church as “The kingdom of Heaven”—“The kingdom of his dear Son”—“The kingdom of God.” This kingdom is spoken of by Daniel, in prophecy; second chapter and 44th verse: “And in the days of these kings shall the God of Heaven set up a kingdom.” This prophecy looked into the future for the setting up of the kingdom. As long now, as we can trace this line of prophecy, with this feature of a future beginning, we may safely decide that the church was not in real existence. As long as the mouth of prophecy was open, the commencement was to come; and when the mouth of prophecy closed, the existence of the church commenced.

By various modes of expression we may trace this prospective kingdom to the close of the book of Malachi. Passing thence to the New Testament, and to the commencement of the preaching of John the Baptist, we find the voice of prophecy still bearing into the future. Mat. iii. 2, he says, “The kingdom of heaven is at hand.” Many have imagined from this language that the kingdom had its beginning with John. But pursuing our investigations and tracing this prophetic vein, we come up with the very same language, uttered by Jesus himself, Matt. iv. 17: “Repent, for the kingdom of Heaven is at hand.” Further—when sending out his disciples, He told them to “preach, saying the

kingdom of Heaven is at hand,” Matt. x, 7. Still further, Mark ix, 1. Jesus said to his disciples, “There are some standing here which shall not taste of death till they see the kingdom come with power.” This is too plain to admit of doubt. Again, Luke xii, 32. Jesus said to the twelve, “Fear not little flock, it is your Father’s good pleasure to give you the kingdom.” Also Luke xxiv, 49: “Behold I send the promise of my Father upon you, but tarry in the city of Jerusalem till you are endued with power from on high.” This promise was made to Abraham, and had stood through many centuries—and now the Lord tells the Twelve that the time for its bestowment was close by and Jerusalem is selected as the place for its reception.

In first of Acts the Twelve are reported in Jerusalem, and on the Pentecost the promised power is conferred—the gospel preached—and Peter claims the promise—breaking out in this unmistakable strain, “The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call.” If the existence of the world, for one hour more depended upon the successful tracing of this vein of prophecy, even a single chapter further, it would have to go short of that hour. This prophecy is closed at last, and at the exact point of its closing commences the church. Pass on from thence into the future, and at whatever point we stop to search for its commencement, we find all the signs of that commencement pointing back to Pentecost,

The word *church* occurs twice before Pentecost—once entirely prospective—the other indefinite. It occurs about

one hundred times afterwards, and always as an existing fact. These, and all other signs indicating the time, point directly to Pentecost. From the Pentecost forward we find the church with all its essential elements, and its time of commencement marked in a manner so definite that to mistake upon any reasonable ground would be impossible.

CORWIN TO BELSHE.

RUSHVILLE, ILLS., May, 1867.

BRO. BELSHE: *Dear Sir*:—The congregation at ——— saw the necessity of improving their singing, or they would have none. Bro. S—— obtained a number of music books, and for week after week, without any compensation, met with the class, and the singing was beginning to be spirited and intelligent. But all at once a plain bro. H. arose and said; "I object to the use of those Chorals—they are man-made human inventions, without a thus saith the Lord." And he might have added, "Are used by the Romish Harlot and her daughters." Said bro. S., "Do you not use the Hymn Book?" "Yes," replied bro. H. "Well, is not that man-made?" "No, sir!" said bro. H., "these are the psalms of David!" Just so. But was he not well prepared to decide what was Scripture and what was not? His ignorance aside, his intolerant and proscriptive spirit was seen, and the result was, he was expelled from the congregation.

Bro. S. suggested to the officers of the church the propriety of reserving two or three seats in the centre of the house for the accommodation of the class, and that all who sing sit around and near them. This was done that all could sing

better. Not to create a choir to do the singing to the exclusion of all the rest, but, as every one knows who sings, to be helpers of each other. "No!" said Deacon D., "that would be too much like having pews!" That was all. Nothing like it in primitive, apostolic times. Too much like the practice of the sectaries around us. Some might call the spirit manifested in these two objections, to good and profitable suggestions, love and devotion to the truth, and an earnest desire for the maintenance and perpetuation of the simplicity of the early Christians. But it was not. It was simply the outburst of false impressions of what was right and wrong in worship. The indications of ideas formed in view of a distinctive feature of the Reformation, that we must have a thus saith the Lord for what we do as acts of obedience or worship. But you see the principle was carried too far. In the above cases it was nothing more than fanaticism.—More. It was saying that what denominations do is wrong necessarily and inevitably, because denominations do it. It was saying that sectaries cannot—do not—do anything right or acceptable. And this, bro. Belshe, is just where the self-constituted guardians of the church of Christ are going. I do not love them less for it, that is, I will not say they are not my brethren. But I do say that if they persist in such a course, division will result. This, all this, you know. But will you think less of me when I say that I think I can see some of this spirit in your article in the last Echo on "Building Houses of Worship." I think not. You are too well acquainted with me to think I would misconstrue what you have written. You tell the brethren, "Have no belfrys on your

houses of worship." Why not, bro. Belshe? "It is Romish." It is like the Harlot's daughters." Is that all. Rome builds houses with four corners. Must we do what Rome does not, build ours round? I hate Rome as well as you, and love the truth with all my heart. I will sacrifice, as I have, for its triumph and honor. I have no compromise to make with error any where. This you know, and hence you cannot charge me with sympathy with "Rome and her daughters," nor a want of sympathy for the truth. But does it follow that I must fall out with anything that Rome does? No. Candidly, bro. B., I think, like the Indians tree, you are so *straight you lean a little the other way!* Your argument, like the argument of anti-missionary men against missionary societies, proves too much.

I hope you will receive these lines in the same spirit in which they are written, and believe me to be, as ever, your bro.

JOHN B. CORWIN.

COMMENT.

BY E. P. BELSHE.

Bro. Corwin, in a well designed spirit, presents the above as an objection to my suggestions on building houses of worship, which are seen in the May No. of the ECHO.

The former part of the article is the same that has been so often urged in proof of the right to sing by choir, and have music by Melodeon and Organ in the house of God. With Bro. Corwin and others, I do most heartily approve of good singing in worship; while with myself and others, Bro. Corwin agrees in the repudiation of all that is superfluous while singing in the united praises of God by His people.

Bro. Corwin would object to singing by a select choir; so do I. The Romish exercises embrace it; so do those of the sects. We agree in regarding it as wrong—not because they follow it, but wrong of itself. They have no scruples about it since they instituted it. It is just like any other wrong—not wrong because they practice it, but *wrong of itself*. Nothing is to be regarded as right simply because of its use by any one, but *right of itself*. Now should I condemn a sinful act by Roman or Protestant, I should not condemn it for their sakes, but because of itself it is a sin.

I think just so about superfluity in building houses for worship whether in city, town or country. In singing bro. Corwin would go as far as true utility goes, and when that stops he would stop—so would I. My position in house building stops with utility—bro. Corwin's does not. Agreement between us in this last case would be just as consistent as in the first.

This much for the basis,—now for the fact. I did not mean to say, or be understood, that simply because Popery or the sects use the fashionable model for building meeting houses, that it was therefore wrong; but my first meaning was that it was wrong to spend the means entrusted to the Lord's people for such things as add nothing to the profitable utility of such a house; and my second, that the addition of belfry and bell to the roof of a house of worship is of Popish origin and Popish practice, so far as religion is concerned, and that our use thereof is but in *imitation*.

Pride, of carnal spirit, is the groundwork of those gay trimmings that are so often seen in and on houses of worship.

A wish for haughty popularity causes Rome to raise the tall steeple over the roof of her pagan temple, and the spirit is not lost in her imitation. It would seem so much better if Christians would use the means they spend to real advantage. When the house is finished to the extent of real utility, if the means are not exhausted, let the brethren remember that there are many poor—if not immediately among them, a little way off could be found many spirits weighed down with poverty, and a little help would result in great relief. Many a poor proclaimer of the truth would be much relieved if remembered in a substantial way, and many an idle one would be sent to the field with the glad tidings of salvation to the straying ones of Earth. O! that the money wasted was appropriated to the spread of truth. Many a heart would beat with the quick impulses of joy.

Think of spending from five hundred to five thousand dollars for putting a mere show upon the roof of the house while so many are ready to perish for bread, and so many more for want of the bread of life. But some one will be ready to say that such things are an advantage to the church—but my experience does not corroborate it. I have seen just as good results without them as with them, and I have found that a true and punctual people have no need of them.

Bro. Corwin suggests that such spirit as is often manifested in such men as would be "self-constituted guardians of the Church" is likely to result in division, and think my article savors something of that spirit.

Now, Bro., let me, just as meekly as I know how, plead a little with you.

Not the least mite of that spirit was felt in the penning of the article, but I only wished the Church not to follow off after any of the vanities of the world. I looked upon that as a fault, and spoke of it just as *you* would any other fault. I spoke of it just as I would the wast of means for tobacco, or even gay dress, or other of the useless follies of the day. I thought that God would be better pleased with us if we could be satisfied spending our means to the best advantage, and worship Him without superfluous show. I do not think to drive the Church before me, but to speak plainly of right and wrong, and leave the result with the practical working of the truth. I long to see the Church triumph upon the simple plan of the *ancient* Church. Economy is, by the gospel, coupled with the principles of truth, and must be observed by those who hold the wealth of the body of Christ,—otherwise our success is crippled at last.

Once more, and the last. You think my position is a little too strict; but, my brother, the danger is all on the other side. I have heard of persons being too strict, but I have never met with such, leaning in the direction of my article. The fact is that we make too much use of money, that throws it into a state of dead capital. It would be so in a bell and belfry. Think of the number that might be added to the Church with the price of one costly belfry, and the argument would be complete as to the policy of my proposition. The Lord will hold His stewards responsible for the use of the means entrusted them; and as the day is long past for attempts at worshipping Him with any sort of useless show or parade, He will hold us responsible for the money spent in the

useless decoration of houses of worship. God is not glorified in such things, but by a meek and humble submission to His will, and bearing the fruit of righteousness by the gospel.

These words are submitted kindly and, I trust, in the spirit of Christ. The Lord bless you in your labors.

In adversity, friends stick closer than in prosperity; but when it comes, we often find ourselves alone, or at most not thronged.

The Dispensations.

BY JOHN GALE.

Most of the errors of Christendom are the out-growth of false views concerning the different dispensations of the truth, the wisdom and the mercy of God. I cannot, therefore, do the reader a better service than to start his thoughts into the right channel for solving all the mysteries that environ the question, when *certainly* did each of the dispensations begin?

Before answering this question, directly and scripturally, the reader should be reminded of the fact that all the changes of nature are so gradual that it is not always possible to say when they really do take place. The changes of the seasons—the change from night to day, and the process of vegetation are all so imperceptible, that it is exceedingly difficult to say when one ends and the other begins.

In the rainbow we behold and admire all the beautiful tints and colors of nature; but they are so arranged and blended that the eye must be very keen and clear to enable its possessor to say, "I see distinctly, the exact lines of demarcation between the orange and the yel-

low—the blue and the violet—the red and the purple!" So the Patriarchal dispensation so gradually melted into the Mosaic; and this into the ministry of John and Jesus, that we ought to censure with much kindness and patience those who cannot readily see the difference between the light of sunrise and that of the sun's meridian splendor. Few can see any difference, and hence the great majority of Christendom make the birth of the sun of righteousness the commencement of the Christian era, rather than the period of his entrance into the "light which no man can approach unto," even the light of eternity. Some would fix the eye on the moment of the Messiah's death, and others on the morning of his resurrection, and others again, fifty days later, as the exact periods of the birth of the new dispensation. I purpose not the examination of these theories in extenso. I wish merely to throw out a few hints as suggestive. I wish the reader to learn to think and search for himself. At present, therefore, I will give him but a single text to "learn, mark, and inwardly digest." Heb. vii. 12: "For the priesthood being changed, there is made of necessity a change also of the law."

Sin required a sacrifice—a sacrifice a priesthood—a change of priesthood a change of law or dispensation. Such seems to be Paul's reasoning in his transcendentally beautiful letter, from which I quote:

The first sacrifice offered by Adam affirmed the Patriarchal religious age; that by Moses and Aaron fully inaugurated the second dispensation. When Jesus appeared in the heaven of heavens with his own sacrifice, then began the present age of grace and mercy, this

the only mediator—even Christ the righteous.

Imperfectly instructed disciples have taught, that Jesus was immersed to enter upon his priestly office; but Paul says, (Heb. viii. 4,) "If he were on earth he should not be a priest." Jesus, therefore, passed into the heavens to enter upon his priestly office. He is now our advocate in the presence of Jehovah, where he ever lives to intercede for all who wholly confide their interests to his hands.

Reader, you must meet Him as your Supreme Judge! He is now a propitiation, [a sin offering] as well as a Priest—Advocate. Confess your sins to him—forsake them; obey him; serve him while life lasts, and he will "present you faultless before the throne of his glory with exceeding great joy." But O, how can you at last look the judge of all the earth in the face, if to the end of life you reject him as your Sacrifice—Prophet, Priest and King!

AN EXTRACT.

[We copy the following from a private letter, because of its beauty and purity, being the out-gushing of a heart of faith and piety. Ed.]

"Follow me brother, into that small and rather scantily furnished room; there lies the poor emaciated form of my friend. (for she is indeed a friend.) Although she is racked with pain, she is perfectly happy; there rests a sweet smile upon her countenance. As I entered she cried out, "There comes Jule; praise the Lord. I am going home—going to live with my Savior, and wear a glorious crown that will never fade." She motioned me to her, and clasping me around the neck, wept and shouted

for joy. Oh brother! if I could only be assured of being enabled to die thus happy, it would be bliss to die. God grant that I may! I never witnessed such a happy scene before; I felt as if I was in heaven myself. How happy I feel when hanging around a happy death-bed, and witness the triumph of an all-conquering faith. I forget, for the time, my sorrows and my cares, and soar above the world, and forget that I am an inhabitant of this dreary earth, but I am still here." J * * *

NOTICE.

The Church of Christ at this place met and passed the following orders.

Whereas this Church has formerly withdrawn its fellowship from W. Frank Parker, a Preacher and formerly member of this congregation, therefore, be it Resolved, that the Clerk of this Church be, and hereby is instructed to send a notice for publication to the *American Christian Review*, and *Gospel Echo*, to the effect that this Church having withdrawn its fellowship from W. Frank Parker, formerly of LaGrange, Ky., it is therefore no longer responsible for him as a minister or otherwise, and the Clerk is further instructed to give it such other publicity as he may deem fit. Done by order of the Church at Litchfield, Ills. this first Lord's day in April, 1867.

Attest.

R. J. Young, Clerk.

[We publish the above, under protest, as we doubt the propriety of spreading such things on the pages of our papers. In regard to the action of the church, in excluding, we say not a word, but its publication cuts off the road to repentance, or renders it more difficult. We assume in all cases, in the absence of counter testimony, that the action of the Eldership is correct, but think it bad policy to publish our difficulties to our enemies. ED.]

Obituary.

MANCHESTER, ILLS., May 27, 1867.

Departed this life April 21st, 1867, near Manchester, James F., infant son of brother Samuel and sister Mary Jane Avendell, aged 6 months and 21 days; caused by a severe burn from falling in the fire. It only survived 24 hours.

Rest, sweet babe, thy pain is over,
God in mercy calls thee home;
There to sit with ransomed millions,
Singing praises round the throne.

JAS. F. CURTIS.

Editor's Table.

LEFT OUT.—We had such a small amount of church news this month that we concluded to keep it over till the next issue, hoping it may accumulate in the mean time. Those who have reported the success of their labors will bear with the delay.

STILL BEHIND.—We have been striving hard to get our paper off by the first of the month, but have not been able as yet to do so. We shall certainly get the July number off before the beginning of the month if blessed with health.

OUR WISH.—We greatly desire to send out more copies of the Echo every month, and could do so if the friends of the Lord would make a little effort to obtain subscribers for us. We have toiled long and earnestly to build up the cause of truth and holiness, and still hope to be aided in the work by hosts of brethren in and out of our State. Brethren send us all the names you can. Why not?

SPECIAL REQUEST.—Brethren and sisters who read this will confer a great favor by the purchase of my Sermon on Sanctification, and distribute it among such of their acquaintances as would, in their judgment, be benefitted by such reading.

I am preparing for publication several other discourses, two of which are already delivered and reported. A little help from each of a large number of persons will enable me to bring them out soon, and I trust none who assist will regret their appearance. I only ask you to assist by the purchase and circulation of the one already for sale. Price, 15 cts. per copy, or \$1.50 per dozen. Address E. L. CRAIG, Carrollton, Ills., or E. P. BELSER, Quincy, Ills.

"NED NEWINS."—We have scarcely ever read a more interesting book than the one named above, portraying "Street life in Boston." The sales have reached nearly 2000 a week. Disabled soldiers and others find it the best book published for canvassing. Even children have been known to clear \$5 a day. Canvassers are multiplying daily. Agents wishing to secure good territory should apply at once to Rev. Henry Morgan, 9 Groten St., Boston, Mass.

THE LADY'S FRIEND FOR JUNE, 1867.

—The June number of this popular Magazine is before us. A charming domestic scene called "Home Treasures," is the subject of the fine Steel Plate in front. The Colored Fashioners present a group of brilliant and graceful figures, attired in the latest mode. Among the numerous wood cuts are a handsome bridal dress, traveling and visiting toilettes, new pal-etots and bonnets, illustrations of Wax Flower Work, &c. The literary matter is choice.

YOUNG LADIES ATHLETIC.—This school, located in Jacksonville, Ills., held its anniversary exercises in Strawn's Hall, on Tuesday, the 4th inst., when the Anniversary Oration was delivered by brother D. Pat. Henderson. We are pleased with the broad and unsectarian charter and policy pursued in this ably conducted institution.

TO CLUBS.—We will send six copies for \$10 for one year, or we will send ten copies for \$15. Any one can, if they make the effort, get up a club of five, and thus secure a copy free. We shall be glad to have a few such clubs. Who will send the first one? Who will send one of the larger ones?

THE NORTH WESTERN CHRISTIAN PROCLAMATION, edited by brethren D. A. Wagner and Wm. M. Roe, has again made its appearance, after a delay of several months on account of the removal of the office of publication. It is enlarged and will hereafter be issued regularly. This valuable monthly is a fearless advocate of Primitive Christianity, and should receive a liberal support from the Brotherhood. Volume two began with April, 1867. Subscribers, however, may commence with any number. Each number contains thirty-two pages, and the price at which it is published is extremely low—only one dollar per year in advance. Address Christian Proclamation, Buchanan, Mich.

THE GOSPEL ECHO.

VOLUME 5.

CARROLLTON, ILL., JULY, 1867.

NUMBER 7

The Degraded Moral Condition of the Human Race, and the Means Essential to their Elevation.

BY ELI FISHER.

The theme I have chosen may seem a strange one to some of you, yet I trust it is not without interest to every one who believes that within his breast throbs a soul which can never die.

Man is a creature that always desires to enjoy perfect happiness, and when he is in a degraded condition, either physically or morally, he is ever striving to elevate himself—to free himself from this degradation. With these thoughts in our mind we will endeavor, first, to show how low the human race has sunk in a moral point of view; secondly, what means are essential to a restoration to the standard of moral perfection.

Then to our first proposition: It is necessary that we know what is *the* moral standard of perfection before we can tell how low the morals of the human family have sunk. For it would be just as reasonable for us to try to find the depth of the ocean, when we did not know the level from which to measure, as to measure the depth of moral degradation without knowing at what point we should make our beginning. Were any of you to employ our county surveyor to survey a tract of land, you must give him a starting point, or else he can do you no good whatever in telling the true limits of your land.

Then we will take as our starting point that condition of man when all is peace and quietude, when every one acknowledges God as the Father of us all, and when every one bows entire allegiance to His will. As the other extreme, we take that state when none bow allegiance to the Supreme Ruler of the universe, but when all, from the least to the greatest, do the will and bidding of Satan to a letter.

There never existed but one family upon this earth that dwelt in perfect happiness, at peace with all the creatures of God's creation, with nothing to mar their happiness, save the one common enemy of man. Yet we that live six thousand years from that time can have no adequate idea of their situation, since we have ever been in the low grounds of sorrow. Hence, in order to a familiar acquaintance with such a state we must draw a picture that will send conviction to the mind of every individual.

Imagine that we have a group of persons before us who are as innocent as the infant that sweetly sleeps upon the bosom of a kind and loving mother, whom the blighting finger of sin has never touched, but who have lived ever in an atmosphere as pure as that which surrounds the throne of Prince Emmanuel, lighted by the effulgent rays emanating from the "Glory of God," bearing with it the sweet fragrance of a thou-

sand flowers. Who can be more happy than these? Surely it must be a standard of perfection, the summit of peace, unfathomable joy.

Having this picture well before your eyes, imagine that you see that little band gradually to enlarge its circle, first to embrace a few families, then a community, then a county, a state, a nation, and continue enlarging, dispelling "idolatry," witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresy, envy, jealousy, murder, drunkenness, reveling, and all the various machinations which the Devil and all his accursed throng of demons can invent, with its bright rays of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, until *all* the world shall be enfolded within its circle of purest love. When such a scene as this is imprinted upon each of your memories distinctly, then you will only have a faint idea of a perfect peace.

Now we have our land marks from which to begin the measurement of the moral degradation of the only creature bearing the *image* of the *Almighty*. Where can you look to see a nation thus blessed? Where can you look to see a state, a county, a township, community, or even a single household so happy? Wherever you look you only behold degradation and desolation marking the path of blighting sin.

Now let us begin the measurement. We cannot mention all nations as time forbids. Yet we will consider a few, and draw our conclusion of induction. Look at the wandering tribe of Arabians and tell me, do you see love, joy, and peace running through all their actions? Do you behold every one practicing the

golden rule? Can you say that long-suffering, gentleness, goodness, faith, meekness and temperance are the characteristics of that people? Far from it. They are bands of roving robbers, seeking whom they may devour, loving no one but self; of the two masters they serve mammon. Go to other heathen lands and you will find that scarcely one ray of the *true light* has ever entered the dark and desolate regions of their hearts. Civilization in its crudest form has never visited them. They are, as it were, a ship on the bosom of the mighty deep, without compass, pilot and rudder, driven whithersoever the winds listeth.

Look again at England, France, Russia, and other civilized nations of the old world, and tell me do you see every thing done there in a manner pleasing and acceptable to God? Nay, verily; you will behold idolatry, envy, hatred, malice and intemperance, sitting in the royal chairs administering *any thing* but justice in its fullest sense. Scarcely a score of years has passed since Christ was crucified on Calvary's Cross; but wars have been waged. Waged for what? Only to gratify the vain ambitions of designing men.

When we come to consider our own land—the freest government that ever existed—what do we behold? We see friend arrayed against friend, brother against brother, father against son, each striving to draw the life's blood from the veins of his antagonist. *Hatred, variance, strife, murder, and intemperance* abound to their fullest extent. Even the religious world is at variance; scarcely can you enter a single church without seeing there, in the presence of the Lord, the hypocrite covering his

enormous crimes with the veil of religion, that he may be able to carry his unhallowed designs to a greater extent. But for a moment let us examine the religious world in comparison with the pagan, and see what ratio their numbers will present.

It is said that the number of inhabitants of the earth is near one billion. Of these two hundred millions are Catholics, one hundred million belong to the Greek Church, one hundred million are Mohammedans, five hundred millions of pagans, leaving about one hundred million Protestants. Thus showing that nine-tenths of the human race are in the dark and dreary abode of sin, where the peaceful rays of the Gospel have never entered, leaving only one-tenth who have heard of a Savior. This embraces all that live in protestant lands—Infidels, Sceptics, Atheists, Deists, and all the various sects of that portion of the world. At the lowest estimate, then, of this one-tenth three-fifths are members of the "*big church*," one-fifth who have never imbibed the spirit of christianity with a truly penitent heart, leaving but one-fifth or twenty million who have confessed Christ, the Captain of their salvation. Then we find that only one-fifteenth of the human family are elevated any where near the standard of perfect morality. This measurement shows us that the human race is elevated only one-fifteenth of the distance from bearing allegiance to the prince of darkness to the standard of moral perfection. Hence, were we placed one degree lower there would not be salt enough to save us from the fate that befell Sodom, Gomorrah, and the cities of the plain. This brings us to our second proposi-

tion, to show what means are essential for elevating us fifty times higher than at present.

Man has become mindful of his critical position, and vainly would raise himself. Vainly would he have constructed a monstrous chain by which to climb into heaven; but when constructed and all necessary arrangements made for carrying this plan into effect, the world and vaults of heaven are surveyed, when lo! nothing is discovered on which to hang this chain. Thus all his work is for naught. Equally fruitless have been all other attempts of man to elevate himself from this loathsome and degraded situation. And were there no higher power than that of man to interpose in his behalf, Satan must have succeeded in his utter destruction.

Infidels of the last century have been very bold in urging the entire innocence of savage nations. Yet one need only lift the curtain and look beneath to discover the delusion, and to demonstrate that there is no more cunning and deceit, no less selfishness and malignity, among savage than civilized nations. Then comes another class of persons announcing with oracular authority that civilization, with its broad white wings, emblematic of peace, will work a wondrous change in the character of society, forgetting that while it affords many excellent chances for the increase of good that it furnishes instruments and facilities to all that is wicked.

When the printing press came into use, then some said, surely the means have at last been discovered by which we are to ennoble our crest fallen condition, for it will afford the means to widely disseminate good news, and the

actions and deeds of good men. But alas! evil was present, and being the stronger, succeeded in appropriating the press to its own use. Thus instead of the press elevating the moral kingdom, it only tended to garnish outward appearances while within was corruption.

The rapid modes of traveling and communication enjoyed in the nineteenth century would seem a wondrous good for circulating the councils of excellent and wise men. Yet at the same time it affords a more speedy communication of all that is abominable and corrupt among men.

We need only to open the eyes and not close the ears to discover vice presenting itself with as unabashed and disgusting an aspect, and uttering as blasphemous words in the present as in any past age of the world. True civilization has tended to elevate the outward or physical man, to whiten the outside of the sepulcher, while within remains a state of corruption equal if not worse than at any previous time.

The person accustomed to the buzz, din and noise of city life is delighted by removing to some quiet little country village, and he almost thinks that sin cannot dwell there. The converse is also true. It requires some time to discover the pride, insolence and most audacious wickedness that is covered up beneath all this show of apparent perfection. Go into whatever place, trade, profession or practice, and you will find wickedness still raging with all its fury. Every experiment made only shows the more plainly that the means of elevation must come from a superhuman hand.

But the self-confident man now comes forward in the face of all these obstacles

and says that he can of himself arrive at holiness towards God. Let us watch him as he makes the attempt. See, he seats himself in the quiet and retirement of his closet, and resolves that he will compel himself to love God. First he pictures a being of awful majesty and infinite power, and a corresponding feeling of awe and wonder springs up in his mind. Again he represents God as delighting in the happiness of his creatures, and for a moment a pleasing emotion plays upon his mind, and he begins to imagine that he is successful. But now the idea of the holiness of the Divine nature, shining in all its dazzling splendor, rises up before his view, and he feels himself a sinner, in immediate contact with this searching light. We venture to say that the contemplation will become less pleasant, and that writhing under an unpleasant inspection, he will be tempted to turn away to other and less holy—and therefore more pleasing objects, or his love will be changed into slavish fear, and he will scarcely dare to gaze longer upon the foci of light in the heavens—and the brighter the beams, he will be all the readier to turn away his eyes to the lower, and what is to him the lovelier and greener scenery of this earth,—or, if in obstinate determination, he continues to gaze, we venture to affirm that the *very light* shall appear as darkness, as when we gaze long on the sun he becomes shorn of his greatness and grandeur, and is seen a blank and uninteresting surface.

The result will be the same should the experimenter attempt the performance of any of the specific duties which he owes to God. But if not convinced, let him make the effort in the spirit of Luther, and the failure will tend to give him a

deeper sense of the unholiness of his heart. Or let him resolve to pray, as is his duty, he will find that even while the words proceed from the lips the heart is black and void—that there is the attitude without the feeling of reverence—the prostration of the body without the humility of the soul. He may bring the sacrifice to the altar as did the priests of Baal on Mount Carmel, but apart from the opening of heaven, to let down an influence, he will be as little capable of kindling it as the priests referred to by cutting their bodies could bring down fire, which at once descended to the prayer of Elijah. Such considerations as these show that as spiritual dispositions do not spring up spontaneously, neither can they be forced.

We have the facts before us. Man has felt the want; he has tried to supply it, and he has failed. But where man has failed God has succeeded, and by means which man could not have anticipated, yet when announced, they seem fitted to meet the evils he has ever been trying to remedy, but without success. Prince Emmanuel associates himself with humanity, and becomes “obedient unto death,” fulfilling the law in its precepts and submitting to its penalty. God does not interpose until vain, ambitious man has done every thing in his power, straining every nerve, but at last being compelled to desist, he blushes with shame, and then returns to wickedness in all its horrid forms. Just at this time God interposes by his Son. This is done at the very place where the wickedness of man had been so great, so that as on earth God had been dishonored, so now on earth God is glorified. This Son is dragged before the tribunal of the high

priest, where, on the testimony of lying witnesses, bribed for the purpose, a sentence of condemnation is passed upon him. In the courts of the judge we hear, mingled with the scoffs and jeers of the multitude, the cursing, swearing and open falsehood of an apostle. Now he is carried before the civil governor, by whom the decision is referred to the people, who demand his crucifixion. All bear their part in this scene. The soldiers scourge him, and as he moves along the streets where were heard his discourses of unparalleled wisdom, and where they witnessed his miracles of astonishing power, the multitude cover him with infamy. It is amidst derision he is nailed to the accursed tree. His dying agonies move no compassion. His prayers, breathing of divine compassion and melting love, are answered by reproaches and scorn. Where else can such concentrated wickedness be met with? Blindness and darkness of mind, unbelief in spite of overwhelming evidence, ingratitude for unnumbered favors, injustice, perjury, profanity, malignity, unappeasable revenge,—and all against the meekest of all men—all against God. No wonder that earth should tremble and shudder, as if desirous to cast forth such wickedness from its bosom. No wonder the sun should have hid his face as unable to look on such a scene more horrific than the most wicked he had ever seen in all his unwearied rounds. Yet it was in the very spot where man was most dishonoring God that his representative was glorifying him.

Where man was exhibiting the most appalling wickedness, there his security was giving the most signal display of goodness. Where man, breaking loose

from all restraint, was abandoning himself to open rebellion, there his substitute was becoming obedient unto death. Where the wildest passions that ever stirred the human heart were raging uncontrolled, there one in his own name and nature was giving the most moving display of tenderness which could not be ruffled, and of a love which could not be quenched. Where sin abounded, there righteousness did much more abound. The Representative is lifted high above the cross that he might become a spectacle, in the view of all men, in the view of wondering angels, and in the view of God, glorifying God wherein he had been dishonored. Here, then, we have found the means essential to the elevation of the morals of man. God has given man the means, and now awaits to see whether he will accept them.

Disobedience Will Be Punished.

The present age is noted for disobedience and lawlessness, both as regards human and divine laws. It is perfectly alarming to witness with what indifference men set at nought and defy the solemn enactments, not only of Congresses, Parliaments and Legislatures, but of the throne of the universe. Laws are designed for the good of the subjects of them, and where the penalty is not inflicted, it implies either corruption or dereliction of duty on the part of the executive. One or the other, or both of these may be often charged on human executives, but never on the Supreme Ruler above. Thus the fact that crime often goes unpunished in this life, proves a future retribution, after the calendar of crime shall have been completed. Deny this who can, and make the denial good.

Disobedience has been the ruin of countless millions, who have had a standing in churches. Indeed the manner of admitting persons into some religious societies, is in total disregard to the expressed will of Jesus Christ, the head and law-giver to the church, and the future judge of the living and the dead. Men are now received into churches without being baptized, and may live and die in them without obeying this law of the King in Zion. This is not all, for these very men who so teach and practice, denounce those who insist on a compliance with this ordinance, as heretics, and shut them out of the pale of modern orthodoxy, thus holding the rod over those who might be inclined to obey the Lord, and offer a premium for wilful disobedience. Men say baptism is not saving, and may, therefore, be omitted. If they mean by this language that baptism has in it no absolute saving power or intrinsic merit, then we agree with them; but this by no means proves that it may, with impunity, be *wilfully* neglected. We deny that faith, or repentance, or prayer, have any intrinsic or absolute saving power in them; but they are conditions of pardon or salvation, and in their absence, no one can be saved, for "he that believes not shall be condemned." We speak of rational beings only—not infants. The writer of the letter to the Hebrews, says: "If every transgression and disobedience, [under the law,] received a just recompense of reward, how shall we escape if we neglect so great a salvation?" This is a solemn question, worthy of consideration. If any man can answer it, let him do it; we confess our inability to do so.

Take a few Old Testament examples in proof of Paul's affirmation. The case of Saul, Israel's first king, is an impressive proof of this. God told him to slay Agag, and destroy both man and beast. He set up his own will as the rule of his action, and saved Agag the king, and the choice of his herds and flocks. For this God took the kingdom out of his hands, and gave it to David.

The case of Moses, in transcending the instructions given him, in regard to bringing water out of the rock, prevented him from going into the promised land, and he was only permitted to look from Nebo's top and behold its glories, and then die. The offense might be considered a small offense, but it was an assumption on his part—something God had not authorized, and we see what light He viewed it in. It caused Moses to die ere Israel's hosts crossed Jordan.

We call attention too, to the case of Uzza, who in opposition to the will of God, touched the ark, with no evil design. God had said, the hand of no man might touch the ark and live, unless he were a priest. Uzza did stretch forth his hand to do so, and for it was struck dead.

Some one may say: "All the penalties were executed in time, and God always inflicts punishment in this life." True, these, and all the penalties under the law, were inflicted on transgressors in this world. The whole law institution was temporary, and its penalties were temporal; but still they ended in death in many cases. This was the highest grade of punishment, and was as far as any human executioner's dominion could extend, for he could only kill the body. But Paul asks: "Of how much sorer

punishment shall he be thought worthy, who treads the blood of the Son of God under foot, and counts the blood of the covenant wherewith he was sealed, an unholy thing. Now what "sorer punishment" can any one conceive of than death. We shall all have to stand before the judgment seat of Christ, and receive the deeds done in the body, whether they be good or bad. Sin must be forgiven, or the sinner must suffer for his crimes—Disobedience will ruin a man.

"Looking Unto Jesus."

"UNTO JESUS"—and not unto ourselves, to our thoughts, our wishes, our plans; unto Jesus, and not unto the world, its allurements, its examples, its maxims, its opinions; unto Jesus, and not unto Satan, whether he tries to affright us with his rage or to seduce us by his flatteries. Oh, how many useless questions, uneasy scruples, dangerous compromises with evil, distracted thoughts, vain dreams, bitter disappointments, painful struggles, sad backslidings could we not avoid by looking always unto Jesus, and following him wherever he leads the way; careful not even to cast a glance at any other way, lest we should lose sight of that in which he leads us.

"Unto Jesus"—and not unto our meditations and prayers, to our religious conversations and edifying books; not to the assemblies of the faithful which we frequent, nor even to the participation of the supper of our Lord. Let us make a faithful use of all these means of grace; but let us not confound them with grace itself, or turn away our eyes from him who alone can make them effectual, by giving himself to us through their means.

"Unto Jesus"—and not to our stand-

ing in the Christian Church, to the name we bear, to the doctrine we profess, to the opinion that others have of our piety, or to that which we ourselves entertain. Many who have prophesied in the name of Christ shall one day hear him say, "I never knew you;" but he will confess before his Father and his angels even the humblest of those who have looked unto him.

"Unto Jesus"—and not to our brethren; not even to the best and most beloved among them. If we follow a man, we run the risk of losing our way; but if we follow Jesus, we are certain that we shall never go astray. Besides, by putting a man between Christ and us, it happens that the man imperceptibly grows in our eyes, while Christ becomes less; and soon we know not how to find Christ without finding the man; and if the latter fails us, all is lost. But if, on the contrary, Jesus stands between us and our dearest friend, our attachment to our friend will be less direct, and at the same time more sweet; less passionate; but purer; less necessary, but more useful—the instrument of rich blessings in the hands of God while it shall please him to use it, and whose absence will still be a blessing when it shall please him to dispense with it.

"Unto Jesus"—and not to the obstacles we meet in our path. From the moment that we stop to consider them, they astonish and unnerve us and cast us down, incapable as we are of comprehending either the reason why they are permitted, or the means by which we may overcome them. The Apostle began to sink as soon as he turned to look at the boisterous billows; but so long as he continued looking unto Jesus, he

walked upon the waves as upon a rock. The harder our task and the heavier our cross, the more it behooves us to look to Jesus only.

"Unto Jesus"—and not to the temporal blessings which we enjoy. By looking first at these blessings, we run the risk of being so much captivated by them that they even hide from our view him who gives them. When we look unto Jesus first, we receive all these benefits as from him; they are chosen by his wisdom, given by his love; a thousand times more precious because received at his hands, to be enjoyed in communion with him, and used for his glory.

"Unto Jesus"—and not to our own strength; for with that we can only glorify ourselves. To glorify God, we need the strength of God.

From Banner of the Faith.

The Lordship of Christ.

This is a theme well-calculated to fill the Christian heart with joy and admiration. For Jesus is their elder brother, the first or highest—and only begotten Son of God, the first-born from among the dead, and the Prince of the kings of the earth! He is the divinely constituted Monarch of the universe! Bone of our bone, and flesh of our flesh, in his glorified and immortal body, he has ascended to the highest heavens, and sits enthroned as "King of kings and Lord of lords." In his incarnation it was God on earth; in his exaltation it is humanity on the throne of the universe!

After he arose from the dead, he appeared to his apostles, and asserted his claims to pre-eminence and lordship in the following words: "All power is given unto me in heaven and in earth."—Mat. xxviii. 18. He does not merely

claim power, but "all power;" not all power in heaven only, nor in earth only, but "all power in heaven and in earth!" He does not divide his supreme authority with any one. He is alone, and without qualification, possessed of all power; and this power has been given him by his Father, the Lord God Most High, whose claims to rule the nations we have already considered.

God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of Him that filleth all in all." Eph. i, 20—23. The word "things," in the above passage, is not in the original, but was supplied by the translators as necessary to make sense. But why supply things? Persons, and not things are referred to; and, with this supplement, the passage rises in significance and force; "And hath put all persons under his feet, and gave him to be the head over all persons to the church, which (church) is his body, and he (Christ) is the fullness of Him that filleth all in all."

What a sublime conception does the apostle here present! God fills all in all, and Jesus Christ is his fullness, or the fullness of Him who fills all in all!

How superlatively august does Christ appear, in the light of the divine testimony! Christ sits at the right hand of Him who is the source of all power, far above, not only above, but far above all principality, all power, all might, all

dominion, and every name that is named not only in this world, but also in that which is to come! How the apostle piles up the words, pregnant with living thoughts, in describing the supreme lordship with which Christ is invested. He admits of no rivalry either in the church or the universe! And for man or angel to deny his claims, is treason, high treason, damnable treason, against the God of heaven! Christ, as the Son of God, and glorified Son of man, holds the reins of government. The kings and emperors of the world reign by his permission; and if their thrones, kingdoms, and empires do not yet fall to pieces, and crumble into ruins, it is because of his long-suffering and forbearance.

Indeed, as the wisdom or *Logos* of God, he asserts: "Counsel is mine, and sound wisdom; I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."—Prov. viii. 14, 16.

Jesus Christ "is the image of the invisible God, the first-born of every creature. For, by him were all things created, that are in heaven and that are in the earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before (or above) all things, and by him all things consist. And he is the head of the body, the church; who [he] is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." Col. i. 15, 19.

He that created all things has the right to govern them; and as Christ cre-

ated the thrones, principalities, dominions, and powers in heaven, he sits enthroned in light, majesty and power, far above them. This being true of heavenly things, with how much more truth, if possible, may it be affirmed of things earthly! All were made by and for him; he is above them all, and by him they consist. When he wills it, the heavens will tremble, and earthly kingdoms pass away.

Of him it is said: "And let all the angels of God worship him." Angels, and all the hosts of heaven bow before him. Man alone refuses to bow.

There is another passage to which we call the attention of the reader: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of persons in heaven, and persons in earth, and persons under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9, 11.

This is the great confession which the whole universe will yet have to make; all in heaven, on earth, and under the earth; all kings, emperors, presidents, and rulers of every class and character; all, without exception, will have to make this grand confession,—freely, if they will; forcibly, if they must.

He is the great Law-giver, who is able to save or destroy. He has the keys of heaven, earth, and hell; and this vast universe will yet acknowledge that HE is Lord, to the glory of God the Father.

AN example bears to a precept the same sort of relation as a picture to a diacription.

"Diary of A Week."

BY J. W. MONSER.

Monday morning, May 26th. Rather dreary for a horse-back ride, but inspired with the thought of the impending discussion, I gallop on and in two hours find myself at the Christian Chapel one mile west of Armington. The woods are already full of horses, wagons, carriages, etc. etc. Quietly walking up the aisle, I find Mr. Garner, Methodist, affirming the following proposition: "God had a church before Christ came into the world; in that church infants were recognized as members; the church which was before Christ was never destroyed, but passed down into the gospel dispensation and now constitutes the christian church." "How cunningly worded." I say to myself—"let us survey and if possible measure the author." About five feet ten inches in height; on the verge of fifty—sanguine temperament—drawing voice—good tempered; dogmatic; a tolerable scholar; (there that will do until I become better acquainted.) Dear—dear—here comes up those patent righted covenants—identities—amenities &c. &c. of Rev. Logan's! Why will men make such cruel theological infringements? Time up! What! Half an hour and not a sweet little baby found yet! Well we shall see. Hearty welcome, Theodore, of Lexington and Princeton renown! I can scarcely refrain from bursting out in that old time snatch of song—"Bully Brooks he would a fighting go, heigho says bully; just give me a club and an unarmed foe" &c.. thrice welcome thou dearest and best of brothers! But stay—he proposes to "examine this famous quadrilateral," God had a church, &c. By a skillful

call, four others, a Roman Catholic, Episcopalian, Methodist, and Presbyterian agree to take part. Each survey it from its four grand points of approach. Designing a quiet appropriation rather than a fierce onslaught, all admit the beauty and wisdom of its structure. The Roman brother "first in war, first in peace," &c., arises and thus deposes. "God had a church before Christ came into the world; in that church masses were celebrated. The church which was before Christ was not destroyed, &c., therefore mass is divine, and Christ is made to crucify himself weekly!" He was about to proceed to support himself further by this famous quadrilateral, when the Episcopalian struck with the ingenuity and ease by which "the crow was proven white," contrary, of course, to the rules of decorum, sprang to the floor and repeated the proposition, erasing the second member of it and inserting as follows: in that church three orders of ministry were recognized, by which he demonstrated beyond reasonable doubt his claim to curacies, rectorships, and apostolical Bishoprics. The others, in turn, were made to arise and no doubt showed "things marvelous" and worthy of a place in my diary; but despite a protracted mental struggle, I caught myself weaving up out of the F. Q., a liberal basis of union for the four corners of religionism to centre upon. After this elaborated calculation, came something more brief, but amusing for its baldness. The F. Q. was next based on majorities. "The M. E. C. is largest—so divine." It was generally thought this position was suicidal, and consequently it was abandoned. Brooks stated that he was not given to proph-

cying but would venture one prediction, viz: That not one precept, commandment or precedent would be brought forward to vindicate infant baptism. A dispute arose concerning the number of covenants found in Genesis, Garner declaring that God never gave Abraham but one. It was then submitted that infants could not be included because the condition was "blessing and cursing," neither of which infants could do or appreciate. The common error of confounding the mathematical declaration of the scriptures, was made and exposed by Dr. Adam Clarke's statistics, showing a discrepancy of twenty-four years. This was only a question of figures, and it was maintained should so be decided, but despite such unbending logic the errorist persisted in adhering to his first position. Evils resulting from infant baptism were then shown. First, a quotation from Luther, "it cannot be proven by the Bible that infant baptism is ordained of Christ." Calvin. "It cannot be supported by any of the Evangelists." &c. &c.

Here follow some literal quotations and retorts. Garner. "God never gives but one law in establishing any of his institutions, He may change the sacrament but He makes *one law suffice*."

I want him, (Brooks,) to understand that I go to the Mosaic Law for my proof of infant membership. I find the law and the sacrament of infant membership in the dispensation in which we belong. I don't go to the New Testament to find my law for infant membership—Peter and the other apostles did not—the law was in the Old Testament, and they acted upon it. I always go to the Old Testament for the law, and the

New Testament for the sacrament. Brooks stated in his opening speech; "his purpose was not to show how far we were apart, but to show how near we were together." Garner states in retort: "I wonder if his effort was calculated to do that." Brooks replies: "I predicted you would give us neither precept command nor precedent for infant baptism—I knowing you could not, called on you for one—you were as silent as the grave—now are we not together!" Garner said: "we baptize an infant because it is born into the church," and we get our proof from Gen. 17: "The soul which is uncircumcised shall be cut off." Brooks retorts: "Did the man live who could point to one infant or parent cut off from the M. E. church for refusing baptism—therefore the law he quotes deprecates the M. E. church's practice."

Tuesday morning. Beautiful, bright morning, and woods crammed full of horses and vehicles—excitement decidedly on the increase. Disputants arrive, both looking cheerful. Garner opens with the parable of the vineyard, and shows that the occupants were driven out and destroyed, but the vineyard was untouched—and this vineyard is the house of David. Brooks responds, by quoting Isaiah, v chapter, 4th to 9th verses: "What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes. And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned nor digged; but there shall come

up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the *house of Israel*" &c., "Woe unto them that join house to house" &c. Garver turns, startled, to the passage, reads a verse, drops the Bible, and stares at Brooks, who has entered into an alarming impeachment of Garver for "pruning and digging," "for joining house to house—not a breath is drawn—when at this juncture, a man at the right of Garner, catches him instinctively by the arm and cries out; Garner! Garner! give up the vineyard!! what does the latter do but exclaim—"no never!"

Eph. ii. was resorted to, to show that the church was built on prophets, of yore, and apostles. There was an elaborate argument built on this passage. It was replied to, by putting the church officers in their scriptural order; "first apostles, secondarily prophets, third teachers," i Cor. 12th and 28 verses.

Brooks quotes Rom. 9—4: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." He shows there is (*no tautology*) here, but that everything is in its proper order of connection. That therefore there were covenants (plural) before the giving of the law.

Here follow literal quotations:

Garner, "Although we may have a change in the sacrament, it does not necessarily imply a new Savior, a new God, a new Bible, a new Law." "When the middle wall of partition was torn down, the Jews were in one side of the house, and the Gentiles in the other."

"Tearing down the middle wall sim-

ply leaves them in the same house, but not robbed of their children." "There is no covenant whatever in the 12th Gen. it is only a conversation between God and Abraham."

Wednesday morning. As usual the day is bright and inviting. Garner opens by reviewing his ground. Brooks now takes up carefully and anxiously the two contradictory positions of his opponent. First "children (infants) are born into the church." Second, children are born "totally hereditarily depraved," and with an impassioned effort shows the logical sequence, viz: that in proportion to the excess of numbers belonging to infants above adults, so is the church corrupted—"born into the church and baptized in recognition of this fact" (Garner) born wholly corrupt (Methodist Discipline.) Brooks states "that if it was a *lapsus linguae*" of Garner's he might have the benefit of retracting, and be more careful in the future. No retraction made.

Garner states that there was a three-fold object in circumcision. First. To interdict man in having anything to do with the Savior's birth. "The seed of the woman should bruise &c. not the seed of the man." Second. Mental Purity. Third. Circumcision of heart. (In this original classification the "infant idea" was not reckoned, unless the mind of the infant was purified or his heart circumcised. J. W. M.)

Brooks dwells in each speech on the contradiction above, in consequence of which, gradual retraction was visible, as any one may see by the following literal quotation. Garner. "By virtue of the atonement, children are born in a justified condition, and have a legal relation

to the church." If (?) the proposition (God had a church &c.) is true, they (children) have a right to take the Holy Name of Christ on in christian baptism. We don't baptize our children to make them members of the visible body, we baptize them because they were members of the visible covenant. (Is a covenant a church? J. W. M.) Children belong to the covenant of grace, and are justified before God, therefore we baptize them. If they die before they get into the church, they are saved passively by grace. (Any man who wishes to, may essay the effort to bind up a sheaf of orthodox theology out of these ripe straws. I decline the task. J. W. M.) From Abraham's tent down to the second coming of the Lord, there is but one Lord, one faith, one baptism. Christ was a member of the church, and died for the church. John was a member of it, and the Savior says he "was the greatest among men." I am not ashamed to belong to a church that my Savior and John belonged to." To this, Brooks retorts as follows: "We have the pleasing spectacle of John in a two sided scenery; you may behold him on one side, the greatest among men, and on the other, "the least in the kingdom."

TO BE CONTINUED.

Letter from Bro. Topliff

MILTON ILLS., June 12th, 1867.

DEAR BRO. CRAIG.—Your very welcome letter of the 4th inst. came to hand several days since, and was read with much interest. Also the May No. of the ECHO, freighted as usual, with the richest products of the Kingdom of grace; and I feel, as every member of the body of Christ ought to feel, the magnitude and importance of the work

in which you are engaged, and the necessity of laboring for its wider circulation. There are but few christians so poor that they could not spare the small pittance of two dollars for an object worth really four times its subscription price, to say nothing of the material aid to its editor who has spent long years in the cause of truth. My dear brother, I am proud that I live in the prairie State. I am proud of her enterprise and rapid elevation to the highest niche of fame in the grand galaxy of American States. But all this is as nothing when contrasted with the emotions of pride which I feel, when contemplating the intelligence and growth of the christian church.

There is hardly a place in Illinois, where the gospel, in its auicient purity is not preached, believed and obeyed. Yet there are some things that could be improved. I have visited several counties recently, and was much pained to witness the feelings of partiality in the brethren for something new. Preachers invited from a distance at a four-fold expense, and whose capabilities of doing good, are to say the least, no better than those living in the neighborhood, who are thereby left without a support, or compelled to travel, or fall back upon a secular calling for a living, thereby increasing the demands for the labors of the few, at the expense of the many. There is really no paucity of preachers. I find all over the country men of tried and sterling ability, hampered and tied down by the various business callings of life, their usefulness measurably destroyed by this desire for something new. And what is still worse, I frequently meet with old men, who have stood in the front ranks and fought for the truth for

twenty-five and thirty years, left in their declining years to gain a precarious living by the labor of their hands, neglected by the church, and regarded by the world as a "broken down preacher." These may have lost some of the fire of eloquence that characterized their younger days, but their hearts are still warm with the love of God, and beating high for immortality and eternal glory, and their heads clear of the innovation that tends to mar the peace of Zion. These men are entitled to the special regards of the brotherhood. I would that we could see these things in their true light, not only to see but to act consistently. I rejoice that these are faults of the head, not of the heart.

The christians of Illinois, in the graces of benevolence and charity, are excelled by no class of professed christians. Their hearts are like the prairies, they cultivate large and produce most abundantly, hence I fondly hope for an improvement in this, as well as other things. There are other points I wish to mention, and I am not in a fault finding mood. Every organization, whether political, moral, or religious, must not only have its literature, but its medium of intelligence, hence we as a people could not get along without our journals and periodicals, and I think it is the duty of every christian in each State to sustain their own publication, and of course if they have means to spare, assist others. I would suggest that churches, (aside from individual subscriptions) subscribe for ten, twenty, or more copies of the ECHO for gratuitous circulation. In this way much good could be done.

I have a great mind to make a prop-

osition: yes, I will make it if, you brother will put it in form. My proposition is this: I will be one of ten to pay for fifty copies of the ECHO, each of the contributors to send five copies to poor but worthy persons. Who will take up the "glove?" But my dear brother I must close, presuming you will not have the patience to read half I have written. Be this as it may, go on dear brother in the good work, and may God bless and comfort and reward you in this life a hundred fold, and in the life to come unspeakably.

The Sabbath Day.

The following, is an editorial from the *Christian Standard*, in reply to a query in regard to the observance of the *first*, instead of the *seventh day* of the week. Let all notice it carefully. There are many who consider the Gospel as a kind of patch-work. The editor says: The entire law with its sabbaths, new moons, annual feasts, sabbatical years, and jubilees, was done away. The ten commandments engraved on stone, were "the covenant" that God made with the house of Israel and the house of Judah, when he took them by the hand to lead them out of the land of Egypt. "And he declared unto you his covenant, which he commanded you to prepare, *even ten* commandments, which he wrote on two tables of stone." Deut. iv. 13 See also, Ex. xxxiv. 28, Deut. ix. 9, 11, 15. The law of the sabbath was one of these commandments—part of this covenant.

This covenant was done away, and a new covenant was made, written "not on tables of stone, but on fleshly tables of the heart." II Cor. iii. 3. This "ministration of death" written and engraven in stones, although "glorious," was to

be "done away," verse 7, and to be succeeded by the "ministration of the Spirit." "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Heb. viii. 13. See also Gal. iv. 21—31.

We do not need, therefore, to bring authority for the change of the day, when we have proved that the *entire* law of Moses was abolished, the sabbath with the rest. The first day of the week is not a changed Sabbath, but a *new* institution. Jesus commanded his apostles to teach their converts to observe all things whatsoever he had commanded them Matt. xxviii. 20. In doing this, he promised that his Spirit should guide them into all truth Jno. xvi. 13. Under the guidance of this Spirit, they taught their converts to "continue steadfastly in the apostles doctrine and fellowship and in breaking of bread, and in prayers." Acts ii. 42. How "steadfastly" they continued in these, may be learned from Acts, xx. 7 "And upon the first day of the week when the disciples came together to break bread, Paul preached to them." And from I Cor. xvi. 1, 2; "Now concerning the collection for the saints, as I have given order to the church of Galatia, even so do ye. Upon the *first day* of the week let every one of you lay by him in store," etc.

It is evident therefore, that the first day of the week was kept, by apostolical authority, as a day for instruction, contribution, and breaking of bread. But it is not a change of the Sabbath day. The Sabbath was kept by the law of Moses—this by the authority of the apostles; that in commemoration of creation—this in commemoration of redemption; that by virtue of a law written on stone

—this by virtue of a law written on the heart.

We must anticipate, here, an objection. It will be said, if the ten commandments are done away, and we are no longer bound to keep the Sabbath, then we are not bound to refrain from killing, stealing, etc.—these prohibitions being part of that law. The answer is easy. So far as they rest on the authority of the Jewish law, we are not bound to keep them. If Jesus has given us no law on these questions, then we are free. But he *has* given us a law more penetrating, searching, spiritual, and comprehensive than that which is abolished. But he has given us no law on the sabbath, except as his Spirit has instructed us through the apostles: "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or sabbaths." Col. ii. 16.

The Connection between Baptism and the Remission of sin.

1. In the former paper it was stated that numerous passages of the New testament teach, in effect, that the believer is pardoned. I need not quote many texts in proof. John the Baptist testified, "He that believeth on the Son hath everlasting life." John iii. 36. Jesus himself declared, "He that believeth on him (the Son) is not condemned." John iii. 18. Paul and Silas preached, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts x i. 31. With this fact before our minds, let us proceed with the inquiry. Upon what principle is baptism said to be for, or into, the remission of sin? We have seen that the act is symbolical of remission. Why is it so? Is it simply because, in baptism, there is a washing? I think

not. While, in this respect, the rite is significant, yet, if this were the only reason, it is doubted whether so much prominence would be given to the idea in the New Testament records. The main force of the ordinance, in this regard, appears to result from the nature of the Gospel dispensation, and the place which baptism occupies therein.

2. The Gospel dispensation differs, radically and essentially, from preceding dispensations in the following particulars: It associates individuals upon the ground of allegiance to Christ; and as such, as pardoned sinners. In the patriarchal times, the principle of association was family relationship. The patriarch was the religious, no less than the natural head of his family; and he occupied the former, because of the latter relation.—In the constitution which began to be developed in the times of Abraham and was completed in those of Moses, national relationship was superadded to the family relationship of purely patriarchal times. The Jews, as a nation, were the people of God. In neither of these did the union carry with it the forgiveness of sin. But God's covenant with his people in Gospel times is different from these. "This is the covenant: * * * I will put my law into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." Heb. x. 16. 17. Jer. xxxi. 31—34. Heb. viii. 8—12. This covenant is not a covenant with a family or nation. It is a covenant with individuals. It is written, not on the tables of stone, or on parchment, but on the tablet of each heart. It secures to each of those with whom it is made, a new heart and a right spirit, and complete remis-

sion of sins. In promulgating and establishing this covenant, Christ has ordained baptism as the act in which the believer declares himself to be a subject of it, and publicly subjects himself to the authority of Christ. Viewing the Gospel as a constitution, defining and establishing the kingdom of Messiah, or the Christian church, it is by this act that the believer publicly identifies himself with Christ as his subject, with the people of Christ as his fellow-subjects, and enters into the visible relation in which these stand as pardoned and accepted of God. Hence baptism is not only a declaration of the consciousness of pardon on the part of the baptized, but a ratification according to law, (if I may be allowed the expression,) of the covenant into which the believer has entered with Christ, the other great covenanting party. And thus it is an assurance, establishing and confirming the previously existing consciousness of pardon, because Christ has said, "He that believeth and is baptized shall be saved."

3. It is of the very nature of faith in Christ that it must have expression. It must work. Only a dead faith can be inoperative. Faith as inevitably leads to obedience to Christ, as life in a human body leads to action. It may be said even to include the purpose to obey. And in this aspect faith is, as James teaches, made perfect by works. James ii. 14-26. A purpose of obedience, if sincere and earnest, will result in acts of obedience. And the conscience, in such a case, can only be fully satisfied when the purpose has been executed. Faith meets, at its very commencement, when the Gospel has been scripturally and fully stated, and with the command to be baptized,

enforced by all the sanctions of Christ's authority and the claims of his love. If this command be disregarded, evaded, or compliance with it delayed for any other than a justifying cause, the result must be to weaken, if not overcome, any consciousness of union with Christ, and consequent pardon. This union, if it exists, is by faith. But faith obeys. This is the scriptural postulate "Why call ye me Lord, and do not the things which I say."—The absence of obedience, then, infers the absence of faith, the want of faith, the absence of pardon. Thus, without baptism—except for lawful cause—where one has been rightly taught there can be no continued sense of pardon, no abiding purification of the conscience. This result follows from refusing, or neglecting to obey any command. But it is emphatically and especially so in regard to baptism, because of the place which it holds in the divine economy. And here we find the explanation of Peter's language, when he says that baptism saves us as the answer of a good conscience. It meets the demands of conscience, but it does more. It strengthens and confirms our sense of interest, in that blood which cleanseth from all sin.

A. M. POINDEXTER.

From the Millennial Harbinger.

REPLY.

1 Dr. Poindexter commences his second article with the citation of several scriptures which are intended to prove the assertion in his first article, that "numerous passages of the New Testament teach, in effect, that the believer is pardoned." But we have already exposed the sophistry of this method of interpreting the Scriptures. We showed that it

is the style of the New Testament, very often, for the sake of brevity, or to avoid awkward and unnecessary repetition, to take some leading member of a class of conditions and put it for the whole. We illustrated by showing that we are said to be saved, 1. By God. 2. By Christ. 3. By his blood. 4. By his life. 5. By the word. 6. By the Gospel. 7. By grace. 8. By mercy, 9. By Faith. 10. By Baptism. Does not Dr Poindexter see, that his method of proving his position will enable me or any one else to prove just as logically, propositions which are not only absurd, but pernicious. For instance, I quote Eph. ii. 5.—“By grace are ye saved;” Titus iii. 5,—“But according to his mercy he saved us,” &c., and argue hence that salvation is limited by no conditions;—that the man who requires me to *believe* in order to be saved, is imposing a condition that destroys the *free grace* and the *infinite* mercy of God, which the scriptures positively affirm are prescribed grounds of pardon; would I not reason just as Dr. P. does? And is not his argument resting upon the same fallacy, which underlies the whole delusion of Universalism? Clearly it is so. Grant me such a license as this, and I can prove almost anything from the scriptures.

Dr. Poindexter then proceeds to inquire, “Upon what principle is baptism said to be for, or into, the remission of sins.” He adds, “We have seen that the act is symbolical of remission:—But this we have shown (p. 247) is nowhere warranted in the Scriptures. Baptism is not explained or declared in any passage in the New Testament, to be a symbol of the remission of sins.—We deny the proposition *in toto*, and call for

the proof. We ask Dr. P. to make this bold and unwarranted assertion good, by giving his authority for it. It is an utter confusion of the plainest distinctions of Scriptural language and ideas to call baptism a symbol of the remission of sins, and one which cannot be justified by any ingenuity or perversion of criticism. Let him try it, or withdraw the assertion, lest the authority of his name, give currency to the error.

2. Having fallen into the very palpable error of making “baptism a symbol of remission,” he proceeds to inquire,—“Why is it so? Is it simply because, in baptism there is a washing?”—He says, “I think not,” but concludes that “the main force of the ordinance, in this regard (i. e. as a symbol of remission) appears to result from the nature of the Gospel dispensation, and the place which baptism occupies therein.” This nature of the Gospel dispensation is explained to consist in its being, “a covenant, with individuals, which is written, not on tables of stone, or on parchment, but upon the tablet of each heart.” This is very good. Now adds Dr. P., “in promulgating and establishing this covenant. Christ has ordained baptism as the act in which the believer declares himself to be a subject of it, and publicly subjects himself to the authority of Christ.” This is all very plain, as a dogma of Dr. Poindexter, but what Scripture does he cite for it? Not a word! Is it the word of Dr. Poindexter, by which we are to be guided? Or are we still to be permitted to ask for “a thus saith the Lord? But let us reason with him, on his own assertion. “Baptism is an act in which the believer publicly subjects himself to the authority of Christ.” Is he publicly par-

done before he does this? Let the SAVIOR answer. "Whosoever shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father in heaven." (Mat. x. 32, 33). To "confess Christ before men," is to "publicly subject ones self to Christ," and if baptism is the act in which this is done—is it not evident that without baptism Christ will deny us before the Father? *This is the rule:* all else must be by special exception, which is reserved to the merciful judgement of Christ, and not to the discretion or speculation of men. The visible relation of the subject of Christ is the only relation which the Great Head of the church has left to our determination. *Secret things belong to God.* The invisible relations of the soul to Christ and to his salvation are not left to our discretion or speculations. Invisible states,—unannounced pardons,—inferential remission of sins,—all these are the delusive dreams of fond speculation, the shifting mirage of spiritual enthusiasm and overheated imagination, on which the sure foundations of our faith are not made to rest. We find no place for them in the comforting word of God.

But see how Dr. Poindexter shifts his ground. Awhile ago, "Baptism was the symbol of remission,"—now it is an "act of public subjection to the authority of Christ." Are these things equal? Surely not! But this, no doubt, Dr. Poindexter saw, and hence he saves himself by the ever ready convenience of an enlarged assertion. The design of baptism must be expanded, so as to take in this new and supplemented idea. It now becomes "not only a declaration of the

consciousness of pardon on the part of the baptized, but a ratification according to law, of the covenant into which the believer has entered with Christ, the other great covenanting party." Baptism, then, according to this supplemented definition, filled out according to the word of Dr. Poindexter, has *two designs*: FIRST, To declare our own consciousness of pardon; SECOND, To ratify according to law, the covenant into which the believer has entered with Christ, the other great covenanting party. We omit the parenthesis, in which Dr. Poindexter asks to be allowed the expression,—"ratification according to law"—because we intend to allow him in asserting his own ideas, whatever expression he may choose. These ideas are his, not the Savior's, nor the apostles, and we have no right to dictate the terms in which he should express them. At the same time, we do claim the right and the duty to complain of Dr. Poindexter, as a logician, that he so frequently changes the terms of his proposition, and shifts the ground of his explication. In one sentence he says, "Baptism is a symbol of remission"—in another, "It is a declaration of the consciousness of pardon." These are different proposition—yet evidently, they are adroitly interchanged as equivalent. "Remission of sins" is an act of God, "a declaration of the consciousness of pardon" is an act of men. If "Baptism is a symbol of the remission of sins," it is the symbol of an *act* of God; but if "it is a declaration of the consciousness of pardon," then it is a symbol of a feeling in our own hearts! Is the Savior the author of such confusion of speech as this,—or is Dr. Poindexter alone responsible for it!

*But again. In one sentence, "Bap-

tism is the act in which the believer declares himself to be a subject of the covenant, and publicly subjects himself to the authority of Christ;" in another, "It is a ratification according to law, of the covenant into which the believer has entered with Christ, the other great covenanting party." We need not pause to show the difference in the views taken of Baptism in these two statements. They are evident to every one who reads them. We have already seen the logical conclusion which results from the *first* statement, and we need not advert to it further: but let us examine a little more closely, the *second*. I am not sure that I understand what Dr. P. means, when he calls baptism a ratification according to law, of the covenant, &c. Ratify is a theological, term, but not a scriptural one. It is nowhere found in the common version, and there is no equivalent for it in the Greek. But as commonly used in the language of theology, and in reference to the new covenant, it is always predicated of the blood of Christ. It is the blood of Christ that ratifies this covenant. It is altogether a new thought to me, that man has anything to do with the *ratification* of the new covenant. Our Savior, speaking of "the cup," says, "This is my blood of the new covenant, shed for the remission of sins" (Matt xxvi. 28); and this is the idea of God's teaching on this subject in Hebrews (Heb. ix. 15-28). This covenant—*diatheke*—is not in the nature of a mutual stipulation between equals, but it is propounded to, or to use the style of Paul (Heb. ix. 20), "*enjoined or commanded* unto us by God"—we having nothing to say as to its grants or conditions. We stipulate nothing—propose nothing—enjoin nothing; and consequently, in the

proper sense of the word, *ratify* nothing. It is a proposition from a superior to an inferior—proceeds from the love of God, is ratified in harmony with the justice of God, and offered freely to us by the grace of God. *We* have only to *accept* it, by complying with the conditions on which it is offered. Now if Dr. Poindexter means that Baptism is this acceptance, and we cannot see what else he can mean, then we ask him, Are we entitled to the blessings of the covenant till we have thus accepted it, and if not, does not baptism stand between the sinner and the covenant, till he has so accepted it. But as we are not sure of Dr. P.'s meaning in this unscriptural style of his, we will not press the point further.

3. We commend Dr. Poindexter's closing paragraph to the earnest consideration of all public teachers and ministers of the word. The inseparable connection between faith and obedience, is finely stated. Strip it of its philosophy, and it is all very good. If it was not for the persistent reiteration of the inconsistent dogma, that the consciousness of pardon is felt, before the first great act of obedience is performed, we would not ask to qualify one sentiment of the whole paragraph. This, however, is the theological touchstone with Dr. Poindexter. Notwithstanding he admits that "faith is made perfect by works," he claims that there is the one great perfection of faith, even the consciousness of pardon, even before the obedience of the command which, he admits, "faith meets at its very commencement, and which is enforced by all the sanctions of Christ's authority and the claims of his love." May we ask him to consider candidly the logical consequences of this very impor-

tant concession. He says "The absence of obedience, then, infers the absence of faith; the want of faith, the absence of pardon." Now let us construct the syllogism that is involved in this statement:

MAJOR PREMISE,—Without faith, there is no pardon;

Without obedience, there is no faith;
Therefore,—Without obedience, there is no pardon.

When Dr. Poindexter disposes of this plain conclusion, and the reasoning which he himself has furnished to justify it, we may have something more to say to him. I cannot now conclude, however, without deprecating the want of reference to the authority of the Scriptures on the part of Dr. Poindexter on this subject. He writes as if he was dealing with mere philosophy, and the truth concerning this positive institution of the Scriptures were to be reached by general reasoning from general principles. Let us appeal to the law and to the testimony. W. K. P.

From the Sunday School Times.
"ONE WAY."

In grace, as in nature, we find much beauty in what appears comparatively minute. Faith, like the microscope, reveals the hidden charms which lie undiscovered by the eye of reason. Thus the whole Christian character is contained in this short, but beautiful promise, "I will give them one heart and one way."

Here we behold one of the sweet fruits of mercy hanging on the tree of life. "Without holiness no man shall see the Lord;" but here holiness is promised as the work of Jehovah in the hearts of poor sinners. What we cannot do, God has graciously promised to perform. He who says, "I will," is Almighty and true.

Through the fall we are dead in trespasses and sins. There is no movement for God. All is disorder and confusion, like a broken watch, whose wheels lie scattered here and there, and whose spring ceases to work.

But when divine grace renovates and regulates the spiritual affections and faculties, the believer has "one heart" given to him, and with singleness and simplicity aims at nothing but the glory of God and the fulfillment of his will. He becomes a new creature. All the family of God possessing this "one heart" must in consequence be united to each other in brotherly love.

Christ is the one only way to the Father. Faith is the one only grace whereby we become interested in the work of Jesus, and love is the one only principle which gives intrinsic excellence to our various operations. Our outward conduct must therefore be in consistency with our principles and professions. We must have "one way"—the way of God's commandments, and walk steadily in that way, that we may fear him, for our present and everlasting good.

Jesus, our divine Redeemer, will daily impart rich blessings to our needy souls. Let us go to him, to receive this "one heart," that to please him may be our greatest happiness, and to promote his glory our highest honor.

He will enable us by his grace to walk in "one way," one uniform path of holy, child-like obedience. When tempted to turn aside to the right hand or to the left, we shall ever hear his tender voice behind us, saying, "This is the way." And oh! may we keep steadily therein, till we reach the outer borders of the wilderness; then, through his sovereign grace, may we be admitted into that glorious land of rest, where perpetual peace and purity shall gladden the redeemed forever and ever!

S. A.

LOST! LOST!!

"Lost" is a solemn word. "Lost at sea"—"Lost in infancy"—"Lost in death"—"A lost child"—"A lost man"—"A lost woman." Ah, what unnamed horrors spring to view in words like these.

But to be lost at last, lost finally, lost eternally, lost beyond hope, is sadder still. What a fate were this for you or me! What an end for one who might have been a son of God, an heir of glory, a friend of angels, a companion of saints, to lose all this, to fail of the grace of God, to miss the heavenly harbor, and go down the dark whirlpool of perdition an unsightly wreck.

"Lost." What a *finale* to the history of a being born for immortality, and called to endless honor! What a doom for one who might have been forever saved! What a destiny for a being for whom the Savior died! What an epitaph were that—Young, brave, polite, intelligent, but LOST! Beautiful, amiable, honored, beloved, but LOST! Wealthy, idolized, caressed, flattered, but LOST! Serious, courteous, moral, affectionate, but LOST! Discreet, benevolent, educated, a church-goer, but LOST!

Reader, shall this word be inscribed upon the tomb that buries all your hopes and joys? Will you be lost? Would you be lost in the wilderness, and left to famish with hunger, or perish among beasts of prey? Would you be lost at sea, and have your ship ground to fragments amid the roaring tumult of the breakers, and the lee-shore's frowning wrath? Would you cling hopeless to a plank that glides away from your enfeebled grasp? Would you be lost in an abyss of vice and sin, and feel powerless

to stem the tide of passion that swept you on to death? All these might be endured,—but to be lost in dark eternity, to be dashed a wreck upon perdition's stormy coast; to be plunged hopeless amid the surging billows of the lake of fire; to drop helpless in the jaws of the second death; to see the sun of joy and the star of hope go out in the blackness of darkness forever and ever; to be lost from joy and peace, from life and love, from mercy and salvation, beyond remedy or rescue; ah! this you cannot bear.

Dare you take the risk? Do you put this danger far away? Do you say, "I do not intend to be lost?" Christless reader, you *are* lost *now!* Oh! your burdened heart, that has no peace; your guilty soul, that cannot rest; your secret anguish, which smiles may hide but fail to cure; your mocking jest, that spreads its curtain over a sickening, aching heart; your mournful memories, that haunt you like the shades of doom; your hollow calmness, that gives way to secret tears; aye! and the sting of conscience, and the word of truth, and the gospel of salvation, and the call of providence, all these tell you that you *are* LOST *even now*, not fatally, not hopelessly lost, thank God, but yet you *are* lost, and need a Savior; lost, and require salvation! You are a lost sheep, but the Good Shepherd seeks for you to-day. You are a lost prodigal, but the Father waits to welcome your return. Will you come home? Will you be saved?—*From the Herald of The Truth.*

HE becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

THE TWO CROWNS.

We are twining wreaths with which we shall be ultimately crowned. By-and-by there is to be a grand coronation day, and the wreaths we are now rapidly twining will be placed upon our brows. The congregated intelligences of God's universe will witness the solemn scene. The day is already appointed and rapidly approaching when every one will be crowned.

You will be there, kind reader, as well as I, and we shall be crowned whether we would or not. But there is a difference in the wreaths which may be placed as crowns upon our brows. One will be a crown of ineffable light and unrivaled beauty; the other, a darkness of which we can now form no conception. One will be infinitely more attractive than the balmy light of the sweetest day; the other, infinitely more repulsive than the deepest darkness of the stormiest night. Nevertheless we must be crowned with one wreath or the other; with which, will be determined by our conduct. Our thoughts and actions are constantly twining the wreaths which must rest upon our brows forever, either as coronets of light or of darkness. The flowers which will compose our crown-wreaths are daily blossoming in our souls, whether we realize it or not; and, good or bad, they can never perish. Though growth and decay characterize everything earthly; though the flowers that gladden the summer-time perish; though we grow up and vanish from earthly vision; though the dead years lie thickly along the pathway of time backward to a distance which is dim to human sight; and though the great globe itself shall perish in consuming fire, yet will the flowers which time beholds us weaving in our wreaths

be as enduring as the life-time of God.

Reader, young or old, I would ask you what flowers are you weaving in your life-wreath? Are you diligently adding to the flowers of faith, those of virtue and knowledge and temperance and patience and Godliness and love? If so, happy are you, for the fragrance of holy influences will continually pervade your being, gradually assimilating your human character to the divine character of the infinite CHRIST. If not, rise, oh deluded dreamer! and cease to weave in your life-wreath the bad and poisonous flowers of selfishness, and earthly passions, and low desires; tear these flowers from your soul and begin to cultivate with all diligence for your crown-wreath, the flowers of heavenly origin and the blest light of God's holy smiles will rest upon you, and soon you will be crowned a prince in the spiritual realm of the supreme Sovereign whose kingdom is not of this world.—*From The Herald of the Truth.*

Do You Believe It!

The scriptures teach there will be a separation, after death, of the human family. A part will be turned into hell, into outer darkness, and the others will be received into heaven. The former will be punished with an everlasting destruction, a punishment that will be unending, and the smoke of their torment will ascend up forever and forever, without any conceivable termination! All who obey not the gospel will go there; your companion, your children, yourself, and friends will all, all go there unless you obey the gospel! The pleasures of life will then be among the things of the past. Life will be no more, but a wretched and miserable existence with

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indescribable horror will be the portion forever and forever! Obedience to the gospel of Christ offers the only escape, that neglected, all is lost! Do you believe it? Could you stand by and see the companion of your bosom, and your own dear children perish in the flames of your building, and feel no concern about it? Could you see the fire kindling, and they within unconscious of danger, and give no alarm? If you could not arouse them yourself, would you not ask for help? Would you lose a moment, or spare any sacrifice, so long as there was a chance to save if but one of them? Could you see your children and neighbors sporting on the brink of an awful precipice, ever and anon within a hand's breadth of falling over and being lost, and feel no concern for their welfare? Could you see them thus sport, and make no effort to draw them away? Could you see them playing upon the waters of a stream, rapidly bearing them toward an awful cataract, and while in their sport they see not their perilous condition, and be indifferent? If you had the means of saving them, would you not do it? Would you not give all you have to save, if it should be but one of your children, or to save your brother or sister, your father or mother? Yet no danger is equal to that which all are exposed to, who have not obeyed the gospel. Do you believe it? No destruction comparable to that awaiting the disobedient! Do you believe it? For all the losses here, there may be something compensatory, but what can a man give in exchange for his soul? That gone, all, all is gone forever. Do you believe it? All are under condemnation, because all have sinned? Nothing but the required obedience to the gospel can save from

that punishment that is unending, and while the present life lasts, is the only time to render that obedience. When the pulse ceases to beat, when the eyes become glassy in death, all will be over! Do you believe it? Have you not stood by the dying and thought of this? Have you not stood by the cold form while the pallor of death would steal over you, and your thoughts would run far away into the future? I have! Have you thought upon such occasions of the condition of the departed? Have you asked yourself if he died impenitent, without obedience to Christ, whether you did all you could to save him?

Or have you lived all your life in unbelief? Have you deceived yourself with the thought that you did believe these truths when in reality you did not? If you believe show your faith. Faith without works is dead. If you cannot stand by with the means to help in hand, and see your child or friend suffer here, how can you, with the means to sustain the gospel, see them perish forever by the lack of that obedience which the preaching of it might secure, upon any other principle than that you do not believe the word of God? Reader, ponder well these thoughts, be honest with yourself before God. Do you believe, or are you in unbelief?—*From the Christian Pioneer.*

Scatter the Love Leaves

EDITORIAL.

Some one has said, "youth is the seed-time of life, and life the seed-time of eternity," both of which statements we believe to be true. In accordance with the statement of the apostle Paul, we believe that, "whatsoever a man soweth" in youth, "that will he also reap," in

his old age; and whatsoever he sows in life, that will he reap in the eternal state. This is true in the kingdom of nature, and is no less so, in the spiritual kingdom. A forgetfulness of this, has given many bitter experiences to negligent souls, has involved them in hopeless sorrow, and irremediable dejection of spirit. In view of this, how important that a correct understanding of the danger of erring, be obtained; and that all the fearful results of a wicked disregard of our responsibilities, be ever before our minds, as incentives to correct action, and consequent safety and freedom from such direful results.

"Love," is said to be "the fulfilling of the law," and hence those actions that spring from pure and virtuous love, in the heart of an enlightened and cultivated being are always looked upon by the great Father above, as of priceless worth; and are ever sure to bring rich dividends of peace and joy, to those performing such actions. They are as sweet breath, no more agreeable to others, than to ourselves, and are besides, sure to bring deeds of like loveliness from others, of which we become the happy objects or recipients. What blessed angels are those, whose lives have been devoted to scattering the sweet-scented flowers and ever-green leaves of an exalted friendship! How bright are the fadeless hues of those heavenly blooms that burst from a soul where love has built her altar fires, which fires are as inextinguishable as the life of glorified spirits. This is the life-tide of true hearts, the oxygen of well-developed, purified souls; in which they live, and move, and have their being. It is the sunshine that gladdens and beatifies

all who bask in its soft glowing beams, that penetrate all the fibers of the impressible heart, bringing it into loved communion with angelic beings, and with the divine and Holy One on high, towards whom such souls are ever gravitating.

Love in word, and not in deed, is like the body without the spirit—as worthless as eyes without light, or ears without sound. Deeds, and not words, are the healing, life-promoting leaves of love. The good delight in scattering these through the dreary vales of sin and sorrow, planting roses in hearts where blight and sterility once held undisputed sway.

How strange it is, that some spend their lives in scattering thorn seed, when the same labor would plant a rose at every step, whose fragrance would refresh them and others, instead of pricking and corroding their fellow pilgrims and themselves, by meeting the needle-pointed thorns, planted by their own hands. How blessed is that life devoted to the work of sending sunshine into hearts that pine in sorrow's shade, and from which life itself had nearly departed. Who would not breathe into such a soul, the balmy breezes of hope and joy, when to do it only heightens our own pleasure and sends up a flame of love from the once cold heart, that shall pierce the canopy above, and awaken a responsive chord from angel harps and angel hearts.

The life of Jesus was devoted to scattering love-leaves about the dreary footsteps, and in the sad hearts of the mourners that almost daily thronged about him. How gentle was the spirit of David's son and David's Lord. "Where," said he to the guilty woman, "are thine ac-

users? doth no one condemn thee?" She replied none. "Neither do I. Go and sin no more." These kind words were as leaves from life's fair tree, given to heal the bleeding heart of the weeping penitent. Did you ever, thoughtful reader, see by faith, Judas approaching the **Lamb**, to betray him with a kiss? No words of just rebuke or bitter reproof escaped his lips; but in tenderest accents he says: "Betrayest thou me with a kiss?" Meekly he submits to the will and murderous power of the blood-thirsty clan. Peter denies him; but no words of merited reproach for his cowardly perfidy were uttered; only a look; and that more in pity, than reproof. He well knew that blinding tears of bitterest remorse would come to him for that act of fear and weakness. He did not, therefore, chide him for his infidelity.

But last of all, see Jesus suffering on the cross, and see that furious mob mock and deride, while friends shrink back with timid fear, and weep in utter hopelessness. "Father forgive them, they know not what they do," said the holy and suffering One, in regard to the cruel and infuriated clan. See those guilty thieves, as they hang on either side of him, reviling him. One said in his extremity: "Lord, when thou comest in thy kingdom, remember me." Jesus did not remind him of his crimes; but spreads a love-leaf on his aching heart, and says: "To-day shalt thou be with me in paradise." Here is an example for all the earth, and a scene sufficient to fill all heaven with wonder and amazement. Will you, dear reader, devote your life to pouring balm into broken hearts, and cover the faults of the erring with leaves of love and charity? This will bring lasting renown.

From the *Christ. Review*.

"FAITH ALONE."

Some time ago, in a conversation with a Methodist friend, with reference to the evil influences of human creeds, I suggested to him that his Discipline came directly in conflict with the Scriptures, and quoted to him the article with reference to "faith alone," etc. He remarked that he didn't believe any such stuff, and insisted that I must be mistaken about the Discipline containing any such an absurdity. Not having the precious (?) document at hand, I could not convince him to the contrary, and so the matter rested. A few days later however—he having meantime consulted his "most excellent book of discipline" and found it really contained the article referred to—he came to me again, saying he had been posting himself up somewhat, and was now quite certain that it was true that we were saved by faith *alone*, without any other condition whatsoever.

I remarked to him that I was aware that his Discipline taught that doctrine, but that the Scriptures taught the opposite. This he denied. I then opened the Bible and pointed him to the general Epistle of James, and asked him to read the 2d chapter; by considerable urging I got him to read as far as the 24th verse, after which he threw the book down with the remark that that was James' opinion." Of course the conversation here ended, for I didn't wish to violate the command of the Savior with reference to casting "pearls before swine." Now, although this man has comparatively little knowledge of what the Scriptures taught, he is by no means an ignorant man, in the ordinary use of that term, but an educated man, and for years a

Professor—yes, the principal Professor in a college of some considerable pretensions.

But why individualize? do not all the sectarian organizations in the land teach the very same doctrine?

Virtually they do, by making the command to be baptized a "non-essential," but they also do in every word and deed. For instance, there is in this city what is called the "Indianapolis Evangelical Ministerial Association," the secretary of which a short time ago published in the "Daily Journal," an extract from the constitution "of said association," which he said was the same as that adopted by the world renowned "Evangelical Alliance"—gotten up in London a few years ago I believe.

In order to become a member of the Indianapolis Evangelical Ministerial Association," one must sign the "Articles" as published, the 6th one of which reads as follows: "the justification of the sinner by faith alone."

Could the Methodist Discipline beat this? yet, according to the published statement of the Sec. it seems that a majority of the self-styled "Evangelical Ministers" of the different "branches of the church" in the city, have heartily subscribed to them and many more are anxious to do so.

When such Ministers read the following, "ye see then how that by works a man is justified and not by faith only," what better can they do than to say "that is James' Opinion."

"Verily, if to be considered Evangelical," one must take issue with the word of God, I pray thee have me excused"

J. PERRY ELLIOTT.

TIME is bearing us on to our final rest.

The Miracle of Growth

It appears strange that scientific men should lend their names to irreligion.

Young said, years ago,

"An undevout astronomer is mad;"

and the scientific inquirer who fails to recognize a living, ruling, omnipresent and personal God in the processes about him, seems singularly blind or illogical. The following illustration of the argument for an ever-working Deity in nature is found in a volume just issued in London, by Rev. Edward White, and quoted in a letter sent to the "Watchman and Reflector" by Peter Bayne:

"Suppose we could watch the grain of corn beneath the soil, when it begins to strike, with an enormous microscope, so that the grain should appear ten thousand times larger than it is, so that we could perceive the movement of the small particles which compose it. We should then see the swelling of the germ that lies hid in the damp earth, and the gradual shooting out of those filaments which are to form the root and the blade. It grows larger every day, and requires, therefore, new substance. But whence comes this substance? From the air, from the water, from the earth. Air particles, water particles, earth particles have been drawn from around, under the stimulus of the sunbeams and the warmth of the earth's bed, and they have been changed into corn-root and corn-leaf particles, and have become alive, full of a power of drawing and changing other particles from the earth and air in the same manner. It is wonderful as if an iron seed had struck out, and had gathered from around lumps of clay, or pieces of wood changed them into iron, steel and copper, and built them up into the form of a steam engine with its com-

plicated metallic fixtures and appurtenances. All this is incomprehensible. This, then, is most wonderful—the gathering of the new materials, and the change of the air, water, gas, and the earth's flint and salt into the substance of a wheat stalk with its straw, and chaff, and flour. But more wonderful still is that other miracle, the arranging of new particles in a pattern according to a plan, and that plan the plan of an organized structure, loaded at the top with food for mankind. Suppose we could see this process magnified so that the particles should "seem as large as marbles, if a million variously colored marbles could be thrown upon the ground, and we should see them building themselves up into the pattern of a tree—its stem, its leaves, its flowers, its fruit, we should say, as we watched the process, why, they are alive, and each of them seems to have sense, to know where to go and where to stay, as if each one comprehended the whole pattern and saw where his place ought to be; but no, they cannot have this sense. When soldiers form in line, in square, in wedge, in circle, in echelon, or move quickly or slowly, according to command, this is because each man is intelligent, each unit has a mind. But each of these marbles surely has not a mind; yet it acts as if it had; takes up its place, or moves, according to the necessity of the general plan of the flower. How is this? . . . There must be some power distinct from the force possessed by each particle, and superior to all, which directs the movements of each, so as to bring out the predestined figure, as the general in command directs the movements of every soldier on the field.

What is this power? You say it is life, yes, that is a beautiful word—but it means nothing, unless it means pattern-forming mind. These wonders conduct us by a very short process of reasoning to a spirit of life which is a spirit of thought, of order, and of power—the all-pervading spirit of God, who "maketh the grass to grow upon the mountains," who "so clothes the grass of the field," and who thus "openeth his hand and satisfieth the desire of every living thing." It is not then a piece of poetry, but profoundest truth, when we say that it is God who "giveth food to all flesh," and whose "mercy endureth forever." He who gave the manna gives the corn. And he who would not acknowledge God in nature would not have acknowledged him even if he had seen the manna lying like a broad wreath of driven snow bound the camp of Israel.

THE DYING STARS.

Like these drooping, dying stars, our loved ones go away from our sight. The stars of our hopes, our ambitions, our prayers, whose light shines ever before us, leading on and up, they suddenly fade from the firmament of our heart, and their place is empty and dark. A mother's steady, soft and earnest light that beamed through all our wants and sorrows; a father's strong, quick light, that kept our feet from stumbling on the dark and treacherous ways; a sister's light so mild, so pure, so constant and so firm, shining upon us from gentle, loving eyes, and persuading us to grace and goodness; a brother's light for ever sleeping in our souls, and illuminating all our goings and our comings; a friend's light, true and trusty—gone out—forever? No! no! The light has not gone out. It is shining beyond the stars, where there is no night and no darkness forever and forever.

From the Sunday School Times.

The Two Graves.

Far off in the bosom of the broad Atlantic is a lone, barren isle. Its mountains lift their hoary heads gloomily to the sky. The angry waves dash against its rock-bound coast, and then with a mournful sound recede to their ocean bed. All nature seems conspiring to render this a land of gloom. The very birds cease to carol their songs as they approach, and the glorious sun seldom shines forth in his full splendor, but hides his radiance behind a misty veil. In this dismal spot, with no monument save a little mound of earth, is the grave of one who filled Europe and the world with his fame.

His mind was formed for great achievements, and had it been controlled by principle what untold good he might have done. But, alas, from childhood to youth, from youth to middle age, ambition was his ruling star. To be great was his strong desire. For this he strove with all the powers of a strong mind and persevering nature. Step by step he climbed the ladder of fame, attaining as if by magic the victory and glory he sought. Still he was not satisfied. Having reached the highest pinnacle of earthly glory, he still cried for more. At length his cup was full. He who holds the kings of the earth in his hands, and disposes its kingdoms at his pleasure had said "thus far shalt thou go." But he heeded not the warning voice. Es-saying to ascend greater heights, he fell; endeavoring to grasp the world, it slipped from his hold, and with it all was lost. Here in the isle of St. Helena he was condemned to spend the miserable remnant of his existence with little to com-

fort, save the sympathy of one he had basely wronged, little to reflect upon, save the remembrance of lost joys, ruined hopes and treacherous friends. There after a few weary years he died a victim of blighted ambition.

Let us hope that disappointment and sorrow led him to look to a higher source of happiness; and let us tread lightly, as we pass his last resting place to shed a tear over the grave of an humble Christian. A fair daughter of New England she left her friends and native land to seek a home in the dark land of India, to carry the glad story of a Savior's love to that benighted people. They had been wont to stand upon the banks of the Ganges, and worship its dark waves, to bathe themselves in its sacred flood. She taught them to drink from the fountain of living waters, and to have their sins washed away in the blood of the Lamb. Like an angel of mercy she lived among them; joyfully thus laboring in the vineyard of her Master.

At length when on her way to visit once more the home of her childhood, her summons came. Upon that "rock of the sea" they laid her precious dust. The remains of the fallen monarch, after a few years, were carried with great pomp to the scene of his glory and his fall. The body of the humble missionary awaits a glorious resurrection, when Christ shall bid the dead arise. Napoleon had a jeweled crown on earth and lost it here. Mrs. Judson had no crown below, but now those precious heathen souls she led to heaven are crowns of her rejoicing.

J. H. M.

AND all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

From the Sunday School Times.

THE LOST BOAT.

A South Sea Islander who had been converted through the efforts of a good missionary, was once attempting to cross from one island to another, when a gale arose and swept him far out at sea. For eight weeks he was tossed up and down, enduring the greatest privations and sufferings; but at last his boat was thrown upon a reef, and he and three surviving companions were saved. The natives of the island showed them great kindness, and with hearts overflowing with thankfulness to God for his wonderful preservation, they were ready to proclaim his Word to these willing listeners. He preached Christ to them faithfully, and began schools, all the time praying earnestly for a missionary to be sent to them: As early as he could he went to the island of Samoa, six hundred miles away; and told them of this field the Lord had so wonderfully opened. They sent a good missionary back with him and two native helpers, and what was their surprise and pleasure to find that all spoke the Samoan language. They could go to work at once, and teach them to read the Bible and tracts prepared in the dialect of that island. What a blessing that little wrecked boat, cast up on their shores had brought to them. How wonderfully God works, by all the agents of nature, to accomplish his pleasure with regard to Christ's kingdom. He had guided that little bark in all its wanderings. He had preserved it amidst all dangers. He had even selected the men who were to be preserved alive in it, and who were to proclaim his gospel in that still darkened land.

So our seeming disasters often work out the highest good for ourselves as

well as others. If we get spiritual good out of them, then are they blessings, however trying to the heart and flesh. Let us learn to look upon them in the true light, and not cry out in despair, "All these things are against me," when God lays his hand upon us. There is comfort for every sorrow, if we will but take it, and it is a comfort without stint or measure.

L. L.

Acknowledging God.

A young Christian had decided to leave his studies and enter business. It was a trial to him but necessity impelled him to make the sacrifice. What should he do? was the next question. Soon a situation offered itself, it was that of a clerk in a large grocery establishment, with a liberal salary for a beginner. There was one drawback, however. One branch of the business was the selling of liquor—not to every one, in a vulgar, common sort of a way, but choice articles furnished to genteel customers for social entertainments and private tables. The young man, or lad rather, was aware of this fact, and requested a little time for reflection before deciding. His pious parents also took the matter into prayerful consideration, and each party came to the same conclusion, unknown to the other. The boy made up his mind that he must decline the situation, even if his parents desired him to accept it. They decided that they could not give their consent to their son's entering into a place of temptation to himself and of injury to others, even if he wished to do so.

So they were happily united in obeying the command of their Lord, "Acknowledge me in all thy ways;" and soon he directed their path: for a good dea

con, with a flourishing business, took him into his store, in which, in a few years, he has risen from the position of errand boy to the head clerkship. "Him that honoreth me, I will honor."

Beacon Christians.

I look out in the bay to-night and there stands the beacon just where and as it was, long ago as I can remember. Daily the tides have circled around it violently the winds have beat upon it, "but it fell not, for it was founded upon a rock." Yes, there has it stood, Summer and Winter, in deathlike calm and driving storm, and done all, it stands.

Thank God, there are beacon Christians in every church He has planted; they are pillars in his house; not only always at their posts, but ready to be posts, supporters of every good word and work. The heart of the pastor doth safely trust in them, his arm securely leans upon them. They are the regulators of the church machinery, the very ballast, the anchors of the good ship Zion. They are not carried about with every wind of doctrine; they are never too 'hot' or too 'cold' to work well in the Lord's vineyard.

They may not be very brilliant light-houses, but it is glory enough for any mortal to be one of the Lord's beacons. The object of the beacon is to show the passing ships where the rock is; and so you will ever hear these beacon Christians saying—by their lives—to all who despise the sure foundation-stone God has laid in Zion, "Their rock is not as our rock, our enemies themselves being judges." Christian brother, "be thou steadfast, immovable."—*Watchman and Reflector.*

A Good Promise.

A little boy in a city who had no nice play-yard was sometimes allowed to play in the street. His mother always told him to have nothing to do with boys that used bad words, and Johnny felt a great responsibility for good behavior when trusted alone. One day, another boy, to whom he had lent his drum, got vexed and broke out in rude, disagreeable language. Johnny marched right up to the boy and asked him for the drum, saying, "I must go to my mother."

"Why? what for?" the children all inquired.

"Mamma never lets me play with boys who use bad words," said Johnny.

"Well, I won't use any more bad words if I may play with you," said the boy, sorry to lose the music of the drum,

"I'll ask my mother," said Johnny, "and if she says I may, then I will, but I shouldn't like to learn such words."

"Tell your mother, Johnny," answered the boy, "I'm done now; she needn't ever be afraid any more of my using bad words, for I just won't, that's all" if she thinks so."

Johnny's mother watched the children at their play for a time afterward, and she never learned that the boy broke his promise not to use bad language any more.

That is the way to break any wrong habit—say, *I will not*, and keep the promise like a man. And every little boy is taught at home to be good, and who wishes to make of himself a good man, would turn away from all wicked and mean-talking street boys, they would be always reprov'd for bad words, and many, like the one who promised Johnny, would never let good people hear anything bad from their lips again.

What little boy will do as Johnny did!—*Exchange.*

Success of the Gospel.

CARLINVILLE, Ills., May 30th, 1867.

DEAR BRO. CRAIG.—I have just seated myself to inform you that I have not been idle since I saw you last. I have been proclaiming the gospel of Christ which is the power of God to every one that believeth.

I visited Lebanon the last of March, and April, and May, and gained about seventy happy souls to the faithful. We took a trip to Cooper county, Mo., and gained twenty-six happy souls to the faith of the gospel. We also went to DuQuoin on the Central railroad, there we had fifty one accessions to the cause of Christ. Praise the Lord for all his goodness.

W. S. PATTERSON.

SUMMUM, Ills. May 5th, 1867.

DEAR BRO. CRAIG.—I wish to inform the brethren through your paper that the cause of Christ is still onward in this part of the State. I have just closed a series of meetings at different points near this place, with seventy-two additions to the church; and organized one congregation of thirty-five members, who are now working in gospel order and who are exerting a splendid influence for good. I don't think I have ever seen a better or a more sacrificing set of elders and deacons than belong to this new congregation. Preaching brethren passing through Fulton county will not forget the Union congregation and give them a call. May the Lord carry on the good work all ready begun, is my prayer.

Yours in Christ,

J. H. BRKEDEN.

TIME well spent, is like money well invested.

DISCUSSION.

MACOMB Ills. June 21st. 1867.

DEAR BRO. CRAIG.—If not too late for the July No. of the ECHO, please say that a debate of several days continuance is to commence at Browning, on the Illinois River, between the Methodists and Christians, to be conducted on their part by Rev. H. A. J. Francis, on ours by myself.

J. C. REYNOLDS.

When will it take place, bro. R.? No time is given.—ED.

NOTICE.

EIGHT PAGES SHORT.—We visit our readers this month eight pages short, in order to get out in time. We will make it up before the volume closes. We also leave out our "Editor's Table" this month.

TENDENCIES OF METHODISM."—The *Pittsburg Christian Advocate*, under this heading, affirms that there is; first, a tendency toward the reading of sermons; second, an educated ministry; third, building fine churches; fourth, choir singing and instrumental music; fifth, the suppression of the "hearty old amen into an inaudible whisper;" sixth, silencing woman's voice; seventh, "lengthening the time of the pastorate;" eighth, lay delegation. Those who can remember the history of Methodism for the last twenty years can easily realize that the changes referred to are not all in the tendency but largely in fact. These great changes are owing to the fact that Methodism as a system, aims "to conform to the world;" or, as the "bishops" would say it, "keep up with the age."

THE righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

THE GOSPEL ECHO.

VOLUME 5.

CARROLLTON, ILL., AUGUST, 1867.

NUMBER 8.

Our Annual Meeting.

EDITORIAL.

That grave matters will be presented, and engage the attention of the brethren at our approaching Annual Missionary Meeting, is to us, undoubted. The long, fruitless, aimless opposition to Missionary Societies, both local and general, has already worked much evil; but we may expect the anti-society men will continue the war just so long as the friends of the societies halt, hesitate, and gravely debate the question with them. Good men look upon our State Missionary Society with disfavor, but with most of such, the objection arises from seeing so little accomplished, and not for any objection to systematic, co-operative effort. These brethren want to see fruit—something done. They are ready to aid and assist by money or otherwise any enterprise that accomplishes something; assure them of earnestness on the part of the Society, and all such will come to the rescue. Those who oppose the principle of organized, co-operative effort, should not be asked to co-operate with the society, inasmuch as they oppose the principle. Better let them alone; better expend our energies on objects of a more hopeful character—a field promising more and better fruit—larger rewards for the labor expended. The dividends for good, that have been declared on the capital in-

vested in the controversy with anti-society men, have been very small. Let them alone. This will cure them, (if curable cases,) much sooner than to enter into a grave and serious discussion with them. We can be more profitably employed, and so would they, *even if they were idle.*

True it is, that the manifest opposition to the societies has tightened the purse-strings of doubting brethren, but a fair promise of efficiency will re-inspirit these, and again excite to a noble liberality. One reason why no more has been accomplished, is that the fountains of support have been dried up by the cavilings of the anti-society brethren.

To find fault requires no great amount of intellect, and if some are determined to do it, let them occupy that field; as it seems to be a kind of luxury to them. Some men seem to have been made for the negative on all questions, and are perhaps useful, as they act as a kind of check on our liability to run too fast. Neutralizers are sometimes useful: Why not in this case. The world, however, would be poor indeed, had it none others in it. This class is large enough.

Are we to have among us, a repetition of the controversy that was had in the Baptist church some forty years ago? The missionary and anti-missionary parties had a bitter war over this question,

which resulted in the drawing off of the anti-mission party, which has long since died, "unwept, unhonored and unsung." Such will be the end of any party, which opposes organized missionary effort. History tells this tale in regard to the past, and will tell the same in regard to all of this and succeeding ages, of all who stand on the anti-mission platform. Die they must, and will, and should.

But the mere occupancy of the right side of this question, will accomplish nothing. The side of the anties is the negative—the do-nothing side. The lawfulness of combined effort is, to us, clear; but work is the indispensable condition of making combination productive of good. It is not simply *combination* that accomplishes the work, but combined *effort*. The want of this has left, and will leave very barren results. This also, has been demonstrated in the past. Let us now go to work as one man—do something. There needs to be exercised on the part of our evangelists, confidence in God and the brethren; and the brethren want faith in God and their evangelists. But even this, will not save a single soul: "Faith without works is dead, being alone." We need work on the part of proclaimers, and sacrifice on the part of the brethren, with earnest prayer on the part of both. Let all go to work in earnest, to inspire this confidence, and spend no time in idle debate with those opposed to Missionary Societies, but expend our energies in another direction, and souls will be saved, God will be glorified, and opposition will die out.

WHATSOEVER thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

From the Christian Standard.

First Principle.

We have traced the progressive developments of the purposes of God through the Patriarchal and Jewish dispensations. We have watched the finger-boards along the way, all pointing forward to something better yet to be revealed. We have sought an answer to the question, "Wherefore, then, serveth the law?" and have, we trust, at least to some extent, recovered your mind from confusion as to the design and purpose of the Old Testament. We have become acquainted with the object of the four narratives of Matthew, Mark, Luke and John, and have seen John the Baptist, Jesus, the Twelve, and the Seventy, all pointing forward to a coming kingdom, not far in the future, whose treasures of salvation should be unlocked to a perishing world as soon as Jesus should receive his authority, and the Holy Spirit should descend from heaven to endow the chosen ambassadors for their glorious mission. The last charge of the Lord to his apostles was, "Tarry ye in Jerusalem until ye be endued with power from on high." Acts i. 1-5.

This brings us to the *day of pentecost* and its most significant developments, as narrated in the second chapter of the Acts of the Apostles. Here we reach one point of rest. Here is the grand culmination of the scheme of salvation. Here is the setting up of the kingdom. Here is seen "the little stone cut out of the mountain without hands," which Nebuchadnezzar saw, and which is yet to become a great mountain and fill the whole earth. Here is the "fulness of the blessing of the Gospel of Christ." We may well afford to linger here a

little while, and survey the sacred ground, and endeavor to take in the greatness and grandeur of the events which here transpired on that memorable day of Pentecost.

You are, perhaps, aware, that the Jewish feast of Pentecost, observed fifty days from the Passover feast (Lev. xxiii. 15, 16), was the feast of harvest, (Ex. xxiii. 16), when the first fruits of the wheat harvest were waved before the Lord, (Lev. xxiii. 17), the earnest of the harvest soon to be gathered in. In later times, it was also observed, though so far as we know without divine authority, in commemoration of the giving of the law. This special day of Pentecost which we are now contemplating is possessed of peculiar significance, in view of these facts; for now the "first fruits" from humanity's white fields are to be offered to God, and the converts of this day are to be but the earnest of the mighty ingathering. Now, also, the new law is to be promulgated from Mt. Zion, and the "word of the Lord" is to "go forth from Jerusalem."

Let us, in this letter, mention some of the reasons why this pentecostal occasion has special significance.

1. This is the *first* time that Jesus is heard from, after his ascension. Condemned on earth by the highest ecclesiastical and civil tribunals known in the land, as worthy of death, he appealed his case to the Supreme Court, and carried up his cause "to Him who judgeth righteously"—to Him who is higher than the highest, before whose dread bar Caiaphas and Pontius Pilate must appear to be judged, and from whose decisions there is no appeal.

On this day we receive tidings, by the

divine Spirit-messenger, of the result of the final trial. The unrighteous decisions of the lower courts have been reversed. He who was condemned for blasphemy, because he said: "I am the Son of God," is owned in heaven as the Son of God, and all the angels are commanded to worship him. He who was condemned for treason because he said he was a king, is exalted in heaven to the throne of the universe, to reign until all his enemies are subdued. As the authority of Jesus could not be proclaimed until the scandal of these legal decisions was removed, this day furnishes the first opportunity for the inauguration of his reign; for this day he is "justified by the Spirit," and the glorious tidings are announced that "God hath made that same Jesus, whom ye have crucified both Lord and Christ."

2. This is *the day* the Holy Spirit begins his mission for the conversion of the world.

All through the four gospels we are reminded of the superior interest attaching to the coming dispensation of the Spirit. John pointed the people away from his baptism to a coming baptism in the Holy Spirit of far greater import. Jesus said to the people, "If any man thirst let him come to me and drink. He that believeth on me from his inner self shall flow rivers of living water. But this he spoke of the Spirit, which those who believed in him were about to receive; for the Holy Spirit had not yet been given, because Jesus had not yet been glorified." Jno. vii. 37-39. The time has now come, then, when, in the fullest sense of an earthly salvation, the thirsty may come and drink; for Jesus has been glorified, and the Holy Spirit

has been given. Please read John, chapter xiv. xv. xvi. You will there learn the importance of the mission of the Spirit, and how impossible it was that the apostles could proceed to open the will of the Lord Jesus, or accomplish any of their ambassadorial functions until the Spirit came to "guide them into all truth."

3. This day we reach the fulfillment of most important prophecies concerning the dispensation of grace. Please read carefully Isa. ii 1-5. Micha. iv. 1-3 Psalm cx. All these point forward to the "last days" of the Jewish economy, when a law should go forth from Zion and a word of the Lord from Jerusalem, so powerful, revolutionizing and regulative as entirely to transform human society. The time and the place of beginning are both distinctly marked, and are realized on this day of Pentecost.

4. *This day* furnishes the first announcement of a *complete* Gospel of salvation.

All hitherto had been but the promise of a salvation yet to be revealed. "The Gospel" is declared by Paul to be, in its essential facts, the death of Christ for our sins, his burial and his resurrection from the dead for our justification. I Cor. xv 1-4. You will see at a glance that *this* Gospel, "by which we are saved," as Paul affirmed, could not be preached as a perfected Gospel until after the resurrection of Jesus. Here, then, we have the first complete Gospel sermon ever preached in the ears of man. *Now*, for the first time can it be said, "all things are ready come to the wedding."

5. This day, is promulgated the first law ever issued in the name of Jesus Christ.

This may startle you. But it is true. The first law ever issued in the name, or by the authority of Jesus Christ, was published on this day, in these words; "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." Repentance had been commanded before, but not in *this* name; remission of sins had been preached before, but not by this authority, It is a new law of pardon from a new authority.

6. This day Peter, for the first time, uses the "keys of the kingdom of heaven" (Matt xvi. 19), and binds and loosens according to the will of Christ.

Here, therefore, we may learn the terms of entrance into the kingdom of heaven. Why will men puzzle themselves over the enigmatical language of John iii.1-5, and perpetually appeal, for authority, to a private conversation with Nicodemus, at a time when, for many reasons, Jesus veiled his instructions in parables, when we have here the terms of entrance into the kingdom announced by authority, in unfigurative terms, in the literal and positive language of law?

7. The law of pardon announced this day was to be the law of pardon for *all nations and all time*.

"Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, **AMONG ALL NATIONS**, beginning at Jerusalem." Luke xxiv. 46,47. Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Acts ii. 38. Thus they began at Jerusalem to preach, and thus they were to preach to all na-

tions, not only for that age but for all ages; for the promise to them, in fulfilling this commission, is, "Lo, I am with you always even unto the end of the world."

Having learned the significance and value of the events of this day of Pentecost, whose history is given to us in the second chapter of Acts. we will, in our next letter, attempt an analysis of the chapter.

PROGRESSIONISTS.

EDITORIAL.

It is a notorious fact, that the enemies of the Bible are constantly changing their base of operations in their attacks on that blessed volume. At one time Satan instigates to the persecution, even unto death, of all who believe in Jesus the Christ, thus trying to extirpate all those who believe in revelation. Long blazed the cruel fires of pagan persecution; but these, like burning the raiment of those who die of infectious diseases, only spread the malady abroad more and more. So soon as this was seen, the policy was changed, and strategy was substituted for open assault.

The Emperor Constantine professedly embraced the faith, and soon the simple religion of Christ becomes the religion of State, and her plain pious advocates are supplanted by pompous clergymen who strive for place and power, and the earnest, spiritual worship is soon lost in the ostentatious pageantry of the corrupt courtiers of a licentious dynasty, and all the pristine beauty and virgin purity of the church departed; while pagan absurdities and heathenish practices assumed the place of the divine law and its institutions. Thus Romanism neutralizes the power of the gospel of Christ,

by intermixing pagan superstition, monkish falsehood and extravagance with the holy principles and divine injunctions of the glorious gospel of the ever blessed God.

This brought darkness and night upon the world, and Luther and his coadjutors sounded the note of reform. This was all that was undertaken, and in this, they only partially succeeded. Many of the unscriptural dogmas and unauthorized practices of the Romish hierarchy were incorporated with the reformatory interest, thus giving currency to numerous theoretical and practical errors, which have been retained by the whole Protestant family, and are adhered to, to this day with even greater tenacity than was exhibited by their original importers, and greater than they manifest for some of the plain teachings of Christ and his inspired apostles.

Each dissenting party from Luther's day till now, have brought over from the Old School party, some of their human devices, and have in each successive case, added some device of their own, as one step in the line of progress, as they supposed. This has been the misfortune of most reformers. They have sought to progress, rather than reform and come back to the Bible. If the Bible be from God, there can be no progression in the discovery of truth, till God shall make a new revelation. If the Bible contains a system of religion for man, then it is a perfect system, and to depart from that system in any direction, is to depart from God and his perfect rule, and is rebellion against his will and authority. All creed makers are guilty of doing this, and by their action reflect on the wisdom of God, or

convict themselves of folly and presumption to a fearful degree.

"Progression" has ever been the watchword of fanatics and "filthy dreamers," as spoken of by the Apostle Jude. We are ever suspicious of these modern progressionists; and have generally found them skeptics, if not confirmed infidels. Progress in the knowledge of the truth as it is in Jesus—a growth in grace and piety—a more elevated and diviner life is all right, and loudly called for at the present hour, but a progress in discovering truth, or that leads to the rejection of truths already revealed, is blank and damning infidelity. Of this class are modern spiritualists, who, when it is thought best, can, with an easy conscience and patronizing smile, admit or reject the Bible as a revelation from God. No one who embraces this delusion can long retain his faith in the Bible. They are in utter and irreconcilable antagonism. We recently charged in a public address in the city of Litchfield, Illinois, that the efforts of all the muttering, peeping mediums of modern spiritualism tended to infidelity and were designed to undermine the Christian faith and overthrow the Bible. There chanced to be a lecturer present, of which we had no knowledge, who, in his lecture in the afternoon, said we misrepresented spiritualists, as they believed the Bible to be a divine revelation. They claim that the Bible is an emanation from strong mediums, and that revelations are now made through mediums, that are as reliable and as divine as the teachings of Jesus, James, Peter or Paul. God deliver us from the teaching of a book that is on a par with the productions of A. J. Davis, Joe. Smith, or any other modern imposter. How

strange that those professing to follow Christ should be led off by phantoms, as some have been! Of all the devices that the spirit of evil ever invented, this one of modern spiritualism is most to be dreaded. Not because of any truth that is in it, but because, like the lying priests and astrologers of Egypt, it seeks to compare its mysteries with the wonder-working power of God. Looking at the avidity with which men seize upon the wild and extravagant delusions of each successive age, we are led to believe that human beings love to be hoaxed. The knowledge upon the part of deceivers, of the readiness of men to accept the most extravagant fancies, is regarded as a premium offered for deception.

What new truth fraught with good to man, either here or hereafter, have these "mutterers" and "peeping" scape-graces discovered or declared? Their diabolical doctrine (if they have any,) would dissolve every civil, religious, moral and philosophical compact that unites men to their Maker, or that supplants anarchy and barbarism with a high-toned civilization and an enlightened Christianity. They would cut society loose from its present peaceful moorings, and turn humanity loose on the shoreless sea of human speculation, and it would rush on before the wild winds of unbridled imagination, amid the fiery billows of licentiousness, blood and death, till such a debased congeniality between the living and the lost would exist, that *tartarus* would be emptied, and the dark legions of hell, and the scarcely less dark cohorts of earth would meet to jubilate in high carnival over the death of faith, hope, peace and virtue.

Have we any desire for such a fearful

consummation? Surely not! O, then, ye simple ones that stray, pause and consider! Sever not the silken cord of christian love that binds man to his God and to his fellow-man, and kindles in his soul the hope of a resurrection from the dead, and the felicities of a glorious and endless life with God and angels beyond the stars, where imposters will no more annoy, and where troubles will be unknown. He that would rob me of this hope is a demon incarnate, and will, if he repents not, of which there is little hope, go to the prison of endless perdition. God preserve us from delusion.

Conscience.

The authority of conscience has long been a question of discussion in the religious world. We propose only to give a couple of cases of conscience from the scriptures, and then draw a conclusion as to its authority and its office. Paul acted conscientiously when persecuting the church. Acts xxiii: 1: "I have lived in all good conscience before God until this day." His conscience then moved him to hale men and women to the prison, and when put to death he gave his voice against them. His conscience prompted him to do all in his power to destroy the church of God and the religion of the Savior. But after he is enlightened, he is willing to give freely his own life to build up that religion. His conscience now prompts him to this—suffer all things—gladly welcome death in its most hideous form, if thereby he can advance the religion of the Savior. Conscience makes Paul one week destroy his fellowman in order to root out the same religion, that the next week it prompts him to die to establish. His conscience is changable and not an

infallible guide, if a guide at all. Moses says to the Jews, Deut. xii; 8; Ye shall not do after all the things that we do here this day, every man whatever is right in his own eyes"—or what his conscience approves—but, 32d verse, "What thing soever I command you, observe to do it: thou shall not add thereto, nor diminish from it." They were to make God's commands their rule, not their own views of right or conscientious convictions. The idea that man by following his views of right must necessarily find acceptance with God, strikes a fearful and fatal blow at the authority of God, and his right to rule man. God's laws—all of God's instructions were ordained in order to induce man to give up his own ways, his own views of right, and walk in the ways that seem right to God. Conscience then is not an acceptable guide to man, in the sight of God. Indeed, properly understood, conscience is no guide at all. It is simply the power within man that prompts him to do what his judgment approves. If his judgment errs—conscience drives him in a wrong path—if his judgment is correct; it urges him in the true path. The fact that conscience approves our course should never be taken as a guarantee of our acceptance with God. The only acceptable service we can render to God, is to let him choose our ways for us. God chooses for man once—and permits man to choose for himself once. He says to man, "Let me choose your ways for you here, and then you may choose your destiny in the world to come. The choicest joys of heaven are at your option. But if you refuse to let me choose your ways here and choose your own ways, then I will choose your delusion and bring your fears upon you. Be-

cause when I called, none did answer; when I spoke they did not hear: but did evil before mine eyes, and chose that in which I delighted not." Isaiah lxvi: 3. The whole duty and highest happiness of man is then found in his having no ways, preferences or works of his own, but humbly saying, "Lord, speak—I will hear." Teach the way, I will follow. "Your ways shall be my ways, your commands my delight; your choice my highest joy." In this course there is exceeding great reward.—*Gospel Advocate*.

From the Harbinger.

**Bro. Franklin's Argument for the
Missionary Society**

Among the many excellent things written and spoken by our esteemed Bro. Franklin on the subject of Missionary Societies, we know of none which more succinctly and forcible presents their claims to the support and confidence of the brethren, than those appended below. They are from the CHRISTIAN BANNER of March, 1857.—but are just as sound and true now as then.—They were furnished in answer to certain questions propounded by Bro. Oliphant, which we also reproduce.

J. S. L.

"1. Did the churches in the apostolic age execute the will of the Lord Jesus fully and faithfully?

"2. Have the disciples in this accepted the pattern of things—in preaching, in teaching, and in discipline;—as given by the infallible workmen?

"3. Do you conceive that the primitive congregations organized or required a missionary society to fulfil any part of the will of the Lord and the Savior?

"4. Upon the principle of embodying our views of expediency in a newly de-

vised society to evangelize, may we not also take the help of expediency to contrive a society to promote our personal salvation, and another society to assist in edifying and saving our brethren?

"5. Will you, my brother, look at these interrogatories from the Jerusalem stand-point, and not from the Cincinnati altitude or latitude, that we may according to all our means of knowledge walk and work by faith and not by the law of expediency?"

To the preceding, the highly esteemed Franklin replies in the following words:—

"1. We simply answer the first question affirmatively.

"2. The second question we also answer affirmatively.

"3. I conceive that the primitive congregations made arrangements for their Missionary operations in the manner most convenient to them, but their arrangements, not being any part of the law of God, nor binding upon any other congregations are not detailed to us, but all other congregations are free to combine as large a number, raise as large an amount, call and send any preachers they can obtain, and to any field of labor they may see fit.

"4. We make no plea for "embodying our views of expediency," but simply for *embodying an agreement* that we will adopt a certain arrangement for a certain work, and work in that way while it appears profitable to do so.

"5. We have looked at these "interrogatories from the Jerusalem stand-point," from "the Cincinnati stand-point" and from every other stand-point that we could find, and claim that our Missionary operations are legitimate and

feel no fears that we are violating any requirement of scripture, unless it be that we are not operating half strongly and zealously enough. This one of our brother's objections to our operations, we hope, by the blessing of heaven, to remove somewhat the present year. We have more brethren who do the same way Bro. Oliphant does, viz: Object to our operations, throw their influence against them and hinder them as far as possible, and then, it is at least one of their objections to the society that *it does not do more*. Let us go into the work and work hard, and not make objections to the mere arrangement under which we are working. Bro. A. writes to us to know when we will come and preach. We answer, giving the time. At the time we go and hold a meeting. During the meeting Bro. B. sees the brethren privately and obtains what they will contribute to our support. We hear nothing of it. When we are about to leave, B. hands us a roll saying, 'here is a little matter the brethren have raised for you.' We stop not to inquire how this was raised. Who thinks of getting down his Bible and looking for directions whom to write for, when to have the meeting, where to have it, etc.? Our Missionary arrangements are of the same nature precisely."

REMARKS.

A very general conviction now exists that the *American Christian Review*, from the pen of its editor and from others, is earnestly pursuing a course of opposition to our Missionary organizations, based upon a line of argument directly the opposite of the extract given above by Bro. Lamar. That this conviction is well-based, will hardly admit of a doubt.

This opposition thus inaugurated by the *Review* is to us very extraordinary and very difficult of explanation. Bro Franklin has for many years been intimately identified with the Missionary Societies. He has been for years an officer of the General Missionary Society, and was at one time its leading agent, the Corresponding Secretary. From the very first day of that Society, all the possible forms of objecting against it were *fully* urged, *fully* discussed and freely met. Not a new ray of light has for the past few years been thrown on the subject. We heard all, canvassed all. Among the men standing through all those years for the defense of the Society, was Bro. Franklin. When Bro. Oliphant, of Canada, urged the very objections now constantly characterizing the *Review*, Bro. F., as above cited, squarely met them.

Now it is true that a man may change, and has a right to change, his views. But when and how this could have taken place with the editor of the *Review*, is very inexplicable to us. It must date from the very shortest possible period,—less than a year; and what could possibly have occurred within six months to effect so sudden and radical a transformation, we are unable to see. So late as in May of last year,—just twelve months ago, Bro. Franklin attended the annual meeting of the Ohio State Missionary Society, fully identified himself with all its proceedings, sat on committees as chairman. This alone is utterly irreconcilable with the position that such organizations are *illegitimate*,—opposed to the word of God, &c.,—as the columns of the *Review* are constantly repeating. More than that;—on the very question that paper is now so earnestly urging

against the Miss. Society,—that those going about among the churches are the true Missionaries, doing a more effectual work than "Society men," the following report was made by the committee appointed to consider that point, as presented in the Corresponding Secretary's Report,—Bro. Franklin as chairman:

"Is the Report correct in *denying* that work done by preachers on the call of churches, and by the churches paid therefore, is properly Missionary work? The committee is of the opinion that it is, and that it is important to have a more distinct understanding in this matter."

B. FRANKLIN.

The ground taken by Bro. Franklin in this report is correct,—but is squarely opposed to the whole tenor of his paper on this subject. Again, when at the same Missionary meeting some brethren in their remarks were disposed to go into an argument defending the legitimacy and propriety of Missionary Societies, Bro. Franklin rose up, and said, "that it was not necessary to waste time in going into an argument, as the *legitimacy and right of such Societies was clear* and we had so accepted it. We listened with pleasure to this remark from Bro. F., and believed him, as we had a clear right to do, to be in entire sympathy with our organized Missionary work, and we regret that the course of the *Review* should lead to any other conclusion. What possible events, what possible new light of argument, could have arisen, to change so perfectly the convictions and purposes of our brother, in so very brief a space of time, is quite beyond our ability to conjecture.

If any one asks why we thus call attention to the course of the editor of the

Review,—our prompt answer is, that Bro. F. is using his influence in his paper to the detriment of a work most near and dear to us, and thousands among us; and we are resolved to stand by this work in true devotion, while life lasts. We feel clearer in our views of duty in this direction to-day, than ever, more fully confirmed in our convictions of the necessity, legitimacy and scriptural righteousness of our missionary organizations. Nothing that our opposing brethren have said, has had the slightest influence in weakening our convictions in this respect; but has only made our attachment to this cause stronger. In the meantime, all we shall ever say in the controversy on this question,—and that will be very little, will be said in the spirit of fraternal love and of a courteous respect for the opinion of others.

C. L. L.

From the Christian Record.

The Wages of Sin is Death.

BY MRS. MARY M. FIDLAR.

Yes, the wages of sin is death, both spiritual and a temporal death. A temporal death in every case, a spiritual death, where those refuse to obey God's will to man for their own salvation. These are they upon whom the terrors of the second death shall come. In our life, we are daily called upon to witness the wages of sin. Hourly we feel its hideous coils about us, and its death fangs fastened upon our vitals, The hydra-headed monster cannot conceal its deformities beneath the humble guise of sheep's clothing. Nay, verily, it cares not for such concealment, but comes forth and boldly stares us in the face: "for dying we die." We often ask ourselves, how came it in this beautiful world of ours? Then, we have only to

turn our ears to the inspired writer, when he says: Wherefore, by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." That old man yonder, bowing beneath his weight of three score years, can tell you what the wages of sin is and has been with him. There was a time when he was radiant with health and strength and youth; now, alas! his hair is silvered over by the hand of *decay*, and his beard is like the frosts of many winters. Deeply plowed furrows have taken the place of the once smooth and youthful brow. The eye that once sparkled with life and animation is now dull, dim and heavy, and cannot see afar off. His step was once quick, buoyant and filled with the vigor of youth and early manhood; but now, listen! it can scarcely be heard—it is feeble, faint and tottering. The memory, that obedient servant, and always his friend, has now failed. That power he once had of governing his mind, he finds has taken its flight with the things of his youth, and he is left like the rudderless ship to be tossed to and fro. He feels his grasp gradually loosening its hold on earth. Yea, he feels the dampness and mold of the tomb clinging to him, to which he is so perceptibly hastening. All this he will tell you is the wages of sin; and he will also say, that God is not slack concerning his promises, as some men count slackness: for He pronounced the penalty of death upon the transgressors of the law in the garden, and that it should pass upon all men. "Nevertheless, death has reigned from Adam to Moses, even over them that have not sinned, after the similitude of Adam's transgression." And O, how

often we see this the case! How often, I say, to our sorrow! Who of us have not seen the beautiful infant, whose life has been but of days, as pure as the snow flake, and as gentle as the breezes of the vesper hour, who knew no sin, neither had it bid defiance to the laws of God or man—its thoughts, powers and faculties are all lying folded up like the sweets in the heart of the rosebud, waiting for time, love and care, to expand them into the full blown rose. There it is, the picture of beauty most innocent and guileless. Who, I say, has not seen it when attacked by the fell destroyer, death, and with what tenacity it clings to life; but soon it is conquered, its little limbs are stiffened and cold, and its eyes are closed upon all things earthly; then, as you follow it to its grave, and witness the agony of the mother as she beholds her precious little one lowered into the damp, loathsome earth, and the clods of the valley pressed upon its little form, there to be left for food for the worms of the dust. When we witness all this, how often we exclaim: Oh, the condition of the human family! Can this be the end of all that pure, gentle, and lovely of our race? Yea, it is but the answering of one of Christ's little ones, to which he said: "Suffer them to come unto me, for of such is the kingdom of heaven," to the curse pronounced upon the transgressors of the law.

Now, as we turn our eyes to Calvary, what do we see? The sinless man of sorrows, extended between heaven and earth. His tears, and prayers of forgiveness are lost upon the rabble beneath. The cries and lamentations of his disciples—the piercing shrieks of his mother, as she witnesses the dissolution and

sacrifice of her Son: what does it all mean? The sun, in all his power and glory, cannot behold the scene without veiling his face. The bosom of the vast earth is rent with sighs at the great picture of the atonement for sinful man. This, too, is the wages of sin. Had there been no sin, there would have been needed no sacrifice; no transgression of the law, no atonement; no sinful man, there would not have been no need of putting to death the Son of God. But the great sacrifice is made. Man has a chance thereby to escape the wrath of a sin avenging God. For while Christ is inviting us to come! come! the Holy Spirit is whispering, "That as sin hath reigned unto death, even so may grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Why, then, should we who have been buried with the Lord in baptism, and obeyed his divine commands, tremble at the thought of having to answer for the curse pronounced upon our first parents? Why shudder to think we bear within our own bosoms, the seeds of decay? Why, oh! why so reluctantly give back to mother earth the forms of loved ones! Then sorrow not as one that hath no hope! "For if we be dead with Christ, we believe we shall also live with him."

"Then ask the monster, 'Where's thy sting?
And where's thy vict'ry boasting grave?'"

Oh! weak, trembling woman! thou bearest in thy flesh the marks of the penalty! Thou hast seemingly more reason to rejoice than thy brother, that such is the hope of the Christian. For it was to thee, all pure, gentle, and lovely as thou wast, that the evil one came, in the garden, and caused you to commit that sin, which you so much suffer for now. For, the Great I Am said, "in the day

thou eatest thereof thou shalt surely die."

But listen! He again speaks! What is it He says? "The seed of the woman shall bruise the serpent's head." Oh! blessed words! The beginning of all our hope and the end thereof! The foundation of the Christian's faith! The guiding star of the ancient prophets! The sweet music, in the ears of the hoary headed patriarchs, and at last the hymn that was sung by angels to the shepherds that watched upon the plains. Then raise thy head desponding woman! Lift thy voice in hymns of praise and thanksgiving to Him who has made his promise to thee, to Abraham, and to all the conditions of mankind, good. For the promised One has already come. At all times let us remember, "that if the wages of sin is death, the gift of God is eternal life, through Jesus Christ our Lord." Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

"BORN OF WATER."—The *Religious Herald* says that this came up in a "ministerial conference" in Virginia, and that "out of more than twelve ministers and deacons, only one thought that 'born of water' had reference to baptism." There seems to be a disposition on the part of all who hold to abstract spiritual regeneration to reject the plain and obvious import of the Savior's language and adopt a difficult "explanation" instead. The reason they take that course is to avoid the inevitable conclusion that baptism is "for the remission of sins." Baptism is a command of our Savior, and we have been "baptized into Christ." Baptism is a "form of law" as necessary as the marriage ceremony in the "marriage covenant."

From Lard's Quarterly.

A Few Words on Missionary Societies.

Just now our papers, monthlies and weeklies, are abounding in discussions on missionary societies, the grounds of their existence, their claims to confidence, and their deeds. In all this, I must say, I have pleasure. If these societies are wrong, the end will be their abandonment; if right, they will be left standing on their true basis. This is inevitable. Both by their friends and by their enemies are they closely watched. Neither their virtues nor their faults are therefore likely to escape detection. In regard to them, consequently, I feel that all things are working well.

It is not claimed for missionary societies that the New Testament creates them. On all hands, they are allowed to originate in the discretion of man. On what ground, then, can their existence be defended? In answering this question, several items must be taken into the account.

1. *The Motives of Those who Create the Societies.*—These must be pronounced good, faultlessly good. That men are moved to form these societies by the sole desire of seeing what they deem to be the truth spread, can not be denied. That this desire is right, is not disputable. Hence, from the motives in which these societies originate, no argument can be deduced against them. But I crave not to be misunderstood. I am not arguing that the societies are right, because the motives from which they spring are good; but merely, that since these motives are good, the societies themselves can not be from this source shown to be bad. On this score,

therefore, they are entitled to complete exemption from censure and even objection.

2. *The Work they Do.*—They simply cause the gospel to be preached. Certainly this, and this only, is their work; and where they attempt aught else, then I feel that they forfeit claim to the countenance and support of the brethren. When they attempt to become a monopoly, and to manufacture any portion of the books of a religious body, as is the case with the Cincinnati society; or where they degenerate into a political clique, and attempt to shape the political sentiments of the community by passing political resolutions, as did the society just named; I then feel that they have so far departed from their legitimate work, that, without blame attaching to any one, they may be left to perish. Even in this case, however, I grant the question to be a very proper one, whether it is not better and wiser to attempt to redeem such a society from its errors, and render it yet all it should be, than to allow it to become a ruin and a reproach. I must confess I think the latter the better course. But societies, to avoid all these perils, should avow their sole object to be the propagation of the truth; and after this, they should allow no emergency or cause to swerve them from their avowal. This persistently done, and I feel sure that one weighty objection against the societies would be completely set aside.

Now, that to cause the gospel to be preached is right, no Christian will deny. When, then, this is the work, and only work, of a society, it is difficult to see how, from its great characteristic act, any sentence can be extorted against it. Indeed, I believe the attempt would nev-

er be made. Missionary societies, then, such as I am now speaking of, are certainly right, provided any purely discretionary organization is right, which springs from faultless motives, and performs only a faultless act.

3. *The Manner in Which these Societies Do their Work.*—This unquestionably is identical with the manner in which any given congregation of disciples does the same work. It consists simply in raising money by voluntary contributions, and employing therewith good men to go out, generally into destitute regions, and preach the gospel. To this surely no objection can be urged; for if the manner of the church be right, that of the society can not be wrong. On what grounds, then, can we condemn these societies? They are right in the motives from which they spring; right in their act; and right in the manner of it. All this is certainly and weightily in their favor. But here objections arise, which it now is proper to notice.

First, these societies are not provided for in the New Testament, but originate in the discretion of man. Certainly this is all true, and hence should be at once granted. Is it now true that every association of men, society, and things not provided for in the New Testament, which undertakes to do any work made necessary by it, should be repudiated? If not, then certainly missionary societies may be right. No position can be clearer than this; none more just and logical. The New Testament clearly creates the duty to have the gospel preached. But this is the work which the missionary society, to the extent of its abilities, proposes to do. May it do it? The opponents of these societies say not. But why? Simply because the society

is not the creature of the New Testament. Is this inference fair? If so, then, beyond doubt, it is fair against everything having the same origin with the society, and doing the same work. This no man, with a logical brain and who is just, will deny. Let the position, then be tested.

I am printing a *Quarterly*, the avowed object of which is the propagation and defense of the gospel. But this *Quarterly* is unknown to the New Testament. Should I therefore abandon it? Not an honest man in our ranks will affirm it. But this *Quarterly* has precisely the same origin which the society has—human discretion, and not only proposes, but actually does, the same work. If, now, my *Quarterly* is right in its self, that is, if it has a just and legitimate existence, and may lawfully do the work it proposes, then the man does not live who can show that a missionary society is *per se* wrong, and may not cause the gospel to be preached. With emphasis, I plant myself here; and maintain that the same argument which would rebate a missionary society because it originates not in the New Testament, and would deny to it the right to cause the gospel to be preached, must of necessity rebate the *Quarterly*. And in candor I must go further, and say I have no respect for the dullness which perceives not the analogy, nor the casuistry which denies to the resulting conclusion its just weight. Moreover, if the *Quarterly* should be rebated for the reason alleged, then certainly the *Harbinger* should be, the *Review* should be, the *Standard* should be, and so should every other paper in our ranks. Nor is there a man among us who can consist-

ently maintain his right to print a paper and through it preach the gospel, and at the same time deny existence to a missionary society, and the right to do the same thing. To multiply illustrations and analogies is idle. I shall confine my reasoning strictly to things belonging to the same category with missionary societies, and thereby make it conclusive. I hence say nothing of colleges, orphan schools, meeting-houses, etc. These could serve only to amplify, and possibly might confuse. They could add nothing to the argument.

To assume that Christian men may do nothing and use nothing except what is specifically and expressly provided for in the New Testament, is wholly untenable, and is violated every day by the very men who oppose missionary societies. Certainly, in preaching the gospel, we are to preach precisely and only what the New Testament teaches, and this without the semblance of modification; yet even here we claim the right to use a very large discretion. Our arguments, for the most part, are our own, especially the form they take; our illustrations are our own; so is most of the language we use. In all these items human discretion guides us; nor does any one seem to think it wrong. Also, in practical matters, we must do as Christians precisely and only what the New Testament enjoins; but the *mode* in which we shall do it is certainly not prescribed. Hear our discretion becomes our guide. I am to give to him who asks me; but the mode of doing it is not stated. I am to minister to the necessity of the saints, but how, is not laid down. I am not to neglect assembling with the brethren, but where is immaterial. I may meet in a grove, in a tent,

in a cave, in a meeting-house, in a private dwelling; and in all the places I equally keep the command. I am to immerse him who confesses his faith in Christ and demands it; but whether in a stream or in a baptistery, whether face downward or upward, is not specified. Here I am left to my own discretion. I am to break the loaf and drink of the cup; but whether I shall do this standing or sitting, whether I shall go to the table and break and drink for myself, or allow the emblems to be brought to me, these and other points are not decided by the New Testament. They are left to the taste and discretion of the saints.

In like manner the gospel must be preached. This none denies. But how shall it be done,—by those only who are sent out by some church? Anciently those who were scattered abroad by persecution went everywhere preaching the word; yet not one of them was sent by the church. The above position, then, is false. Were I able, might I not send out a man to preach the gospel? All will answer yes. But were I only half able, might I not unite with another, and we two send out a preacher? It will hardly be denied. But what is this but the missionary principle in operation? On what just ground, then, can it be objected to? I confess I do not see. For whether I unite with one man or ten to send out a preacher is clearly immaterial. But I am told that I must place my means at the disposal of the congregation, and let it send out the preacher. *I flatly deny it.* That I may do so, I readily grant; but that I am bound to do so, I do not grant. Neither is it denied that the individual church may send out a preacher, nor yet that it is her solemn duty to send out fully as many as she

may be able to send. All this is strenuously maintained. But that a preacher may go at the charges of none but the individual church, this is what is denied. Let those who affirm it make it good before they say aught more against missionary societies.

But here again I must beg to be understood. I am no great advocate for missionary societies; especially I am neither the advocate nor the apologist for any particular one. But what I do advocate and maintain, with strong, healthy will, is the *right* of the brethren to have and *use* these societies if *they see fit*. This extent unconditionally hath my advocacy, no more. If societies are efficient and do right, I am their friend; if not, my wish is their end. Not only do I maintain the right of the brethren to use these societies, if they choose, but I am willing and anxious to see them exercise this right till a full test has been made of missionary societies. This done, if from any cause it should become apparent that the societies should be brought to an end, then will I be ready for the work. As these societies are not enjoined in the New Testament, no one will seek to force them on the brotherhood. I, at least, will not. But as they are discretionary, that is, as brethren may have them if they so will, those brethren who want them will neither be browbeaten down themselves, nor will they allow the societies to be browbeaten down. This the opponents of these societies may count on with certainty. There is, then, but one honorable way to get rid of the societies—give them a fair trial; and if they prove a failure, my word for it those very brethren who are now their friends

will forthwith abandon them. Hence they give to me no fear. I therefore think there is no necessity either very hotly to defend them or very hotly to oppose them. On each side brethren have at times become a little too warm; and in excessive warmth we are not always perfectly fair. Some of these societies have unquestionably done good, and good on a scale and in a way to indicate that all might be made useful if judiciously managed. Let them now be tried under favorable, not under unfavorable circumstances. Let no obstacles be thrown in their way; let them receive do discountenance from strong brethren, then shall we in a few years clearly see what they are. It is not right to bring the whole weight of our influence to bear against them; to cripple them in every way in our power, and then point to them as failures. Failures under these circumstances they must certainly become; but then we could hardly feel satisfied with the result. I, for one, should not. I should always feel that had we treated them differently they might have met our expectations, and done for us a work of which we might have been proud. I should regret to see them brought prematurely to an end. Besides, they have many warm friends in our ranks, among these I recognize some of the best men we have. For these brethren I have a high and tender regard. They confidently think these societies can be rendered eminently useful. They hope more from them, I readily grant, than I do. I want now to see these brethren have a full and fair opportunity to test the societies, and while doing so, for a reasonable time at least, they shall have my

countenance and hearty support. But other objections demand a brief notice.

Second, these societies, we are told in substance, are made substitutes for the churches, and undertake to do a work which the churches alone should do.

1. The societies are made substitutes for the churches. Whenever a brother takes this position, with the ability to comprehend his act, I at once set him down as a religious demagogue. No one proposes to substitute a missionary society for a church or to supplant the one for the other, or in any way whatever to interfere with churches or their work. The position is wholly untrue. Missionary societies are substituted for churches neither intentionally, accidentally, nor in any other way. Nothing could be more unjust to the societies than such a charge; nothing more unjust to their friends. Could a solitary instance be adduced in which a society was interfering in any way injuriously with a church, no brethren could be found more ready to work the death of that society than the very men who are now the warmest friends to the societies. These brethren are just as jealous for the churches, their unabridged rights, their authority, in a word, everything essential to them as churches, and their usefulness, as are the most zealous and conscientious opponents of societies among us. Belief that missionary societies can be rendered eminently useful, and should therefore be used, by no means implies abandonment of the churches, or a willingness to see them in any way crippled. All such charges are groundless, and gratuitously wounding to the feelings of good men who love Christ with their whole hearts and spend their lives in his service. Cer-

tainly, when uttered, great incaution is displayed. 2. The societies undertake to do a work which the churches alone should do. This statement may not be true according to the circumstances of the churches. If the churches were able to cause the gospel to be preached in all places, unquestionably, I should say, they ought to do it; but such, we well know, is not the case. Now where this inability is known to exist, and yet by the creation and use of a missionary society we can send the gospel where without this instrumentality it would not go, I hold it to be not only right to create and use the society, but a solemn duty to do so. Should any one demand proof that in this I am right, I must respectfully say that I decline even an attempt at compliance. Some things may be debated, others are too obvious to require it. Even the dignity of truth may be compromised by consenting to put it in controversy. But there is still another case to be noticed. Suppose the churches to be able to cause the gospel to be preached, but unwilling, what then? May we create a missionary society? Not at all, say the opponents of these societies; but go to work on the churches and get them right. Very well, what has been the success in this line of those who have been all the time opposing missionary societies, and, of course, working on the churches? Have they succeeded in getting the churches right? Are the churches on which they have wrought one whit ahead of those where missionary societies exist, and where, by assumption, the churches must be neglected? Very far from it. My own opinion is that the churches where missionary societies are not, are more life-

less and inefficient than those where they are. I feel thoroughly satisfied that a comparison of facts would fully sustain this opinion. Hence, before brethren further oppose missionary societies on the score that all the work in our power should be done on the churches, and all the preaching that is done should be done through them, let them show a more prosperous state of the churches and greater efficiency in causing the gospel to be preached where these societies are not than where they are. Then shall I feel that they confront us with facts, and that they have an argument against these societies. Till then I shall continue to feel, as I now feel, that although objections, true and relevant, have pending the controversy, been urged against these societies, still, up to the present, not even one thing rising to the dignity or an argument, in the true and proper sense of the word, has been constructed against them. Nor in this is there expressed even the slightest wish either to underate or impair the force of what has been said by the opposition. My only desire is to be just to these societies, just to their friends just to their opponents. Still, up to this writing, I am bound to confess that in the controversy I think the argument wholly with the friends of the societies, and the *ad captandum* on the other side. In this I grant brethren may think me partial. I should scorn to be so, except where stern right demanded it.

Third, missionary societies are liable to abuse the authority they have, and to usurp that which they should not have. Every word of this objection I believe, and desire it to be felt in its full force. That these societies are so liable, I think

no candid observer of their workings can deny. Still, they are not extremely so liable; hence this amounts simply to an objection, but not to a strong one. Every institution, both of Christ and man, is liable either to abuse or to be abused. Hence bare liability to abuse may constitute either no objection at all, or a very feeble one. Not so, however, where the liability is extreme. This of itself, as an objection, must generally be accepted as conclusive. But since facts do not warrant in affirming this of missionary societies, it consequently lies not as an objection against them. I hence deem the liability of these societies to abuse their authority no sufficient ground for disusing them. If, however, on trying them, it shall be found that they actually and as a general thing do abuse their authority, then I shall say let them cease to exist at once. For abuse, though slight at first, would soon become excessive, and this would be intolerable.

The liability to abuse, of which I am speaking, instead of demanding the disuse of these societies, merely demands, in my judgement, the greater caution on the part of those who manage them, and the greater watchfulness on the part of the brethren who sustain them. With this, no evil can result from them. If, then, they can be rendered useful, as I feel sure they can, and if they can be guarded against abuse, surely it is an act of the simplest prudence to have them.

Fourth, the work that these societies do costs too much. In this I think, there is implied a just objection, and yet I view the statement as faulty. That missionary societies are an expensive instrument of usefulness, even their best

friends will not attempt to conceal. But this, after all, may be no objection to them. The work they do is generally, indeed almost universally, work which would either never be done, or not be done at the right time. Besides, it is the work of saving the souls of men. On this work no estimate can be placed. Hence it is surely wrong to say of it, in any case, that it cost too much. If it cost a million of dollars to save one soul, still call it cheap. Let not this sublime labor be estimated in dollars and cents. Let no one ask the miser, with his interest tables, to aid us in making calculations here. If a missionary society is instrumental, in the course of a year, in saving one soul that otherwise would not have been saved, we shall honor the society, thank God for the result, and never stop to ask the cost. Certainly, a given amount of work, if done by a missionary society, may cost more than the same amount done by a church; but then the work done by the society, if not thus done, would remain undone. The true question, then, respecting it is not, What does it cost? but, Shall it be done, or not done? While, then, I am willing to admit that the foregoing is an objection, and even a legitimate one, still with me it falls very far short of demanding the abandonment of missionary societies. These societies I wish to try longer, and try under more auspicious circumstances. Then, if found unworthy, I shall say, down with them. Till then I am not willing to see them set aside. I have not, however, the slightest objection to brethren writing against them, provided it be fairly done. If they are really objectionable, especially if they are seriously so, let the fact be

fully known. I ask for no concealment of their faults; neither do I wish to see the least injustice done them. I repeat, let us have a fair trial of them; and this, I hope, we shall have.

In the case of all missionary societies, I would keep them completely dependent, both for the means of their existence and the means of their usefulness, on the annual contributions of the brethren, I would never allow them to become independent moneyed institutions. It is hardly less than certain that in that case they would prove a curse. Here I would not make even one experiment. The history of the past renders it needless. We know what religious moneyed monopolies have been in times past. From this we can safely infer what they would be in time to come. Hence, let us be careful never to endow missionary societies. Keep them dependent, if you wish to keep them powerless for evil. The moment you make them fat, that moment they will try to crush you if you stand in their way. And from dogmatically claiming the right to cause the gospel to be preached, they will soon come to claim the right to do many other things not contemplated in their original formation. Endow a missionary society, and never can you trust it more. You have now created a man of sin, and bitterly will you rue it.

But I did not sit down to write a long article on missionary societies; nor yet to argue their cause in detail or with severity. Not at all. My object was in a short compass to define what I believe to be our true position to them, no more. What they are, we know well. The question is, What shall we do with them? On this having now expressed

my convictions, I am for the present done. As before said, they shall enjoy my countenance either till they prove failures or prove in some way so injurious as to demand repudiation. This I hope they may not prove; but if so, with the fact my defense of them ceases.

Christ our Pattern and Example in all things.

Who can read the simple Scripture records of the benevolence and compassion of our blessed Savior, without loving and blessing His hallowed name! How inspiring of comfort, of strength, of love, of gratitude are these simple and sublime words—"Jesus Christ maketh thee whole!" The benevolence of our Lord, "the express image" of God's benevolence. In contemplating the inexhaustible goodness of Him, who, by a word or look, imparts "perfect soundness," in whose strength and by whose grace, the Apostles healed the sick. (Acts iii. 16, and ix. 34), the appreciative mind is affected with the profoundest admiration, and the grateful heart is touched with overflowing gratitude! How appropriate the prayer, to be enabled "to follow the blessed steps of his most holy life!"

But how are we to make Christ our pattern? Says Brett; "As a scholar that writes after his master's copy—he begins every line as his master begins, and ends as he ends; he frames every letter as his master frames it, joins letters and syllables as his master does, though there be no equality. He cannot write so well as his master, yet there is a similitude; he labors to imitate and write like his master. So, true Christians, though they cannot live and walk

so exactly as Christ did, yet they labor to come as near to him as they can,—to imitate and follow him, though not in his divine acts, as working miracles,—yet his moral and human acts; so they labor to make him their only pattern in their deportment both towards God and man. For instance, His carriage toward God was full of piety, faith, zeal heavenly-mindedness. He went about doing good to the bodies and souls of others; and in this we are to imitate Him."

J. L. C. G.

LOOK ALOFT.

When in a perilous position it is dangerous to look down. The sight is very apt to create dizziness and fright, and lead to a fall. A boy on shipboard was sent out on one of the long, high yards to do some work. He finished his task, but as he walked back to the mast on the single round yard, he looked down to the deck, dizziness came over him his head began to swim, and in another moment he might have fallen and been killed. But the watchful eye of the captain saw the lad's danger, and he cried out to him, in a tone that could but be obeyed, "Look aloft, boy, look aloft!" The astonished boy looked up, recovered his poise and self-possession, and reached the deck in safety. "My boy," said the captain, "when in danger remember to look up."

It is always dangerous to look down on people and things below us. Your head may not swim with dizziness, you may not be paralyzed with fright, but by looking down on bad persons and unworthy things your heart may grow dizzy, and in spite of your good resolution you may fall almost before you realize your danger.

The desires and the feet usually fol-

low the lead of the eyes. Look much at wicked companions and impure objects and you will almost surely go downward, too. It makes an immense difference, boys, whether you look down or up. Many of the best young men have fallen because they looked constantly on companions and scenes that were unworthy and degraded. Many of the best promising boys have failed in life because they had no high aim, because they looked not above.

The only safety for you boys, in the world, so full of perils and pitfalls, is in looking up to persons and things above you. The upward look steadies the heart, and keeps the whole being sound and strong. The more you think of great and good men, the more you will wish to become great and good yourselves. The more you associate with those, the wiser and better you will become. Heart and hand usually follow the eyes. Look up, you will most likely ascend.

Boys, I give you a motto to-day—Look aloft. When you are tempted, and your heart grows dizzy with wrong desires, remember the sailor boy, and look aloft. In your private hours, in your walks, plays, conversations, keep your eyes fixed on men and objects above you. Look aloft in your meditations, and He who dwells above will reward your upward look with the prizes and prospects he has reserved for only those who look aloft.

A firm faith is the best theology, a good life the best philosophy, a clear conscience the best law; honesty the best policy, and temperance the best physic.

Just One Word.

On returning home from the prayer-meeting one evening, in company with a little daughter of six summers, the artless child, looking into my face, inquired, "Papa, what makes ministers tell naughty stories?" "What do you mean?" I inquired with astonishment. "Why papa," she promptly replied "the minister said he wasn't going to say but one word more, and then said lots of words." "And," she continued "Mr. S. said when he got up to speak, that he was going to say only two or three words, and then talked a long, long time, until I was so tired. Wasn't that telling a lie, papa?"

I had often heard such remarks made by ministers and private Christians, and had always cherished, and sometimes expressed a strong dislike to them, but I never before had such a view of their positive sinfulness. I tried to explain the matter but could not satisfy the child; she could not see how the saying of one thing and the doing of the opposite could be right, or anything less than falsehood. Children do not understand the figures of speech, or those customs that make law, one minute with them does not mean five or ten minutes. They understand their elders and teachers to mean just what the language they use implies. This is truth; all else with them is falsehood. How careful and positive then we should be in all we say in the presence of children.—*Era.*

ALL that pass by the way spoil him: he is a reproach to his neighbors.

If you wish to keep your mind clear and body healthy, abstain from all fermented liquors.—*Sidney Smith.*

From the Christian Times and Witness.

FAITH INTERCEDING.

BY ROBERT BOYD, D. D.

The spirit of faith is always the spirit of prayer and intercession. Faith in God will lead us to plead with God for the perishing souls around us. The narrative of Abraham's intercession on behalf of guilty Sodom, opens with a lovely picture of hospitality. The sun is in his noon-day splendor, and all nature seems to languish in his vertical rays. The flocks and their herdsmen seek the shade of some lofty, over-hanging rock, or some broad-leafed tree. The father of the faithful is sitting in the door of his tent, looking out upon the calm face of nature, and with a heart at peace with the God on whose works he gazes. A hundred years have passed over his head, and have left him still active in every good work, and rich in experience of his Lord's faithfulness.

He had not sat there long till three men, strangers to him as far as he could see, made their appearance. With kind consideration for their wants, he runs out to meet them, and shows them the utmost courtesy. With the aid of his good wife an ample repast is soon provided for them, as they sit in the cooling shade, and he stands respectfully beside them while they partake of his hospitality. To some this might seem a very little matter, but God took notice of it, and gives it an honorable record in his book; and a thousand years after it was referred to by an inspired apostle, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." What must have been the amazement of the patriarch when he made the discovery that one of those visitors was the

Lord of glory! The same who had appeared to him before in comforting assurances and gracious promises. And how must his heart have rejoiced when from the same lips was given him the promise of a son, in whom all nations of the earth were to be blessed.

The visitors now turn their faces toward Sodom, and Abraham accompanies them. The Lord discloses to him that the object of approaching that vile city was one of wrath and vengeance. The cry of their iniquity had come up before the Lord, and now his sword of vengeance is in his hand; but before the stroke descends the man of faith begins to pray. As the adorable Savior from the Mount of Olives looked down on the doomed city of Jerusalem and wept over it, so the patriarch looked down on these cities of the plain with deep anguish, and begins to plead for them. Ah! there may be some hope for them yet; for along with the cry of their blasphemy and their foul crimes, there has begun to go up the prayer of faith. It is a startling sign of a sinner's state when good people have stopped praying for him—when discouraged they cease to expect God to hear. "I once had a pious sister that prayed for me," said a young man, "but she is dead, and I have no one to pray for me now." Sodom has yet one to plead for her, one who no doubt had done so before; but, alas! he is now offering the last prayer that will ever be offered for her salvation.

Prayer is an awfully solemn act at all times; but in the case of Abraham it was peculiarly so. He was in the personal presence of the Lord. ¹Yonder was the guilty multitude, among whom he had some friends and acquaintances, and

above them the cloud of wrath hung suspended. And, O, how glorious does the man of God appear, as rising from the dust of humility he begins to plead! Great things depend on that one prayer. If it does not avail to save the cursed city, nothing else can. The city might be surrounded with mighty armies, led by the most skillful generals, but one flake of the Almighty wrath would have consumed them. They would have melted away like snow-flakes falling into a fiery furnace. They might have surrounded their city with the strongest fortresses, and with a wall of iron; but all would have been before the breath of the Lord like great heaps of chaff before the whirlwind. Prayer is the only instrumentality now to which any hope can be attached in this case.

And it is a delightful study to note the heavenly art with which this good man orders his cause before God. The Divine Spirit, then as well as now, made intercession within good men, and imparted to them that holy sagacity and heavenly skill in presenting their case before the Lord, that made them mighty in prayer. Abraham takes a humble position in the divine presence: "I have taken upon me to speak to God, who am but dust and ashes." He speaks as if he were an inhabitant of the guilty city, and were pleading for his own life as well as that of his neighbors. He prayed as a guilty man pleading for guilty men. There was nothing of the "I am holier than thou" feeling about him.

Then, as a proof of his confidence in the Lord, it is said that he "drew near." Just as we have seen a loving child draw near to a father when he had an important request to present. He also expresses the utmost confidence in the

righteous and merciful government of God: "Shall not the Judge of all the earth do right?" He well knew how guilty Sodom had become; how loud was the cry for vengeance which her sins for many long, rebellious years had sent up to heaven; but he also knew that the mercy of God was above the heavens, and he took his stand upon that ground.

This prayer evinces great love for perishing souls. He had a loathing—an intense hatred for their sins; but at the same time a deep love for their souls. Could his tears, or even his blood have saved them, they would have been freely given. This was the truly Christ-like spirit. It reminds us of Jesus pleading for his revilers, nay, even his murderers; hating their sins, and yet loving their souls with a depth of love that we can form no conception of in our most spiritual moments.

It was this spirit of love for their souls that made Abraham so importunate in his prayer, and so persevering. He rises in his requests as the Lord condescends to answer him, till he gains the assurance that the city will be spared if even ten righteous persons can be found in it. He charitably hopes that at least that number might be found there; but, alas! no; there is not even that little quantity of salt in the midst of the general corruption. He had not pleaded for the sake of the wicked; for, as Matthew Henry says, "Wickedness shuts the mouth of intercession." And when he found that there was such a general, almost universal moral pollution in Sodom, he ceased to plead. "And the Lord God went his way, as soon as he had left communing with Abraham. The doom of the city is now sealed. The only righteous person there is saved."

by miraculous power, in answer to Abraham's intercession; and then the wrath of God falls upon the guilty. How glorious to think of Christ as our ever living Intercessor, appearing in the presence of God for us! It is good to have a pious neighbor to plead for us; but O, how infinitely better to have the Divine Advocate to undertake our case and plead our cause! Blessed are they who have such a friend in court.

COMMUNICATION.

DEAR BROTHER CRAIG; I thank you for the July No., Vol. 5. of the ECHO. I have felt myself too poor for some time past to renew my subscription. But its present visit to my humble domicile, has awakened reminiscences, associations and sweet joys that were treasured deep down in my heart, and which have conspired to plead for a renewal of our monthly association. I am thereby admonished to retrench to the amount of one dollar on the good things that go to make an inventory of the poor preacher's living, in order to enjoy the mental and moral feast of good things furnished through the Echo for the next six months.

The Echo in matter and spirit, is every way worthy of the cause for which it pleads. Certainly it is the cheapest monthly Periodical published among our brethren, that has yet fallen into my hands. And unless you have a large subscription list you must make a large personal sacrifice in order to keep it going. It is a burning shame if the brethren of Illinois with their millions of wealth will allow you to labor under the least pecuniary embarrassment while furnishing such a cheap and valuable Christian Journal. I trust, however, that their

eyes are open, and that their hearts and purses are largely expanded towards this good work. May the Lord bless you in the enterprise.

Brother Craig, my love for, and interest in the cause has not in the least abated. Although my active services for this life have been well nigh wound up, yet the good Lord has seen fit to lengthen my probationary state a little longer, and still grants me sufficient strength to conduct a Lord's-day school, and preach to the people once on each first day of the week. Thus I am trying to do what I often stated to the people in my more buoyant days, that I would advocate and defend my masters cause just as long as he would grant me strength to lift my feeble voice, and to this my life, my all is pledged. And despite "the word the flesh and the Devil," I must not, I cannot and I will not be swerved from this my grand purpose. What inducement can there be for me to back down from this now *almost* finished work? The products of twenty five years labor have been laid up in heaven, and *nothing* invested on earth. Christ my Lord is surety for all that I have committed to his trust. It is safely and securely awaiting me. I have only to do a little more faithful work, and suffer a few more pains and privations, and then I shall be permitted to cross over to where my life and my treasures are. Oh! blessed thought! how I long to be there; how I long to shake glad hands with the ancient and modern worthies who have run the race through, and triumphed through the "blood of the Lamb." My brother shall you and I meet there? for this you have my prayers, may I have yours? Oh Lord prepare us all for thy presence.

In conclusion let me whisper a word of gentle admonition into the ear of our excellent and worthy young brother J. W. M. than whom there is none other that I more dearly love. In his synopsis of a debate between Garner and Brooks. He rather playfully applies the term *Bully* to Bro. Brooks. Now this is a proper word when in its proper place. But certainly it is very much out of place in this instance. Webster defines it thus, "A quarrelsome, fellow, to overbear." Is Bro. Brooks an overbearing and quarrelsome fellow? If so he is unfit to preach the Gospel. The term properly is applied to Heenan and such bloody fisted pugilists of English and American renown. Such terms should never be applied to sacred men or things. Nor should they ever be employed by consecrated lips or pens in ministering in holy things. Bro. John remember, that there are many unconverted men and women, and many weak Christians and not a few bewildered Sectarians who read what you write, and remember also that there are few who read in the same mood in which the piece is dictated, all of which is submitted in love. J. Q. A. H.

CHRISTIAN FIDELITY.

EDITORIAL.

The entrance of a deathless spirit upon a life of hearty service to the Supreme Ruler of the universe, is an important event in the history of a rational being, as it marks the turning point on which his destiny may be said to hang. This, however, must be received with a degree of allowance, as other and after considerations enter into the determination of his destiny. Upon a close examination of the matter, we are constrained to say, a most dreadful destiny

is certain to those who enter not into such service, but the destiny of such as begin the service, will turn upon the question of their faithfulness—their fidelity to the vow voluntarily taken. In regard to this point, many are deceiving themselves. There are too many who are practically "faith alone" Christians. "Once in grace, always in grace," is practically their doctrine, or uniformly their practice. We are pained to have to say this, but truth clamors for utterance, and danger should ever excite alarm, before the remedy becomes impossible. Hence we desire in all kindness, to exhort the enlisted hosts of the King's legion, to put on the armor and be diligent in drill, as well as prompt and faithful in doing duty. To enter the ranks is the duty of all men, but this alone will not give us the victory. The final triumph is gained only by a life-long course of persevering toil and sacrifice.

Christian fidelity requires a preacher to meet his appointments to preach, and it does not allow him to trump up trivial excuses to cover up his failures, or palliate his guilt, in committing so grave a crime, as that of disappointing those who assemble to learn the way of life. A preacher should have more self-respect than to act thus, even if he has none for the Master nor the people. Strict fidelity should characterize the teacher of ethical law. A failure on his part, to exemplify what he enjoins on others, will counteract and render unproductive all his efforts, so soon as the failure becomes apparent to the people, as a settled habit on his part. This is as it should be; for such a man deserves no confidence, nor even respect.

In business matters also, the preacher should strive to evince to all men this sterling virtue. We are not ignorant of the fact, that no class of men have so little chance, or such poor opportunities to avoid failures in this department, as the active, devoted preacher of the gospel. The experience of preachers at this point, is sadly and painfully familiar to the whole working force. This being so, we are inclined to make some allowance for them on this point. Caution, as to incurring any liability, is their only safeguard, or it is the only reliable and sure one.

Fidelity in another department, would greatly promote it among our self-sacrificing, toiling proclaimers of the gospel of peace. There is no sin, perhaps, on the part of many brethren so common, as a want of fidelity to their promises, made preacher-ward. It is not believed that they intend to disregard them; but somehow or other, they do it, and the preacher suffers in body, mind and reputation—he is literally victimized, and no one pities him, weeps over him, or relieves him. Ah! how many untold wrongs have been perpetrated in this department. An increase of fidelity here, is loudly called for.

In regard to the weekly attendance of some disciples on the public worship in the Christian assembly, there is a great want of fidelity to the vow made on entering the kingdom, as well as to recognized duty. There are many who do not visit the house of God, on an average, five times a year. This is infidelity to God, to the church, to the teacher and to one's own soul. No christian should permit, at any time, anything to stand in the way of a full and continuous

discharge of his or her duty, in all these respects. How persons who profess to follow the Savior, and who can be out every evening in the week, can reconcile a continued absence from the Lord's house, is to us most unaccountable, and in our view inexcusable.

At the last great day everything will turn upon the fact of a consistent and life-long fidelity. Jesus will say to the accepted ones: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He will say to all such: "Thou hast been *faithful* over a few things, I will make thee ruler over many things; enter into the joys of thy Lord." Can any hope to bear the welcome "well-done," who have not done well? Certainly not. Will the Lord say we have been faithful, when we have been far from it—have been unfaithful? Never, no never. The Savior himself is called the "Faithful and true Witness," and only over the faithful does he sway the scepter of his approving love. A scepter of righteousness is the scepter of his kingdom—not a scepter of careless, indifferent donothingness. Many will be lost, not for doing, but for not doing. "Ye fed me not," "clothed me not," "visited me not." For unfaithfulness to duty they will be turned off at last. Christian! let fidelity be ever emblazoned on thy banner, and fail not to follow it.

We may not pause at any point of this life and take its retrospect. Our full lives here are to be visible in our finished lives hereafter.

LABOR not for things which perish, but those which endure unto everlasting life. It is my meat and drink to do the will of my Heavenly Father.

EXAMPLE.

O. W. TOPLIFF.

The general claims of the gospel are common to all mankind. Every one that wisely regards his own welfare, as well as every sincere lover of God, his country or his species, must desire the universal spread of the sanctifying and pacific principles taught by Christ and his Apostles. The very nature of the remedial system commends it to the special favor of both saint and sinner. It embraces all the great interests of our race, nor do we see how any inquisitive or ingenuous mind can quietly rest in ignorance, or in opposition to a subject so vast, so interesting in itself, and so closely linked with the present and eternal welfare of mankind. There is no theme involving more points of importance, yet there is none that is so sadly neglected. It spreads itself over the entire surface of human nature, and presents all of its most startling developments. It touches the main spring of human action. It forms the web and woof of all sacred history. It pervades and leavens all that is valuable in the literature of every age. It enters, to some extent, into the theory, if not the practice, of all enlightened governments. It does, and must in all time to come, shape, more or less, every system of ethics and political economy. There can be no just estimate of the magnitude of the work it proposes to accomplish. It embraces an infinity of facts important as the weal or woe of our whole race, and involves principles which lie at the very foundation of all that is ennobling in society. It affects the condition, character, interest and destiny of all mankind. No nation, no community,

not a solitary individual on earth, but is concerned in this vast subject. Indeed it is the subject of all subjects, the theme of all themes, more important in its nature, more extensive in its connections and bearings, more vital to the welfare of individuals and nations than all other topics combined.

Here, then, is a vast field; but I rejoice to know that it has been pretty thoroughly explored. The principles of the gospel are well understood. I ask, then, why are its conquests so unimportant. Why do we not realize the fulfillment of the prophecy that there should be a time when a nation should be born to Christ in a day. I will assign a reason, and if wrong will some brother correct me? Truth like its author never changes. What is true to-day will be true to all eternity. No power can crush it out. It may become dim for the time, but it still retains its own brilliancy, hence the language of Christ "And the truth shall make you free indeed" (John ix. chap. 32.) It is not however truth in the heart of the individual, hoarded up as the miser hoards his gold, but truth as a living, active principle, that "visits the fatherless and widow in their afflictions, and keeps itself unspotted from the world." It is example, or if you choose kind reader, it is an expansion of the old Horatian adage; *Si vis me flere, dolendum est primum ipsi tibi*:—If you wish me to weep, you must yourself weep first. In fact we are all so knit together, that the feelings in our own bosoms awaken corresponding feelings in the bosoms of others; as harp answers to harp in its softest vibrations; as deep responds to deep in the might of its passion. What

within us is good, invites the good in our brother; generosity begets generosity; love wins love; peace secures peace; while all within us that is bad, challenges the bad in our brother; distrust engenders distrust; hate provokes hate.

Life, even, is full of illustrations of this beautiful and universal law. Even the miserable maniac, in whose mind the common rules of conduct are overthrown, confesses its overruling power, and the vacant stare of madness may be illumined by a word of love. The wild beasts confess it; and what is the interesting story of Orpheus; whose music drew in listening rapture the lions and panthers of the forest, but an expression of this prevailing law. The Bible abounds with proof upon this point. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. xv. 1.) "A man hath joy by the answer of his mouth, and a word spoken in due season, how good is it," (23.) "The thoughts of the wicked are an abomination to the Lord, but the words of the pure are pleasant words," (26.) See also third chapter of James.

This brings me to the point which I had before me at the commencement of this article, that is, the mighty results of example. This principle permeates all orders and conditions of men. Military chieftains understand this full well. Upon it must parents act, if they would rear their children to honorable man and womanhood.

The successful commercial adventurers acts upon this law of our being, and shall it be said of the church of Christ, having for its object the salvation of a ruined world, that it has lost sight of the great secret of success? No! no! I know Christians too well to entertain

for a moment so low a thought. Then brother, sister, let us to our posts with our armor on, "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance," and all will be well.

From the Christian Proclamation.

GOD'S HEROES.

The most prominent characters, mentioned both in the Old and New Testament Scriptures, are highly distinguished for some peculiar trait of character that predominates to such an extent in their organization, as to justly entitle them, in the particulars in which they excel, to the appellation of "God's Heroes;" and no study is more interesting in its nature, or more beneficial in its practical results than that which treats of *the goodness of the great, and the greatness of the good* of all ages and all lands. The study of human character has always been regarded by the most wise and erudite, as indispensable to a complete education, and highly essential to the perfection of our own character.

We love to emulate the virtues of the great and good, and by a moral assimilation approximate as closely as possible to the excellence of character for which they were justly distinguished; and indeed such imitation of others, for the purpose of improving ourselves, is rather than being censurable, highly commendable and even necessary. God has taught in this lesson of imitation in the object for which he gave his darling Son to the world—to be our *pattern* and *example*.

We are not only benefited by the study of the excellences of human character, but not unfrequently a lesson of great practical utility may be learned by

observing the failures and weaknesses of others; and what has proved to them sad experience, may be to us lessons of warning.

Among the most gifted of the heroes of God, we find Moses, remarkable for his meekness, and always under all circumstances, the most trying and perplexing, we find him exemplifying this trait of character so essential to true greatness. He entered upon his deeds of heroism under circumstances not the best calculated to foster a spirit of meekness and submission; yet he nobly acquitted himself, and died, as he had lived, a hero of God on "Pisgah's" lofty heights.

The Apostle Peter next claims our attention as one who merits a classification with the most gifted, and brilliant of "God's Heroes;" and those who have studied his character carefully, and critically have not failed to discover the secret of his wonderful success, as a proclaimer of the Gospel of Christ, in the great firmness and decision of character for which, with but a single exception, he has been so eminently distinguished. Though there may be seen traces of hasty and premature action, and some irregularities of conduct during the earlier part of his ministry, yet his subsequent life evinced that he was a man of unbounded firmness, of great decision, inexorable, invincible; yet manifesting at all times the sweetness, and suavity of temper that characterized his Lord and Master. He always seemed to have the same firmness of mind, but not sufficient strength of purpose to carry it out, as evinced in his own words. "*Though I should die with thee yet will I not deny thee.*" The Savior, never mistaken in the characteristics of

men, chose him to special honors and highly exalted privileges in the introduction of the Gospel age. When we think of the Peter of Pentecost, and that brilliant display of eloquence, and follow him through all the subsequent years of his arduous work and ceaseless toil, through trial and afflictions, yet contending for the triumph of truth, till the scene is brought to a close by his merciless tormentors leading him to execution, and as we behold him writhing beneath the agonies of martyrdom, and there redeeming the vow he had made his Lord, "I will die with thee." Oh! how easy to palliate, if not entirely forget the denial, that daring deed of wickedness, which seemed for a time to dim and cloud the brilliancy of his rising. He too died as he had lived, God's hero, and on loftier heights than Pisgah's brow and in view of scenes more radiant and sublime.

In the application of the foregoing thoughts, I cannot fail to notice that these men made their greatest failures in the very particulars in which they excelled.

Moses forgetting his meekness, said, "Must we fetch you water out of this rock?" The result of this act of rashness was his failure to reach the Land that God had promised. And Peter, forgetting, seemingly, his former firmness, was first to deny his Lord that bought him. *Poor weak human, nature how I love it!* "When we would do good evil is present with us."

Dear reader, let us remember the Apostle's counsel, wherefore let him that thinketh he standeth take heed lest he fall."

A. M. COLLINS.

THEY that sow in tears shall reap in joy.

From The Bible-Class Visitor
THE BIBLE.

LESLIE, takes the position that the facts of the Bible are better fortified than any other facts in history. It has been a long time since I read him, but if I remember correctly, he says that any fact supported by the four following circumstances, is true beyond the shade of doubt; viz.

1. The fact being cognizable by one or more of the senses.
2. Honest witnesses have testified that one or more of their senses had really taken cognizance of the facts.
3. There being monuments commemorative of the facts.
4. Those monuments commencing with the date of the fact.

It must be remembered that we use the word facts as meaning something done. Now ordinary events in history are fortified by only the first two circumstances. We ask no further evidence of the truth concerning the battle of Waterloo, than that such an event is cognizable by the senses, and that honest men have testified that they heard and saw it. The Battle of Bunkerhill, has in addition, monumental evidence to support it, but the monuments did not begin with the date of the event. But most of the important events of the Bible are supported by all four of these circumstances; God seems to be very anxious that no one shall be left in doubt concerning what he has done for humanity. Take, for instance, the crossing of the Jordan by the Israelites under Joshua. It was not a vision; honest men and women experienced the event, and immediately a monument was erected from stones collected from the bed of the river, and they were commanded to teach their children

from generation to generation, what the monument commemorated. Now it would be as easy to convince the people of America, that the fourth of July is not the Anniversary of American Independence, as it would have been to convince the Jews, that this monument did not commemorate an actual occurrence.

The great central facts of the Bible are concerning the death burial, and resurrection of Jesus the Christ. Men saw Him die, and handled Him after He was dead. He was pronounced dead by those who had no interests in fabricating the story; His enemies never denied that he died on a Roman cross. But if additional proof is needed we point to the monumental bread and wine of the Lord's supper, and trace that monument back to the very date of the event; Honest men—men who proved their honesty by martyrdom—saw Him, heard Him, handled Him after he arose from the dead; they were not strangers to Him for they had been with him daily, for three years and a half; they did not see Him for a single moment after He arose, for they were with Him forty days; they did not see Him by twilight, moonlight, or at a distance, in which cases they might have been deceived, but they saw Him under the most favorable circumstances. They received no earthly treasures, nor were they elevated to posts of honor and distinction, as motives for their course; but on the other hand, like their Master became poor, lived poor and died poor, without hope of reward this side of the grave. If, therefore, the facts about which they testify are of such a nature that they could not be mistaken; and if they are honest men, their testimony must be received; it is, then clear from this much that Jesus rose from

the dead; but God has given us monument to commemorate the event, beginning with the date of the wonderful occurrence. The Lord's day does not commemorate the closing of the work of the physical creation, as is sometimes inferred and taught by those calling it the sabbath, but is commemorative of that great fact which finished the work of redemption. The Lord's day is the day on which Jesus rose from the dead, and immediately the event became so absorbing in interest, that the Christians ceased to keep the Jewish sabbath. Could a fable make the American nation gradually cease to observe the 4th of July, and observe the 5th? Nothing but an event of more absorbing interest, having occurred on that day, could bring about such a change; then we also have, in Christian baptism, an institution, which, from the beginning, commemorates the death, burial, and resurrection of Christ. The candidate, being dead to sin, is buried with Christ in baptism, and rises to walk in newness of life. Those who practice sprinkling for baptism, destroy the monument, and so far deny the work of Christ in human redemption.—Again, it will be noted that God, joins the monuments of these facts together; and "what God has joined together let no man put asunder." In baptism, there is a commemoration of all the gospel facts. In the Lord's supper there is a remembrance of the Lord's death; but this institution anciently was attended to every Lord's day, so that the death, and resurrection was commemorated together. I have as yet been unable to find a reason why we should celebrate the resurrection of Christ every week, and only celebrate His death four times a year.

In conclusion we may add that if Christ arose from the dead, He is the Son of God, if the Son of God He cannot die. The Apostles, then, were inspired with the Holy Spirit, for Christ promised the Holy Spirit to them. They, therefore, cannot lie. If then, Christ and His Apostles quote from any books of the Old Testament, there must have been such books; if they refer to certain events of the Old Testament, there must have been such events. Now it happens that they do quote these authors—refer to these men, and these events as being facts. So, my young reader, you will see that he who admits that Jesus rose from the dead, admits the whole Bible to be true. *It has been demonstrated that Jesus rose therefore, the Bible is true.*

R. MOFFETT.

From the Millennial Harbinger.

Present Condition of Rome.

The eyes of the Christian world are, at the present hour, steadfastly fixed upon Rome, earnestly awaiting the developments working out there, and men are anxiously speculating on their effects on the religious and political world. The interpreters of prophecy are looking anxiously in that direction, expecting soon to see their theories verified in a final overthrow of the seat of the Papal power; and some have, in their eager and confident vaticinations, gone so far as to predict that *this year* will witness the end of Rome,—and that perhaps the present meeting of the bishops in that city, in general council, will be, in the designs of God, the auspicious, heaven-designed hour, for consummating its final doom. Others,—not resting their conclusion on any uncertain prophetic interpretations, but upon the more sure

indications of history.—the history especially now transpiring before our eyes, are awaiting the hour, as near at hand, when the long and tyrannous power of Popery at Rome must come to an end. What effect this end of the Pope's temporal power, so long maintained, and so long held as essential to his spiritual dominion, will have on Popery itself over the world, it is not so easy with definiteness to determine. That it will be a severe blow on the Antichrist, is beyond a doubt, judging especially from the agonizing suspense in which Romanists are awaiting the issue. The intelligent, pious Christian must feel that God is entering into judgment already with this iniquity of ages, that has so long "opposed and exalted itself against God," has "worn out the saints of the Most High," and "corrupted the nations with her fornications." How in heaven-and-earth-defying pride this Great Iniquity has sat for more than a millenium in its seat at Rome, ruling the world from this throne of its power, utterly regardless of truth and justice, of the hope and desires of man, of their tears and agonies; mocking with insulting scorn at the struggles of evangelical truth, essaying in its unbridled insolence of dominion even to crush and annihilate the truths of science! And *now*,—what a poor, pitiful object this same Pope—for he is ever the same—has become, in contrast to what *then* was in the dark past,—a past never to return, never to be repeated again! The Catholic devotee gnashes his teeth when he thinks of this, and curses progress and light. The chorus of the songs of these devotees,—of Jesuits, of low-browed monks and besotted priests, is even, now as of old, as Branger has sung it for them,

"Eteignons les lumieres,
Et rallumons les feux."

Blot out, blot out the light,
And set ablaze the ancient fires!

It was one of Macaulay's poetical, extravagant vaguaries, of which he had not a few, that Rome might yet dominate the earth, when some New Zealand traveler, from a broken arch of London bridge will be sketching, in a future age, the ruins of St. Paul's. The stern unpoetic realities of the case, point to a very different conclusion,—a conclusion not so gratifying to English Catholics and Ritualists.

We desire to lay before our readers the substance of a well written article on Rome, from the *Revue Chretienne* of Paris, the ablest French Protestant monthly, edited by De Presseuse. The writer appears to be well-informed as to the present condition of the Capital of the Catholic world, and his statements are, therefore, worthy of confidence. This article leads us into the inner current of feeling at Rome. C. L. L.

The chasm is daily becoming deeper and wider between the people of Rome and their masters. This is incontrovertibly clear from all converse with such of the Romans as are not themselves officials, and as have themselves no personal interest in the continuance of the present order of things. 'The temporal dominion of the priests has outlived its day;' is repeated on all sides. The priests know this themselves, but they seek to shut themselves up against this conviction, by the hope of some favorable revolution in Europe. On the other side, the Roman people have entirely abandoned the thought of any amelioration of their political condition, from

any, even the best, of the Popes. They boldly declare, that the question from henceforth for them will be, not whether this or that reform will be granted them, but whether they shall hereafter be ruled by priests or not. A newspaper is secretly published here (at Rome), which has thus far defied the vigilance of the police to trace it to its source. This journal, the organ of the National Committee, is not afraid to declare,—“even if the kingdom of Italy were to fall to pieces, and Victor Emmanuel be dethroned; the will of the Roman people would remain ever the same, and its programme would evermore be,—‘no more rule of priests!’”

If any one succeeds in obtaining a nearer acquaintance and intercourse with the high prelates,—which is not a difficult matter, he will readily come to entertain a more favorable opinion of the men than of the system.

There are, indeed, among the highest and lower orders of ecclesiastical dignitaries, many well-disposed persons; and we would be guilty of real injustice to doubt their candor. But, although in the main, the most of these have received a tolerable general education, yet but few among them have penetration enough, and they have had too little intercourse with civil society, to form a correct judgment of the moral and material wants and demands of our time. Hence it is, that they attribute all attempts to do justice to these demands and wants, to the cravings of human corruption and of the spirit of revolution. With them it is not the moderate party in Europe, not the men of wisdom and the lovers of order, that desire a reconciliation between the papacy and Italy. No, it is only the disturbers and demagogues, the open or

concealed republicans, or those sold to the interests of the princes. It is impossible to make them comprehend, that just now it is really the *positive* spirits who see real, true order in the wise union of authority and liberty. The mildest and most moderate among these men declare roundly, that between peace with the church on one side, and a hatred of these on the other side, there is no possible third position.

If you ask them, what they understand by this peace with the church, they answer, it is the acceptance of the laws which allow the church to insist upon and enforce respect for its holy things, and obedience to its precepts. If you cite them to the *concordats* which the church has entered into with so many governments, they will say to you: these *concordats* are only an armistice, to prevent worse defeats; but as soon as circumstances will allow it, the church will begin the conflict anew, to wrest from her enemies the certain victory. If you suggest to them to make at least a trial of the system of the freedom of the church with reference to the State, they seem evidently at a loss to know how to deal with the question. They will always oppose to you that they have no such confidence in the purposes and candor of the Italian government, and of European government generally, as to hope for a real freedom of the church. The proposition of Cavour and his successors appears to them only a strategy by which to get to Rome. They frankly reveal to you, by all they say, that *freedom* with them only means, not the free uninterrupted exercise of their office and religion, but, first, to be allowed to impose their institutions, laws and customs of the State; and, second, to ac-

cept legacies and donations, in order by these anew to enrich themselves.

Thus freedom with them means only that others shall obey them; and their clinging to the *temporal* with its perpetual advantages of riches and possessions, even involuntarily crowds forward into the foregrounds.

We do not say that these men are not willing to make sacrifices, and even to endure poverty, exile and martyrdom. Many among them are ready to endure much, if they only see or hope to see, the church rich and prosperous. Devotion to the great spiritual communion, is very general among the priesthood. But they cannot rid themselves of their theocratical claims and assumptions. For them, to yield up temporal power is to destroy the church itself. By this they do not mean, that the church could not live and continue under oppression; or that the church would perish if robbed of temporal dominion:—but to yield up this voluntarily, would be to abandon a principle; yield up the theocratic system, would be an act of apostasy. If you say to them, "Suppose the Pope's temporal dominion is taken away?" They answer, "Then he will go into exile, and we will go with him." You reply, "Into exile?—and why? will he, as bishop, abandon his See? Why not rather remain by the side of civil authority, and be satisfied with the spiritual?"—They answer, "This is impossible; it would seem like sanctioning the usurpation. Besides, perpetual conflicts would occur between the two powers existing together in the same city. How can the Pope, by his presence, sanction the overthrow of the divine laws, and the introduction of customs and institutions in conflict with these, as, for example, civil mar-

riage?" If you reply, "But the Pope does consent to this in France and elsewhere." "True," they say, "but in Rome this would be an entirely different thing. Rome is the head of Catholic Christianity. If the Italians are now angry because they cannot have Rome as their capital, and therefore separate from the church, the people will soon enough come back again to their holy mother; and the burdens which the 'Piedmontese' government, (so they call the Italian government), will impose upon them, will very soon awaken in them a longing for the theocratic and paternal rule of the Holy Father, and the former government. These priests maintain earnestly that the church has not lost through the last revolution; and that it will soon be apparent that it has really gained. Yet they do not feel very secure of their own people at Rome; they know it is carried away by the general inspiration for Italy. They point you to the fact that after the evacuation of Rome by the French, the people remained very quiet and orderly, and only a few disturbers here and there remained, men who would overthrow all, but who are carefully watched over by the police. "You will see," they say, "with what enthusiastic applause they will soon greet the Holy Father." Yet in spite of these declarations, they have found it necessary to surround themselves with an army. They have called in 10,000 or 12,000 foreign troops to protect them against these very Romans, who they say are so devoted to the Pope and themselves. Call their attention to this, and they say, "It is true; but this is only to keep in check the malcontents.—Besides we do not put too much confidence in these

foreign mercenaries. Our chief reliance in case of an outbreak, is in the exile into which we shall then go." They evidently, in spite of all their confident words, have had little reliance on either the fidelity of their subjects or of their foreign army. They look to martyrdom. A little of the latter would be a real satisfaction to the most sincere and devoted among them. Of this martyrdom there is however but little hope in the nineteenth century. They will be spared this glory. The plan of Scialoja, proposed to the Italian parliament, for the secularization of the ecclesiastical property, the government paying a certain amount in return, meets with no favor here at all. If the bishops were to consent to alienate their property, on this plan, each priest or monk would receive but about 100 francs annually from the government.

The ecclesiastical press of Rome counts strongly on the revolution and changes of opinion which this summer might easily bring about; and sacrificing its religious to its political interests, it would gladly greet an Anglo-Russo-Prussian alliance in lieu of an Austro-Franco-Italian; as if the heretical, schismatical powers would be very eager to guarantee and protect the temporal dominion of priests! What the clergy most fear is the maintenance of the present peace, and the peaceful reorganization of Italy.

The temporal rule of the Pope belongs to the past;—to me it is evident that it is hopelessly lost.

To set on high those that be low;
that those which mourn man be exalted
to safety.

"MY DIARY OF A WEEK."

J. W. MONSER.

(CONTINUED.)

Thursday morning, May 30th. Garner opens the discussion by reading from Jer. xxiii chap. 1st, 2nd, and 3rd verses: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord" &c. "Also from John x. chapter, 16th verse: "Other sheep I have which are not of this fold" &c. From these two quotations he wove up an argument, the substance of which was that "the Jewish priests had scattered the Gentiles." In Jer. xxiii. chap. 2nd verse, God tells the priests "ye have scattered my flock and driven them away," &c., and in verse 3rd, He says, "I will gather the remnant of my flock out of all countries" &c. This says Garner He did on the day of Pentecost. Next, "children obey your parents in the Lord" is quoted; by inversion it is made to read, "children, in the Lord, obey your parents," on which, reference being made to Rom. xvi chap. 2nd verse, to show that "in the Lord" means Christian fellowship. A passage is at last given of infant membership taught in the New Testament, (as Bro. Campbell once said "truly the science of hermeneutics tends westward.) The Red Sea Baptism is then brought forward as an example and precedent. As there was nothing original presented (to my utter astonishment) I forbear repeating. Resort was then had to the Greek word "*oik odomeo*," an attempt being made, by quotation from ancient history, to show that the Lord would "re-build his church." Garner having thus closed his arguments on the first proposition, I was a little curious to know what Brooks would do with the

Jeremiah argument. It appeared apparent, as we thought, that it was purely original, so much so, that to our mind it was not deemed necessary to secure any protective right. We had observed that he (Brooks) had carefully noted it all down. On approaching it, he merely remarked they were sheep—not lambs! No doubt, his opponent thought the logic was concluded to be unanswerable. (Since then I have pondered this unique thing well, desiring to give it “a local habitation and a name”—it can’t be Christology for it happened before Christ was born; it can’t be Judaism, although the Jewish pastors did do the scattering; since the scattered masses are dubbed Gentiles; it must be “Ancient Gentilology modernized.” J. W. M.)

The palpable wresting of the word of God in quoting “children obey your parents in the Lord,” was most fearfully exposed, the zealous defender of the oracles “piercing to the dividing asunder of the joints and marrow” with the “sword of the spirit.”

The Red Sea Baptism was hastily reviewed, it being shown from David that the sea rose on both sides in high congealed walls. Thus, being surrounded by two sides and a bottom, all that was requisite for a thorough, overwhelming (immersion) was the settling of the cloud over them—so they “were overwhelmed (immersed) in (by) the cloud, and in (by) the sea.” (We question much, if the Red Sea Baptism can be used as a correct type of Christian baptism, farther than to show its place in the remedial system. If either the Methodists or ourselves apply it in its typical power, generally, we must remember, first, that both pure and impure, young

and old, animate and inanimate were baptized. Second, that but two of the 600,000 entered Canaan, Moses himself, the type of Christ, not even escaping. J. W. M.)

As regards the “rebuilding” of the church, it was doubted by Brooks, whether a man who could not pronounce a Greek word intelligibly could successfully handle a Greek argument. The word was then taken as used by profane and inspired authors, and the “*reductio ad absurdum*” was applied with most admirable effect. Here are some literal quotations from Garner.

1st. The ceremonial law was taken away, but could men be made perfect without the moral law? (The question is, could they be perfected with it? J. W. M.)

2nd. Men, angels, and every intelligence live under the moral law.” (Part of the moral law declares “thou shalt not commit adultery,” of course angels are under this!! See Luke xxth chap. 35, 37. J. W. M.)

3rd. “How is Christ a better king to me than to Abel?” (Because to you he is revealed “God manifest in the flesh;” to you pertain better promises; to you life and immortality hath been brought to light; your sins, once for all, were blotted out with Christ’s blood, your life is hid with Christ in God. &c. &c. J. W. M.)

4th. It may not do them any good (infants,) to baptize them, I don’t say that it does, but it would be hard to prove therefore that God pays them no regard.”

5th. Heaven legislated once upon parents and children being a membership of the church—never since has he either legislated or repealed.”

Friday morning. Brooks states the proposition 2nd, as follows: "The immersion of the penitent believer into the name of the Father, Son, and Holy Spirit, constitutes the only apostolic baptism."

He then opens by carefully laying down this organic law--viz: Only one word is used by Christ and His apostles, under the Christian institution to express baptism, and this invariably means "dip," "immerse" "plunge," "overwhelm." Citations are then copiously made to support it. He next states that the words "I baptize you" make a perfect sentence, *i. e.* makes good sense. That there is here, first, a subject; second an act; third an object. "I—baptize—you." That the "in water" is merely an adjunct not affecting the good sense of the sentence by addition or subtraction. He then supplies, in place of "baptize," "sprinkle"—"pour" and immerse, and makes his point. As a second argument, Brooks states that in the Hebrew but one word—and that inflexible, "*torvel*"—is rendered dip. He then quotes from the Hebrew Scriptures his proofs. (It is impossible to do justice to this inimitable and unanswerable argument. It was Brook's tower of strength. Being most critically a philological argument of the first class, we became, with the balance of the audience, so enamored, as to forget to pen its outlines. It was hinted at by Garner but once. J. W. M.)

Garner responds by showing that Civilius defines baptize, "to immerse—cleansc—to wash." Parkhurst, "to immerse—to wash in water in order to purification." (He thus admits by his quotations, that immerse is the primary meaning. J. W. M.)

Next, a New York Baptist editor of 1848 is shown to state that "immerse" was not known to primitive Christians."

Carson, the great Baptist authority, is also quoted as saying that the "classics are more correct than lexicography." Hence the classics are resorted to. That "crow" of Rice's, first hops on the board. "He dipped his bill in the water not his head." "Who ever heard of a crow dipping first one side of his head in, and then the other?" (Profound objection.) Strabo says the soldiers "were baptized up to the waist," "that was not total immersion!" (It was, of so much as was baptized. J. W. M.)

The "blister plaster" (of yore) was baptized with breast-milk. (Here the impression was made that the plaster was held directly under the breast. J. W. M.)

Garner next states that W. W. King of Chicago, established the rule that whatever a passage means the first three times where it rapidly repeats itself, it must generally mean, unless modified.

He then presents three cases, viz: "I baptize you in Jordan"—"I baptize you with water"—"I baptize you with the Holy Spirit"—hence it must mean "with." (With Jordan!!) But the climax of his argument rests in this—read it ye tyros in synthesis! "In" implies action! ("In the grave." J. W. M.)

Saturday morning. Brooks opens with a criticism of the Hippocrites blister plaster. He shows that Garner reads thus and so much, viz: "the plaster was baptized with breast-milk." Brooks charges home on him, his knowing neglect of making a full quotation. Garner amends by saying "very well, if it will benefit you any," or "Egyptian ointment." Brooks says "that wont

do"—it is not, "or it is" "and" (*kai*) presses him for perversion still worse than before. (It was a hard sight to see one professed Christian crunching up another this way, but it was still harder to see a "minister" doing such cruel violence to truth. J. W. M.)

Brooks then makes a most just and clever analysis of all the passages quoted from the classics, in reference to "partial immersion." Where it is said "the crow's bill was dipped," it was! Had the author intended to state that the whole crow was dipped, he would have said nothing about the "bill." So with the soldiers—they were dipped "to the waist"—that qualifying sentence showing to how great extent the dipping went. "If he, (Brooks,) dipped his finger in water" although that expression would show that it was more than the tip of his finger, it could by no force of language or logic be made to imply more than his finger."

Retorts. 1st, Garner had said that in the case of the 3000 baptized on Pentecost, had they been immersed, the ceremony of baptism being said over each one, time would have failed the administrators. Brooks retorts as follows: He first turns to the Christian preachers present, and asks them how long it would take to say, "I immerse you into" &c. He was answered "about ten seconds." He turns to Garner and states "it would take you at least ten times longer, because of the much greater length of "your litany." Therefore, at least, they did not make Methodists of them!

2nd. Garner said "whoever heard of any one being immersed in sound?" (Alluding to Pentecost, when he averred that "the sound" filled all the room.)

Brooks said "Philosophy taught him, as well as facts, that a man can be immersed in sound, tears, cares, and debt.

3rd. Garner said "A commentator says that "immersion" commenced as a tradition and commandment of man about forty years before the time of John the Baptist." And how does he (Brooks,) know but that Dr. Adam Clarke, (in his comment on Romans vi. chap. 3rd and 4th verse,) was referring to that tradition. Brooks investigates that as follows: "How do I know but that the apostle Paul in speaking of the disciples being "baptized into the death of Christ" was speaking of a heathen tradition they had accepted and acted upon."

4th. Garner said, with reference to the Jailor's baptism, "you have got to take the Jailor down to the river!" Brooks, as he delights to go to the classics for proof, we will give him Cicero. "There is no person, of any distinction whatever, but what has baths connected with his house."

5th. Garner was endeavoring to show that a large majority of the disciples of Christ's day must have been baptized by John the Baptist, thus seeking to show that John's baptism was as important as Christ's, and equally as valuable as a tenure to Christianity. He therefore quoted "when all the people were baptized &c., showing that John must have baptized more than half. Brooks retorts by quoting John iv. chap. 1st verse, "when therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John" &c., telling Garner to put one half, and more than one half, to more even than that, and let him (Brooks,) know the sum!

Quotations from Garner. "Who can forbid water" means "keep it back"—not forbid bringing the river!" "Then remembered I the word of the Lord," said Peter, not the word of John—not the word of any mortal man—but the word of the Lord."

Thus in two articles I have endeavored to give a synopsis of the discussion. It would of course be impossible, in such a space, to attend to all that was said on both sides. I have given Mr. Garner's language as it fell from his lips, thinking it best to let my readers judge for themselves. If Bro. Brook's eye ever catches this, he may think I have not done him justice in keeping back so much of his valuable argument, but he must remember all the circumstances and pardon any oversight. To tell the truth, (partial though the acknowledgement may seem,) I thought the men so unequally yoked, that I have perhaps, made a pendulum of my brother, saying you must be satisfied to oscillate within the limits of "here and there."

There are two propositions yet not discussed, the understanding being that the debaters are to resume, whenever the judgment of the committee of arrangements shall so decide.

ANNUAL MEETING.

The Annual Meeting of the Illinois Christian Missionary Society, will begin on Wednesday, August the 28th, at Jacksonville. The approaching meeting will determine whether the Society is to live or die. Let the friends of co-operative effort come, bearing the bounty of the congregations, to help on the work of the Lord. Let us have a grand and glorious re-union, that shall create new zeal in our hearts, making us strong in the Lord's work.

Obituary.

SUMMUM, Ills., June 28th, 1867.

DEAR BRO. CRAIG.—It becomes my duty to inform the brethren through your paper, that sister CHARLOTTE LANE is no more. She left this world of sin and sorrow May 6th, 1867; her disease was Typhoid Pneumonia. She only lived about twelve days after she was attacked, and although she suffered much, I don't think she ever murmured or complained. She was a woman of rare intelligence, which qualified her for all the relations of life. She was one of those women whose heart always beats with warm and generous impulses, kind and Christian like to all, and of course esteemed and loved by all. She had been a member of the Christian church for thirty years, and the older she grew, the stronger and more zealous she seemed to be in the cause, and by her death, the bereaved family has lost a good wife, a kind mother, and the church a good and faithful member. But thank the Lord our loss is her gain.

Yours in Christ,

J. H. BREEDEN.

N. B. Will our Southern Papers please copy.

Success of the Gospel.

PALMYRA, Ills. July 1st, 1867.

DEAR BRO. CRAIG:—Bro. Wm. Patterson has just closed a meeting at this place, including the 3rd, 4th, and 5th Lord's days in June, resulting in 55 additions to the church. That meeting and Bro. Patterson, will live long in the memory of the church at this place.

Praised be our God,

GALEN M. GOODE.

STIRRUP GROVE, Ills. July, 1867.

BRO. CRAIG:

DEAR SIR:—By request of a number of brethren, I send you the following report of additions, so far this year:

Berean, Morgan county, January.....	38
Palmira, Macoupin " February.....	33
Shaw's Point, " " March.....	33
Waverly, Morgan " April.....	19
Berean, " " May.....	4

Total..... 129

These were all good meetings. The brethren are remembered for their kindness and liberality, especially the brethren at Shaw's Point will not be forgotten. May the Lord bless and remember them, and all who love and serve him.

Yours indeed,

M. M. GOODE.

'We had the pleasure of immersing six persons at Manchester, Ill., on the third Lord's day in July. May the Lord bless and keep them to His heavenly kingdom

EDITOR.

Editor's Table.

J. S. SWEENEY.—We had the pleasure of spending a part of a night on the cars with this brother a few days since, and were glad to learn that it is probable that Illinois will be his field of labor in future.

A VISIT.—We made a brief visit to Litchfield, spending the third Lord's day in June with the brethren in that place, and enjoyed the visit very much. May the Lord preserve the dear brethren and sisters in their troubles, and give them peace and prosperity.

OUR TABLE.—We have but little to put on the table this month; but the space is better occupied. We are sure there are some rich dainties in the book of this number.

LARD'S QUARTERLY.—The April number has been delayed by the illness of Bro. Lard, who is now restored to health. The April No. is filled to the brim with wholesome viands for the journey before us. We urge all to send for the Quarterly, as it is the only one among us, and is, in a literary

point of view, equal to the best, and in its doctrinal teaching superior to all other Quarterlies. No doubt of this, with us. Price \$2.50 per year, Lexington, Ky.

OUR PAPERS.—We, as a people are circulating much periodical literature, which is exerting a healthful influence. The following are some of our papers. "Review," Cin. O. "Standard," Cleveland, O. "Herald," San Francisco, Cal. "Herald of Truth," De Soto, Ill. "Harbinger," Bethany, W. Va. "The Herald of the Truth," Buffalo, N. Y. "Proclamation," Buchanan, Mich. "Herald," Eureka, Ills. "Pioneer," Chillicothe, Mo. "Advocate," Nashville, Tenn. "Biblical Monthly," New Bern, N. C. "Visitor," Hiram, O. "Evangelist," Oskaloosa, Iowa. "Record," Bedford, Ind., and others not recollected. Success to all of them.

YOUNG LADIES' ATHENÆUM.—We have received the Annual Catalogue of this very popular School, located at Jacksonville Ill., and under the presidency of Prof. W. D. Sanders, a highly cultivated educator, having as assistants, a corps of teachers that would insure success to any School. This is no sectarian School, but occupies a broad and catholic platform, on which all lovers of learning and a common Christianity may meet, and cooperate. The 3rd session will begin on the second Monday in September next. A brilliant future awaits the Athenæum. See advertisement on cover, and send for Catalogue. We commend the Athenæum to all who have daughters to educate.

CHRISTIAN COLLEGE.—We have received the Annual Announcement of this favorite School for females, for the session of 1866—7, from which we have new assurances of the growing popularity of this already popular institution of learning. This College is located in the suburbs of Columbia, Mo., one of the healthiest and handsomest places in the Western country, and is under the superintendence of Prof. J. K. Rogers, a polished Christian gentleman, having the good fortune to possess a wise head and a pure and warm heart, and who is assisted by a corps of helpers in sympathy with him. The next session begins September 16th, and will end June 19th 1868. See advertisement on cover. P. S. We can furnish catalogues to a few, on application.

TIME is bearing us on to our resting place. Happy for us, if our limbs have become weary in the service of Him who "went about doing good," for then shall our rest be sweet and glorious.

THE GOSPEL ECHO.

VOLUME 5.

CARROLLTON, ILL., SEPTEMBER, 1867.

NUMBER 9

BACCALAUREATE SERMON.

THE SYSTEM OF MAX'S REDEMPTION
SUPERIOR TO ALL OTHER SCIENCE.

TEXT: Phil. III. 8. "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

Through the rich grace of our common Father, I am, in mercy, permitted to address you and this large concourse of Christian friends, upon the most engrossing theme that can engage the attention of man. As the friends of a Christian education, we should all feel truly grateful for the privileges of this auspicious occasion. It is impossible that the sweet recollections of the past should ever fade away from my memory; for how could I forget, and why should you forget, the many precious occasions we have enjoyed together, both in the school-room and in the house of prayer. But this is an occasion fraught with greater interest to me, and certainly with no less interest to you, than any heretofore enjoyed by us in common. For the solemn, important and pleasing duty is imposed upon me of thus publicly closing up our instruction to you in these few parting words.

As your President, it has been my constant aim, day after day, to impress upon your minds the great moral lessons of that best of all books—the Bible. As a Faculty, we have gently taken you by the hand, and successfully led you along

the pleasing, yet rugged pathway of science, until finally you have attained an elevation—a sure footing, where we can safely pause and part with you, pointing you to higher attainments to be made, and greater honors to be gained; while we turn back and assist others along the same pathway that you have come.

This is an occasion to which you have long looked forward, doubtless, with more than ordinary interest. If these have been your feelings, let me assure you that you have not over estimated the occasion; for this is one of the last acts, and one of the last scenes in the drama of your College life. The time has come when you must bid adieu to your Alma Mater, and turn from the many pleasing scenes and associations of the past few years to the solemn and responsible duties of real life. Your former teachers have met you for the last time in these familiar College halls. In coming days, when we shall meet as we have so often met for Chapel Services, others will fill your places in the College Choir,—those who are now strangers to you and to me, will bow with us, as you have so often bowed, in our morning devotions and fill your places at the recitation hour.

Before separating with you, it seems altogether appropriate that we should address to you a few parting words,

which we most humbly commend to you, to the church, and to our many friends present, asking a candid consideration of the same on the part of all, and imploring the blessings of our Heavenly Father to rest upon us now, and remain with us through all the journey of life.

Our theme for the present occasion' as before announced, is *the glorious system of human redemption, superior to any and all other systems ever presented to the mind of man.*

The Bible is the *book* of all books, because the most astounding facts, the most precious truths, the most valuable principles, and the most weighty propositions are profusely spread out upon its every page, all centering in the divine character of the Christian's Lord. He that is intensely interested in the marvelous; he that is captivated by the wonderful; he that prides himself in admiring Philosophy, Poetry and Logic, let him come and glean freely from the rich and exhaustless fields of inspiration,—let him gather the rich grain with a liberal hand. All are invited to this rich harvest, where the heavenly hues of the golden grain are reflected in the sunshine of forgiving love.

As a means of expanding the intellect, correcting the judgment and improving the taste, we would not willingly under-rate the importance of studying the sciences. We have for many years taken the ground that every sane mind is capable of infinite expansion; that no finite bounds can be placed to the triumph of the human intellect. When the mind is turned in upon itself, a rich field of powers and capacities presents itself for contemplation and admiration, exhaustless in its richness and worth, but when turned upon the boundless universe

above, around and beneath us, the field is so enlarged and the objects so diversified that the ages of eternity will be required for its cultivation. A study of the sciences is valuable because by this means this wonderful intellect is trained and prepared to go out in quest of the great truths that lie half concealed in every object around us.

The old homestead, with its rippling brooks and shady groves, with its waving corn and stacks of grain, is at least the *explored* portion of the earth to the mind of the untutored child; and when he wanders beyond the bounds of his father's farm, whether in the uncultivated prairie or farther than usual into the still, dense grove, he has the same feelings that swell the bosom of the western adventurer or the explorer of the wilds of Africa. But he who has circumnavigated the globe and visited every continent, sea and island, and has not pushed his investigations beyond and examined the worlds and system of worlds above, is like this child compared with the true Christian Philosopher.

Science has taught man to mount above the clouds and visit the far-off centers and systems, and thus his horizon has been infinitely enlarged; it has taught him to descend into the bowels of the earth and bring up her rich treasures, rendering him happy in their use. Science has made known to us the sixty-four elements of the material world and the laws that unite them into the solid masses of the earth. Astronomy has led us off into the trackless ether above, and pointed out an infinite number of worlds, calculating with mathematical certainty their density, diameters and the time of their daily and annual revolutions. By the aid of science, man has been enabled

to follow the comet through trackless space and tell with some degree of accuracy the time of its return.

But the great science of man's redemption overleaps the bounds of human systems, uniting time's brightest sons with an eternity past and with an eternity to come. Like a great ship under full sail she breaks away from the weak moorings of time and bears us out on the deep ocean of a boundless eternity.

One of the grandest reasons that can be assigned for the superiority of the Gospel over all earthly systems is, that it involves the highest interests of man; who, in his origin, duties and destiny, stands out most prominently upon the pages of inspiration.

Man holds a most prominent and responsible position in the great drama of time. He once basked in the heavenly bliss of Eden's bowers, the creature of love and companion of God; but in an evil hour he disobeyed the voice of God, and disobeying, he fell; and falling he was turned away from the garden of joy and delight, the hero of rebellion on earth. But behold the eternal worth of the Gospel scheme that changes an erring rebel into a child of mercy, and an heir of immortality and eternal life. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

"O! for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

When God, the Maker of all things, created the heavens and the earth with the matchless majesty of his energizing word;—when he made the blue vault above, and so richly paved it with worlds and systems of worlds; when he arranged the constellations in matchless order,

making the splendors of Orion lead the whole, as the poet beautifully sings,

"First next the twins, see great Orion rise,
His arms extended stretch o'er half the skies,
His stride as large, and with a steady pace
He marches on, and measures a vast space;
On each broad shoulder a bright star displayed,
And three obliquely grace his hanging blade.
In his vast head, immersed in boundless spheres.
Three stars, less bright, but yet as great, he bears,
But farther off removed, their splendor's lost;
Thus grac'd and arm'd he leads the starry host."

When he placed the planets in their orbits with such matchless skill, linking the whole together with the extended paths of the wandering comets; when, by his spirit, he moved upon the face of the dark abyss, and brought order out of confusion, making the beautiful earth to appear; when he clothed this new-born earth in the rich verdure of the vegetable kingdom, and peopled it with fish and fowl and beast, *he crowned the mighty work of creation by making man in his own image, and giving him the lordship of the whole earth.*

It was truly a great work, worthy of God, the maker of all things, to create such a being as man; not an angel, yet a younger brother by creation; not a God, yet in his Father's image, and invested with dominion. It was a great work to endow him with capacities and aspirations as high as heaven, as extended as creation's domain, and as enduring as eternity. But it was a greater work still, when man, the pet of heaven and the pride of earth, was allured by falsehood and deception from the paths of obedience, and the bliss of innocency, by the Arch-Traitor of heaven and earth, to unloose the shackles of a captive soul, release the captive and bind the captor in everlasting chains, deep down in the darkness of perpetual night.

The pollution of sin must be very great when it can be said in God's holy

word, "The whole head is sick, and the whole heart faint, from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." The depravity of sin must be enormous when man, the creature lifts his puny arm in rebellion against God, his Creator, Preserver and bountiful Benefactor. "But a soothing balm has been found in Gilead." "A rich, clear and gushing fountain has been opened to the house of King David, and to the inhabitants of Jerusalem for sin and uncleanness."

"The dying thief rejoiced to see
That fountain in his day;
And there may we, though vile as he,
Wash all our sins away."

He that would find out the true solution of the great problem proposed by the Psalmist David, when he propounds the solemn question: "What is man, that thou art mindful of him?" must seek that solution while viewing man in his *pristine, fallen and redeemed* states. Come, then, let us view this wonderful being, as he passes these different phases. The scene was lovely in the garden of Eden, when man, in purity and innocence, basked in the sunlight of his Father's countenance; but the beauties of the heavenly picture were effaced by the sin of transgression. The scene is dark and revolting that presents man a rebel against the government of God, fighting against his highest interests, and his greatest Benefactor, wandering away from the true source of light, and joy and peace; but this dark picture is greatly relieved by the offended Father following the prodigal son with propositions of love and mercy, by the Son of God, who wore the robes of

glory in the eternal world, entering the arena in human form, that he might ransom the victim with his precious blood. The scene is joyous in the church on earth, a building of most magnificent proportions, founded upon the Rock of Ages, "that was laid in Zion as the chief corner-stone," and governed by Him in whom "dwells all the fullness of the God-head," as the great head of the church; but even this lovely picture is marred by a dark cloud visible in the back-ground—it is the gathering darkness of the night of death. But the scene will be glorious as it will be presented, in all the beauties of perfection, on the plains of heaven: Angel bands and the redeemed hosts, the golden streets of the heavenly city, and the crystal stream issuing from beneath the throne of God, will mingle their beauties in that perfect picture.

Pope, in his inimitable *Essay on Man*, gives utterance to a most important truth, correctly understood, when he says:

"Know then thyself, presume not God to scan,
The proper study of mankind is man."

This man is something more than the one drawn in the graphic picture of Sheridan, when he says:

"Affliction one day, as he harked to the roar
Of a stormy and struggling billow,
Drew a beautiful form on the sand of the shore
With the branch of a weeping willow.

"Jupiter, struck with a nobler plan,
As he roam'd on the verge of the ocean,
Breath'd on the figure, and calling it man,
Endued it with life and with motion.

"A creature so glorious in mind and in frame,
So stamp'd with each parent's impression,
Between them a point of contention became,
Each claiming the right of possession.

"'He is mine,' says affliction, 'I gave him birth,
I alone am his cause of creation;'
'The materials were furnish'd by me,' answered earth;
'I gave him,' said Jove, 'animation.'

"The gods all assembled in solemn divan,
After hearing each claimant's petition,
Pronounced a definitive verdict on man,
And thus settled his fate's disposition:

"Let affliction possess her own child till the woes
Of life seem to harass and goad it;
After death—give his body to earth, whence it
rose,
And his spirit to Jove, who bestowed it."

But where shall we find a suitable text-book in which to study this wonderful being, this miracle of man? Solomon says, "Of making many books there is no end." Certainly this truth has lost none of its force in this day of printing presses, driven day and night by steam, thus flooding the earth with thoughts of every hue, from the darkest dye to the pure light of the word of God. But will any, of all these volumes save one, though they may be rich in lore, profound in thought and polished in diction, leads us to a perfect knowledge of that being who is an enigma to himself and a wonder to the intelligences of otherworlds? No, not one, nor all combined. The Bible,—the Book of books,—the book of God, is the only volume of all that has ever been written, worthy the place of a text-book for the study of man as a creature of time and an heir of eternity. The Bible alone contains a complete treatise upon the spiritual nature of man and his highest interest, giving his relations to his Creator and to his fellow creatures, and the fearful responsibilities growing out of those relations, from the time he emanated from the hand of God, in creation, to the time when he will return to the same Almighty hand in judgment. In this book alone are the virtues and vices of man recorded without reserve and without bias. The characters of the greatest men in the whole range of time, such as Abraham, Isaac, Jacob and David; Peter, James, John and Paul,

are drawn with a master hand; their virtues are not overrated, and their vices are not ignored.

But, if we go to the philosophers of earth for information concerning our nature, relations and duty, we will find in their best efforts unmistakable indications of frailty of intellect and partiality of judgment. Take, as an instance, the sentiments of Voltaire, in the following lines, which are said to have been written in his mildest words: "The universal cause, the God of the philosophers, of the Jews and of the Christians, is but a chimera and a phantom. The phenomena of nature only prove the existence of God to a few prepossessed men; so far from bespeaking a God, they are but the necessary effects of matter prodigiously diversified. It is more reasonable to admit, with Manes, of a two-fold God, than of the God of Christianity. We cannot know whether a God really exists, *or whether there is the smallest difference between good and evil, or vice and virtue.* Nothing can be more absurd than to believe the soul a spiritual being. The immortality of the soul, so far from stimulating man to the practice of virtue, is nothing but a barbarous, desperate, fatal tenet, and contrary to all legislation. *All ideas of justice and injustice, of virtue and vice, of glory and infamy are purely arbitrary and dependent on custom.* Conscience and remorse are nothing but the foresight of those physical penalties to which crime exposes us. The man who is above the law can commit, without remorse, the dishonest act that may serve his purpose. The fear of God, so far from being the beginning of wisdom, should be the beginning of folly."

The Apostle Paul warns us of this and all such teachings when he says: "Beware lest any man should spoil you through philosophy and vain deceit." If we turn to the speculative systems of unbelief, that are so rife in this age of infidelity, and follow the many misguided authors in their treacherous wanderings, we shall find that every page contains a labored effort to palliate the moral depravity of man, and that every line is but an abortive effort to excuse his frailty. These Philosophers, falsely so-called, are full of warnings against the superstitious and errors of the Bible; and while they either openly denounce or silently pass over the higher nature of man, and his best interests, leave their admirers to wander in the fogs of mysticism, or flounder among the icebergs of materialism. It is true that some of these systems admit, with more or less doubt and hesitation, that man has an immortal part that will survive the grave and live in another state, thus forming a link in some sort of ideal progression; but these spiritual systems do not contain a single correct idea of a future state, or of a disembodied spirit, that is not borrowed from the Bible, and thus the "livery of heaven is stolen to serve the devil in."

But some of these systems wholly deny the existence of an immortal part in man, affirming that man has nothing in him higher than an animal life, continually subject to the forgetfulness of the tomb. Thus they rudely pluck the crown of immortality from the brow of humanity, and mock him with the vain promise of the dark doom of oblivion.

These systems of vain philosophy and fickle reason may hold out the delusive

doctrine that we are but insignificant atoms in the mighty ocean of God's creation, too small to merit the notice of him who inhabits the universe, and deals with worlds and systems of worlds; but it should always be remembered that it as much requires the Omnipotent power of the Divine hand to create, preserve and sustain the smallest atom as the largest world. It should ever be remembered that he who inhabits eternity, regulating and sustaining the mighty universe, in all its grandeur and magnificence, never fails to incline his ear to the plaintive cry of the young raven, nor to notice the little sparrow when it falls to the ground; that he who clothes himself in the habiliments of the raging storm, and the forked lightnings, causing the air and sea to tremble from center to circumference, knows also how "to temper the wind to the shorn lamb," and carry it in his bosom when it is weary.

Then, with triumphant and cheering pleasure, we turn from these dark systems of confusion and error, whose branches, like the deadly "Upas," spread out over the dead bones of those who come within the sphere of their influence. We turn to the great system of moral light and life contained in the pure precious and saving word of God,—to that celestial light that so gently yet so clearly illumines our pathway, as we travel away to the beautiful realms of that perfect day. We desire to come down and walk among our auditors to-day,—to converse pleasantly and familiarly with each,—to touch every chord that will tremble in unison with the mighty harp of TRUTH, whose strings were swept as by a master hand, by the dying groans, the rising power and as-

ceding glory of the Christian's Lord. We do not come to you offering the bubbles of mystic philosophy, though the thin gauze that covers them may be radiant with many deceptive colors, nor do we offer you the clumsy systems of ancient or modern materialism; but we come offering you the best of all sciences, the sum, the substance of the object of any and all true and worthy science—a system having God as its author, man as its subject, and the dying Son of God as its center and circumference.

I want to ask these farmers, who hear me to-day, you who measure your lands by sections, who count your cash by thousands, whose barns and cribs groan under the weight of rich harvests, gathered with the honest sweat of the brow; the question is also extended to the mechanic, whose labor is so useful in building up our towns and cities, who build for us all our neat and comfortable dwellings, and construct for us all our great and useful public works; by whose labors in a word, we are clothed, and warmed and fed; I want to ask these merchants and tradesmen, by whose industry and labor we not only have the products of our own rich soil, but those of every other land; I want to ask my fellow-teachers, whose labors are so important and responsible in training and developing these young minds, that shall soon exert a controlling influence in both Church and State, I want to ask these candidates for graduation, who have toiled so arduously and successfully along the course prescribed by the authorities of your Alma Mater, now assuaging your thirst with the sparkling waters of the Pierian spring, now bathing in the deep, still waters of Philosophy and Logic, thus having been invigorated and prepared to go out from these halls and battle successfully in the great cause of truth and right; in a word, I want to ask one and all, including our brothers and sisters, our mothers and fathers, if you are willing, in the nobility of your God-given natures, to bring your wealth and skill, your honor and fame, your hopes and fears, and place them upon the altar of Truth, and thus say with the Apostle Paul: "I count all things as loss for the excellency of the knowledge of Jesus Christ my Lord."

We wish now to enforce this doctrine, of the superiority of the Gospel system over all others, by a few considerations.

We would urge the inestimable worth of the Gospel scheme on account of the divine excellency of its Author. That remarkable passage in the first chapter of John's testimony should never be overlooked when considering the sublime character of the "author and finisher of the faith." We invite special attention to this sublime description of our adorable Redeemer, which reads as follows: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not." When the great First Cause of all things commenced the magnificent work of creation, the eternal "*Logos*" covered with the radiant robes of the upper world, was with the Father; and by Him, and for Him, all things stood forth and took being. Again, when "God so loved the world that he gave his only begotten Son, that whosoever believeth in

him should not perish, but have everlasting life," the Word disrobed himself of that "glory that he had with the Father before the worlds were made," and laying aside those bright robes, he said, "Here am I, send me."

"With pitying eye the Prince of Peace
Beheld our helpless grief;
He saw, and (O, amazing love!)
He ran to our relief.
Down from his shining throne above,
With joyful haste he fled,
Entered the grave in mortal flesh,
And dwelt among the dead."

When he had thus entered the strong man's house, and bound the strong man, and spoiled him of his goods, he bore the gates of death away to the hill of his rising power; and standing up, in the dignity of his divine character,—clothed in the sublimity of this glorious triumph, he said to his chosen Apostle, "All power is given unto me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

It was the author of this system that inspired the holy prophets of old, when they painted in living and beautiful bright colors, the great and leading events of all time; and it is said in 1st Peter, "of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ *which was in them*, did signify, when it testified before hand the sufferings of Christ, and the glory that should follow." It was Christ the Lord who inspired the holy Apostles, granting them power from on high to execute that great

commission to all the nations of earth. "He is the Son of God, and the son of man." He is "Lord of lords and King of kings." He is "the Prince of our salvation." He is "the First and the Last, the beginning and the end." "The fairest among ten thousands, and the one altogether lovely." This, O this, is the adorable author of the great, glorious and perfect system of our redemption.

In the next place, we would enforce the superiority of this system by showing the perfection of the same, internally considered.

When we come to examine the system itself, and the wonderful adaption of means to ends found in every part of the Gospel; and especially when we take into account that the perfections of Deity are stamped upon the whole and upon every part, we are forced to the conclusion that, as a system of moral truth, the Gospel is worthy of God to give and worthy of man to receive: Of all the attributes of God, given to him in the Bible, that of LOVE is the highest and most endearing." How rich and expressive is that little sentence which occurs in 1st John,—"**GOD IS LOVE.**" This culminating nature of God permeates the whole system of Gospel truth, from centre to circumference. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we have the great central proposition of the Gospel scheme, containing the love of God to man. But Paul says, in the *first* Corinthian letter,—"**For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that he**

was buried, and that he arose again the third day according to the Scriptures." Here we have the central IDEA of this central proposition. But again, when it is said, "We love God *because* he first loved us, we have the silken cord that unites us to the central proposition of this glorious system. The wandering sinner, beholding a suffering Savior, as set forth in the Gospel of grace is enabled to exclaim, "Lord, what wilt thou have me to do?" The answer comes in accents of love and mercy: "Him hath God exalted with his right hand to be a prince and a Savior, to give repentance to Israel and FORGIVENESS OF SINS." [Acts v:31.] "Repent and be baptized every one of you in the name of Jesus Christ, for the remissions of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off even as many as the Lord our God shall call." [Acts ii:38,39.] And again, "Being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v:1.] A soul thus saved from sin and at peace with God and man, is tied to that within the veil by the glorious hope of the Gospel. Such is the grand system of man's redemption, as set forth in the gospel of the Son of God. And in view of its glorious perfections, may the God of all grace ever enable each one of us to say with the Apostle Paul,—*"I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord."*

In conclusion permit me to impress upon the minds of these young persons about to take honors in our Institution, and upon the minds of all who hear me to-day, the great importance of the

heavenly truths contained in the divine system of man's redemption. We have been well satisfied for years, that the only true object of this mortal life is the glory of God in our eternal happiness. And hence, the only true object of all proper education, is to bring our lives in unison with this great truth. This mortal life, at best, is but a thing of a moment; it is very short and fleeting; as the flower of the grass, it fades away, and is soon gone forever.

"Life hath but shadows, save a promise given,
Which lights the future with a fadeless ray,
O touch the sceptre! win a hope in heaven;
Come, turn thy spirit from the world away!"

There is a life beyond the shores of time that shall last while God himself shall live. There is a fadeless crown held out to mortal view, thick set with immortal gems. There is a diadem of richest hue that waits to press the immortal brow. Then gird the loins with Gospel truth; shield the breast with righteousness, and fight the fight of faith:

And may the grace of our Lord Jesus Christ rest upon and remain with you always. Amen.

MY EARLY FRIEND.

BY FRANCIS C. WOODWORTH.

I was born, and, until I had begun to look upon myself as almost a man, was brought up in the country. My father was a farmer, and lived in one of the rural agricultural districts of Connecticut. Aye, I was a country boy, and my heart throbs with new life now, as I think of the pleasures of those early days—pleasures of which the boy who is pent up in a city knows nothing. I never think of the country, wild, secluded, rude, almost solitary, though it may be—I never come in contact, so to

speak, with the electrical current of rural life, without feeling a warm enthusiasm thrilling through my soul. At once, if my judgment will allow such liberties, the genius of memory brings up before the mind a thousand charms peculiar to country life. Troops of pleasant associations come, crowding each other along; memories of the sweet birds and flowers; of birds and flowers, for the two can never be dissociated; of miniature wind-mills and water-mills; of long rambles, hand in hand with a sister, now in heaven, by the side of the beautiful brook, running laughingly over its stony bed, near the old farm-house; of sassafras and sweet flag; of hickory nuts and striped squirrels; of skating and of building snow-forts.

But I must not let these memories run away with my readers, whatever license I may accord to them with respect to myself.

One of the companions of my boyhood whom I most esteemed, was Edwin Sherwood. That he was a better boy than most of his fellows at the village school, I think it not unlikely I should find it difficult now to demonstrate. Perhaps I could not have demonstrated it then, technically. I was not, however, the less sure that I loved Edwin better than most of my young acquaintances. The heart, if it needs demonstration at all, does not care for that kind of demonstration which is constructed of accurate syllogisms. Edwin was one of my favorites; I liked him. The precise reason why, inasmuch as we were very unlike, in most respects, might have puzzled me as much as it puzzled one quite as philosophically-inclined as myself, to tell why he did not like Doctor Fell. Fortunately, however, the key

of that enigma is not very essential to the chapter; it is my purpose to sketch from the history of Edwin Sherwood.

Omitting the incidents of his earlier life, when we were school-boys together—his passage through the ordeal of a country store, his promotion to a clerkship in a mercantile house of greater note, in a neighboring village—we come to a more important era in his history. He is to leave his native State for a home in the City of New York. Aye, young man, it is an important era; it is one of thrilling and solemn interest in the history of every youth, when he breaks away from all the restraints of the quiet home of his childhood in the country, and becomes a citizen of this great metropolis. By thousands accustomed only to the routine of mercantile life in the country, and who sigh to move in a more extended sphere, it is not so regarded. Nay, you do not so regard it, and are disposed to smile at this remark. But it is nevertheless true, and you may one day find it so, possibly to your cost. I must not be understood as condemning, indiscriminately, the desire, so common, among young men educated in the country, to remove to the city; still less as expressing, however indirectly, the notion that such a removal, in a moral, or in any other respect, is necessarily for the worse. This only do I affirm, that that point in a young man's path, at which he exchanges the country for the city, is a most solemn and momentous one.

The parents of my friend felt that it was so, when they acceded to the request of their son, and made the arrangements for his removal. He had enjoyed the advantages of judicious, well-directed discipline. So far, all was favorable. The moral and religious principles which

those excellent parents inculcated in their family, and, what is better, enforced by a uniformly exemplary life, it was hoped, were thoroughly engrafted into his constitution. What a power there is in these principles, where they are allowed to germinate in early childhood, and are faithfully and devoutly fostered by parental care, in succeeding years. Had they penetrated the heart of Edwin Sherwood, and taken such deep root there as to exclude those faults which poison the affections, and render the soul a moral desert? Those parental precepts and examples; those prayers and tears; the kind influence of that loving sister; all the precious associations connected with home; are they all united and entwined as they must be, around the young man's heart, of sufficient strength to hold him securely, when new and different influences are brought to bear upon him?

That question came up in the minds of those parents, though neither dared to utter it audibly, as they gave Edwin their parting blessing. They each had fears, as well as hopes. But their hopes were stronger than their fears.

Edwin commenced his career in New York as a clerk in a wholesale mercantile house in Pearl Street. He was competent, efficient, faithful. Moreover, there fell to his lot a generous share of that shrewdness so frequently ascribed—I will not stop to inquire with how much justice—to New Englanders generally, and the people of Connecticut in particular. "That Sherwood," it was a common remark of the senior partner, "can see a great way into a mill-stone." As may be supposed, Edwin was not, on this account, less es-

teemed by his employers, who, before he had been with them six months, gave him a token, more substantial and tangible than words, that they were well disposed to him.

"Indeed!" and what was that token?" Nothing more, nothing less, than a complete suit of clothes *a la mode*. Aye, and they did well in so doing. They acted wisely; and what is better, humanely and generously. I know there are many, and I am inclined to think the number is not few, who will not agree with me in this verdict. They would pay their *employees* a stipulated sum, which, by mutual agreement, should be a fair equivalent for the services rendered, and with that payment they would stop; beyond that they would not advance an inch. They disapprove of all perquisites, as calculated to establish mischievous precedents, and to produce evil results in many ways. How many men—merchants, farmers, mechanics—there are, well disposed, wise and judicious, in the main, who consider their part performed to those in their employ, when they have treated them well, and paid them all they agreed to pay them.

But is it so? Is it the part either of sagacity or humanity, either of worldly wisdom or true Christianity, to bind no other than a legal bond between the employer and the employed? To create and sustain such rules of commerce between the two classes, as to transform the latter into a Shylock, clamoring for literal conformity to the terms of his bond, and which shall absolve the former, morally, as well as in a legal sense, when he has conformed to those terms? Is it good policy, to say nothing of any higher consideration, for the employer so to suppress the feelings of his better na-

ture, as to measure his kind words and acts towards those in his employ, as a despicable miser doles out his long-hoarded gold and silver? I cannot believe it possible.

Edwin's employers were of the same opinion. They encouraged their clerks, when they were faithful, by kind words and deeds. And, I repeat it, they did well in do soing. But they might have done more. They ought to have done more, methinks. They were deficient precisely where, it is to be feared, a great majority of merchants and master mechanics in our cities are deficient in their duty, to their apprentices and clerks. The estimable gentlemen composing the firm to which Edwin was attached, were utterly ignorant of the manner in which their clerks spent that portion of their time—more than three-fourths—not devoted directly to the interests of the establishment; how they were occupied at night; how on the Sabbath. Neither of these men were ever known to have inquired as to the habits of these young men during this time, much less to have endeavored, wisely and modestly, to weave around them such a net-work of healthful, moral and religious influences as would have a powerful tendency to shield them from those other influences, to yield to which, is to pierce the heart with wretched anguish, and to pave the road to ruin. Most, or all these young men, instead of enjoying the benefits of the family circle, lived at different hotels, where it is almost impossible to secure the restraints and charms, and endearments of home.

"But these clerks were not boys," I hear some one reply. "They were men, and capable of taking care of themselves.

It is no part of a merchant's business to play the spy with his clerks."

There is quite as much error as truth in these statements. Some of these clerks were youths, under the age of twenty-one. But grant that they were men. They were *young* men, and for the most part, from the country, entirely ignorant of the thousand snares which are set for them by fiends and fiendish men and women in a large city. Besides, suppose a young man is old enough to be discreet, and to be capable of taking care of himself, does it then follow that he *will* take care of himself, and that those upon whom he has some claim for sympathy and care, are relieved from all responsibility in relation to his moral and spiritual interests?

Edwin found companions of a reputable and virtuous character; and he found other companions too; young men, who, under the guise of real friendship, aimed at his downfall. They sought means to betray their victim as Judas betrayed his divine Master—with a kiss. O had some voice of warning from the lips of one whom he loved, and in whose judgment he confided, fallen upon his ear, when that tempter was beginning to entangle the unsuspecting youth in his wiles, with what ease might he have been saved? But no such voice was heard.

"Will you walk with me to-night?"

With what a friendly and affectionate tone was that question asked Edwin, one day, perhaps some eight months after his removal to the city. Who asked the question, with such a pleasing air? One who, although but a few years Edwin's senior, was an accomplished libertine, with art sufficient not only to conceal his real character, but to win the

love of his innocent and virtuous associates. "Will you walk with me to-night?" Edwin was in his room, reading a long and fond letter from his sister, when that question was propounded. Feelings of delight, slightly mingled with sadness, as the associations of home crowded into his mind, brought a tear or two to his eyes, and he furtively brushed them away, at the same time that his guest entered, with all the familiarity of an old friend, and gave the invitation. "No, Mr. Maynard, not to-night," said Edwin. "I have a letter to write." It was the reply to that tender communication from his sister.

"Oh, never mind that, write to-morrow," said Maynard, as he advanced to Edwin, and laid his hand upon his shoulder. "Our club meets to-night, and I want to introduce you. Come along. You will never regret it, I promise you. If your correspondent cannot wait one day," he added, with a meaning smile, "she is very unreasonable, and does not deserve to be humored."

There was something in the lightness of Maynard which struck Edwin unpleasantly. It contrasted strongly with the seriousness of his own mind at the time, and increased his disinclination to leave home that evening. Still he was overpersuaded, and went.

I could not tell my readers all that was said and done at this club, if I would; and very possibly I should not choose to tell them, if I could. It may suffice to say, in general, that it was a school of which virtue was not the sole school-mistress. There was much of good connected with it, and more of evil. I say this, without any intention of condemning indiscriminately all associations of

young men in the city, that are called by the same general name as that which this one bears. Doubtless there is a vast difference in them, as respects their moral character and tendency. I design to characterize only the club to which young Maynard belonged.

Was Edwin pleased with his associates, and the manner in which they spent their time at the club? Not altogether. Their mirth was somewhat too boisterous for him. They carried their jokes rather too far. He did not like their drinking. Though no one of them became technically and ridiculously intoxicated, they all drank, and some, he thought, rather freely. Of course he did not drink himself. He had been educated in a family that discarded alcoholic stimulants as unnecessary, and withal too dangerous to be meddled with. He was asked to drink, but no one pressed him.

As he laid his head upon his pillow that night, his mind was uneasy. His reflections were sad and painful. "I will go no more," he said, as he retired, after repeating a prayer—the same, perhaps, that his mother taught him in his childhood, when he kneeled before her, with his hands folded upon her knee, (for those prayers, simple and childish as they are, cling to us till the age of manhood, even.) "I will go no more." His resolution was equally strong the next day; and so it remained, until he saw his friend Maynard again—his friend! Alas! what a misnomer!—who came to ask Edwin to join the club as a member, and then his mind began to waver. A great deal of persuasion was used on one side, a great many objections were urged on the other. Edwin was frank, his companion was artful.

It will seem strange to many, that that young man, though against the dictates of his own conscience, in the face of the teachings of his better judgment, and contrary to a previous decision, made intelligently and voluntarily, should have yielded. But he did yield, more, probably, to oblige his companion, than from any expectation or hope that the evenings he might pass with the club—and those were to be very few and far between, he thought—would add either to his pleasure or profit.

Edwin was proposed and received as a member of the club. He attended another meeting. This time the contents of the glass were urged upon him. *He yielded*—not without resistance, yet he yielded. He took the glass in his hand. He raised it to his lips. He tasted—tasted, not drank—but his merry companions were satisfied. They had triumphed. They knew how great a triumph had been achieved, though their victim dreamed not of it.

Edwin had entered a dangerous path. Something whispered this to him, as he returned to his lodgings, after the excitement of the second night at the club. He had entered a dangerous path. It would not have been as easy to effect a retreat at that point, as it would have been to resist the temptations to enter it. Still he could have escaped with very little difficulty, had he resolutely set himself about the task. The will had not then surrendered to the appetite and passions. He made an effort to escape. But it was a feeble one. *He failed.*

Let us now draw a veil over the history of this young man. To detail the experience of this cherished companion of my childhood—of the friend whom I loved almost with a brother's affection—

would be too painful a task, even were such a detail desirable for other considerations, as it is not. The syren soon threw around him a spell, to break which all the virtuous influences which were exerted upon him were powerless. He fell, and my heart is sick when I reflect into what an abyss of degradation and guilt he had plunged himself, in two brief years from the period of his introduction to that circle, where he first tasted the wine cup.

I met Edwin in the autumn of 1835. It was our first meeting since he left home for the city. I saw at a glance the sad change which had taken place. Rumors of his intemperate habits had reached me before; but I was not prepared for such a spectacle. Intemperance, with its attendant vices, had undermined his constitution. He was but the wreck of a man—so rapidly had he run his dissolute career. I addressed him, cordially, affectionately, frankly, as in former days. He admitted his degradation. He did not attempt to conceal from me the fact that he had abandoned himself to the imperious dictation of a perverted appetite. "But," he added, with an emphasis which I shall never forget, and which sent a thrill of terror to my inmost soul, "I shall die a drunkard! No power on earth can stop me! It is too late!"

It was too late. He was already a common vagabond. When the terrible truth burst upon the minds of his parents and sister, that Edwin had fallen, they flew to his relief. They wept with him, encouraged him, prayed with him. They persuaded him to return to the parental roof, where they watched over him with unwearied solicitude and tenderness. But it was too late. Moral

restraint, patient watchfulness, the kind counsels of a father and mother, the loving embrace and sweet words of one of the fondest of sisters, "charming never so wisely," all failed to raise that poor youth from his prostrate condition. He was lost. The remorseless serpent of Intemperance had him within its folds, and was crushing him to death in its embrace.

A year had scarcely elapsed since Edwin's return, when I revisited that place endeared to me by so many pleasing associations, as the home of my childhood. But my early friend was no longer there. Not even the sad wreck of his former self upon which I had gazed with so much of sadness when we last met, remained. The village graveyard told the tale of his exit. He was dead.

Alas, my brother!—for thou wast my brother, though fallen—alas, my brother! I pity thy weakness and thy woes, while I blame thy errors and thy vices. My tears have flowed like rain for thee, as I bent over thy grave, and thought of thy childhood, thy early love, thy misfortunes—thy untimely end. They call thee a suicide, Edwin; but thou wast rather the victim of a murderer, methinks. Alas, my brother!

HEROISM.

To be a hero, is to be, not only in the front line of the vast army of men, but to be its approved leader. Byron's hero

"Had learned to curb the crowd,
By arts that veil, and oft preserve the proud.
His was the lofty port, the distant mien
That seems to shun the sight—and awes if seen.
All these he wielded to command assent:
But where he wished to win, so well unbent,
That kindness canceled fear in those who heard,
And others' gifts showed mean beside his word."

From the time when the issues of good and evil first sprang up in human society, emergencies have called up their

votaries and proven always, not only that heroism is a common attribute of man, but that the true hero is equal to the summons.

The erudition, philosophy and poetry of the ancients were consecrated to the worship of heroism.

The contest of manly skill and strength—the resources of chivalry in all its phases and eras, and the stately pursuits of "men born to command," indicate that the spirit of heroism is co-existent with the first breathings of human life.

To speak of the old Roman Christians and the historic warriors of Europe, who filled the earth with murder, rapine and desolation, and who waded through seas of blood to palms of victory and to thrones, as heroes, is to characterize the "dark and bloody" scenes of history, and the war-blasted spots of earth, as the proudest memorials of human achievement.

Heroism demands an elevated zeal for its throne, a shrine sacred to the heart of the hero. In other words, an hero must be filled to enthusiasm with a pure and lofty purpose and the pursuits thereof must be the corn and wine of his nourishment.

The prodigies of valor, the daring feats of prowess and the extraordinary exhibitions of human intrepidity for self-aggrandizement and personal aims, bear no credentials to the high court of heroism.

The powers of man are only exercised in proportion to his idea of the purpose to be achieved.

The "glory of God," being the sublimest and most comprehensive purpose possible to man, we urge that it is the true purpose of heroism.

The world's popular hero, possesses a

greatness that rests on no basis of principle or good, superior to the temporalities of this life.

Profane history abounds in wonderful instances of daring, fortitude and achievements, approaching sublimity. Superstition has impelled its devotees to marvellous extremities of suffering and endurance; but the truest and grandest indications of the inspirations of heroism are found only in the sacred experience of humanity.

The Persian warriors, who by their valor made the mighty Babylon a tower of dread to the nations around, bowed the neck in abject servility, to the decree of Idolatry and blasphemy, whilst the "glory of God" animating the souls of the four Jewish Princes, brought forth the only manifestation of heroism in that vast empire.

The heroism, of which the unsanctified world boasts, and in which it glories from infancy to the grave, very rarely stands the ordeal of the dungeon, the rack, the various devices of torture, the lion's den or the burning fiery furnace.

The savage ingenuity of man and the machinations of the devil, when brought to bear upon it, show the shallowness and spuriousness of its pretensions.

When the soul grasps the ennobling thought that "Jehovah is the supreme sovereign," it realizes for the first time, the true intuitions of heroism.

The genius of might and valor displayed by the ancient Jews, Egyptians, Philistines and others, is but commonplace human, compared with the divinity of the heroism, which blazed with noon-tide splendors from Abraham, Noah, Moses, Job, Daniel and many other Old Testament heroes.

The long procession of Greeks and Romans, whose royal march will resound through history to the end of time, becomes miserably insignificant when drawn up by the side of Peter and the other Apostle who, just delivered by an angel from the common prison and in the face of the bloody scourge scarcely less horrible than death declared, "We ought to obey God rather than man."

The fullest exercise of transcendent endowments—the lofty flight of men, whom the popular voice loudly proclaims heroes, are immeasurably feebler and lower, than the deeds of heroism possible to the Christian, who has pledged to him the wings of the Almighty to bear him up.

Where in the wide world could be found such heroism as burst forth from Paul before Agrippa and Festus, and before the Athenians on "Mar's Hill."

Every other spirit, save the spirit of God, is powerless to energize a man, so that he can reach the heroic heights of his destiny.

That humble band of Christian heroes, who in the infancy of the Kingdom of Christ, had "trial of cruel mockings and scourgings, bonds and imprisonment; who were stoned, sawn asunder, tempted, slain with the sword, who wandered about in sheepskins and goatskins, destitute, afflicted, tormented—of whom the world was not worthy," gave evidence of heroism whose dazzling luster paled and withered the brightest triumphs of the world's heroes.

To accept a name everywhere spoken against—to link one's interests for time and eternity to a cause, despised and maligned by the world—to stand up for Jesus, whilst the mocking and contempt

of Scribes and Pharisees comes rolling through the centuries to mingle with the popular corruptions of modern times, shows a heroism which magnifies the divine origin of man and inspires the celestial world with its greatest joy and admiration.

The glorious multitude of Martyrs, and heroes, stands as far above the greatest military and political leaders of all ages, as heaven is above the earth.

Time would fail me to tell of our army—gathered from all the generations of the present dispensation and comprising the band of God's heroes, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

We therefore commend to you, in conclusion, Jesus the Christ, the anointed hero of the Universe, the sublime impersonation of heroism. May it be the study of our lives to imitate him, the only perfect exhibition of heroism the world ever beheld, and we shall gain a renown and glory abiding through immortal ages.

LOUISVILLE, KY., June 10, 1867.

THOMAS D. BUTLER.

The Permanency of the Pastor.

To the articles on "Pastoral Work," which we have heretofore written, we propose to add one on the "Permanency of the Pastor." We invite the closest possible attention to what we have to say, since we esteem the subject of the greatest possible importance.

It is an undeniable fact that the pas-

ters of our churches—so far as they have pastors—rarely continue with a given church more than four or five years, and frequently not more than one or two.—Until recently it could not be said that we had a pastorate at all, and it cannot now be said that we have anything that approximates to a permanent one. So far as we have observed, it is being generally conceded that we *must* have pastors for our churches, and it therefore remains to show the churches that the short-term plan will not answer the purpose. Let us look a few facts fairly in the face.

We will suppose—what in most cases is the fact—that the new pastor is a stranger to the Church to which he comes to minister. There are certain things absolutely essential to his fullest usefulness. And (1.) it is essential that he thoroughly *know* the members themselves. And this requires time. Some men come much sooner than others to understand a Church and its wants—to know the members and *their* wants; but no man can learn this in a few months, or even in one or two years. When we reflect how largely the pastor's usefulness depends on precisely this kind of knowledge, we see how cogent this consideration is. But (2.) it is also essential that he thoroughly understand the community at large; and not only as a community but also as individuals. He *must* know their habits and usages, their general modes of thought, and especially their religious state. These two points gained, there has (3.) been opportunity for the church and the community to become acquainted with the pastor, and to learn whether he be or be not deserving of confidence. And confidence—always a plant of slow growth—

we need hardly say, is the *sine qua non* of success in the pastoral office.

We think we have said enough to decide the abstract question—that the long-term plan is the only one that can secure the full benefit of pastoral labor—but there is another weighty consideration which we shall add to these.

We remember reading, a year or two ago, an article in one of the English reviews on statesmanship in representative governments. The writer urged that the highest statesmanship was interfered with by the fact that the representative holds his place by such an uncertain tenure. He may or may not be in office ten years from to-day; and the extreme uncertainty robs the man of the stimulus necessary to the highest effort. If he inaugurates a new policy, he may see it reversed through the instability of the popular mind. To our mind there is no small amount of force in this reasoning. However this may seem to others, one thing must be conceded—that important measures are often lost, and mischievous ones often carried, through the failure to return a few men, or even one man, to the State or National legislature.

Let no one think this is far fetched. There are administrative affairs belonging to the church, concerning which the pastor *ought* to be competent to give valuable advice. But how can he, however well qualified he may be, on an acquaintance of six months or a year? Or what encouragement can he have to set on foot reforms, so long as the chances are that his services will be dispensed with at the close of a brief period? Perhaps the whole financial system needs remodeling—perhaps the whole *tone* of the church needs changing—perhaps the

Sunday School needs a complete overhauling; but for the accomplishment of all, or any, of these, Time—called by Bacon the Great Innovator—is needed.

We would not write a word, the tendency of which would be to encourage rash or hasty innovations—not a word the tendency of which would be to encourage the pastor in interfering with what is outside his province; but when we have such a pastorate as we need, and such a pastorate as the New Testament *contemplates*, we shall have men competent to aid powerfully in all these directions.

Now, in the light of what we have written, we ask the reader to look at the facts that stare him in the face. What could be more absurd or suicidal than this continued change of preachers and pastors going on among our churches? Not that we would bolster up incompetent men in places that they are unworthy to fill—not that we would have any man retained when, after fair trial, he is proved to be a failure; but that we would have it understood that a second-rate man who is a fixture is more serviceable than a constant succession of first-rate men. He may not please to the same extent in his sermons, but he will do more work for Christ.

And then, in the majority of cases, what is gained by these changes? A *new* man, certainly, but is he a *better* man? Experience will negative this answer most emphatically. We pronounce the short-term plan in the pastorate as absurd and ruinous as the same plan is in the common schools of the country. The superiority of the union schools in our towns and cities over the district schools of the country, is refera-

ble, in large measure, to the fact that they are not each term changing their teachers. There was wisdom in the old European plan of having the same teacher instruct the same family for one, two, three generations; and there is wisdom in the New England plan of having the pastor, if a worthy man, fill a pulpit for a life time.

Finally, we wish to point out the injustice of the short-term plan to the ministry. We do not propose to go into the question of salaries, but certainly no one will claim that our preachers, as a class, are overpaid. No one, we presume, will deny that the pastor's worldly estate would each year be added to by, at least, a *small* increment. This is required by the wants of his family and his own approaching declining years. Now in the cases of the best paid men the margin is small, even when they are not obliged to go on these travels every year, and when they are so obliged, the small savings are worn away by the ceaseless attrition.—The most of our preachers are "rolling stones" who "gather no moss;" and such they must be until the present plan is succeeded by one that is more rational. We hope the time is not far distant when the churches will wake up to the fact that they *are* under some obligations to those who labor for them "in word and doctrine."

We think we have shown that the short-term plan is not what the churches want, and not what the preachers want. Having done this much—though much more could be said—we dismiss this part of the subject. We have yet one or two numbers to write concerning pastoral work before we close the series.—*Christian Standard*.

DISCUSSION AT BROWNING.

NOTED BY E. P. BELSHE.

On the morning of the 15th of July, I took the train for Macomb, enroute for a pending discussion to commence at Browning, on the Illinois river, on the morning of the 16th. Fleet as the wind, did we pass on in the direction of Macomb—the place of residence of Bro. J. C. Reynolds, who was chosen by the church for the defense of the truth, to meet Mr. H. A. J. Francis of the Methodist Protestant denomination, residing in the village of Browning.

Arriving at Macomb in good time, I was soon in the company of brethren Reynold's of Macomb, Butler of Abingdon, Ades of Prairie City, and a young brother Franklin, also of Macomb. In a few minutes, we were seated in a vehicle sent out by the brethren from Browning, in care of brother Neighbors; and heading to the east were soon under good speed for the field of conflict, some thirty-nine miles distant.

Our ride was a pretty hard one in some respects, but we were much relieved by the force of a spirited, and spiritual conversation on several scripture themes. All were wide awake, and notwithstanding the clouds of dust that frequently visited our none-the-easiest traveling settee, we were quite cheerful till the last mile of our journey was in the rear.

By virtue of the acquaintance of Bro. Reynolds, we halted about noon at the gate of some good brother, whose name is gone from me—washed the dust from our hands and faces, and enjoyed a good hearty dinner; and without further loss of time, we bade the brother and his kind family adieu, sped on, and reached Browning just as the sun had addressed himself, and laid aside his day's glory,

and laid down in "his wigwam behind the western waters."

Bro. Neighbors drove our vehicle in front of the dwelling of Bro. Bradley, and we alighted, brushed away the day's collection of dust, and were very kindly entertained for the night. As we entered the village and drove up to the door of the residence of Bro. Bradley, we passed a couple of gentlemen whose names were mentioned as Methodist ministers, which afterwards proved to be true. Soon after we entered the house, one of these gentlemen entered and proposed the final settlement of the arrangements for the discussion. Bro. Reynolds declined any changes as he regarded the arrangements complete. An effort was then made to change one of the propositions, which was also declined, it being the production of the pen of Mr. Francis. It was then decided that the arrangements already completed should stand, and the discussion should commence the next morning at 9 o'clock. After supper we turned out to hear a discourse by the President of the conference, Rev. Mr. Tipton, after which we returned to our lodgings, and laid our wearied frames away to rest till the morning. We slept—morning came—conversation—breakfast—9 o'clock. A very suitable place had been selected for the discussion, and at the appointed hour a goodly company of persons had assembled and the discussion opened. I will here state that it is not my purpose to express an opinion as to the talents of the speakers, but I must say that the church was well satisfied with Bro. Reynolds as one fully competent to defend the truth, and such fact was freely expressed during the discussion by all whom I heard speak of the matter at all.

I could not speak advisedly as to what Mr. Francis' friends thought of his effort to defend their doctrine.

Three propositions were in the programme of discussion. The first was to be debated two days—the second three days, and the third two days, all of which was carried out as was expected. I heard the discussion of the first, and till noon of the third day on the second proposition, at which time other engagements compelled me to leave. The first proposition was worded as follows:

"The penitent sinner, on coming to Christ, obtains pardon on condition of faith only."

Mr. Francis, the affirmant on this proposition, set out with some preliminary words, and then laid down his basis of argument by placing repentance before faith, and argued that when faith came pardon was obtained, and therefore, was obtained upon condition of faith *only*. After the introduction of several matters, which it was almost impossible to pick up for want of order and connection, he referred to Romans iii. 19th, where Paul speaks of the work of the law, and the faith of the gospel. After finding that the sinner was not justified by the works of the law, he then determined that he was justified by faith, and therefore, by faith only. The idea of obedience to the gospel seemed to be, in his mind, as the works spoken of by Paul, by which the sinner could not be justified, and that being the case there was nothing left as a means of pardon but faith, and consequently, faith only. Several other matters were mentioned in the after part of the speech, but not in a shape that they could be gotten hold of to be noted to any advantage.

In Bro. Reynold's reply, he said Mr.

Francis had instituted a new proposition, and the value of his argument depended mainly upon it, and that he could by no means prove his position true, till he should establish the assumed truth of the foreign proposition, "Repentance is before faith."

The correctness of the proposition Bro. Reynolds denied, and said if such *could be and should be*, that it would be a *sin*, according to the passage, "whatsoever is not of faith is sin." Neither would it please God, according to the passage "without faith it is impossible to please him."

He stated further, that Mr. Francis seemed to depend on the locality of the words, "repentance towards God, and faith in the Lord Jesus Christ." He challenged him to base an argument on the arrangement of the words. He said that they were agreed that justification was by faith, but not by faith *only*, and that was the only difficulty. The doctrine was right if the word *only* was out of it.

In answer to the argument from Rom. iii. 19, &c. Bro. Reynolds said that he admitted that they could not be justified by the works of the law, but that *faith* embraced obedience to the gospel, and all the elements of the gospel such as grace, the blood of Christ, and all other of the means of justification. He showed that the apostle was not laboring to show that obedience had nothing to do with justification, but that the works of the law had nothing to do with it. That he was laboring with men who had embraced christianity, but still thought it necessary to keep the law, and claimed that the apostle taught them that the law had nothing to do with their justifi-

cation, but that they were justified by the faith that was set forth in the gospel, embracing its meritorious elements, and obedience to its commandments.

Mr. Francis gave Webster's definition of faith, and showed that it might be a mere assent of the mind—spoke of faith in Ireland as of that kind, or that a man could have faith in any other country, but it being a mere assent of the mind, could produce no moral change. This he offered as an offset to the faith in the gospel, that amounted only to this, and I could gather nothing from this position only that he meant to say that the faith we produce in preaching the gospel, is but a mere assent of the mind to the truths therein contained.

To this Bro. Reynolds replied, that the difference was that Ireland had nothing in it to produce any moral change, but that the gospel had, and therefore when the gospel had full force upon an individual, its moral instructions produced a moral change. It might be treated as Ireland was, and therefore produce no more change; or it might be regarded as the gospel, and prove the power of God unto salvation.

Mr. Francis urged very strongly the doctrine of justification by faith, and his use of language made the subject so general, that one would conclude that he had an opponent that contended that it was altogether of works. But Bro. Reynolds constantly urged the fact, that in a general sense, justification is by faith, but not by faith *only*, and contended that the whole controversy was about the word *only*, and *not* about justification by faith.

Bro. Reynold's contended that faith did not only leave room for obedience,

and all the *meritorious* elements of the gospel, but actually embraced them, and required them, in order to make out the case of justification.

Many other things might be mentioned that were introduced and labored by the disputants, but limited space forbids further notice of this proposition. On another matter however I will mention, Bro. Reynolds introduced individuals from scripture, who were said to *believe* on Jesus, but did not confess him. These he said had *faith*, but were not pardoned. He urged that if *faith alone* was sufficient, they were entitled to it, but as they did not obtain it, the conclusion must be that justification by faith only was wrong.

To this Mr. Francis replied, that those persons only BELIEVED, but had not faith—that there was a difference between BELIEF and FAITH. Bro. Reynolds then said the gospel offered to save WITHOUT faith, if such position be true—quoting, “but the e are written that you might believe, * * * and that believing, might have life through his name.” If belief is not faith, there is salvation without faith, since there is no faith in the passage, and still it offers salvation upon whatever conditions are present. “Also, “He that BELIEVETH on the Son of God hath everlasting life.” Here also is life granted upon the condition of believing, and if that is not faith, then, life is granted without faith. This Bro. Reynolds said would of itself refute, from Mr. Francis’ own mouth, the doctrine of salvation by faith only.

Mr. Francis said the doctrine of justification by faith only, was instituted in opposition to the doctrine of catholic supererogation.

Bro. Reynolds said it was too young to be any part of the gospel then, since the gospel was completed some centuries before.

NEW THEMES.

EDITORIAL.

There are ears, that have no taste for subjects, unless they are new. Hence, we hear so much about the first principles, of the gospel being preached too much. What is worse than all is, that those who thus complain, have a very poor conception of the gospel, very little faith in its power, and no great love for its teachings and requirements. This love of novelty, was a characteristic of the Athenians, and seems to have been transmitted to many of our day. Solid food, is unpalatable to dyspeptics; and religious dyspeptics are generally incurable. To be an intellectual epicure, is a great misfortune. Such persons are always in search of new, rich and highly seasoned dishes; and only partake of substantial fare when starvation stares them in the face.

New themes and the demand for them, have given rise to new theories, and the world has been almost ruined by theories. No matter how absurd a theory may be, if it is only new, it will find adherents and advocates. And it generally proves true, the more absurd the theory, the more difficult to reclaim its advocates. Those who embrace a theory without a reason, are not to be reasoned out of it—reason, on such persons, has lost its power.

“I am tired of listening,” says one, “to the everlasting harping on faith, repentance and baptism.” Why is it that men dislike to hear these items of the

gospel preached? They say these are too old—thread bare. They want something new. They belong to the progressives, and to the class of persons alluded to by the apostle Paul, in these words: "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 their ears from the truth, and shall be turned unto fables. II Tim. iv: 2—3. The world is full of just such people. The plain story of the gospel, is too dry and prosy for them; they are so far in advance of the common class of men, that the plain truths of the gospel, are not adapted to their refined tastes and enlarged capacities. Their conceptions have become so sublimated, that the gross conceptions of apostles and prophets, shock their refined sensibilities, and their hearts and minds turn away in painful disgust.

While the gospel of Christ remains the power of God unto salvation, so long should faith, repentance and baptism be preached. Whenever successive generations of men cease to appear among the living mass of mankind; or whenever all are brought to believe, repent and submit to baptism; then, and not till then, may the first principles be laid aside in our pulpit ministrations; till then, let them echo from hill to hill; let them be proclaimed in all the coasts of earth, and men everywhere urged, besought and entreated to accept the terms of God's message of favor to the lost. Away with that sickly sentimentalism, that rejects the elements of the glorious gospel of the ever-blessed God, and pines for the speculative subtleties of metaphysics.

There is a manifest tendency among a

portion of our preachers, to enter into some sort of a truce with sectarianism. These men like large audiences,—have the love of approbation—run mad; in a word are seeking popularity, and so eager are they for it, that the truth of God is sometimes in danger; not of being denied outright, but of being suppressed. Hence, the effort to get up new themes, and so adjust the parts that those who hear, may not object. Such preachers are seeking to please men—not God. They preach themselves, and not Christ Jesus the Lord. These are Home-opathists, who, while they may claim that they are free from the charge of killing any one, cannot deny having permitted many to die, for want of prompt and thorough treatment.

Give us the old themes of apostolic times that cut men to the heart, and caused them to cry out in bitterest anguish of heart saying: "Men and brethren what shall we do." If one of these lovers of new themes were asked by a broken-hearted sinner what to do, what answer would he return? It would not do to say, "be baptized," as Peter did. This is too old, lacks the air and freshness of novelty. To say this, would be to fall under their own censure, and not to do it, would be to deny the Lord and his word; and he that denies him and his word, before men, will be denied before his Father and the holy angels. Be-gone with your new themes. They cost too much.

LET no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

SMALL PRAYER-MEETINGS.

It is unhappily the case in times of religious declension, that as one of the evident consequences of it, the weekly prayer-meetings become small, and are sometimes almost deserted, to the great discouragement of the few who are always punctual. And it is hard for them to refrain from speaking of it in the meetings, and complain that so few attend. It is very trying to witness this, among other proofs, that "the love of many who did not run well is waxed cold." Under these circumstances, it is unquestionably the duty of the more zealous members of the church, privately to exhort their brethren to come in and fill up the seats. But when this is unavailing or neglected (as I am afraid it often is,) is it best to consume much of the precious time of the prayer-meeting in talking about it, as if a blessing could not be expected—as if the prayers of the few could avail little in the absence of many?

Is there a more excellent way? The more I think of it, the more I am convinced there is. While the Scriptures enjoin social prayer, and it is the duty of all the members of the church, as well as the few, to attend the standing meetings, I do not find that the Bible anywhere speaks of the large gatherings, as essential in order to bring down spiritual refreshings from the infinite fountain above.

On the contrary, I find the blessed assurance of our Lord, in Matt. x.iii; 20: "Where two or three are met together in my name, there am I in the midst of them." Two or three; yes, if there are but two, or three. Such is the promise. And for what purpose does

Christ meet with them? Is it not to encourage them? Is it not to increase their faith? Is it not to hear and answer their petitions? Is it not to encourage them to pray always and not to faint?

"Where are our brethren; why are they not here? We can't have a revival till they wake up and fill their places," is often the desponding lamentation of the few; and it is well, if they do not by this unbelieving indulgence, drive away the spirit of prayer from their own bosoms, and spoil the meeting. I believe this is not un seldom the case. How much better to be thankful that even a few are disposed to come; to look upon the bright side and to wrestle together with the angel of the covenant, nothing doubting, that He who said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," will keep His word. I am persuaded that the effectual, fervent prayers of the few would much more avail than looking at the empty seats, and in their exhortations turning aside to lament the absence of sundry backsliders.

Suppose now a church should become so stupid as to run out the stated weekly prayer-meeting; suppose that only two or three should come, would not that be sufficient encouragement for keeping it up? Why not, just as much as if a hundred were statedly present? Is there greater assurance that Christ will be present with a hundred than two or three? Would not the faith which induces two or three to hold out, be more likely to avail much, than the reluctant attendance of the largest number?

Let us be more faithful in exhorting one another, and the more earnest in our

prayers, if the meetings are small, and see if the Lord will not "pour us out a blessing, so that there shall not be room enough to receive it."—*Ex.*

WORDS OF CHEER FROM THE MASTER.

BY RELLA.

"Blessed are they that mourn for they shall be comforted." To the sorrowing mourner, this passage comes bringing life to faded hopes, and causing the affections to gush forth, with fond tenderness, toward the object for whom the heart has so long mourned, for in that object this blessed promise shall be realized in a brighter and better world than this. Oh! what love fills our hearts for that kind Father who has given us such a promise to illumine the darkness of this world.

Mother is your heart sad, are your eyes moistened by tears, shed for some golden-haired cherub, who has flown from your bosom, to nestle more closely in that of the Savior? Then read, "Blessed are they that mourn for they shall be comforted." Father are you mourning for a son, who has passed happily to rest; one for whom you had marked out a noble career; a son in whom your pride, your affections, yea your whole soul was wrapped up? Then remember this sweet sentence of promise. Daughter have you lost that Mother, who was your earthly angel, ministering to your every comfort; soothing your childish sorrows, shielding you from the world's cruel and poisonous darts? Are you indeed an orphan cast upon the cold charities of the world; and tossed to and fro by the raging billows of the tempestuous sea of life? If you have realized this and even more, then remember,

"Blessed are they that mourn for they shall be comforted." If you still pursue the path she marked out for you, and which was pointed out to her by our Savior, then though she is an angel in Heaven, she is still your earthly minister. She is even at your side, through each day of your pilgrimage in this life of sorrow—and she hovers over your couch each night, guarding your slumbering hours. Is not this a sweet consolation? Yet it is sweeter to know that when this life of labor is over, when we shall have passed the portals of the tomb, we shall awake in a brighter world where mourning is not known, where we shall be surrounded by our friends, "Who are not lost but gone before." We are never to be parted again. Is not this worth laboring for? Can we not and will we not bear the trials and sorrows of this life for such a reward as the realization of this promise will bring us—and for an everlasting reunion with our friends in Heaven? Shall we not spend our whole lives in teaching and encouraging others to go with us, that they too may realize the blessedness of that sweet promise, "Blessed are they that mourn for they shall be comforted."

As you would be lovely in the sight of God, strive to be Christ-like. Certainly it is the Spirit of Christ within you, and the beauty of Christ upon you, which only can make you lovely; the more you resemble him in holiness, the more will you manifest of true excellence, and the more frequent and spiritual your communion with Christ, the more of the loveliness of Christ will be stamped upon your spirit, changing you into the same image, from glory to glory.—*Flavel.*

From the Christian Review.

Another Great Man Fallen.

We all should live in the continual realization that we are liable to fall any day, and that any of our fellow laborers may do the same, and we are constantly striving thus to live; but, in the inscrutable providence of God, events occur so unexpectedly that they fill us with profound awe.

True, the much lamented brother, D. S. Burnet, had reached some sixty, or sixty-two years, and, in his personal appearance was becoming to some extent venerable, and beginning to take rank among the more advanced in years. Still, he was in his strength and manhood, his vigor having scarcely in the least abated. He was as active and vigorous as ever in the great work of his life till the last week. We had just learned that he had arranged to go to Louisville, to do active service for his Lord and King, whom he loved and delighted to honor, when the afflicting intelligence came that he was gone. We received this intelligence with profound awe. It came unexpectedly and struck us more forcibly than any death we had heard of, and admonishes us how short the time is to work here, how uncertain all earthly expectations, and how important it is that we should always be ready. The Lord help us to make a wise use of the lesson taught us, in the mysterious providence of God, in taking one from our midst in the height of his manly and noble struggles. But, in resignation, we bow. The Lord gave and the Lord takes away; blessed be the name of the Lord.

We can not justly pass over this distinguished brother's departure without something more than a mere paragraphic

notice. We proceed, then, to note the following points:

I. He was under medium height, rather heavy and bordering on corpulency, but finely formed. He stood erect, with a transparent, free and open countenance, facing his audience without the least apparent embarrassment. We never saw a more graceful man before a public assembly, in religious service, or in the private circle. He always dressed with perfect neatness and taste, so that we never noticed when he exchanged the old for the new apparel. We do not mean that there was anything foppish, or like dandyism about him, for there was not. But there were elegance, dignity, and a general commanding bearing in his personal appearance rarely to be found. In his personal appearance, he was one of the finest specimens of public men we ever saw.

II. His mind was naturally clear. He comprehended subjects well, and saw through them at a glance. When he stated a subject, it was with such clearness and perspicuity, that the hearers were more clearly convinced than with all the arguments some men can adduce. In his clear and lucid statements, he made truth appear as *truth*, and reality as *reality*.

III. He was not an exciting preacher, nor a cool philosophizing one, but he had wonderful power to rouse men when he pleased to do it. But he did not often put forth his power in that way. He deemed that the truth of the gospel, the commanding authority and supreme dignity of the New Institution ought to enlist the homage of all men. He was no special pleader, but believed that the gospel, when clearly and fairly stated,

would win its way in the world. This was mainly his method of preaching. He was certainly one of the ablest and most valuable preachers of the gospel in the ranks. Long will his discourses be remembered by many thousands of his admiring friends.

IV. He was a man of great talent, entirely capable of ranking among men of state and attaining to the places of the first distinction and honor in the world, but, thanks to God, he turned his back on all this in his early life and gave himself to God, as the humble preacher of Jesus, to whom he devoted the noblest energies of his life till the last. Look at the difference, you men of the world, in the prospect of this man of faith, as compared with men of state, of similar age, such as Brough, Corwice, etc. The crown won by the preacher of the Lord Jesus is an unfading crown. His "eternal weight of glory" lies beyond the shores of time. The glory of the mere statesman ends in this world. Young preaching brother, look you well to this matter and see that you hold on to your wise choice, as the preacher of the Word of God.

V. We do not know precisely, but think Bro. DAVID S. BURNET was a preacher full *forty years*! If our recollection is not at fault, he started among the Baptists, but his clear mind soon rid itself of everything but the gospel, the body of Christ, the way of the Lord, and he was among the early movers in the great effort to return to the original teaching and ground; stand where the first Christians stood, preach what they preached, believe what they believed, do what they did, and hope for the same grand and glorious things for which they hoped. What

greater glory need a man desire at the close of his life, than to have devoted his energies to this work forty years?

VI. Our departed brother was an excellent scholar, and stood among our men of letters and educators. He ranked with the first friends of learning, and gave all the efforts in this direction his warmest support.

VII. How grand and glorious to see the man of God fighting on manfully, under his great Commander till the very last week in his life, and even after death had seized his mortal body, he returned to the field to bury two slain by the sword of the Spirit, the Word of God, in the waters of immersion. When he had performed this last item in his public work, he retired to his private room, to resign his noble spirit to Him who gave it. After severe suffering for a very few days, in tranquility and peace, he bade adieu to the companion of his youthful days, his extended circle of friends on earth, and departed to join the far greater number of his relatives and acquaintances in the other world. How grand, glorious and sublime the death of the heroes of the Cross, of whom we have read in the few years past, such as B. W. Stone, Jacob Creath, Sr., Thomas Campbell, Thomas Smith, John T. Johnson, Wm. Morton, Walter Scott, Wm. Hayden, Alexander Campbell, John Rogers, and now David S. Burnet! They have gone to join the sacramental hosts of the ages past. No man can estimate the difference there would have been in this world if these men had never lived in it. Thanks to God who gave them; they lived, and lived to purpose. They have conquered, gained the victory, and won the prize.

VIII. Bro. Burnet was a noble exam-

ple to our young men, in his pure habits. He utterly abstained from all strong drinks. No man ever saw the filthy tobacco in his lips, or stain from it on his white shirt bosom. Nor did any man ever hear any vulgar or obscene language from his lips. He was a model of purity.

The Lord sustain Sister Burnet in this heavy affliction. The center of her earthly prospects is struck out, in thus being bereft of the dearest earthly friend, who has been her supporter and faithful husband so many years. May she find grace and strength for this great trial.

The cause of the late appearance of this notice was our absence in a distant land, where mail facilities were poor, or rather slow.

The Present Tendency.

EDITORIAL.

That gain is not godliness, all will agree, for this is a proposition having the divine sanction, and therefore indisputable. It is equally true, that gain is preferred, by many, to godliness. Would that this was only true of men of the world, who make no pretensions to being Christians. But alas! It is too true, that men professing to be the children of God, are as eager for gain, and not unfrequently seek it by as sharp a practice as others. The tendency of the church at the present hour is to worldliness, greed and gain. There is not one man in every score that is free from the sin of avarice. To get money or property by hazardous experiments, even by transgressing the laws of Christian morality, is as common with professed Christians, as it is for them to attend the weekly prayer-meeting. This

is a safe proposition, and put in the mildest form in which it is here stated, presents a fearful state of depravity, among the members of the church, which loudly calls for radical reformation.

It would seem that the lesson taught by the Savior, that it is "easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," is all in vain. In vain did the apostle say: "They that will be rich, fall into a snare, and many hurtful lusts which drown men in destruction and perdition." This should be a sufficient warning, one would think, but men go on as if no caution had ever been given. So attractive to the eye, is the glitter of gold, that men rush on to its acquisition, as if life itself depended on worldly success.

How few seem to realize that they are dead, and their lives hid with Christ in God. What hosts forget to "set their affections on things above." In a word, the upper and under current—the wind and the tides all conspire to bear us to lee-ward, rendering it exceedingly doubtful whether we shall ever reach the desired port. We do not act upon the injunction to "set our affections on things above, and not on things on the earth." Ah! how we grovel here below, and vainly hope for heaven. We may wrangle over doctrinal matters, and may triumph over all opposition in this particular, and be as sounding brass or a tinkling cymbal. This gong-like sound is heard on every hand. The souls of church-members are filled with the love of the world, and every tendency of it is away from duty, sacrifice, God and heaven.

But we turn from the contemplation of the saddening picture, as the soul

staggers under the sickening influence of the sorrowful sight. Better turn the vision upward, where the skies are bright and beautiful. Earth is a dreary region, for sin hath made it so. Iniquity rages as a universal epidemic, and is sweeping its millions on to the empire of silent night. Here and there a lone one appears, whose eye seems to be on the mark; here and there we meet the gentle breathings of a soul in which Christ seems to be entempled, and we are cheered by the blessed contact. Oh, for a diviner life! Save Lord, from the whirlpools of sin, and may thy people be aroused to the dangers of the day.

Concerning the Unseen.

Plato compared this life to men in a cave, whose backs were turned towards the opening, and who knew what was going on without only by the shadows cast upon the blank wall before their eyes. The things seen were thus represented as but hints and shadows of the unseen, tokens which, to a thoughtful mind, suggested the true realities beyond. The seen was unsubstantial and fleeting; the unseen was alone true and eternal.

Modern science has taught us to look upon things seen in much the same way. They are but shadows which tell of a great reality beyond; we might, perhaps, more appropriately say they are but the puppets with which mighty unseen forces play. The votaries of science might adopt the very language of the inspired apostle, and say: "We look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen are eternal." The things we are prone to call substan-

tial and firm, the trees, and rocks and mountains, and living beings of earth, are really ephemeral, constantly shifting, and changing and passing away; the only eternal and unchanging things we know of are the unseen—the giant forces which control and determine the vicissitudes of matter.

And the voice of nature to man, as her scholar, has been from the beginning, "Look not at the things that are seen; use them only that they may guide you to the unseen; catch not at the perishable matter, which wastes away and changes in your very grasp, but look behind it to those eternal powers which, with Protean readiness, shift to a thousand forms and yet are forever the same. These are the true and the valuable; and though you may not see them, you may come to understand and use them. Multitudes before Newton, had seen an apple fall, and were none the wiser; but when one came who looked from the seen to the unseen, he discovered working in this occurrence the force that guides the spheres. There is in every solid body one of the strongest powers of nature that which holds together the particles of matter; but who may look upon it? The chemist, in his laboratory, spends hours with tests and crucibles that he may develop these unseen realities, studying the laws of their action and learn to use them. These are the marvelous affinities of bodies, hidden, but how important when once they are understood? These are the laws of combinations, the analysis of constituent elements, the action and reaction with the force they display—all these and many more unseen realities are developed by his studies, with what grand results we all of us know. Every human

body contains an illustration of the great truth. There is in it a something we call life, which causes it to grow, be nourished and changed continually. It is an unseen mystery; we study its phenomena that we may understand the laws of its action—from the seen may learn of the unseen. Let life depart and a new set of powers, equally invisible, at once assert their supremacy. Decay commences. Powers which have been held down by one mightier than they, life, which reversed all their processes, now manifest themselves; and science will also interpret the laws of these forces, true to-day, unchanged since the beginning of the world, to endure as long as the sun endures. Your body is but the perishable mould in which they, the eternal and unseen, work for the time.

We could easily multiply illustrations. There is the loadstone with its mysterious, transferable power, which draws the iron to it; there is the power which turns the needle towards the poles; there is the power which makes the lightning, and has become man's servant; there is the heat—how genial! how mighty! which science is just comprehending as simply a mode of motion. But why go on to enumerate? The world is full of these things; they are its grand realities; the pride and the study of science.

Need we draw the moral of all this? The powers are all unseen; matter is but the puppet with which they play; it is perishable, but they unchanging. The occurrences by which we are surrounded are but the shadows, the hints, nature's lines to guide us on to the great unseen. She dashes in pieces and destroys all that we call firm and substantial; she

turns it to nothing when we lay hold of it, as if angry that our blindness will not catch at the reality behind. I have seen a picture of clouds—the grand, massive, variegated tumuli of a summer's day, a close and steady gaze resolved them into angel forms and faces. How blind and stupid to glance and say, "Nothing but clouds." It is but the hasty glance which takes life, in any sense, to consist only of the seen. X.

CARNALITY.

1st. *Its meaning.* Webster defines it, "Fleshly desires," and Paul uses the term interchangeably with worldly mindedness and in opposition to spiritual mindedness. To be spiritually minded, is to mind, or attend to the things of the spirit. To be carnally minded, is to attend to the things of the flesh. The things of the flesh are enumerated under the head of the "works of the flesh," and among them are "wrath, strife, division, sectarianism."

2nd. *Its evidences.* Paul, in his letter to the church at Corinth, says, "Ye are carnal." Now how did Paul know these professed Christians at Corinth were carnal, or were minding the things of the flesh? Hear him, and the infallible indication of carnality among them may stamp us with the same positiveness. "For whereas there is among you enmity and strife and division, are ye not carnal and walk as men? Division then, among Christians is an infallible evidence of the existence of carnality among them. As indellible as the mark of God's wrath upon the forehead of the murderer Cain, is the evidence of carnality fixed upon professed Christians by his spirit! No wonder then that the Savior prayed that those who believed on

him through the teaching of the Apostles, might be delivered from this soul-destroying sin; and no wonder the Apostle Paul, by the authority of the Savior, commanded that there be no divisions among them." "Are you not carnal?" My soul! That there were ten thousand noble spirits to iterate and reiterate that question to-day! To bear it to the ears of sectarians who are going down to death, lulled to rest in carnal security. Preacher of the cross! Summon all your strength and in thunder tones arouse this sleeping demon of carnality, sleeping at the very jaws of death by crying "*Are we not carnal?*" Carnal preachers are preaching a carnal religion to a carnal church, and souls are going down to ruin, unable to live upon such food. "*Division! Division! Division!*" is the watch-word of their carnal spirits. Writes one, a notable Baptist editor: "Such a union" (a union of God's people in one body) "is neither possible nor desirable." No! with Satan it is not desirable. He is the perfect embodiment of carnality, he is totally—wholly carnal. But strange that a Baptist Christian (?) should imitate him in creating and perpetuating division! No! "It is impossible to unite us. Let us be divided and subdivided into parties and factions. Let strife and division rage and rule. We can all be satisfied with the church of our choice." Yes, but thunders the Apostle, "Ye are carnal."

But are we not united on the fundamentals, the essentials of Christianity? one may ask. "And is it necessary," says another, "to demolish every indication of division in order to clear ourselves of the charge of carnality?" The

Apostle charged the Corinthians with carnality. He said they were divided. But how did he know they were divided. Did they reject the Messiahship of Jesus, or deny the influence of the Spirit, or deny the truth or inspiration of Paul's teaching? No. But he knew they were carnal, because some were saying, "I am for Paul," some "I am for Apollos," some "I am for Peter." He knew it because they were Paulites, and Apollosites and Peterites. So can it be, and so it is seen that many professed Christians are carnal, not because they deny the divinity of Christ, or the immortality of the soul, but because they are saying, "I am for Luther," "I am for Calvin," "I am for Wesley." "*Ye are carnal.*"

3d. Its punishment. Says Paul, to be carnally minded is death. Death, then, and not life, is the result of division. Instigators, perpetrators of and advocates for division will receive death as their portion. As before stated, division is numbered among the works of the flesh, and Paul says, "those who do such things *cannot inherit the Kingdom of God.*"

J. B. C.

Correspondence.

KANSAS, ILL., Aug. 1st, 1867.

BRO. CRAIG—*Dear Sir*:—I write to renew acquaintance with the brethren in the western part of Illinois, from whom I have been separated for two or three years past.

The ECHO does not come to this place, as far as I can learn, and I have seen nothing in the *Review* from any one in the western Counties from which I could learn anything in relation to how they are prospering; and perhaps you may say that little is known by the brethren in the western part about what we are doing in the eastern part of the State.

The cause is onward and upward in this and the counties adjoining. In this county we have eight congregations. In Paris the brethren have taken down their old house and are building a new one on the old site; the new house will be an honor to the brethren meeting at that place. At Dudley, four miles east of this, the brethren are building a brick church, honorable to the community and the brethren. The brethren eight miles south-east of this are about to commence a good building. The brethren at El-bridge have a good house. At Franklin is a good house. There are two other churches in the county that I have not visited. The congregation at this place has a good house and a membership of near two hundred and fifty. There has been fifty-five or sixty added to them since my relation with the congregation, all in peace and harmony. Hitesville, five miles south-west of this, in Coles county, there is a live congregation. At Charleston the brethren have a good house, and a membership of two hundred and twenty, all alive, and how could they be otherwise, since our beloved Bro. B. B. Tyler is their preacher. At Hurican, eight miles south of Charleston, the brethren have a good house, membership fifty or sixty. At Windsor they have a good house, the congregation doing well. Bro. Brinkerhoff is preaching for them. I have had a good report from many other congregations with whom I have not as yet become acquainted.

My three sons have all given me and the brethren at this place much valuable aid during the last year. May the good Lord help them and me with all the brethren, in all places, to be faithful.

G. E. SWEENEY.

"To-day shalt Thou be with me in Paradise."

[From the A. C. Review.]

On the popular interpretation of these words of our Savior to the dying thief, it is to be feared, many a poor sinner will risk his salvation till it is too late, hoping that in a dying hour that Christ will accept him, if he can but say, Lord, have mercy, or in the words of the penitent thief, "Lord, remember me when thou comest into thy kingdom." What a fearful thing it is for a man to stand before the people as a religious teacher, and tell *thoughtless, giddy* worldlings that God will hear them any time they pray, and anywhere, even to the latest hour of life—and to prove that such a statement is true, quote the case of the penitent thief as dying and going immediately to heaven. Such were the representations in our village, July 21st., by an accredited Presbyterian minister.

Now there are two important things to be done before the case of the thief on the cross can be safely granted for the purpose above named.

1st. It must be shown that the thief went to heaven, or is even yet in heaven (which by the way was assumed by the preacher); and, 2d, that pardon is granted to sinners on the same conditions, since Christ's resurrection, as before.—The passage only asserts, that he should be that day with Christ in Paradise. Where did the Savior go that day? The answer is, into *Hades*, and not into heaven.

Peter, on the day of *Pentecost*, applies the sixteenth and forty-ninth Psalms to Christ, saying, David was a prophet, and spoke of the resurrection of Christ, but his soul was not left in "*Hades*,"

neither did his flesh see corruption. Acts ii: 31.

* * * * * To show that Paradise (which is a part of *Hades*) and heaven are not identical, we ask the reader to look at John's statement, xx: 17:

"Touch me not for I have not ascended to my Father," said Jesus to Mary, and this was three days after he said to the thief, "To-day thou shalt be with me in Paradise."

The ancient Jews, and Pagan philosophers held that "*Hades*" was the receptacle of departed spirits, and that the abodes of *Elysium* and *Tartarus* were in *Hades*. The Jews, in the time of Christ, admitted (as did the Jewish prophets) that *Paradise*, *Abraham's bosom*, the *Elysian fields* were in *Hades*, and *Tartarus*, the abode of wicked spirits, was also in *Hades*. The same idea is found in Josephus' discourse on *Hades* to the Greeks.

This will serve as an explanation of the case of *Dives* and *Lazarus*, both in *Hades*. The rich man is tormented, and the poor man comforted are in *Paradise*; and the Savior promised the penitent thief that he should be with him in *Paradise*; but Jesus remained there but three days and nights, but the penitent thief still remains there, and will till "Death and *Hades* shall deliver up the dead which is in them." That Jesus and the repenting thief went immediately into *Paradise* is not disputed, but that the final abode of the saints, where Christ sits at the right hand of God, was referred to, is denied, for Jesus did not ascend to heaven till forty days after, during which time he gave his apostles private instruction, and at last commissioned them to teach all nations the conditions of pardon in His name—"begin-

ning at *Jerusalem*"—and in the presence of living witnesses he ascended, and a "*bright* cloud received him out of their sight." Acts i:9. Immediately after the day of Pentecost came, a new law of pardon was announced to the world, according to prophecy. "The law shall go forth out of *Zion*, and the word of the Lord from *Jerusalem*." "But tarry ye in the city of *Jerusalem*, until ye be endued with power from on high." Luke xxiv:47. If you will turn to Acts i:8 to 12, you will find that the apostles did as Jesus commanded them, and "They continued with one accord, in prayer and supplication, till the time fully came," and then was the law of pardon announced in these words, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii: 38. The same conditions still remain. Jesus has so ordained, and I have no desire to have it otherwise, and he who adds one item, or takes one item from it, does it at his peril. Peter did not tell his hearers that they could pray at any time, and anywhere, and God would forgive them, but promptly told them to do what the Holy Spirit dictated, for he "spake as the Spirit gave him utterance," nor did any apostle at any time tell sinners to pray for faith or pardon. Jesus, the Christ of God, is Lawgiver and King. He has given the words of reconciliation to this world through his apostles, and they left on record all things necessary to our obedience, and it is the part of wisdom to hear, obey and live.

The Gospel is the power of God to Salvation. "He that believes it and is baptized, shall be saved, and he that continues in unbelief shall be condemned."

P. L. STREIGHT.

The Learned Baker.

We have in this country a noble example of the pursuit of knowledge under difficulties in the learned blacksmith. But Scotland presents one equally worthy of honor, in a learned baker, who has recently died. The following account of this remarkable man was taken from a Scottish paper:

"The *Northern Ensign* announces the death of Mr. Robert Dick, baker, Thurso, whose name is well known in scientific circles. Mr. Dick was a native of Fifeshire, but went to Thurso when young. He learned to be a baker, and some time afterwards commenced business on his own account, but, from his peculiar disposition and habits, he was never able to establish a large or lucrative business. During his apprenticeship Mr. Dick began to manifest those extraordinary mental abilities which were in mature years fully developed. He would then spend even more than his spare hours in local explorations, and every work on botany and entomology was eagerly borrowed or acquired, and was read and studied with the greatest avidity. But it was when he became a journeyman, and especially when he arrived at the position of being his own master, that he devoted himself with the most singular earnestness to the study of science, spending, during his life, many nights in the open air, and being on many occasions several days and nights together engaged in these investigations in the district, which, in the end, brought him into possession of a museum of fossils and botanical and entomological specimens, which has been the admiration of the multitudes of savans, from Sir Roderick Murchison downwards, who have been privileged to see it.

Among the people of Thurso and neighborhood, Mr. Dick was long looked upon as partly insane. But as time rolled on opinions gradually changed.—By and by it began to be whispered that men of great influence were visiting the mad Thurso baker; and when it was found that in the meetings of the British Association for the advancement of Science, he was named as one of the highest authorities in the world on certain scientific questions, and that even Sir Roderick Murchison has been sitting at his feet and receiving lessons from him, some of them characteristically drawn on the walls of his workshop and his implements of trade, the opinion changed, and Thurso people took pride in naming the great scientific baker of their town.

"It was during his entomological and botanical explorations that Mr. Dick began to cultivate a taste for Geology. By and by he became as deeply in love with it as with those other sciences, and in the end he acquired a wonderful acquaintance with the science, and communicated to the late Hugh Miller, to Sir Roderick Murchison, and to many other geologists, the results of his investigations, which have had great influence on the present knowledge of the science. The result of his long and wonderful travels in the district, and of his extraordinary painstaking investigations and researches is, that Mr. Dick had gathered one of the most interesting collections of specimens to be anywhere seen. It is understood he has left the collection to the Thurso Natural Science Association, established last year, which will thus be in possession of a museum that many will covet. Mr. Dick's devotion to science, coupled with his personal manners,

always kept him a poor man, and the result was that he has died steeped in poverty. No relative attended his funeral, and he is buried among strangers, and in the neighborhood of the localities where, when others were enjoying their repose, he spent many a night of patient and plodding investigations, and succeeded in giving to the district a fame in various departments of natural science, which but for him it would never have enjoyed."

DON'T STAND STILL.

If you do you will be run over. Motion, action, progress—these are the words which now fill the vault of heaven with their stirring demands, and make humanity's heart pulsate with a stronger bound. Advance, or step aside; do not block up the way and hinder the career of others; there is too much to do now to allow of inaction anywhere or in any one. There is something for all to do. The world is becoming more and more known; wider in magnitude; closer in interest; more loving and eventful than of old. Not in deeds of daring, not in the ensanguined field, not in chains and terrors, not in blood and tears, and gloom, but in the leaping, vivifying, exhilarating impulses of a better birth of the soul.

The above little extract is just to our liking, and we would that all would heed the sentiment. "Stand still!" This cannot be done. We are all advancing or we are retrograding. To the man of faith, there is no temple of ease on earth—not an hour to spend in idleness. Eternity is at hand, and eternal consequences hang upon our motions here. Be up then, dying sinner, and now begin the important work for which you were

born. Soon the grave will enclose your body; but if prepared, your spirit will be amid the joys of Paradise. Don't think of standing still, you can not do it. We are on a march to the tomb, thence to our final destiny.

OUR FUTURE HOME.

Strange and contradictory have been the conjectures concerning the future abode of the Christian. Some authors will have the glorified saint astride of some wild, erratic comet, whirling through space at an enormous rate, and stopping occasionally to take a peep at some of the many planets that now revolve in boundless space. Others tell us that we shall be conveyed to some place near the centre of the universe, and there, in the immediate presence of God, have our final abode. Others there are, who tell us that God will thoroughly renovate the planet on which we dwell, and give it to us for an everlasting inheritance.

The first two are too aerial, too visionary for my matter-of-fact way of thinking. The last seems rational, and I think scriptural also. Man, in his primeval innocence, was placed on the earth, because it was for him a fit place. But man rebelled against God; and he cursed the earth for man's sake. The earth is now under that curse, and while it remains thus, it is not a place that is to be much desired. There is, however, a time appointed for the "restitution of all things," a time when he who is called "Faithful and True," shall come to vindicate the cause of his own chosen ones. A new heaven and a new earth are to be prepared for the glorified ones. This John saw in his apocalyptic vision, and on that earth there was no sea. The

earth, under the curse, is covered by seas and oceans, so that man, in his wickedness, can not inhabit more than one-third of the whole earth, and many portions of this are barren and desolate. When the curse shall be removed, the whole earth will become a fit habitation for man. This seems to have been foreshadowed in the declaration of the Savior, when he said, "Blessed are the meek, for they shall inherit the earth." Now this never has been fulfilled, it is not now being fulfilled, nor have we any reasons for believing that it will be fulfilled while the curse remains. We are compelled to look forward to the fulfillment of this prediction.

The earth was created by our Redeemer, and for him also. Man, to whom God gave the dominion here, permitted Satan to dethrone him; and now, the usurper and his friends have the dominion. But it will not always be so, for God has commended his love to us by sending a moral Hero, who will eventually expel the invader. Meanwhile, he is taking out of all nations a people for his name, a people worthy the promised inheritance. These are to be tried: their loyalty to their King must be tested; therefore must they come 'through great tribulation.' Thousands have already passed through the ordeal, thousands are now passing through; and soon will be seen the Conqueror, as from the fight he turns victorious, with his myriads of redeemed ones, to whom he will give the inheritance promised on the Mount.

This view makes the Lion of the tribe of Judah the Victor. The object gained is worthy of the effort made. But to make God utterly destroy the earth, and cause the redeemed to migrate to some

other planet, is to my mind but little better than defeat.

That there is a place prepared for the devil and his angels, I do believe. Just where it is, I do not care to know; but that it is this earth, I do not believe. But to that place will go all who do wickedly, who love and make a lie; in short, all whose names are not written in the Lamb's book of life. Then the sea shall be dried up, the elements shall melt with fervent heat, this old earth will be purified with fire, as gold is purged of its dross; the curse will be removed, the first dominion restored, and the immortal sons and daughters of God will be put in possession of the inheritance which is incorruptible, undefiled and unfading. Then will the Redeemer deliver up the kingdom to the Father, and he himself shall remain with his redeemed ones, while God shall be all in all, and over all.

Such is a mere synopsis of my views concerning our future home, and I have great pleasure in contemplating it. I have referred to but one Scripture in proof of this view. This I have done, not because there are not many Scriptures of like import, but because I am not arguing in a controversial way. If any brother thinks he would have any more real pleasure in a "kingdom beyond the skies," let him think so; I will not quarrel with him on that account. But it does seem to me that I would love to enjoy the victory on the same stage where the battle was fought. I would love to realize my conceptions of old Eden. The river of life, the tree that grows on its bank, and all the hallowed reminiscences of that grand old spot, made famous by the sad history of the past, and more famous still, by the de-

velopments of the future—these things have charms for me, which can never exist in a clime far removed from man's eventful history. In that home, the rude blasts of winter will never blow. No poor, half-clad orphan will stand at the door of the opulent, to be driven off by a look, more withering and freezing than the blasts of winter. The faint, sickly ray of a summer's sun will not fall, with its languid stroke, on the redeemed of the Lord. Tears will all have been wiped for the last time, and not a mournful sigh will be heaved there. Sin, with all its consequences, shall have been destroyed; and evermore, in the immediate presence of the Victor, shall the redeemed sing a new song, in honor of Him who hath redeemed them, and washed them from their sins in his own blood.

R. PATTERSON.

SHE IS DYING.

The following is sublimely beautiful and pathetic, and could only have been dictated by a heart that has experienced all the bitterness that is therein expressed. Who the author is we know not, but suspect it is an extract from some book. If any body can read it without moisture in the eyes and stones in the throat, they are worthy of marble:

"Hush! she is dying! The sunlight streams through the plate-glass windows—the room is fragrant with the sweet breath of the southern flowers—large, milk-white African lilies—roses a nightingale would stoop to worship, cape jessamines and camelias with their large glossy leaves.

Through the open casement steals the faint, musical tinkle of playing fountains, and the light, tempered pleasantly by rose curtains of embroidered satin,

kindles up gorgeous old paintings with a halo bright as a rainbow. It is as if fresher sunshine were falling eastward on the bower of beauty.

The canary sings in his gilded cage—her canary—and the mocking-bird raises his clear notes higher and higher on the perfumed air.

Why do you clench your hands until the nails draw the rich, rosy blood through the thin, quivering skin? Why do you grind your teeth together, and hiss between, that one word, hush? It's a beautiful home, I am sure; and that lady with her hand upon her bosom is fair as any dream-vision of the painter.

Surely, nothing could be purer than the broad, high brow, nothing brighter than those golden curls.

And she loves you, too! Ah, yes, any one can read that in the deep violet eyes, raised so tenderly to your own. Ah! that is it; your young wife loves you.

She linked to yours the existence of an angel, when she knelt beside you at the marriage altar, and placed her hand in yours.

For twelve long, golden, sunny months, an angel has walked or sat by your side, or slept in your bosom.

You know it! No mortal woman ever made your heart bow before purity so divine!

No earthly embrace ever filled your soul with the glory beyond the stars; no earthly smile ever shone so unchangingly above all noisome things, as your earth-worms call care and trouble. She is an angel, and other angels have been singing to her in the long days of this pleasant June time.

"Hush!" you say, but you cannot shut the anthem notes of heaven from

those unsealed ears. Louder, lighter, swells the hymns of the seraphs, brighter grows the smile on your young wife's lips. She whispers, "Dearest, I'm almost home and you will come by and by, and I'm going to ask God to bless you!" But you cannot hear it—you turn away, and the big tears gather in the violet eyes.

You have held her there on your bosom all day—all night; are you tired? But you cannot answer. Closer—closer you clasp the slight, fair figure; painfully you press your lips to the cold brow—Carry is dead!

What is it to you that the sunshine is bright; what that its cheerful rays fall on broad lands—our lands? What is it—now that she can walk on them no more? And what is death—her death? Few people knew her; no vice-president must be chosen to fill her place; no nation will raise a monument to her memory! But she was yours—your all!

No—yours and God's; and your year of joy is over, and she rests on His bosom now in heaven.

They have dug a grave for her; spring flowers brighten over it, and the green grass smiles with daisies. You go there, and pray, and ask God if you, too, may come home! And when no answer comes, your proud heart rises up in bitterness, and with the bold, wicked words upon your tongue, you pause, for your guardian angel looks down from heaven and whispers, "Hush!"

Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

The Greek Church.

The Greek Church is a schism from the Roman Catholic, or the Roman Catholic is a schism from the Greek; at all events the one split into two, on the elevation of Gregory the sixth to the patriarchal chair of Rome. Before that time the four patriarchal chairs of Rome; Alexandria, Jerusalem and Constantinople had been independent the one of the other, and each patriarch ruled in his own division; but squabbles had been going on between the patriarch of Rome and his brother patriarch of Constantinople, for the supreme headship of the Christian world.

The two grand divisions, which to this day are maintained,—the Eastern or Greek, and the Western or Roman Church—now present so many points of similarity that a common origin is evident, and so many points of dissimilarity that the impossibility of any united action is equally evident. The Greeks have no purgatory; their priests must all be married; the Emperor is the head of the Church in the same sense that the Queen of England is the head of the Church of England and defender of the faith, and each diocese has a supreme patriarch, who is only supreme in his own district. It is to the special honor of the Greek Church that it has not been intolerant of other creeds, and has not persecuted with fire and faggot, and at the present time allows in Russia every form of religious belief to be publicly followed by strangers and foreigners. But no proselyting is permitted. The great defect of the Greek Church is, the almost total exclusion of moral teaching. All is display and ceremony.

Success of the Gospel.

FOUNTAIN GREEN, Ills. Aug. 13th, 1867.

DEAR BRO. CRAIG:—On the seventeenth day of April, I commenced a meeting at Cedar's School House, in Hancock Co., delivered six discourses, and immersed six persons, two of whom were from the "United Brethren." On the second day of August, I held another meeting in the same place, and one was translated from the kingdom of Methodism, into the kingdom of God's dear Son. For the result of these meetings, (during which I delivered sixteen discourses,) I have cause to thank God and take courage, it being my first protracted meeting. It was held in a neighborhood entirely under the sway of sectarianism, in which, also, I was raised from childhood. Although we had much opposition, the attendance was good throughout.

Yours in Christ,
M. N. PARKER.

BRO. CRAIG.—Will you please give in the ECHO an exposition of the xvth chap. of John, concerning the vine and the branches.

D. FOREMAN.

REPLY.—We are unable to see how any one can have any doubt as to the meaning of the similitude referred to. What the Lord said of those disciples is true of disciples now, and will be true to the end of time. It is true that some apply the entire chapter to the apostles only, and think the last two verses sustain this position. We think differently, and as one evidence of a more general application, we refer to the 8th verse; thus: "Herein is my father glorified, that ye bear much fruit; so shall ye be"—what? my apostles? no, but "my disci-

ples." The Savior is speaking of discipleship and urging to a faithful performance of the duties growing out of the relation, and not about the official or ministerial duties of apostles.

EDITOR.

OUR COLLEGES.—For the information of those who may not know what we are doing in the educational department, we will enumerate, as far as we can recollect, our prominent institutions of learning. We begin with dear old Bethany, Brooke Co. West Va. N. W. Christian University, Indianapolis, Ind. University of Kentucky, Lexington Ky. Franklin College, Franklin Tenn. Abingdon College, Abingdon, Knox Co. Ills. Eureka College, Eureka, Woodford Co. Ills. Oskaloosa College, Oskaloosa Iowa. Christian College, Columbia Mo. Hiram Institute, Hiram, Portage Co. Ohio. These institutions, besides many others of less prominence, are all in a high degree of prosperity, and are accomplishing a good work every year. Besides these, we may mention Hesperian College, at Santa Clara; away over where the blue waters of the mighty Pacific roll. May Heaven's blessing attend those who are devoting themselves to the work of education. Here is a broad theater of action for cultivated intellect and benevolent hearts.

KENTUCKY UNIVERSITY.—We have on our table the Annual Catalogue for 1866-7, and the reports from the indefatigable Regent, Bro. J. B. Bowman. This mammoth Institution is, in our hands, a power for good, and is already exerting an influence which is widespread and mighty. Evidently great prosperity is attending this great enterprise, as is to be seen by reference to said Catalogue and reports. Located near Lexington, one of the healthiest regions in Kentucky, it offers inducements to young men of an unusually tempting character. See advertisement on our cover.

Editor's Table.

APOLOGY.—By some means last month, our edition was so short that we failed to send to some of our exchanges. This failure was much regretted by us, but was unavoidable.

NO BOOKS.—Brethren are under a wrong impression, we are sure, as they are constantly sending to us for book, of which we keep none. Bro. Underwood has Hymn books, new edition, and any one can obtain them by sending here for them.

SOUTHERN ILLINOIS COLLEGE.—This institution is located at Corbondale, Jackson county, Illinois. It has just closed its first session, which, as appears by their catalogue, was a successful one. The school is under the superintendence of Clark Braden, A. M., assisted by others.

AN OLD CONGREGATION.—The Church of Christ at Pawlet, Vermont, was organized in 1831, by Elder W. T. Reynolds, and numbers eighty-one members. The whole of New England is ripe for the preaching of a pure Gospel. The people are tired of fables and mysticism.

BETHANY COLLEGE.—We have received the Catalogue of this Institution, and feel gratified at the flourishing condition of the school. It has an able corps of efficient and devoted teachers, having had much experience to aid them in the labor of conducting their classes up the rugged steeps of the Hill of Science.

OSKALOOSA COLLEGE.—From a hasty examination of the Catalogue of this Institution, we judge it has reached a position of usefulness, and commanding influence. It has an efficient corps of working and earnest teachers, and is the school of the Christian Brotherhood of Iowa, and is located at the thriving city of Oskaloosa, Iowa.

A MEETING of the friends of a pure version of the sacred Scriptures, in all languages, was held in Minneapolis on the 18th inst. Rev. Dr. Allen was called to the chair and D. D. Merrill, of St Paul, appointed secretary. After a free discussion it was voted to adjourn to the 14th of October, and a committee was appointed to arrange for the meeting.

CHURCH REPORTER.—Such is the title of an unusually neat monthly of sixteen pages, edited and published by E. P. Belabe, Quincy, Ills., at \$1 per year. Of the editor we could say much in praise, but will only intimate this now: He is a devoted

well instructed disciple, whom we greatly love, and we have no doubt of his paper being profitable to all who may read it, whether it is to him or not. We give him our hand, and hope for the best.

ABINGDON COLLEGE.—This is one of our Illinois Colleges, under the presidency of Bro. J. W. Butler, one of the best of men, and a devoted educator. This school has grown in the popular esteem for years past, and is still rising. The last session was a very successful one, as shown by the annual Catalogue. The condition of the school and all its surroundings render it a desirable and favorite seat of instruction. Send to J. W. Butler, Abingdon, Ills., for catalogue.

WHAT DOES IT MEAN.—We notice in the *N. W. Baptist*, among its "Policies," this item: "Hostility to political preaching and political religion." We infer from this that there is some such preaching and some such religion in the Baptist branch to which he belongs. The congregations of Christ have had no such preaching nor religion. We agree with the editor in this particular, and hope he may drive everything out of his church, except Christianity.

THE NORTHWESTERN BAPTIST.—This religious monthly, after a suspension of several months, has been revived, and is now published at Whitehall, in this county. The editor is W. P. Hartley, with whom we began an investigation some months since, in the progress of which we propounded to him certain interrogations, but in consequence of the suspension of his paper, they were never answered. Perhaps he will now resume.

The *Baptist* is neatly printed, and well filled with original and well selected matter, and is published at \$2 50 per annum, to single subscribers.

OUR PAPERS.—We, as a people are circulating much periodical literature, which is exerting a healthful influence. The following are some of our papers: "Review," Cin., O. "Standard," Cleveland, O. "Herald," San Francisco, Cal. "Herald of Truth," De Soto, Ills. "Harbinger," Bethany, W. Va. "The Herald of the Truth," Buffalo, N. Y. "Proclamation," Buchanan, Mich. "Herald," Eureka, Ills. "Pioneer," Chillicothe, Mo. "Advocate," Nashville, Tenn. "Biblical Monthly," New Bern, N. C. "Visitor," Hiram, O. "Evangelist," Oskaloosa, Iowa. "Record," Bedford, Ind., and others not recollectcd. Success to all of them.

THE GOSPEL ECHO.

VOLUME 5.

CARROLLTON, ILL., OCTOBER, 1867.

NUMBER 10.

Claims of the Gospel on Women.

O. W. TOPLIFF.

Women are so much inclined to excuse themselves from the more active duties of religion, that I will be excused if I expostulate with them upon this subject. I know well how they reason, and am free to admit that there is a seeming plausibility in the reasons urged for woman's silence in the Christian congregations. Urge upon our sisters the importance and necessity of their unbounded influence in the great work of saving souls, and we are sure to be met with Paul's language, I. Timothy, ii. chap. 9th 10th 11th 12th verses; "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works. Let the women learn in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Whatever may be the true meaning of the above quotation, there is one thing as clear as a sunbeam, and that is, ~~the~~ ^{the} Apostle never designed to teach the doctrine that women were to be idle spectators in the great field of gospel labor. The Bible no where teaches that woman's sympathies are less tender, less generous than those of the sterner sex; or that they

care less for the weal or woe of our race than men. Look at her character, and we shall find both nature and education peculiarly fitting woman for the great work of a world's disenthralment from sin and death. They are rightly termed "the gentler sex;" their sensibilities are quicker, deeper than those of men; they know better how to sympathize in the joys and sorrows of others; they live on the sweet and hallowed reciprocities of affection; and all their influence comes not from terror or violence, or even authority, but from goodness, from kind offices, from the resistless power of love. Theirs is the hallowed empire of the heart. They wield not the blood-stained sword of the warrior; they threaten no violence; they claim little authority; in fact, they seldom insist even on their acknowledged rights; and yet they can exert their full share of influence in every department of society, and silently move unseen the hands that sway empires. They rule by obedience; they conquer by retreat; they triumph by submission; they can carry nearly all their points by insisting strenuously on none. Such a temper is the spirit of the gospel; such a character an embodiment of its principles, and the result a complete illustration of their power. Indeed, their nature, their training, their condition and relations in life, all conspire to ren-

der them peculiarly fit for the work of saving souls.

Women may, if they will, perform services for the church, which no others can. They are the mothers of men, and leave on their children an indelible impress of themselves. The hand that rocks the cradle, and steadies our feeble steps, will in the end, be found to rule the world; and the voice which whispers in the infant and youthful ear, lessons of truth or error, of goodness or guilt, is destined to give tone to morals, law to society, and character and power to the church. The rising generation must be won to the cause of truth, and I need not say, that the character of the man is to a great extent moulded by the mother's hand. They are the chief educators of mankind; they teach the first ideas "how to shoot," the first feelings where to flow; they have access in childhood to every mind under circumstances peculiarly favorable; they cast the mould of society through the whole world; and they may, if they will, under God, make its character very much what they please; and would they stamp upon every young mind under their care, a deep, indelible impress of the vast importance of a preparation in life, for the dread realities of death, the onerous work of regenerating the world would be more than half done. In view of these considerations, how long! O, how long! will man delude himself with the vain thought that himself alone is responsible for the success of God's eternal truth; and how long will woman say and act as if she could do nothing for the rescue of our race. Sisters tell me not you deplore the languishing state of Zion, but you can do nothing to strengthen her crumbling walls. Woman do nothing! Does

she exert no influence with God or man? Has she no access by prayer, to the mercy seat of Him who hath the hearts of all entirely in his hand? O, sister! have you no influence over those around you; none over your father or your brothers, your husband or sons? Have you no pen to write, no tongue to speak, no petition to offer, no example to set, no love of Christ to infuse into those around you? Have you no sacrifices to make, no tears to shed? On the other hand, have you not contributed, and do you not still contribute your full share of influence in staying the more rapid course of Christ's church? And if so, can you not change this influence, and throw it into the scale of mercy and truth? But the sisters tell us, that men are at the head of all the benevolent enterprises of the age. Be it so; but should woman therefore withhold her co-operation. Has she no interest, no responsibility in heaven's work? Because men alone publicly preach the gospel, and hold the helm of whatever instrumentalities are employed for its spread over the earth, do the sisters in Christ excuse themselves from all share in the blessed work of reclaiming a world to God and heaven. Have they no money, no time, no talents, no learning, no zeal, no prayers to give? Woman no power, no right to aid in such enterprises! Can they do nothing to diffuse the right spirit; nothing to form right sentiments and habits; nothing to rally "the sacramental hosts of God's elect" for the spiritual conquest of the world; nothing to call down God's blessing upon their efforts for the rescue of perishing souls from sin and hell? Ought not the blush of shame to suffuse the face of the church, to hear her daughters say, "this work belongs to our

fathers, brothers, husbands and sons; we have little, if any thing to do, we are Christians ourselves, and that is enough for us." But let us look at a few illustrious examples. Acts i. chap. 14th verse: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts ix. chap. 36th verse: "Now there was at Joppa, a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms-deeds which she did." Rom. xvi. chap. 1st and 2nd verses: "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a helper of many, and myself also." Indeed there is hardly a relation in life where a woman cannot serve the cause of truth. Are you a wife? You may, if you will, mold your husband's habits of thinking and acting on this all-important subject. Are you a mother? You can train your sons and daughters to a love of the gospel, and a deep, habitual, undying abhorrence of sin. Have you a father, brothers, or other near relations? You can influence them all in favor of this blessed and holy cause, and diffuse the saving principles of the gospel more or less through the whole circle of your acquaintances. Are you a sabbath-school teacher? You can impress upon the minds of your pupils the importance of religion, and infuse its spirit into their hearts. Do you write for the religious press? You can there plead the cause of mercy with an eloquence all your

own. But shall I continue these specifications, if so, let me say dear sister, enter into the active duties of religion at once, and continue to labor for the spiritual elevation of God's people. Catch its spirit, that you may fully appreciate its importance, and familiarize yourself with its main principles, arguments and facts. And above all do not keep this information to yourself, but diffuse it as widely as possible. Write for the religious press; converse with those around you; take a religious periodical, and circulate it among your unconverted neighbors, and do what you can to raise funds for the support of the gospel; and above all do not forget to pray for Zion's prosperity. The gospel never can triumph without the blessing of the Heavenly Father, and that blessing he will not bestow, only in answer to the prayers of his people, and they are as truly bound to pray for the salvation of the world, as for the comforts of life.

The Late Annual Meeting.

EDITORIAL.

The annual meeting of the Illinois Christian Missionary Society, has ever been a joyful meeting of our brotherhood. The recollection of some of these happy re-unions, will refresh us through all life's dreary journey. At these annual convocations were to be found most of our zealous preachers, elders, brethren and sisters, whose souls were aglow with gospel light and love. Many ungenerous words have been uttered in regard to the inefficiency of the Society, generally by those who were no friends to it, nor would they have been, had it been never so efficient. To the charge of inefficiency, we can only say: so far as the last three years are concerned,

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The Late Annual-Meeting.

EDITORIAL.

The annual meeting of the Illinois Christian Missionary Society, has ever been a joyful meeting of our brotherhood. The recollection of some of these happy re-unions, will refresh us through all life's dreary journey. At these annual convocations were to be found most of our zealous preachers, elders, brethren and sisters, whose souls were aglow with gospel light and love. Many ungenerous words have been uttered in regard to the inefficiency of the Society, generally by those who were no friends to it, nor would they have been, had it been never so efficient. To the charge of inefficiency, we can only say: so far as the last three years are concerned,

there is some justice in it; but those making the charge may be, and are to some extent, accountable for it, because their opposition tended to render it so. But we wish not to criminate any brother, and therefore, pass it all by for the present.

The meeting this year at Jacksonville, was not so well attended as usual. We were unable to reach the meeting till Thursday, the second day of the session, as we supposed; but it proved to be the third, as the meeting and business, was, strangely enough, begun on Tuesday instead of Wednesday, as on all previous occasions. When we arrived, we found the meeting in session, and just as we were seated, the vote was taken on discontinuing the Illinois Christian Missionary Society, and carried, some twenty or thirty voting in the affirmative, and the negative not choosing to vote at all. Thus passed away from earth, an organization which was formed by the labors and sacrifices of fifteen years, with only a few of its friends present, to witness its funeral obsequies, and see its mangled form laid away to rest, by the hands of strange but kind friends, who thought it not worthy of even a modest epitaph. The church property in Peoria and Quincy are monuments of its worth, and thousands live to-day in Illinois, who were brought into the fold through the labors of its missionaries. But it is gone, and its three-hundred Life-members, who had paid into its treasury Twenty-five dollars each, have been disfranchised by a vote of the anti-society brethren, and all the effects of the deceased have been taken charge of, (including the cash on hand,) by self-appointed guardians, who will transfer the same to the "Christian Co-operation of

the churches of Illinois." Now, after all the outcry against human societies, we wonder how much divinity is in this newly formed Association, the result of the combined wisdom of those brethren who were afraid of humanisms? We are unable to see just where the divinity comes in, and shall wait to be informed.

Let no one construe anything we have here written, into opposition to the new plan, for we are not sure that it is not preferable in some respects to the old Society, and the Lord knows we have no desire to throw a straw in the way of its efficiency and complete success. That the men who preside over it are zealous, devoted and thoroughly sound in the faith, is not even questionable with us; but it is a fact, that continual structural changes are not productive of good in a majority of cases. This is one thing that up to the Annual meeting of 1856, greatly disturbed and retarded the work of the Lord in our State. At that meeting, everything not essentially missionary, was expunged from the constitution, and permanency became a characteristic of the organization. We are not, however, prepared to condemn a change, simply because it is a change; being convinced that a change is for the better, we are ready to advocate it. Whether the change just made in our missionary plan is likely to be for the better, is to us, a matter of doubt, which only a trial can dissolve and settle, surely and definitely. We shall not, therefore, rush into the new experiment, especially, as no one who favors the new plan will be particularly affected by our course in the matter.

The old Society was made up of Annual members, who each paid into the missionary fund, one dollar, and of life-

members, who each paid twenty-five dollars, and of messengers who bore up to the annual meetings, contributions from the congregations. The new Association will be composed exclusively of messengers from the congregations, and life-members will be unknown, as well as annual members, unless sent up by the congregations as delegates or messengers. This, it is claimed, will place the Association wholly under the control of the church, and exclude all unworthy persons, who can not get an endorsement from their congregations. So far as these two results are gained, we have no objection to urge; but on the contrary rather approve, and think them commendable features in the new organization; but fear the change will not contribute to the fund for missionary purposes. We shall not set this conclusion down as a certain fact, because the experiment has not been made yet. Time will prove or disprove our conclusion, and we shall try to patiently await the result.

The meeting was meager in comparison to any one of the kind we ever attended in the State. Why this was so, is more than we know. Still we had the pleasure of seeing several men good and true, who have long loved and labored for the cause of truth and righteousness. We met our venerable brothers J. B. New of Indiana, D. P. Henderson of Louisville, Ky., and S. K. Hallam of California, who is nobly battling for pure Christianity, away over on the Pacific coast, both with tongue and pen. Right glad were we to meet this noble young soldier of the advance guard of the King's Legion. We pray God's blessings on him and the arduous work he has undertaken. May the bills

and vales of the sunset State, become vocal with the praise of Immanuel through the instrumentality of this strong and devoted brother. We were more than glad to meet brother Charles Rowe, who has returned from Iowa to his old home—Berlin, Sangamon county, Illinois. This is regaining a lost arrow from our quiver of preachers in Illinois, and an effective arrow at that. Brothers J. S. Sweeney, A. J. Kane, L. B. Wilkes, Bruner, and several others from our own State were on hand, whose names do not now occur to us. 'Tis sweet to meet God's noblemen at any time; it gives us new courage and new strength. Good feeling seemed to prevail among the entire assemblage, and all partook in the Christian leave-taking with much feeling. The next annual meeting will be held at Winchester, Scott county; but we did not learn the time; but trust it may be later in the year.

In closing this hasty sketch, we will say, we heard some complaint of too much hurry, and too little preaching. Many attend these annual gatherings for the purpose of hearing brethren whom they have never heard, and we do not object to this general desire.

The officers elect are: Enos Campbell President, L. B. Wilkes, Vice Pres., N. M. Knapp, Recording Secretary, Dudley Downs, Corresponding Secretary, J. T. Jones, Treasurer, and three Managers whose names we have lost, but think they are Jas. S. Anderson, E. G. Rice, and W. W. Foreman, all good brethren. Inasmuch as the old Society had a considerable amount in its treasury, which will fall into the hands of the new Board, we shall expect to see something done, during the current year, and hope to see Alton selected as

a missionary point. No more important point or promising field is within our range of vision. The truth can be planted there. If we had the means of support, we could plant the apostolic gospel there, under the shadow of Shurtleff College, and in defiance of sectarianism and sin. It can be done, even in Alton. Why not make the trial?

Every day Maxims.

Remember that every person, however low, has rights and feelings. In all contentions let peace be rather your object than triumph; value triumph only as the means of peace.

When you meet with neglect let it arouse you to exertion; instead of mortifying your pride, set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect.

If you desire the common people to treat you as a gentleman, you should conduct yourself as a gentleman should, to them.

Do not attempt to frighten children and inferiors by passion. It does more harm to your own character than it does good to them. The same thing is better done by firmness and persuasion.

Find fault, when you must find fault, in private, if possible, and some time after the offense rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses.

Keep up the habit of being respected, and do not attempt to be more amusing and agreeable than is consistent with the preservation of respect.

Don't be too severe upon yourself and your own feelings; keep on, don't faint, be energetic to the last.

Campbellite Dilemma.

There is nothing more definitely taught in the Holy Scriptures, than that the circumcision of the law of Moses was a constituted type of regeneration by the Holy Spirit under the dispensation of the Gospel. Rom ii. 29, Phil. iii. 3. Col. ii. 2.

Spiritual regeneration is confounded by A. Campbell and his followers, with spiritual birth—a change of state produced by reformation and immersion; from which it follows that christian baptism has come in lieu of legal circumcision, a Pedo-Baptist tenet, disbelieved and denounced by all Campbellite ministers. We would like for some adroit expounder of the model reformation to show that they do not substantially admit the very thing they do so vehemently deny! Likely there are some of the reformed members of the church established by Mr. Campbell, who draw a distinction between regeneration and christian baptism, but they are undoubtedly found in an inefficient minority. We hope the problem will receive an early and satisfactory solution.

REMARKS.—The foregoing sweet morsel, is from a paper published by one M. P. Hartley, at Whitehall Illinois, and is one of the many discourteous, uncandid and untruthful, slanderous charges which are so frequently made against us; sometimes ignorantly, sometimes maliciously. We pretend not to say to which class the writer of the foregoing belongs; but we do say: The people whom he stigmatizes as "Campbellites" and "the followers of A. Campbell," do not hold that "spiritual regeneration" and the "new birth" are one. We never 'confound' them, but regard them as separate and distinct; as much so as natural generation and birth. We hold that regeneration precedes the new birth, as much as generation must precede natural birth. Where there is not life, there can be no birth, and where there is not re-

generation, or new life, there can be no new birth. This is the teaching of the people insultingly called "Campbellites," whatever men may say of them, and whatever men may make of their teaching by tongue or pen, by torturing it into something else.

This astute editor sets out with the assertion that those called by him "Campbellites," teach that "a change of state is produced by reformation and immersion." This is doubtless intended to convey the idea, that we discard faith, repentance, a change of affections, or purification of heart, as precedent to baptism. Now we boldly affirm that the regenerated soul enters a new state by baptism, the relations are changed, but, while baptism is the formal and consummating act, no one among the disciples ever thought of attributing it to "reformation and immersion." It seems to us that this writer uses terms very loosely. He says we teach that this change of state is "produced" by reformation and immersion." State is something into which persons enter, it is not "produced" by reformation and immersion, nor any thing done by us, but the regenerated enter a new state by immersion, just as a man passes from a single to a married state by being married, or as the foreigner does by being naturalized, or as the child does by being born. The man is not married to his wife to make him love her; the man is not naturalized to make him a republican, he is one before; the child is not born to procure life, it has this before. In each of these cases a new relation is entered because of previous preparation for it, and so it is in the case we are illustrating. We state, for the thousandth time, that purification of heart is one

thing, immersion another—regeneration is one thing, the washing of regeneration another. If the editor that penned this unjust fling can not understand this, we will excuse him. We seek no controversy, nor can we have any, till he answers certain interrogatories propounded to him long ago. We simply deny his allegation, and ask of him as an honest man, to retract and be just.

The Largest Gift.

The golden avalanche dashed down
With loud commanding crash,
And the gold within the treasury
Gave back an answering crash.

And the rulers clad in purple robes,
And flashing back the sun,
Strode, proudly smiling, from the scene
Of a high duty done.

The other rich men heaped their gold
Within the sacred chest,
And, as he praised another's gift,
Each thought his own was best.

But the purple and the linen robes,
And the costly fare at home,
Were none the less, that they had given
From their abundance, some.

Their rich and flaunting raiment brushed
Aside a shrunken frame;
But the widow, in her rags, at last
Into the Temple came.

Among her tiny offering fell,
With sound so thin and small
You would have said, if listening there,
It did not ring at all.

Over against the treasury
A watcher sat that day—
One who had perfect power and skill
All human deeds to weigh.

As his divine and loving eye
Beheld that pittance fall,
"I tell you of a truth," said He,
"Her gift is more than all."

O gracious Lord, so quick to take
For the great deed, the will;
The empty measure of our power
With our desire to fill.

Dear, blessed Lord, whose treasury
Is in the faithful heart,
Give all thy stewards grace to act
The widow's noble part.

The Benefits of Sorrow.

BY O. W. TOPLIFF.

Solomon says "sorrow is better than laughter, for by the sadness of the countenance the heart is made better;" and though we may not at all times see the connection of cause and effect, yet experience would teach the most obstinate the truth of Paul's language, Rom. viii. 28. "We know," says the Apostle, "that all things work together for good to them that love God, to them who are the called according to his purpose." The great bulk of human knowledge is the result of observation, yet of the causes that produce certain results we know but little. It is emphatically true, "we walk by faith not by sight." We do not know why a God of love and mercy should have permitted death and sin to enter the world; but we do know that death is a consequence of sin, and that heaven and eternal life are the fruits of holiness. Neither do we fully know why joy and sorrow, prosperity and adversity are so intimately connected in this world of opposites. To reason from the displays of providence in the visible creation of God, we should conclude, that sorrow gave zest to joy, and that adversity increased the delight of prosperity, and by parity of reasoning, are we not safe in concluding, that the recollection of our former degradation in sin and consequent misery, tends to increase our joys in the anticipation of a home in heaven. The mariner as he unmoors his noble ship, and commits her to the mercy of the mighty deep, may shudder at the thought of its hidden rock, its sandbars, its storms and tempests, its shipwrecks, and its death-groans, without really seeing these as necessary to fulfill its great moral de-

sign. Were there no storms, no reefs, no wrecks, no perils, there would be no demand for courage and skill; nor could the sailor look out in the darkness and tempest, and watch the feeble rays of the distant light-house, and feel that humanity is remembering him in his perils, and trying to shield him from danger and death. He would not in his distress see the tiny life-boat dancing over the foaming billows for his rescue; he would not feel that loving hearts were thinking of him and praying for his safe return to the arms of loved ones; and may we not rationally conclude that he would not have so tearful a meeting on his return home. Though storms and dangers, troubles and toils, seem at first only evil, yet they really add to human happiness. It has been said a thousand times, that there is no spot so beautiful and lovely as the family circle, where kindred hearts are bound together, and throb alike, by sympathy, by education, by habits, by common interests, and by sorrows shared together. O, what bitter tears are shed at the parting of parents and children, when they gather around the death-bed of the youngest, the little pet—as they carry out the lovely flower, all crushed, and lay it in the lonely grave-yard; and what tears of joy flow as they regather, after being scattered abroad, around the old family hearth-stone, to recount their several chapters in their own history, since they took up the weary burdens of life. Earth's deepest sorrows are to be found in the family circle, and there too are the sweetest, and purest joys. But the question recurs again, can we have the one without the other? and if we must drink life's bitter cup in mourning, does not our over-flowing cup of happiness

seem sweeter for the sorrowful draught? The one surely is the measure of the other. Ah! how short-sighted we mortals are; and how often we wonder that infinite goodness and wisdom should have permitted sin and sorrow to enter the happy family circle. Why are the fond affections of a mother's heart crushed and torn by death's cruel hand; and why must the gray-headed sire see his youngest, darling son demanding his portion of the property, for the accumulation of which the father has toiled through long dreary years, that he might go away and waste it? why must his sorrowful heart follow him in all his wanderings? why must he lie upon his pillow, and dream of and pray for his wayward child? why that painful suspense, that throbbing doubt, and scalding tears? But if there were no anxious, weeping father sending his thoughts after his wandering boy—if no such degradation and want attending sin, there would have been no such a thrilling scene as is described in the parable of the Prodigal Son. Let us pause and trace the outlines of the inimitable picture of the aged father seeing his son afar off, recognizing him in his rags and woe, and running in his joy, and falling on his neck, and imprinting on his cheek the kiss of undying affection, forgiving and blessing him. Must we not also conclude, that there was first the story of suffering and sinning? And if we see the broken-hearted prodigal returning, confessing his sins, and scarcely daring to ask the least return of love, must he not first have known the misery of guilt and ingratitude? The rainbow with all of its hallowed associations must be born in the storm; it must rest on the heaving bosom of the dark cloud, and is it not

equally true, that if there is deep and unutterable joy, it must be over the "son that was lost and is found, that was dead and is made alive again. And will it not be found at last, that in the unfathomable depths of God's plans, that every sorrow experienced here, and every woe endured, will in the end create a deeper, more transporting joy and blessedness throughout all the dominions of God; and will we not in seraphic strains exclaim in the language of Paul, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Brother, sister, are the sorrows of earth thickening fast around you, falter not, the cloud will soon dissipate, the storm will soon subside, and the glorious sunlight of joy will engird you. Remember the scenes of the Prodigal Son.

Man an Original Creation, not a Development.

From an article under this head in the Theological Eclectic, for July and August, by Worthington Hooker, M. D., Professor in Yale College, we extract as follows:

How does man differ mentally from animals?

It has sometimes been said that man is governed by reason and animals by instinct. To nearly the same purport, says St. Hillaire, an eminent French naturalist, "the plant lives, the animal lives and feels, man lives, feels and thinks." The truth is, that both man and the animal have instinct, thought and reason. That common animals think, I need not stop to prove. It is obvious, also, that they reason, if we call the making of inferences reasoning. If you hit a dog with a stone, and he afterwards sees you take up another stone he *infers*

that he had better get out of the reach of that stone if he can. This inferring, or reasoning, is through the mere association of ideas, and differs from a higher kind of reasoning, soon to be spoken of as belonging exclusively to men. Sometimes this reasoning by association is more complex than in the case just cited. I will give a few examples. A bird built its nest in a quarry, where it was liable to disturbance from the blastings. It soon however learned to fly off when it heard the bell ring to warn the laborers previous to a blast. They sometimes rung the bell when there was to be no blast, for the sake of amusement in seeing the bird start off when there was no need of it; but it did not allow itself to be many times deceived in this way, for it soon added another mental association to the first one from which its inference was made, and did not quit its nest till it saw the men run. Some horses in a field were supplied with water in a trough occasionally filled by a pump. One of the horses, more sagacious than the rest, if he found the trough empty, would take the pump-handle in his teeth and pump into the trough. The other horses, seeing this, would, whenever they found no water in the trough, tease the horse that knew how to pump by biting and kicking him, till he would fill the trough for them. In this case, the horse that did the pumping associated in his mind the motion of the pump-handle in the hands of his master with the supply of water, and he inferred that his mouth could do as well as his master's hands. And while they associated this supply with his pumping, he inferred what their teasing him meant from associating it with their motions about the trough, indicating so plainly that they wanted some

water.

Instinct is a very different thing from this reasoning by association. It makes no inferences. It is unreasoning and blind. The hen will sit on pieces of chalk, shaped like eggs, as readily as on real eggs. The flesh-fly often lays its eggs in the carrion flower, the odor of which so resembles that of tainted meat as to deceive the insect. An amusing example of the blind disregard of circumstances in obeying instincts is furnished by an English gentleman, Mr. Broderip, in an account of a beaver, which he caught when very young. He gives a circumstantial narration of his operations in a room in which he placed him, where there were also placed materials in great variety—rush baskets, hand-brushes, sticks, books, boots, cloths, turf, coal, hay, etc. He went to work busily constructing out of these a dam and a nest, very much as he would if he were on the banks of a stream.—Now, if his instincts were at all rational it would not have impelled him to make a dam and dwelling in a common room. Reason would have dictated the construction of a nest, and nothing more.

Instinct operates in many wonderful ways, but these we cannot stop to notice.

Reasoning by association is more prominent in some animals than in other, but in none is it so much so as in man. It is with him a very abundant source of knowledge.

But there is a higher kind of reasoning, which belongs to man alone—a reasoning by which he arrives at principles—abstract reasoning, as it may be termed. I will illustrate in a very simple way the difference between this reasoning and that which is common to man

and the brutes. Newton had a favorite dog, Diamond. We will suppose that happening to be under an apple-tree with his master, he was bit by a falling apple. He would infer, if he saw other apples falling, that it was best to keep out of the way of them. This would be the extent of his reasoning. But how is it with his master? It is said that the seeing of an apple fall led him to such thoughts and reasonings on falling and moving bodies that he at length discovered the great fact or principle of gravitation.

Here we have disclosed to us the grand distinction—the “impassable chasm”—between man and other animals. No animal, however extensive may be its mental associations, and inferences from them, can ever evolve a principle, or receive one into its mind by instruction. This is not a difference of degree merely, but of *kind*. Man is not merely a wiser being than any other animal, but the main source of his wisdom is a faculty or power which is not possessed in the smallest degree by the most highly endowed of the brute creation. This introduces him into a sphere of thought, and consequently of feeling, in which he moves in common with angels, and, we may add, in common with Deity—the only difference being that God knows all principles without the tedious process of thought and reasoning which must be gone through by man. It is plainly this which is signified when it is said of the creation of man, “In the image of God created he him.”

Let us see now what results come from the possession of this power.

First, it is only by a recognition of principles that man infers from nature

the existence of a Creator, or can teach this inference to others. And he can teach this to no brute, simply because it has no power of admitting into its mind the simplest principle.

Again, as the distinction between right and wrong is founded on principles it is obvious that no animal but man can know this distinction; and so no animal but man can act in obedience to conscience. Sometimes this knowledge is loosely and inconsiderately attributed to brutes of the higher orders. It has been said by some one, that man is the god of the dog; but it is irreverent trifling thus to compare the regard of the dog for his master to that which man should bear to the Creator. We usually recognize the distinction between men and animals in respect to the existence of a conscience in the very language we use. We are not apt to speak of punishing a dog, for the word implies a moral fault as the reason of the infliction. We whip him simply to associate in his mind pain with the act done, to prevent him from doing it again; or, perhaps, to vent our ill-feeling for the harm done upon the innocent cause of it.

It is the power of abstract reasoning that is the source of language in man. This is manifest if we consider what is the nature of language. What we ordinarily term language is made up of vocal signs of an arbitrary character, with corresponding written signs. As general principles are recognized in the construction and arrangement of these signs, we see at once the reason that brutes have no artificial language—that is, no signs that are agreed upon as expressive of ideas. They do indeed have a natural language, made up of natural

signs, cries, and motions, which vary in different tribes of animals; but artificial, that is, constructed language, is a wholly different thing, although it may incorporate into itself features from natural language. The parrot is indeed said to talk, but it is sheer imitation; and he never originates any language. It is not the mere possession of talking organs that gives to man the power of talking; the presence of the mind of man is essential for this use of those organs. The talking of Balaam's ass was a miracle; but all asses, and, in fact, all animals that have vocal organs, would talk at once, without any miraculous agency, if their minds could be endowed, as man's mind is, with the power of abstract reasoning; that is, they would both learn and invent words as expressive of their thoughts. The distinctness with which they would utter these words would differ according to the construction of the vocal organs; but most of the animals that we see around us would have a better utterance than the parrot has with his stiff and dry tongue.

It is a well-ascertained fact, that animals never recognize any meaning in outlines of objects; and yet the rudest outlines are readily interpreted by even very young children. To get at the explanation of this, observe what the outline of any familiar object, as a cat, is to a child. His thought is not that it is a cat, but that some one has drawn certain lines by which he intended to give the idea of a cat. In other words it is a form of language—picture-language, as it may be called—a language which the child can understand, because he has a reasoning mind, capable of filling out the outline and putting in the appropriate colors, which the animal can not

do. Ancient inscriptions show that the picture-language was in common use in rude nations before the art of writing was introduced.

Again, it is from man's capability of recognizing principles that comes all his knowledge of what is ideal and representative. On this point, says Figuier, a recent French author, "Thanks to this faculty, man has conceived the ideal and realized poesy. He has conceived the infinite and created mathematics." I need not stop to show that no brute stepped within the realms of such knowledge.

No animal but man makes tools; and Franklin characterizes man as a tool-making animal. Animals do, indeed, use such tools as nature provides for them—for teeth, claws, bills, etc., are tools—but they never contrive tools for themselves, and do not use any of man's tools in imitation of him, except it be in the case of a few of the higher animals, especially those that are peculiarly imitative. The tailor-bird uses its bill in sewing together leaves for its nest with threads that it picks up, but it never would invent a needle, or even think of using one, if it fell in its way, after seeing it used by any of the human race. The explanation of all this is, that in the use and construction of all tools, from the simplest instrument up to the most complicated machinery, we have the application of principles—the principles of mechanics; and of these no brute, from the constitution of his mind, can have any knowledge.

There is a marked difference between man and animals in regard to the continuance of natural affection. In the brute parent it lasts towards its offspring

only so long as the necessity of parental care exists. It is not so with the human parent, and it is, partly at least, because the higher reason of the human mind, looking forward into the future as well as back into the past, and recognizing the principles which are the basis of relations and duties, associates such thoughts with the object of care as would awaken and perpetuate affection.

I have thus briefly noticed the chief results that come from the grand characteristic which distinguishes the mind of man from that of the higher brutes. It is a characteristic which belongs alike to the most cultivated and elevated, and the most rude and degraded of our race. There is no truth in the assertion which is sometimes made, that races who are depressed and brutalized by the circumstances of their condition, are midway between the cultivated races and the brutes. They are all with us on this side of the "impassable chasm" of which I have spoken, and have within them the germs of the same intellectual and moral power, needing only the influence of the same propitious circumstances that we have had for their full development. I shall in another paper look at the physical organization of man, to discover how far differences there between man and the brute correspond with the grand mental differences.

Annual Meeting of the Illinois Christian Missionary Society.

The Christian Missionary Society, of the State of Illinois, met in annual convention in the Christian chapel in the city of Jacksonville, on Tuesday, August 27th, at 2 o'clock, p. m., and being called to order by the president, Enos Campbell, of Jacksonville, was opened

for the transaction of business, with prayer by brother H. Osborn.

A few minutes were occupied by the chair in making some excellent remarks on the practicability and importance of the work of the Society, and some of the elements of success.

On motion of John T. Jones, the president appointed a committee of three on the order of business. W. C. Poynter of Eureka, W. T. Maupin of Hargetown, and John T. Jones, of Jacksonville, were appointed said committee.

On motion, the meeting adjourned to meet for business at 7 1-2 o'clock, and for preaching at 8 o'clock, this evening.

EVENING SESSION.

The society met at 7 1-2 o'clock. Prayer by brother John Shackelford, of Cincinnati.

The committee on the order of business made the following report, which was adopted:

1. Social meeting at 8 o'clock A. M.
2. Business meeting from 8 to 10 1-2 o'clock A. M.
3. Preaching at 10 1-2 o'clock A. M.
4. Adjournment at 12 o'clock M.
5. Business meeting from 3 to 4 1-2 o'clock P. M.
6. Adjournment to 4 1-2 o'clock P. M.
7. Social meeting at 7 o'clock P. M.
8. Preaching at 8 o'clock P. M.

Order of business.—1. Reading the Scriptures, and prayer. 2. Reading the minutes of previous meeting. 3. Reports of executive officers. 4. Reports of standing committees. 5. Reports of special committees. 6. Miscellaneous business.

At 8 o'clock, a discourse was delivered by Bro. Wm. Hatch, of St. Louis.

The meeting adjourned, to convene at

9 o'clock to-morrow morning.

MORNING SESSION.

WEDNESDAY Aug. 28.

An hour was spent in social exercises.

At 9 o'clock the meeting was opened for the transaction of business with reading the Scriptures, by brother J. B. New, of Indianapolis, and prayer by brother John Shackelford.

The minutes of yesterday's proceedings were read and approved.

On motion of brother Jones, a committee of five was appointed to prepare a report on our plan of missionary operations. The chair appointed brethren L. B. Wilkes, Dudley Downs, J. G. Mitchell, F. M. Bruner, and W. T. Maupin. On motion, brother Enos Campbell was added to said committee.

On motion, brethren Skelton, Short, and Lynn were appointed a committee on the enrollment of delegates, and on finances.

Short speeches were made by brethren Maupin, Shackelford, Mitchell, Poynter, New, and Henderson.

At 10 1-2 o'clock a discourse was delivered by brother S. K. Hallam, of California, after which the meeting adjourned to 3 o'clock this afternoon.

AFTERNOON SESSION.

The Society met at 3 o'clock, and was opened for business with prayer by brother Bruner, of Monmouth.

The minutes of the morning session were read and approved.

The report of the Executive Board, and of the Treasurer, were received, read, and referred to the financial committee.

Short Speeches were made by brethren Henderson, Campbell, Karr, LaGrange and Shackelford.

On motion, the society adjourned to

meet for social meeting at 7 o'clock this evening, and for business at 9 o'clock to-morrow morning.

EVENING SESSION.

An hour was spent pleasantly and profitably in social exercises, brother John T. Jones presiding.

An earnest and stirring discourse was delivered by brother Rowe of Iowa, which was listened to by a large and attentive audience.

MORNING SESSION.

THURSDAY, Aug. 26.

An hour was spent in social exercises, brother J. B. New presiding.

At 9 o'clock the meeting was opened for business, with prayer by brother Downs.

The minutes of yesterday's meeting were read and approved.

On motion, an address on missionary work, by brother Wilkes, was made the special order for this afternoon at 2 o'clock.

The committee on the revision of our plan of operations submitted their report, pending the consideration of which, the meeting adjourned to 2 o'clock this afternoon.

AFTERNOON SESSION.

At 2 o'clock, the meeting convened, and after prayer by brother LaGrange, a very elaborate and logical address was delivered by brother L. B. Wilkes.

The report of the committee on revision was then taken up, and after some amendment, was adopted. The report as adopted is as follows:

JACKSONVILLE, ILL., Aug. 28, 1867.

Dear Brethren in Christ:

Your committee to whom was referred the question of revising our State Missionary organization, respectfully report

the following as a substitute for the present plan:

ART. 1. In order to secure the more efficient co-operation of the churches of Christ in the State of Illinois, and that the great commission, "Go into all the world and preach the gospel to every creature" may be more fully carried out we recommend the formation of an association to be known as the *Illinois Christian Missionary Co-operation*.

ART. 2. The Illinois Christian Missionary Co-operation shall be composed of messengers annually chosen by the various congregations throughout this State, and its sole objects shall be the spread of the gospel, and to procure means, and employ suitable brethren to preach the gospel.

ART. 3. At each annual meeting there shall be appointed a Corresponding Secretary, and a board of Managers, to consist of seven brethren, who shall select from their number a President, a Vice-president, a Recording Secretary, and a Treasurer; five of whom shall constitute a quorum for the transaction of business.

ART. 4. It shall be the duty of the Board of Managers to superintend the general interests of the Association; to employ evangelists, direct their labors and fix their salaries, and it shall have power to fill vacancies that may occur by death, resignation or otherwise, to call special meetings of the State Association, to enact all rules necessary for the transaction of its business; and its members shall reside near some central locality in the State, and hold their meetings on the last Saturdays of August, November, February, and May, and at such other times as may be deemed necessary; and it shall annually present to

the State Co-operation a report of its proceedings.

ART. 5. The President of the Board shall preside at all the meetings of the same, and at the annual meetings of the Association, and shall appoint all committees, unless otherwise instructed. In his absence the Vice-president shall perform his duties.

ART. 6. The Corresponding Secretary shall conduct the correspondence of the Co-operation, and perform such other labor as may be assigned him by the annual meeting, and by the Board of Managers, and shall receive such compensation for his services as shall be deemed just and equitable by the Board, unless a salary shall have been fixed by the annual meeting.

ART. 7. The recording Secretary shall keep a faithful record of the proceedings of the Board of Managers, and of the annual meetings, and, when desired, shall furnish a copy of the same for publication.

ART. 8. The Treasurer shall receive all moneys belonging to the Co-operation, and pay them out upon the order of the Board, or of the annual meeting, and all such orders must be authorized by resolution. And when funds shall accumulate in his hands, he shall place the same at interest, with sufficient security to make their payment certain.

ART. 9. All officers of the Co-operation, missionaries, or agents to be employed, shall be members in good standing in their respective congregations.

ART. 10. All moneys contributed for a specific object shall be appropriated accordingly.

ART. 11. Changes may be made in this plan of co-operation by a majority

of the members present at any annual meeting.

ART. 12. The annual meetings shall be held on Wednesday before the first Lord's day in September, and at such place as shall be determined by each preceding meeting, or a call of the Board.

On motion, it was unanimously resolved that the constitution of the Illinois Christian Missionary Society be, and the same is hereby repealed.

On motion, a committee of five was appointed to nominate officers for the ensuing year. Brethren L. B. Wilkes, J. G. Mitchell, John S. Sweeney, Dudley Downs, and D. P. Henderson were appointed said committee.

The committee on finance made the following report, which was adopted: The committee on finance, to whom was referred the reports of the Executive Board, the Corresponding Secretary, and the Treasurer, submit the following: The reports we find correct, showing a small balance in favor of the Society.

On motion, it was decided to vary the order of exercises to-morrow, so as to begin business at 8 o'clock, omitting the social meeting at 8 o'clock, and the sermon at 10 1-2 o'clock.

The meeting adjourned to meet for the transaction of business at 8 o'clock to-morrow morning.

MORNING SESSION.

FRIDAY, AUG. 30.

The meeting assembled for business at 8 o'clock A. M., and was opened with prayer by brother Osborn.

The members of the committee on enrollment having gone home, its duties were assigned to brother A. P. Aten.

The committee on the nomination of officers reported as follows: For President, Enos Campbell; Vice-president,

L. B. Wilkes; Recording Secretary, L. N. Knapp; Treasurer, John T. Jones; Corresponding Secretary, Dudley Downs; Other members of the Board J. S. Anderson, E. G. Rice, and W. W. Foreman.

The meeting then proceeded to the election of officers, the persons named in the report being elected to the several positions for which they had been named.

On motion of D. P. Henderson, it was resolved that John T. Jones, Enos Campbell, L. B. Wilkes, E. L. Craig, A. J. Kane, and J. S. Sweeney be appointed a committee to prepare and publish an address to the churches in this State setting forth the plan presented and adopted at this meeting, for united co-operation, and urging all the congregations to adopt and vigorously and liberally work under it.

On motion of brother Sweeney, it was ordered that the address of brother Wilkes be published with the minutes of this meeting.

On motion of brother Karr, the thanks of this meeting were tendered to the editors of Jacksonville papers for courtesies extended to the meeting, and also to the brethren and sisters of the Jacksonville congregation for hospitalities extended to members of this convention.

On motion of brother Henderson, it was resolved that this association solicit the railway companies of this State to extend the usual commutation rates to the Corresponding Secretary of the Illinois Christian Missionary Co-operation, when engaged in the duties of his office, and also to extend excursion rates to delegates to meetings of the association when attending such meetings.

On motion, it was ordered that five-hundred copies of the minutes of this

meeting be published in pamphlet form, and that an abstract be furnished to our papers in this State, with a request that they publish the same.

On motion, it was resolved that the next annual meeting be held at Winchester, in Scott county, commencing on Wednesday before the first Lord's day in Sept 1868.

Ten minutes speeches were made by brethren Henderson, Hallam, Jones, Hatch, and others.

A song of praise was sung; prayer was offered by brother Maupin; and the meeting adjourned with a benediction by brother New.

ENOS CAMPBELL, Pres.

JOHN W. KARR, Rec. Sec'y.

AN END TO GAIN.

EDITORIAL.

All men have an aim in what they undertake to do. An aimless life becomes an imbecile, or an irrational being. Yet there are thousands who seemingly have no special object before them; they move on in the current, as it sweeps along, to all appearance as thoughtlessly as the bubble on the wave. Too many are at the mercy of the winds and waves of this world. Many who set out for the "Glorious Land," are carried, by the popular current, to the theatre, the circus or the ball-room, as if they had no special aim before them when they united themselves to the people of God. Alas! for a fickle aimless soul, having no decision of character, but only moves as moved upon.

What end is worthy of man's efforts? Is it all of life to live, and eat, and drink, and pass away? Has man no higher aim than to heap together a few dollars, the fleeting dust of earth, and

then fall asleep and take companionship with worms? Is there no higher destiny for man than this? If not, it would appear to the thinking mind, that God expended his divine power and skill to little purpose, in creating and endowing man. If a higher destiny is attainable, why are our energies not bent to reach it? Men usually seek what they regard as the greater good, but in this instance, men admit the chief good to be beyond the swelling Jordan, while the trivial things of this vale of fleeting shadows, engage all their energies, and devote their talents, time and treasure to their attainment, while the greater good is neglected in whole, or in part.

There is in store, beyond the tide, a home, a harp and a crown, for all that live godly in Christ Jesus; and the man that devotes not his energies, to gain an entrance there, is blind to all the interests of his being. The real end of man is to glorify God, and enjoy him forever. This end God had in view when he created him.

THERE are good occupations enough in the world for all men. Why, then, should any be idle, or engaged in worthless practices.

THE distinction between O! and Oh! is very seldom observed by scribes who write for the press. Though unintentional, some sad mistakes are made in this careless style. Let writers observe this.

WHERE can the church be found? Answer, where the gospel is preached and practiced.

As the dry earth drinks in the gentle rain, so do longing hearts the sweet graces of the gospel.

"OUR WAY."

In the year of 1859, some time in August, I attended a protracted meeting at Mulberry Grove, Buckingham county, Virginia. Three preachers were present, and for two weeks, twice a day, we had earnest text-preaching. The meeting was largely attended, and much interest manifested. A number of persons were brought to the "anxious seat," and were examined, exhorted and instructed (?) each day. The preachers, full of zeal, and no doubt, concerned for the souls of the hearers, spoke thrillingly of Christ, Life, Death, and Judgment, and especially dwelling upon the glories of Heaven, and the horrors of Hell. Yet the meeting closed and none were immersed, none found "peace" and "acceptance with God."

I was not at that time out of the trammels of "Humanisms" myself, yet I could not refrain from asking one of the officers of the Church, why those honest inquirers, those weeping "seekers" did not "find?" It did seem so sad to close the meeting, and leave those hungering, perishing souls all in the dark. "Oh," said he, "that's our way."

And here, it strikes me, was the trouble. And here is the source of failure to-day. Here we find the Word of God made of none effect. Men put upon penance for a "free salvation!" Christ robbed of receiving of those that desired to obey Him!

"Our Way!" Alas! alas! what need we with "our way?" Why preach at all, why attempt to be religious, if we don't take God's way? I remember being manipulated two weeks, on the anxious seat every day, and finally having indorsed the one hundred and sixteenth Psalm (except the 11th verse,) as my

sentiments, the matter was brought to a vote, and after immersion, I was received into the Church.

Even then, I said to myself, "what if a majority had voted against me?"

I did then, and do to this day, question the right of judging a professed penitent believer.

I very much question the right of voting on whether a sinner shall be allowed to come to Christ.

Sometimes when loud preaching, and a great deal of unnecessary excitement and fiction have been used, and yet the meeting proved a failure, men pray for God to send down some 'untried means.' This is big with delusion and ignorance, and sounds like blasphemy.

"Untried means!" How can any man in his senses, and with any sort of appreciation of the merits of Jesus Christ, make such a prayer as this? Can God, in this world or in the world to come, do more than give us His "Only begotten and well beloved Son?" Can Jesus do more than give Himself?

God has no greater gift to bestow.— Those that will not accept of and be satisfied with Jesus, and his blessed Gospel, may just as well suspend their efforts at once.

God is perfect, Jesus is perfect, the plan of Redemption is perfect, and the Law of the Lord is perfect.

"Untried means!" The very means we don't want. The tried means friends, return to the tried means.

Unsheathe the "Sword of the Spirit." By it all the Heavenly work has been done in the past, and it will be the power of God unto Salvation, to the last man that is saved.

T. T. H.

—*Christian Review.*

What Does God Require.

You demand a specific act of obedience from a child. There is no general virtue, and no other act of obedience which will supply the place of that, if it is not rendered. You demand love from a friend. If that is withheld, there is no offering of gold or silver, of wine or oil, that will supply its place. A wife demands constancy and fidelity in a husband. If these are not rendered, there is no diamond ring—no string of oriental pearls—no richly set bracelets—no winning smile of professed affection, that can supply their place. They are all insults and mockery—an infinite aggravation of the offence, when tendered by an unfaithful man; and what might in other circumstances be tokens of affection of inestimable value, are now spurned with disdain and loathing.

God demands the heart—the love, the friendship, the confidence of his creature man; such love and friendship and affection, are as the fruit of a renovated heart. With such a renovated heart, your moral life and integrity, based on holy principles, would be acceptable; the homage of the bended knee, and the song of praise in appropriate forms of devotion, would be lovely in His view; your acts of fidelity in the transactions of business and in the relations of life, as the expression of love to Him, would be pleasing in His sight; your money, offered in charity to the cause of humanity, would be received as a grateful tribute at your hands. But can a moral life, and faithfulness in your dealings with mankind, answer the same purpose as the love which He requires you to render to Himself? Can the homage of the bended knee, and songs of praise on the lips, answer the purpose of the offering

of the heart? Can wealth, beauty, or accomplishment,—can a graceful exterior, a lively wit, a cultivated intellect, and propriety of manners, be of value to him without the heart? Just as much as diamond-rings, and strings of pearls, answer the place of fidelity and affection to an outraged and injured wife—and no more. Go and plead your moral character before God, as a reason why you should be saved. "All this would be well," might be the response, "but the heart was required." Go plead your fidelity to your family; your kindness as a husband, and father, and neighbor; your honesty to men. All this is well; but where is the heart for me?" the Savior might reply; "where is the evidence of love to your God?"—Be not deceived. Nor rank, nor wealth, nor talent, nor learning, nor gracefulness of manners, nor eminence in your profession, nor oratory, nor crown of victory won on the battle field, nor any other thing can be a substitute for the renovating heart.

Posting The Books.**EDITORIAL.**

It is now Saturday evening; the week's work is done. The moans of millions have been heard by Him without whose notice, not even a sparrow can fall to the ground. Hearts have been broken, tears have fallen like a deluge of wee, and one more chapter of life has been written in God's book of memory. The acts and deeds of each passing day have been transferred to the great ledger, kept in the counting house above. This being so, should I not inquire into the state of my account current? If called to-night, to give an account of my stewardship to Him whose steward I am,

what kind of a balance sheet would be presented? Think, O my soul! If on due reflection I find that I turned a deaf ear to pleading poverty's prayer; if in my intercourse with my fellows, I have been cold-hearted and unkind; if in my business, I have sought and gained an advantage over those who confided in my honor; if ingratitude to either God or man has been the sin of my stolid heart; if a neglect of duty to my Maker or any of His intelligent creatures has characterized my course, then is there a fearful balance against me. I grow nervous over the contemplation, for it is a fearful thought to be guilty before the Lord of hosts. But nervousness will not atone for the past, nor fortify against like offenses in the future. Be calm then, my soul, and open thine eyes to the true state of the case. To ignore the question, would only aggravate thy guilt, and make thy ruin sure. Strive to arrive at the truth, for if danger surrounds thee, better to realize the fact and earnestly seek to escape, if escape be at all possible to thee. Be honest with thyself before the searching eye of Him to whom an account must at last be given. Meet the issue now, while aid and deliverance may be obtained—while mercy may be sought and found.

I profess to be a follower of Christ; I acknowledge His right and title to my affections, my talents, my time and energy, my money and all my earthly store. Yes, I acknowledge this in word; but have I done so in deed? Have I! Think my soul! Be not deceived, nor deceive thyself. Too much at stake to lightly pass the matter by. Let the analysis of thine own heart now begin; let it be prompt and rigidly severe.

Let not a gloss or coloring hue be given to any moral deformity that may be discovered by the letting in of Heaven's lucid light. If there is in thee, moral disease, better know it, as this only will enable thee to fly to the only infallible physician, who can, by his word, stay the ravages of the plague, and heal the stricken sufferer. Insensibility to danger, will not ward it off, nor avert its consequences. Be assured of this, and set not down in the shadow of remorseless despair, nor rush madly on, saying one destiny is appointed to all, and that fate bears us onward to that destiny. This is one of Satan's traps, and thoughtless mortals go in uninvited, and permit their limbs to be manacled by this enemy of all that's noble and good. "I can do nothing," is the plea of thousands, and grave Professors of Theology countersign the monstrous lie, and souls are driven blind-folded to hell, because of this endorsement on Satan's issues. Progress can only be made by strenuous effort, amid the opposing influences surrounding us at every step. Indeed were it not that the Lord has left a large margin for the exercise of mercy, we should be overwhelmed with despair. We shall still struggle on, striving to keep the account as nearly squared as possible, and when we find the balance against us, we shall draw on Him who said come unto me, and I will give you rest. A throne of grace may be approached, and mercy found for all who fly for refuge to lay hold on the hope set before us.

The poor are forgotten of men, but remembered of God.

Gifts are generally to those who do not need them.

CONSCIENCE.

The authority of conscience has long been a question of discussion in the religious world. We propose only to give a couple of cases of conscience from the scriptures, and then draw a conclusion as to its authority and its office. Paul acted conscientiously when persecuting the church. Acts xxiii: 1: "I have lived in all good conscience before God until this day." His conscience then moved him to hale men and women to the prison, and when put to death he gave his voice against them. His conscience prompted him to do all in his power to destroy the church of God and the religion of the Savior. But after he is enlightened, he is willing to give freely his own life to build up that religion. His conscience now prompts him to this—suffer all things—gladly welcome death in its most hideous form, if thereby he can advance the religion of the Savior. Conscience then makes Paul one week destroy his fellowman in order to root out the same religion, that the next week it prompts him to die to establish. His conscience is changeable and not an infallible guide, if a guide at all. Moses says to the Jews, Deut. xii: 9: "Ye shall not do after all the things that we do here this day, every man whatever is right in his own eyes"—or what his conscience approves but, 32d verse, "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." They were to make God's commands their rule, not their own views of right or conscientious convictions. The idea that man by following his views of right must necessarily find acceptance with God, strikes a fearful and fatal blow at

the authority of God, and his right to rule man. God's laws—all of God's institutions were ordained in order to induce man to give up his own ways, his own views of right, and walk in the ways that seem right to the sight of God. Indeed, properly understood, conscience is no guide at all. It is simply the power within man that prompts him to do what his judgment approves. If his judgment errs—conscience drives him in a wrong path—if his judgment is correct, it urges him in the true path. The fact that conscience approves our course should never be taken as a guarantee of our acceptance with God. The only acceptable service we can render God, is to let him choose our ways for us. God chooses for man once—and permits man to choose for himself once. He says to man, "Let me choose your ways for you here, and then you may choose your destiny in the world to come. The choicest joys of heaven are at your option. But if you refuse to let me choose your ways here, and choose your own ways, then I will choose your delusions, and bring your fears upon you. Because when I called, none did answer; when I spoke they did not hear; but did evil before mine eyes, and chose that in which I delighted not. Isaiah lxvi: 3. The whole duty and highest happiness of man is then found in his having no ways, preferences or works of his own, but humbly saying, Lord, speak—I will hear. Teach the way, I will follow. "Your ways shall be my ways, your commands my delight; your choice my highest joy." In this course there is exceeding great reward.—*Gospel Advocate*:

SELFISHNESS is one of the leading sins of the nineteenth century.

From the Church Reporter.

Persecution of the Church.

Opposition may arise from different causes and directed towards things either right or wrong. Persecution in its truest sense is always wrong, and directed against that which is right—otherwise it would not amount to persecution.

Right and wrong stand in opposition to each other and act in the same manner, but right never persecutes wrong. One whose general life is wrong may be persecuted, but not on account of any improper principle possessed or action performed, but on the contrary, it is for some principle or act that is of itself right.

Such definition of persecution may seem over-correct, but it will evidently hold good under the most effectual criticism.

There is an overbearing and unjust spirit in persecution. Such spirit is never an accompaniment of true principles or correct intention. Opposition is sometimes just—persecution never. God opposes wrong in every shape—Christians oppose sin, but neither is persecuted.

To place the treatment of the church by Jews, Pagans and Romanists in any attitude but that of persecution would be gross injustice to those concerned, and to the true meaning of the term.

When Jesus was training the twelve for the establishment of the church, among the most commendable and manifest characteristics of his teaching and life were those of peace, mercy, gentleness and meekness, excelling all on earth beside. Not only did he teach such doctrine to his chosen twelve, but he also made it perfectly manifest in his own life, and enjoined it for all his followers.

Running from the commencement day of the church forward, these new features in society were clearly demonstrated. In every particular did the christian's pattern after their great leader. No feature showed itself more conspicuously than that of the inoffensive. The resentment of an injury, even from the vilest, was in no way permitted.

To lay violent hands upon any one was not known as a christian act. Peace, mercy, good will, forgiveness, forbearance, and such like; were taught to the twelve, and observed in the church.

With these principles and rules of life before them, no harm fell to any one by the hand of a christian. Their opposition to sin in any and every shape was strictly by force of the gospel and power of its principles. They used only such weapons as it afforded. No power but that found in the gospel, was at any time put forth by any disciple of Jesus, in opposition to crime of any grade or kind.

All crimes were alike before him and before his power of salvation—the gospel—and were to be dealt with through force and virtue of the same. It should be regarded a self-imposed slander upon any one claiming familiarity with the christian scriptures and early history of the church, not to have discovered this fact—not to have determined that such is truly the spirit of Christ and the christian religion.

With this correct and legitimate view of their position and principles, the only allowable decision is that to persecute, with them, was impossible.

Violent efforts were made, when but a few days had passed, and but a few thousand had united under the gospel,

to check the church. Its leading men were examined in the presence of public assemblies, slandered with false charges and scourged with whips. Persecution even unto death raged almost within the very precincts of the commencement.

False as were the charges and intolerable the abuses, no christian was ever known even to express a hard wish toward any one. The worst enemy was an object of supplication before God.

Their only attack upon their enemies was with the gospel of grace, on account of sin, for their own good and salvation; and that too in the spirit of universal kindness.

Campbellite Inconsistencies.

Repentance, according to the order of the gospel, should always precede "faith in Christ." This is universal throughout the New Testament. Campbellites all insist, that the order of the gospel is inspired, and hence insist in putting faith before baptism. Why then are they guilty of violating the established order, placing repentance after faith? They not only do this, but go further and place it after baptism, for they translate "repentance" by "reformation," and then baptize the subject upon promise of reformation, thus placing it after both faith and baptism! Is this not the most flagrant inconsistency, not only in the order of the scriptures, but in the light of their own professed principles? An explanation of the modern reformation is needed to make this matter plain to the unsophisticated Bible readers. Who will give it?—*Northwestern Baptist*.

REMARKS.—It is exceedingly unpleasant to us, to have to be continually referring to the gross perversions and wicked misrepresentations of our teachings, that are constantly occurring in the *Northwestern Baptist*. We make no reply to what is said in the above classical and ornate paragraph, in regard to

the order of faith and repentance, as there are remaining unanswered, some interrogatories once addressed to Eld. Hartley on this subject.

We are here charged with placing repentance after baptism. Now we ask Mr. Hartley if he intended to convey the idea that any of our brethren would knowingly baptize an unrepentant person? We call for an unequivocal yes or no. This is a very grave charge against an honest people, and we hesitate not to pronounce it false in every feature. We call upon Eld. Hartley to do us the justice to publish this, our denial of his false charge, and thus entitle himself to at least *some* respect, from those who will otherwise be forced to regard him as a reckless and irresponsible calumniator. Will he do this?

Reformation is the fruit and outgrowth of repentance, and both precedes and succeeds baptism. Consequences sometimes out live their causes. Repentance is not reformation, nor does Mr. Hartley suppose we so teach or believe, and we have only said this, lest our silence might be construed by him, into a tacit acknowledgement of their identity.

It would be the source of much joy to us, to find in the *Baptist* in future, a little—nay, a great deal more fairness and straightforward candor and truthfulness than is evinced in the above paragraph. Indeed, we do not remember to ever have seen in that paper, in any allusion made to our teaching, a fair, manly, truthful statement of our position. Now, we have never given Eld. Hartley credit for superhuman powers of mind, nor regarded him as possessing "all knowledge," but did suppose he knew our positions too well, to make such

statements as he is continually sending forth in his paper. We do not say his heart is wickedly intent on doing us an injury, but are constrained to make the excuse for his heart, at the expense of his head. In a word, unless he shall manifest a little more regard for truth and fairness, we shall be forced to cut his acquaintance as a journalist. By the way: When our editorials are copied into the Baptist, would there be any impropriety in crediting them to the GOSPEL ECHO? We only ask the question

The Sea-Fog.

Did you ever stand upon the shore and watch a heavy white sea-fog rolling in from the ocean, hiding the water and filling the valleys with its smoke-like clouds, while the sky was blue, and the hill tops clear and distinct above the mist?

It is a grand and beautiful sight,—one of the ever-varying and glorious scenes which the dwellers by the sea enjoy. I remember such a sea-fog on a beautiful day last autumn. We stood looking across a small bay to the opposite shore, which was high and rocky. At first we saw the water sparkling at our feet, and dashing upon the sandy beach, but the fog rolled rapidly in, hiding the waves and the further shore, till only the houses on the summit of the hill were left to view, standing up in a white cloud against the blue sky, with the sunlight gleaming bright upon them.

They reminded me of the pictures of the Celestial City in the Pilgrim's Progress, so beautiful and unearthly did they look. It seems to me a beautiful emblem of the Christian's life on earth. The future here is hidden like the valley in the mist, while the heavenly mansions

beyond are] clear and distinct, and the sky above unclouded. We cannot see the path before us through the valley up to that home, but the home itself shines clearly visible above the mist in the sunlight of God's promise. And step by step, as we go onward, the path opens before us; the fog can never hide the one step which we ought to take next, nor the city where our journey is to end, however dark the path between may be. Only let us remember always to look up; for if we do not, we shall miss the glory and the joy of life, and see only the dim and dreary fog.

ONLY A PICTURE.

BY H. N. BOONE.

And this, oh this is all now left to me,
Of her who once was radiantly fair!
Oh vain attempt, sweet one, to picture thee,
Thine eyes soul-lit, and thy luxuriant hair!
Art is a mockery when, with its skill,
It seeks thy place to fill.

The painter's work is done, and nobly too;
And yet he could not give thy lovely face
That light mysterious, which shineth through
Upon the living countenance, nor place
The spirit beautiful beneath thy breast,
—or paint its last unrest!

Dear picture, form inanimate and cold,
No soul of beauty shines from deep within;
A freezing spell without, doth ever hold
The statue-like, with one expression in
Thy moveless eyes which should be full of light,
Like stars of moonless night.

Thus earthly beauty flickers, dies away,
No matter on what shrine it first may burn;
Its flames grow brightly as the spring-time day,
For few brief years, and then make their return,
Though viewless, to the altars whence they came,
And leave us but a name!

PARENTS should be judicious in the selection of occupation for their children, and train them in due time to observe it. Give all a good chance to live for something.

A FEW words of encouragement, are sometimes worth many words of advice.

"ONE BAPTISM"

OR

BAPTISMAL ANTITHESES.

BY J. W. MONSER.

1. "There is one baptism;" "by one spirit we were all baptized into one body."

2. Water baptism is by the Lord's authority; spiritual baptism was by his promise.

3. Water baptism is a command to all men; spiritual baptism was a gift to a few.

4. Water baptism for remission of sins was preached by John, but the Spirit was not yet given, because Jesus was not glorified.

5. Water baptism is now, for remission of sins; whereas the world cannot receive the Spirit of God.

6. Water baptism brings us into Christ, the result of which, is the Spirit of Christ dwells in us.

7. Water baptism may be performed by disciples at any time; spiritual baptism without the presence of an apostle cannot be sustained by the new covenant.

8. Water baptism is an ordinance committed to the church's control, and when kept as delivered, merits praise; spiritual baptism is neither an ordinance nor subject to the church.

9. Water baptism conferred no supernatural power, spiritual baptism was inseparable from tongues.

10. Water baptism is the monumental evidence to the sinner of his having entered the kingdom of God's dear son; spiritual baptism was spontaneous and uncertain of times and places, sometimes repeating itself on the same disciples.

11. In submitting to water baptism

we obey a form explanatory of the doctrine we believe; spiritual baptism (as taught) being without form, is inexplicable of anything.

VINDICATION.

1. "For by one spirit" &c. &c. I. Cor. xii, 13. This passage is in the past tense. We are willing to receive any honest Greek scholar—amateur or critic, as authority. The parties [stated, viz: Jews, Greeks, bond and free, represent the elements that were made component by the blood of Christ, and were constructed into the body of Christ. Paul treats of the body here, as already existing, its parts all having been built in. See also Gal. iii. 28, 29. Also Eph. ii. 12, 22. Which passages show that at that time, the body was formed (perfect as an infant,) growing beautifully under their care to manhood. The Lord's plan then was, by his Holy Spirit, to baptize all conflicting parties into one body, so that they "were all made to drink of the same spirit."

2. "Water baptism is by" &c. "Go ye therefore and teach all nations, baptizing them," Matt. xxviii, 19. "I will pray the Father, and He shall give you another comforter &c.," John xiv, 16.

3. "Water baptism is a command to all," &c. Proof, same passages.

4. Water baptism was for remission &c. See Mark i. 4., and John vii, 39.

5. Water baptism is now for remission &c. Mark xvi, 16. Acts ii, 38. Acts xxii, 16. John xiv, 17. I Cor. ii, 14. Acts v, 32.

6. "Water baptism brings us into Christ" &c. Rom. vi, 3-4. Gal. iii, 27. Acts ii, 38. Rom. viii, 9.

7. "Water baptism may be performed" &c. John iv, 2. I Cor. i, 14 to 17. And for spiritual baptism in absence of

an apostle, we challenge the production of an instance.

8. Water baptism is an ordinance &c. See I Cor. xi, 2.

9. Water baptism conferred no supernatural power &c., (here as regards separability of spiritual baptism from gift of tongues, we also challenge an instance.) But tongues were to cease!

10. Water baptism is the monumental evidence &c. Rom vi, 3. "know ye not" &c.

11. "In submitting to water baptism we obey a form of doctrine" &c. Rom. vi, 3 to 17. For a clue to which, see I Cor. xv, 1 to 4.

REMARKS.

Many of these antitheses will speak for themselves to those who make a practice of reading the scriptures. I have only presented such proofs as I thought would lead to a further examination. Neither have I been careful to qualify water baptism by the phrases "of repentance" or "of penitent believer" &c., since after so much explanation, we deem it not much less than religious insult to assert that, we hold baptism to be anything but conclusive of the sinners condition. We especially invite attention to Nos. 1, 7, 9, 10 and 11.

[There is an opportunity offered here, to those dissenting from any count in the foregoing, to refute it if untenable. We will take pleasure in affording room to any respectable gentlemen, who may question any of brother Monser's positions, provided such investigation be conducted in a proper spirit and manner. Who will try it? We court investigation in his name, and pledge him to a candid and courteous discussion of any or all the points presented. Who of all the orthodox giants will dare to meet

this youthful David? Let us see if men who talk largely when in their fortifications, are willing to enter into an open field conflict or fair investigation. ED.]

Salvation by Grace.

EDITORIAL.

That men are saved by grace, is so clearly taught in the Christian Scriptures, that it is undeniable. The whole remedial scheme had its origin in God's favor towards man. Not long since, we heard a young minister preach from Titus third chapter and fifth verse, in which he said salvation was by grace alone, that the end and the means, as well as their application was all of God, who accomplished the result by His own sovereign power, in His own way and in His own good time, and that He did not ask the sinner to consent, but *made* him willing in the day of his power—regenerating him by the Holy Spirit, which induced a full consent on the part of every regenerated soul.

Now this may all seem very well to some, but we are satisfied that this is a part of a system of error. True, we are saved by grace, but grace alone will save no one; for if it does, it will save all, unless God is partial, and this no one will assert. In order to clear away some of the rubbish which has been thrown around the passage referred to, we will transcribe it, so as to place it before the reader's mind.

"Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit."

Three things are here stated, and to them we invite the reader's attention.

FIRST. It is God that saves.

SECOND. He saves according to His mercy.

THIRD. This is accomplished by the washing of regeneration, and renewing of the Holy Spirit.

Nothing need be said in regard to the first point. All agree that the same omnipotent power that made man can save him, and no other power can. Nor need we say much upon the second point. All admit that mercy is the divine attribute most conspicuously displayed in originating and consummating the scheme of redemption, as unfolded by the Lord Jesus.

The means by which God saves, is now before us, and demands our attention. "By the washing of regeneration and renewing of the Holy Spirit," is here said to be the means by which the work is accomplished. It is certainly a fact, that persons confound regeneration with the washing (or bath) of regeneration. Many persons regard the washing of regeneration and the renewing of the Holy Spirit as identical. Regeneration, by modern teachers, is said to be the direct work of the Holy Spirit, as is supposed to be set forth here under the symbol of a washing. In the order of the passage, regeneration precedes the renewing of the Holy Spirit.

Now, while we object to direct spiritual regeneration, that is without the gospel, or beyond the extent to which the gospel is understood and believed, we nevertheless believe in spiritual influence in conversion, nor would we give a groat for a man's conversion, if brought about independent of such influence. But spiritual influence as exerted in conversion, while it is the same in kind, is very different in degree, from the influ-

ence enjoyed by the obedient believer. There is animal life before birth, but to enjoy it, a birth is indispensable; and so there is spiritual life before being born, but for its free and full enjoyment, we must be born again—born of water and the spirit. The Spirit of God, by the truth, regenerates, and all the regenerate must be born of water, or pass through the "washing of regeneration." Here they visibly put on Christ, and having put him on they are in him—have been "baptized into Christ," they are "new creatures in Christ Jesus; old things are passed away, behold all things are become new." "Saved by grace, through faith, which works by love and purifies the heart."

We are aware that some have fallen into the erroneous notion that salvation by grace, excludes all compliance with conditions. For, say they: "This would be salvation by works, [and would make grace void." For this position they think there is ample support in the apostle Paul's language; Romans, third chapter, and twentieth to twenty fourth verse. "The deeds of the law," by which the apostle says, "no flesh can be justified," are confounded, by the class of persons alluded to, with acts of obedience to the gospel. Hence, they admit no gospel conditions of salvation. We are "justified freely by His grace," say they. We say so too; but can not see that all conditions are excluded by the admission; for then would faith be excluded; repentance would be excluded; calling on the name of the Lord and everything else would be excluded. This proves too much, and therefore proves nothing.

Grace first contrived the way; God is

very gracious in offering salvation on any terms; nor is a compliance with conditions incompatible with a heart-felt faith, that accepts salvation by grace. If a salvation by grace is an unconditional salvation, then must it be universal; otherwise, no provisions have been made for some, which places the throne of God in an attitude which no man can justify or defend. Here we rest for the present; but warn our opponents not to charge us with denying salvation by grace, nor to ignore the conditions on which God in mercy and grace has proffered pardon, peace and life unending beyond the grave. The order of the gospel is: 1. A begetting. How? By the word of truth.

2. Born again. How? Of water and spirit.

3. Being born of God, we are his heirs.

4. Being heirs, the inheritance is ours, and this all by grace. Behold! what manner of love the Father has bestowed on us, that we should be called the children of God. Praise and honor to his name.

Morning Thoughts.

God's providence reaches over all his works, from the movements of the mightiest planets down to the falling of the Autumn leaf; from the rise and fall of the most powerful nationalities down to the falling of the sparrow to the ground; from the replenishing of cultivated fields with rich harvests, to the meek little flower that blooms in the desert. This providence is pledged to the christian in all its plenitude. Every event in his life is fully prepened by a loving Father, and measured in the length, breadth and depth of its influ-

ence for good, before the child is even made acquainted with it. This should afford strong consolation to the believer. To him God husbands all events. All things work together for good, is a promise upon which he can leave his soul, when stripped of every other hope. If he is in prosperity, he has the assurance that it is the work of God; if in adversity, he knows that it is the chastening hand of God, securing for him through afflictions some great spiritual comfort. Let disease lay its withering grasp upon him, and reduce his poor body to a skeleton, it only tells him he is nearer his own eternal home, where disease never comes. Rob him of every earthly blessing and he has an assurance, that God, the disposer of all things, has only taken that which he might more bountifully give back again. This doctrine, when understood, has the happy tendency to remove care from the mind, and grief from the soul. It looks through everything, and sees the hand of God wisely arranging every circumstance in his own infinite wisdom for the highest interest of his people.—*N. W. Baptist.*

SINGULAR.

From the Church Reporter.

By those who are not favorable to immersion as scripture baptism, it is of late often alleged that the gospel gives no mode for that action—meaning to say no definite action for that word. Let us accept such talk and test its import.

Immerse, pour and sprinkle are the words in common acceptation as the representatives of scripture baptism; but since there is no shadow of proof for pour and sprinkle, as baptism, in either Old or New Testament, the advocates

of these become desperate, and as the last resort, acknowledge the loss of their favorites, and then attempt to couple immersion with them, and would thus blot the subject of baptism from the Bible, and its action from the practice of the church.

Turning now upon them, they will claim to have been baptized, but are forced to admit that it is by a baptism not defined in the Bible. Now demand the proof that they have been baptized at all—but it is too late—too much has been said. The declaration that the Bible gives no form of action, puts the matter beyond the reach of proof. Such is the type of dilemma gotten into by quibbling about the facts and commandments of the Gospel. The foes of this element of gospel requirement get over-cunning sometimes, and their reasonings result in more than they bargain for.

The proof by the Bible is, that from the earliest ages, the smallest seeming commandments of God, proved to be blessings to those who yielded to them in simple and willing obedience. Not an exception to this can be found from the opening of the history of creation to the close of the last message to the beloved John in the Isle of Patmos.

A LOVING REBUKE.—John Howe once observed two men in a violent passion. Their mutual cursings shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice:

“I pray God to bless you both!”

This prayer so impressed the quarrelsome men, that they ceased their strife and thanked Mr. Howe for his supplication.

From the Times and Witness.

The Christian A Gentleman.

Coleridge said, with a great deal of truth, “You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world. It will *alone* gentelize, if unmixed with cant; and I know nothing else that will, *alone*.” Indeed an ungentlemanly Christian is something very difficult to conceive of. For politeness and good manners are but an outward conformity to principles which Christ insists must be in the heart of each one of his disciples. The rules of courtesy, for instance, forbid that we should injure the feelings of another by our words or acts, and how will he be prone to do such a thing who has really learned to love his neighbor? In like manner, these rules demand deference to the wishes and tastes of others, sympathy for the suffering, and assistance for the weak, which flow naturally from a heart filled with the principles of the Gospel; they demand forbearance towards opinions and actions differing from our own, which a large charity is always ready to give. How completely do the rules of hospitality carry out in form that “in honor preferring one another” of the Gospel! The principles of propriety and decorum forbid ill-temper, profanity, drunkenness, coarseness and vulgarity of speech, while the gospel goes farther, and uproots the seeds of these things from the heart. In all these cases the rules of society simply prohibit the manifestation of vices in public, while religion asserts its sway over the most secret recesses of the heart, and forbids them even in the privacy of thought and feeling. Yet by rejecting this heart purity the world make

Pope's satire true—

"Virtue they find too painful an endeavor,
Content to dwell in decencies forever."

And so again we say the Christian most of all men should be a gentleman. In him there should be nothing pretentious, or formal, or of cold and lifeless politeness. His courtesy and decorum, and deference, and hospitality, should have an added charm from the warmth and sincerity of a Christian heart. What a silent but powerful testimony to the nobleness and truth of his principles is it that the experience and common sense of mankind have led to the universal adoption of them in form, even while the spirit of them is rejected. But most of all does this thought call upon him to so observe them that the superior excellence of their spirit may be clearly seen even above the forms which have been adopted by a ceremonious politeness. He is, too, a gentleman, not only in society and among comparative strangers, but also at home and with most intimate friends, so that those who know him best will be able to testify how completely his religion, which is "the most gentlemanly thing in the world," has "gentilized" him.

From the Church Reporter.

REPULSES.

How often would the words of kindly admonition and profitable warning be administered, but for the fact that the individual is unapproachable. A repulsive spirit—a self-justifying jealousy, would become angry or feel hurt. Many persons are so wedded to their view of things, and yet so nearly confident that they are wrong, that they can neither bear admonition nor reproof.

It is often the case that it becomes the duty of the elders of the church to

visit some offending member of the Lord's body, but how to approach the individual, or get at the case, becomes a matter of serious question. So easily offended—so easily hurt—so tender to the touch of advice, that the whole community becomes sensitive at thought of attempting to admonish the offender.

The leading cause in every case of this unapproachable tenderness is without doubt a fault—error. An individual could offer no better proof of his knowledge of the erroneousness of his position than to become angry at the attempt made to investigate it. The angry and ill-natured jealousies of the Catholics, is evidence in point that they doubt their own principles. General investigation is not permitted by them at all. Expose their errors and you touch their ire. An opponent cannot, in the most kindly manner, give utterance to their errors without incurring their displeasure.

Whatever will not bear investigation is wrong. No man, on any account should imbibe a principle that he would regard as an unfortunate exposure, should it come to the ears of society. Let Christians be cautious here.

A Pity to have an Empty Seat.

The unselfishness which thinks of others' comfort, and the desire to put every capacity to good use, is well illustrated in the following incident. Both young and old may read and digest the moral with profit:

A few weeks ago a gentleman was obliged to go to a distant depot at an hour when there was no conveyance thither. So, although very weary, and not strong, he was obliged to set out on a walk of two or three miles. After he had gone a little way, he was overtaken

by a gentleman and little boy in a carriage. The fine horse was at once reined in, and his owner said, with a smile, "I presume, sir, you are going but a short way; but this little fellow insists on my asking you to ride with us. I told him I had no doubt you were going to the first station; but he said, "The gentleman is a stranger, father; it is very easy to ask him. It always seems to me such a pity to ride with an empty seat."

Now that ride, which cost the gentleman neither money, time nor trouble, was a real blessing to a weary minister of Christ; and he told him so when he thanked him and the dear boy who prompted this kind civility.

"It is the way he has, and always had sir," replied the father. "From his cradle he could never enjoy what he could not share with others. If he had any new gift or pleasure, his first thought was for those less favored. It is a way he got from his mother.

It was truly a beautiful "way" that boy had; and it should be a lesson to all boys, and boy's mothers too, who hear of him. Remember this, you who have horses at your control to use for convenience or pleasure: "It is a pity to have an empty seat." Remember it, mothers, when training your boys for lives of unselfishness. The little things of to-day will grow into great things of years to come. The boy who is selfish with his toys and his comforts will be so with his money and his sympathies when a man; for the heart grows harder, rather than softer, by the flight of time.

A carriage is not the only place where "it is a pity to have an empty seat." It is a pity to have one in the church or in the Sunday School; and there would be

a less number so, if all the boys had the spirit of the little fellow of whom we have written. Say with him, "It is easy to ask!" and then go among the boys you know and urge them to fill an empty seat. You can do more in this way than your minister or teacher can. Let every empty seat in the house of God and in the Sunday School have a voice for you that shall send you out into the highways and hedges to compel less favored children to come in; and in so doing, you yourselves will receive a blessing. The noble boy who insisted on offering a ride to a stranger thereby made a new friend who will never forget him, and who may return the kindness a hundred fold in ways he little dreams of now; and better than this, he pleased God, who commands us to be careful to entertain strangers, and reminds us that many, in doing so, have entertained angels unawares.

CIRCULAR.

To the Evangelists and Elders of the congregations of the Lord in the State of Illinois, Greeting.

DEAR BRETHREN:

At the late meeting of the Illinois Christian Missionary Society, held in the city of Jacksonville, the Constitution and By-laws of the same were repealed by unanimous vote of the brethren present, and the Church Co-operation plan was unanimously adopted. We rejoice to make this announcement. Brethren throughout various parts of the State have been calling for some plan of co-operation by which we might successfully carry forward the great work of preaching the gospel to the destitute. Such a plan has now been adopted. Every congregation can engage in the work to

the utmost of its ability, with the assurance that every cent contributed will be faithfully and directly applied in pushing it forward. We have no complicated machinery; no society distinct from and independent of the Church of Christ. We have no life-memberships; no annual memberships. Every congregation may contribute. Every congregation may send its messengers to the annual meetings to have a voice in the great work. In heart, in purpose, in work, in plan, we are one. Such unanimity of feeling has not prevailed among the brethren for years. The prospect grows bright, and in a few weeks the work will be moving steadily forward; the gospel will be preached to the perishing, the cause of our blessed Master will receive a new impetus in all parts of the State, and we shall all rejoice in the God of our salvation.

It is a fact we need not argue, that we can not proceed a single step in this enterprise without money. From different parts of the State the cry comes up, *Send us Preachers!* But this we can not do without money. But to whom shall we go for money; if not to the congregations? To the congregations then, through their Evangelists and Elders, we make our appeal, with the request that they contribute according to their ability on the first Lord's day in each month, specially for the missionary work, and forward the same to us at Eureka, Illinois.

Remember, the object is to preach the gospel to the destitute, and not to congregations, rich or poor. At the earliest practicable moment it is our intention to have an efficient Evangelist in the field, and others to follow just as soon as possible.

Now brethren, the work is in your hands: shall it be carried forward with the utmost despatch, and shall Heaven rejoice over sinners saved, and the approving smiles of our God rest upon his people? You have it in your power to answer Yes, in a way that will tell. Will you do it? Remember that as you sow, so also must you reap. God is not mocked, and can not be deceived.

In the glorious hope of the gospel, your brother,

DUDLEY DOWNS,

Cor. Sec'y I. C. M. Co-operation.

GOING! GOING! GONE!--Time is a great auctioneer. He cries over all, "Going! Going!" and over millions of millions he has cried "Gone," and they are gone.

It will be vain for us to plan and contrive; our time must soon come, and we shall certainly be "struck off." What we ought to do, we ought to do in the proper season, for time never waits for prince or peasant, president or pauper, king or beggar. Christian, be up and active! O sinner, repent! Over you the great auctioneer is crying, "Going! going!"—Ah! and fearfully soon he will shout "Gone!" It will then be surely so.—*Uncle Jacob.*

"DISTRIBUTING."—Paul, in that wonderfully comprehensive lesson of instruction, the 12th chapter of Romans, in mentioning the duties and obligations of the Christian, includes distributing to the necessity of saints." What an opportunity of exemplifying this part of the doctrine of Christ, is afforded in the case of destitution among the brethren South!

Our lips may adore religion, but our lives must adorn it.

asked one of the party.

"In Dumbarton," was the answer.

"In Dumbarton—nearly four miles off; and came you to wonder so far away from home?"

"I just came," sobbed the poor little fellow, "because my mother's grave was here."

His mother had been buried there a short time before, and his seeking a refuge at her grave in his sorrow was a beautiful touch of nature in this child, who could scarcely have learned to realize the true character of that separation which knows no reunion on earth. Thither had he instinctively wandered to sob out his sorrows, and to moisten with tears the grave of one who had hitherto been his natural protector, for he had evidently cried himself to sleep.

CREDULITY AND INCRECULITY.—How near alike credulity and incredulity are, is well illustrated in the following anecdote:

"When a sailor told his mother about flying fish, the old lady shook her head and said, "John, John, what a liar you are." But when he told her about fishing in the Red Sea, and at the first throw of the net hauling up a chariot-wheel, made all of gold and inlaid with diamonds, which he supposed was one of the wheels of Pharaoh's chariot, who was drowned while pursuing the Israelites; "Lord bless us," said she, "now that is possible. Tell me such stories as that and I'll believe you; but never talk to me of such things as flying fish."

ONE trouble sometimes makes us forget a thousand mercies.

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored.

THE TWO ARMIES.

BY DR. HOLMES.

As Life's unending column pours,
Two marshal'd hosts are seen—
Two armies on the trampled shores
* That Death flows black between.

One marches to the drum-beat roll,
The wide mouthed clarion's bray,
And bears upon a crimson scroll,
"Our glory is to slay."

One moves in silence by the stream,
With sad, yet watchful eyes,
Calm as the patient planet's gleam
That walks the clouded skies.

Along its front no sabres shine,
No blood-red pennons wave;
Its banners bear the single line,
"Our duty is to save."

For these no death-bed's lingering shade;
At honor's trumpet call,
With knitted brow and lifted blade
In glory's arm they fall.

For these no clashing falchions bright,
No stirring battle cry,
The bloodless stabber calls by night—
Each answers, "Here am I!"

For those the sculptor's laurel'd bust,
The builders marble piles,
The anthems pealing o'er their dust
Through long cathedral aisles.

For these the blossom-sprinkled turf,
That floods the lonely graves,
When spring rolls in her sea-green surf
In flowery-toaming waves.

Two paths lead upward from below,
And angels wait above,
Who count each burning life-drop's flow
Each falling tear of Love.

Through from the Hero's bleeding breast
Her pulses Freedom drew,
Though the white lilies in her crest
Sprang from that scarlet dew—

While Valor's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate,
To sit beside the Throne!

One victory over ourselves is of more value than ten thousand over other people.

THE real man is one who always finds excuses for others, but never excuses himself.

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Our Miscellany.

CHURCH MUSIC.—A taste for excessive musical display shows a low state of spirituality; but our Church lays down but few positive directions. The minister and people may "sing or say," may chant or read great portions of our service; and with their liberty none can interfere. The fashion is growing in all parts of the church to chant the whole service. The Evangelical clergy lament the growing evil, but they say they cannot prevent it. The subject deserves more attention than it has yet received. But the cure rests with the people themselves.—Pacific Churchman.

We see not, in this life, the end of human actions. Their influence never dies. In ever widening circle it reaches beyond the grave. Death removes us from this to an eternal world. Time determines what will be our condition in that world. Every morning when we go forth, we lay the moulding hands on our destiny, and every evening when we are done, we have left a deathless impress upon our character. We touch not a wire but vibrates in eternity; not a voice but reports at the throne of God. Let youth, especially, think of these things, and let every one remember that in this world, where character is in its formation state, it is a serious thing to think, to speak, to act.

WANDERING THOUGHTS.—Many vain intruders tease me most at such seasons as I most desire to be freed from them; they follow me into the pulpit and meet me at the Lord's table. I hope I do not love them, or wish to lodge them! Often in my prayers some idle fancy buzzes about me, and makes me forget

where I am, and what I am doing. I compare myself to a man upon his knees before the king, pleading for his life, or returning thanks for some great favor; in the midst of his speech he sees a butterfly, he immediately breaks off, leaves his speech unfinished, and runs away to catch the butterfly. Such a man would be thought mad; and my vile thoughts prove that I am not free from spiritual insanity. Is it so with you? I believe it is at sometimes, and in some degree, though I hope you are not so bad as I. As we all spring from one stock, though our features differ, depravity is the common family likeness which runs through the whole species; but Jesus came into the world to save sinners; he died for us, and

"His hands infected nature cure,
With sanctifying grace."

We hope in a little time to see him as he is. Then, and not before, we shall be completely like him; and while we are here, his precious blood cleanses us from all sins, and makes our defective service acceptable to God.—*John Newton.*

THE LORD'S DAY.—Gail Hamilton, in her new book entitled "Summer rest" thus eloquently apostrophizes the Lord's day:

"So long as the staple earth blossoms under the tread of human feet, let human hearts celebrate this glorious day which saw the Lord arise. It is no sabbath of restriction and penalty, but the redeemer's gift, sacred and over-full with joy of birth-day and thanksgiving. The bud of every anniversary flowers in the bright hope of this weekly festival. It is a day for congratulation and jubilee, for songs of praise and adoration—a day of triumph and of victory. Day of

days, that saw the Lord arise! Never enough to be exulted over and rejoiced in. Let thy mountains and hills break forth into singing, oh earth, that thrilled once to the tread of the Redeemer's feet, and let all the trees of the field clap their hands. Rejoice, oh, man, forever exalted in lending thy form to the Son of God, rejoice on this, His resurrection morn. Go up into His courts with psalms and hymns and spiritual songs. Let the whole earth be garlanded with gladness, and the breath of her life ascend a sweet incense to the Holy One, the Blessed, the Beloved, our Friend, our Redeemer."

A DISPUTE.—A venerable minister at A—preached a sermon on the subject of future punishment. On the next day it was agreed among some thoughtless young men, that one of them should go to him and endeavor to draw him into a dispute, with the design of making a jest of him and his doctrine. The wag accordingly went, and was introduced into the minister's study, and commenced by saying, "I believe there is a small dispute between you and me sir, and I thought I would call this morning and try to settle it." "Ha!" said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh if that is all," said the minister, "there is no dispute between you and me. If you turn to Matt. xxv: 46, you will see that the dispute is between you and the Lord Jesus Christ, and I advise you to immediately go and settle with him."

A TRUE LADY.—I was once walking a short distance behind a very handsomely dressed young girl, and thinking,

as I looked at her beautiful clothes, "I wonder if she takes half as much pains with her heart as she does with her body?"

A poor old man was coming up the walk with a loaded wheelbarrow, and just before reaching us he made two attempts to go into the yard of a small house; but the gate was heavy and would swing back before he could get through.

"Wait," said the young girl, springing lightly forward, "I'll hold the gate open." And she held the gate until he passed in, and received his thanks with a pleasant smile, as she went on.

"She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells in her breast."—*Little Corporal.*

THE PURE HEART.—The springs of everlasting life are within. There are clear streams gushing up from the depths of soul and flow out to enliven the sphere of outward existence. But like the waters of Siloah, they "go swiftly." You must listen to catch the silvery tones of the little rill as it glides from its mountain home; you may not witness its silent march through the green vale, but its course will be seen in the fresh verdure and the opening flowers; its presence will be known by the forms of life and beauty which gather around it. It is ever thus with the pure. You may not hear the "still small voice" or heed the silent aspiration, but there is a moral influence and a holy power which you will feel. The wilderness is made to smile, flowers of new life and beauty spring up and flourish while an invisible presence breathes immortal fragrance through the atmosphere.

AGITATION.—Agitation is a part of the sublime order of nature. In thunder it wakes the stagnant air, which would otherwise breed pestilence. In tempests it purifies the deep which would otherwise exhale miasma and death. And in the immortal thoughts of duty, of humanity and liberty, it so rouses the hearts of men that they think themselves inspired by God; and not the mercenary clamor of the market place, nor the outcries of politicians, clutching at the prize of ambition, can suppress the utterances that men believe themselves heaven-committed to declare.

If there are any desires which we do not express in prayer, let it not be because we would hide them, but because we renounce them. All that is in us ought to be brought to God, to be submitted to His influence, either that he may overcome it, or that he may consecrate it. Let us open our whole heart to Him, with full trust in his love. Let us not fear that He would punish us by answering unwise prayer. We may pray with freedom; God lays no snares for us.

INFLUENCE.—A man in a blouse once said. "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a great deal; it can set a haystack on fire, it can burn down a house, yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend; let your farthing rushlight so shine before men, that others seeing your good works may glorify your Father which is in heaven."

THERE is nothing magnanimous in bearing disappointment with fortitude

when the whole world is looking on.—Men in such circumstances act bravely from motives of vanity; but he who, in the vale of obscurity, can brave adversity, who without friends to encourage, acquaintance to pity, even without hopes to alleviate his misfortunes can behave with tranquility, is truly great; and whether peasant or courtier, deserves admiration, and should be held up for our imitation and respect.—*Goldsmith.*

THE PURSE.—A Methodist laborer of Wesley's time—Captain Webb—when any one would inform him of the conversion of a rich man, was in the habit of asking, "Is his purse converted?" Without the conversion of his purse the good Captain would give no credit to the conversion of the man. In this he agreed with Dr. Adam Clarke, who used to say: "He did not believe in the religion that cost a man nothing." The religion that costs a man nothing is no religion at all; and the being converted, all but the purse, is no conversion at all.

THE BIBLE.

"How comes it that this little volume, composed by humble men, in a rude age, when art and science were in their childhood, has exerted more influence on the human mind and on the social system than all the other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind; has banished idol worship; has abolished infanticide; has put down polygamy and divorce; exalted the condition of woman; raised the standard of public morality; created for families that blessed thing, a Christian home, and caused its other triumphs by causing benevolent institutions, open

and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched upon the tide of time, and gone down, leaving no trace upon the waters. But this book is still going about doing good, leavening society with its holy principles, cheering the sorrowful with its consolations, strengthening the tempted, encouraging the penitent, calming the troubled spirit, and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of the effects demonstrate the excellency of the power to be of God?"

And yet the Roman clergy curse and revile the Bible, exclude it from their schools, and when they have the power, suppress its circulation, and persecute with imprisonment, exile, and death, those who love it and claim the right to read it for themselves.

OUR PURPOSE.

EDITORIAL.

It is our design to continue the ECHO through another year, should the Lord prolong our days. We shall make some slight alterations and improvements in it, and ask all of our friends to do all they can to extend its circulation. We ask them to do all they can for us, during the months of October, November and December, so as to give a good list of names for the beginning of volume sixth. Solicit names *now*, and if they

wish to begin with the new year, they can pay when the first number of the paper arrives.

The ECHO is the oldest paper in the State, as well as the largest monthly of any published by our brethren. Brother O. W. Topliff has entered the field as general solicitor for it, and will act as Corresponding Editor. We shall expect much from his labors, and as he will be our missionary, preaching the word in all his travels, we ask the brethren to do a noble part in aiding us on in the work, of sustaining him and subscribing for the ECHO.

Editor's Table.

AN ADDRESS.—We have received and read an address delivered to the Disciples of Christ in St. Louis, Mo., by H. Christopher M. D. in support of the plain and simple worship of the New Testament. We are pleased with both the spirit and sentiment of the address, and give our unqualified indorsement to the plea put forth by Dr. Christopher. His plea being sustained, the introduction of instrumental music into the worship of God's house, becomes unlawful and sinful. We can never give our consent to have instrumental and operatic music introduced into our assemblies for the pure and spiritual worship of God's earthly sanctuary.

Send to Dr. H. Christopher, St. Louis, Mo., for the Address.

A CIRCULAR.—We publish this month, the circular of Bro. Downs, the Corresponding Secretary of the Ills. Christian Co-operation; we do so willingly, but can not feel satisfied with the summary manner in which the old Society and its members were dealt with. The Society yet lives, and may yet act, if thought best.

FAIRBANKS' SCALES, advertised in another column of our paper, were awarded the highest premium, a Silver Medal, at the great "Paris Exposition," being designated Standard Scales in the award. This speaks well for American manufactures, as other scales were on exhibition from this country and from England, France, Germany, Russia, Austria, Prussia, and Switzerland.

A LIBERAL OFFER.—We offer the following premiums, not for the "largest club," but for a given number of subscribers in each case. Where the full number is not obtained, a credit, for the number procured, will be allowed on the instrument selected.

1. For 600 subscribers for vol. 6 of the *ECHO* a \$300. Grovesteen seven oct. Rosewood case piano will be given.

2. For 800 subscribers for vol. 6 of the *ECHO*, a \$3.50 Grovesteen seven oct. Rosewood case piano will be given.

3. For 1000 subscribers for vol. 6 of the *ECHO*, a \$400 Grovesteen seven oct. Rosewood case piano will be given.

4. For 1200 subscribers for vol. 6 of the *ECHO*, a \$300 Grovesteen seven oct. Rosewood case piano will be given.

5. For 1400 subscribers for vol. 6. of the *ECHO*, a \$600 Chickering seven octave Rosewood case piano will be given.

Here is an opportunity for procuring a piano, and at the same time to do good, by circulating a religious paper. This offer is not confined to any one State, but the names must be sent in during the year 1868, accompanied in all cases by the cash, at the rate of \$2 for each subscriber.

BETHANY COLLEGE.—We call attention to the advertisement of this seat of learning, so long our only School. We should have inserted the advertisement last month, but forgot it. We need not pen a line in praise of dear old Bethany nor Pres. Pendleton, or professors Loos and Barclay.

CHRISTIAN UNIVERSITY.—This Institution is now open under the presidency of Bro. B. H. Smith, assisted by J. C. Risk and others. The noble edifice, situated at Stanton, Mo., has been put in complete repair, and as it is easy of access, and has good teachers, it presents inducements to those desiring an education.

THE LORD'S PRAYER.—We are under obligations to J. A. Stoddard & Co. of Chicago for a copy of a new Steel Engraving, entitled "THE LORD'S PRAYER."

This elegant work of art very touchingly illustrates the beautiful sentiments of that matchless prayer, which has wrought such a wonderful influence upon the Christian world, since it fell from the lips of the Great Teacher.

The influence of this picture in every home, especially where there are children, will be most salutary; calculated to bring the saving principles of that sweet prayer home to the heart and

the understanding, and keep them ever fresh and living in the minds of all beholders.

The design is entirely new and the effect beautiful.

Engraved by Buttre; size 21 by 27 inches. Price only \$2.00. Sold only by subscription. J. A. Stoddard & Co., 102 Washington Street, Chicago, are Sole Agents for the Western States, and are making very liberal terms with canvassers.

TO ALL ELDERS.—Permit us to ask you, if you do not think you would do a good deed if you were to induce a Christian household to subscribe for a religious paper? This is a plain question, and if answered affirmatively, we ask you to aid us in circulating the *ECHO* among the members of your congregation. Try brother. Let the sisters try.

Flowers Will Bloom Again.

Gay Spring is gone and Summer's heat
Is falling fast o'er hill and dale;
Spring's early flowers fall at our feet,
Withered and scentless in the vale.

Such is the fate awaiting all—
Our hopes and hearts and life must fall;
The heart may throb and tears may fall,
But all must pass through death's dark vale.

Sweet Spring will yet again return,
Sweet-scented flowers again will bloom,
Life breathe upon the mouldering urn,
And gather jewels from the tomb.

A garden in the better land,
Where flowers bloom in fadeless hue;
Where garlands, wove by angel hands,
Are given to the good and true.

The sunbeams there in golden light,
Illume fore'er the sinless shore;
No blight is there, no cloud, no night,
And there the sorrowing sigh no more.

All hail, all hail, immortal band,
I hear your sweet, victorious lay;
And sigh to gain your sun-bright land,
To sing through everlasting day. E. L. C.

CHRISTIANS should labor for the gospel with as much diligence as worldly wealth.

When you help, help the needy.

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Almost A Sermon.

BY O. W. TOPLIFF.

Every system, human or divine, owes its growth and perpetuity to some particular element, which serves as a grand rallying point, or as a common centre around which its various parts are solidified. Were this not so, it would in many cases be extremely difficult, if not impossible, to account for the success of sectarianism among an enlightened community; and why, that systems occupying antipodal positions should have equal claims to public favor. This difficult problem could be easily solved if there were cardinal points held in common by the different religious organizations. But unfortunately for the inquiring mind, the elements composing the sum total of the various systems, are like the systems themselves, wholly antagonistical. I propose then, for the mutual benefit of writer and reader, to enter into a series of inquiries, in direct reference to this matter, and if I should be so fortunate as to discover the truth in the case, I shall draw therefrom some practical conclusions. That the Roman Catholic church is in every sense of the word sectarian, and of the lowest and basest kind, the protestant world most freely admit. Yet she controls more of human-kind than any other denomination on earth, and at this hour, even in her weakened condition, she has a stronger

hold upon the affections of her votaries than any other church. A Catholic will account it no hardship to sacrifice his earthly all for mother church. The question then recurs: what is the secret of her vast influence and power. From a close investigation of her history, I am led to conclude that her great instrument of influence and dominion, is one which the Protestants should shudder to borrow, but which may still give important hints as to the means of promoting religion in Christian churches. I refer to the sacrament of confession. Nothing too bad can be said of this fundamental article of their creed. By revealing the secrets of all hearts to the priest, it makes the priest the master of all. This may, and does give the good man additional power and opportunity to do good, and I doubt not, is often conscientiously used. It certainly gives to the religious teacher, an access to the mind and conscience of man, such as the pulpit does not furnish. Instead of scattering generalities among a thoughtless crowd, he can administer to each soul the very instruction it needs, hence in countries purely Catholic, there is but little preaching, nor is it necessary. The confessional is far more powerful than the pulpit. But of what does this admonish us? That Protestants should adopt this element of Papal power? Not by any means. But the question

arises, whether the great principle here involved, that on which its power rests, viz., access to the individual mind, may not be used more than it is by christian teachers; whether such access may not be gained by a deeper spirituality on the part of preachers, and so used as to be guarded against abuse. Preaching is, and must ever be, the chief reliance of the church; but the modern style of sermonizing is an arrow which shoots over many heads, and flies wide of the hearts of all. Its aim is too vague to accomplish much. It is a melancholy fact, that the pulpit, (I use the word in its widest sense,) has ceased to be the oracle of gospel truth, and as a natural consequence, the people are losing confidence in those whose business it is to impart religious knowledge. The divine principle "the priests lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts," has to a great extent been lost sight of by those who claim to be the "called and sent of God." Protestants have borrowed much from Catholicism, or perhaps it would be nearer the truth to say, that the daughters of mother church, have retained many of her practices, and these having lost the charm of novelty, fail to accomplish their former work, hence the thousand new expedients to save a sinking cause. Woe to that church which looks around for new and untried forms to make it up to spiritual life. The dying are not to be revived by a new dress, however costly or fashionable. The disease of sectarianism is too deep to be healed by pious incantations. It needs deeper modes of cure. Let them return to the "ancient landmarks," and they will need no emblems or rites but

those commanded in the gospel, and religious teachers will regain lost confidence, and thereby gain access to the hearts of the people. Divest preaching of all art, and especially that morbid, vaporey spirit, that characterizes fashionable sermonizing, and the pulpit will soon become the center of attraction to all classes of human kind. This question becomes of more importance, from the fact that preaching is becoming less and less efficacious. Preaching is not what it was in the Apostolic age of Christianity. Then the great, quickening truths of the gospel was the burden of religious teaching. The minister did not stoop to discuss the subdivisions of metaphysical speculations, or to descant upon the secret will of the Most High, but preached Christ and Him crucified. In an educational point of view, the minister addresses from the pulpit, many as well, if not better educated than himself, and such have at home better lectures than they hear in public. Hence I conclude that the vagueness which belongs to modern religious instruction from the pulpit, must give place to a teaching which shall meet more the spiritual wants of the present state of society. I know it is urged that great principles must be expounded in accommodation to different ages, capacities, stages of improvement, that an intercourse may be established by which all classes may be helped to apply them to their own particular condition.

The gospel is adapted to every capacity and condition, and is it not lamentably true, that man's efforts to make it more plain, has resulted in darkening the counsels of God. And is it not equally true that sectarianism is at this

very hour kept from eternal ruin by a studied mystification of Bible truths. No book is so read or expounded, as the Bible is, that is, in minute fragments, thereby destroying not only its beautiful connection, but its divine simplicity.

I would not have the evangelist rigidly tied down to established modes of operation, or that he be required to cast his preaching into old moulds, or to circumscribe himself to first principles, but I would have him work according to the promptings of the Holy Spirit, as taught in the Holy Oracles. It is said that justice may be administered without a wig, and that by the executive function without a crown or sceptre, but it can not be said that Christianity can be successfully taught without a strict conformity to the teachings of the Holy Apostles. As preaching shall become less technical, truth will assume its wonted power, and religion will become to the masses a living reality; and sectarian organizations will silently melt away, and hierarchies will be deemed no more necessary for religion than for literature, science, or the elegant and useful arts. Then, and not till then, will the religious teacher find access to the individual mind, and the point at which I stop is, that this access is to be so used as not to infringe religious liberty, or the rights of private judgment. Nothing but individual liberty can secure it from the blighting abuse to which it has been exposed in Catholic countries. There can be no doubt but Christianity is mighty enough to accomplish its end in all, but I cannot speak of religious, any more than of political parties, without betraying the utter contempt I have of them as parties. Indeed there is no portion of

human history more humbling to the thinking mind, than that of sects. The gospel attaches importance to nothing but to the moral excellence, the disinterested love, divine virtue, which was embodied in the teaching and life of the Savior; and when from this high standpoint, I look down on the various sects which have grown up through false teaching; when I see them making so much ado about matters so unessential; when I see them rallying around the doctrines of fore-ordination or substantiation, and making them the watchword and test of God's favor, a bond of fellowship, a badge of peculiar holiness, a warrant for condemning all who doubt the divinity of their works; when I see them over-looking the plain consistent truths of the gospel, and laying infinite stress here on a mourner's bench, and there on the orthodoxy of a creed, or some dark solution of an incomprehensible article of faith; when I see the mock dignity of sectarianism in its exclusive claims to the promises of God's word; and when I hear the mimic thunder of heterodoxy and excommunication, which they delight to hurl; when I consider how their vaunted systems of theology, in proportion as they are, tried by the quickening truths of the gospel, evaporates into words of no meaning, how many opposite, fanciful and extravagant notions are covered by the same broad shield of mystery, superstition and tradition, and how commonly the assumption of infallibility is in the exact ratio of the absurdity of the doctrine taught; when I consider these things, and other matters of like importance, I am lost in astonishment at the amount of ignorance and superstition that has been

palmed off for truth, and how greedily it has been embraced by the world, and cherished with maternal tenderness; and when I meditate on the grand moral, spiritual purpose of Christianity, and how it has been bartered for the wild vagaries of a crazed brain, rendered more soft by its saturation in the slimy pools of Romish superstition; I do not wonder that thinking men and women have lost confidence in religious teachers, and that in the language of the Master exclaim, "let them alone, they be blind leaders of the blind."

Were the true spirit of Christianity to be inculcated with but half the zeal which has been wasted on doubtful and disputed doctrines, a sympathy, a co-operation might in a very short time be produced among Christians everywhere, most propitious to the cause of truth. Once let Christians be brought to espouse the simple truths of the gospel with one heart and one mind, and their labor will not be in vain in the Lord. The predicted ages of great light will dawn on the world. Public opinion will be purified. The fair lustre of orthodoxy will grow dim, and the true orthodoxy will be admired and diffused; and the kingdoms of the world will gradually become the kingdoms of God and his Christ.

BELIEF AND FAITH.

EDITORIAL.

How strange that men will cling to theories in religion, which stultify all literature and common sense. This is owing to the fact, that a man's religious belief is, to him, of all things most sacred, and as Christianity is an emanation of supernatural wisdom and power, men regard its every element as super-

natural, and that it may defy and override every known truth, and yet be itself true. No two truths in the universe ever did or ever can contradict each other. No Bible truth, therefore, ever contradicts any known truth. When a conflict between any Bible statement, and any supposed truth occurs, we may at once decide, that the supposed truth is a fallacy, and not a truth.

Among the many strange things of modern Theology, is the anti-scriptural distinction between *belief* and *faith*. This distinction is considered of vital importance, and runs through all the religious literature and pulpit addresses of modern times. The fact that these terms are so often used interchangeably in the Bible, signifies nothing, so long as the distinction forms a part of the orthodox shiboleth, by which ministers stand or fall, to their party.

The current notion is, that *faith*, is a higher degree, a more sublime attainment than *belief*. All men in gospel lands, or nearly all, it is contended, *believe*, but a very large majority are destitute of *faith*. Now is this true? We can only determine this question by an examination of the word of God. By turning to the tenth chapter of the letter to the Romans, we find this language: "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, and how shall they hear without a preacher." Then at the 17th verse the apostle says: "So then faith cometh by hearing, and hearing by the word of God." Now no one can avoid seeing, that the two terms are used interchangeably, and that the two terms represent the same thing. But suppose

we admit the distinction to be just, what then? Why simply this: We either reject the words of the Savior, or save men without faith. This we shall now demonstrate. In Mark xvi: 15 and 16 verses, we have this language from the lips of Jesus: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not shall be damned." No man can deny that the baptized believer is here promised salvation, and that without faith, if belief and faith are not the same thing. This is so plain, that we need say no more. Now if faith and belief are not the same, then it follows, that men can be saved without faith, or the word of the Lord is untrue. But as the apostle Paul says it is impossible to please God without faith, and as Jesus says the baptized believer is saved, and as both statements are true, it follows most certainly, that the man that *believes* has *faith*, otherwise he could not be saved.

This strange position, is the cornerstone of modern orthodoxy; and all our high-pressure anxious-seat revivals are based on it. Belief is said to result from the divine testimonies found in the word of the Lord, which at best, is only historical faith, and not saving in its nature. But saving faith, say these modern teachers, is what is sought and obtained in prayer. This is a fair statement of the position of all who use the mourners-bench. This distinction is made to escape the inconsistency of coming to God in prayer for faith, without believing on Him. But do they escape from the inconsistency? We think not. The Apostle says, not only; that "He that cometh to God must believe

that He is," but he also says: "But without faith it is impossible to please Him." This clinches the nail, for if belief be not faith, then coming to God by belief only, would not be pleasing to Him, because, without faith this is impossible. This is enough to establish the identity of belief and faith; but as there is another feature developed by this untenable theory, we crave the readers indulgence while we notice it, and ask his attention to it.

Faith, it is said, is obtained only in answer to prayer, but James says: "Let not that man, (the faithless man,) think he shall obtain any thing of the Lord." This is a pointed refutation of the modern position and practice. But now, we inquire whether God gives faith, abstractly, in answer to prayer? If so, is the Apostle's language true, when he says: "So then faith cometh by hearing?" It must be manifest to any one, that faith is the disposing cause of man's coming to God. Where no faith is, no disposition to come to Him exists. This being so, then we ask, if it be impossible to come to Him till we are disposed so to do, and if this disposition results from faith, and faith is given directly from heaven in answer to prayer, what is it that moves the sinner to pray or come to the anxious seat? Who can answer? But worse still: If men are destitute of a disposition to come to God until He gives them faith, why does He not give all this faith, and thereby dispose all to come? Who can answer? No one will ever try. Into what mazes of wild speculation, and into what unreasonable and unscriptural inconsistencies men are carried by human theories! Fanaticism, and a blind, baseless mysti-

cism, are with many more revered than the words of Seer, Prophet, Apostle or the blessed Jesus.

From the Christian Times and Witness.

THE HEALING LEAVES.

BY S. HASKELL.

The language of the inspired vision, that "the leaves of the tree were for the healing of the nations," is usually regarded as a part of the description of heaven, a view of the home of the saints after the judgment shall have passed, and the glorified state shall have been entered upon. Perhaps it is necessary to locate there exclusively this tree of life. And yet, if it grows only there and then, there seems to be an incongruity in the use which its leaves are said to serve. They are for the healing of the nations, but they grow only when the nations are all either healed or past healing. Their virtues, then, must be superfluous: their design a miscalculation. This figurative incongruity may lead us to question further where it is that, in full length, the river of the water of life extends, with its tree of life growing on either side.

In the Book of Revelation, heaven cannot be understood as meaning exclusively the world of celestial glory. For it is a place of war as well as of peace and bliss. It is in heaven that the great red dragon appears, and stands menacing the woman. The representation seems to be that heaven is the kingdom of Christ, commenced on earth, and fighting its way through moral conflicts, until it melts into the perfect and glorious reign of the King, with those whom he has welcomed into his final joy. And so the river of water of life is not to be

viewed exclusively as a celestial watering place, where the blessed bask in summer pleasures, but a metaphoric sanitary commission, issuing from the throne of God, to carry life into the regions of death, and healing amid wounds and sickness, until it has banished these woes and made spirital life and health to reign in perfection where it flows. The tree of life on its banks has, therefore, medicine in its leaves, and sustenance in its fruits.

The same view is gained in the vision of Ezekiel, which so resembles this one of John. Waters from under the sanctuary send their enlarging stream into regions of death,—clothing deserts with verdure, healing dead waters and making them teem with beneficent life, and sending up on either side the beauteous trees whose fruit was food and whose leaves were medicine.

I take it, then, that when we stand with the beloved disciple on the bank of his river of life, and are shown the tree whose leaf is for the healing of the nations, we may consider ourselves as standing at a point where the river has not reached the celestial country, where moral disorders are raging, and wounds ache for healing. True the eye of John is following the river forward, beyond these bounds of time and sin; but our eyes may rest somewhat upon the less happy view that more nearly surrounds us; and we may look unto the tree that shades us with a more thankful appreciation, because, while man is sick and sore, its leaves are healing.

The river of water of life is the gospel. The tree of life on its banks is a production which the gospel raises. Perhaps the figure and the truth implied

would make us say, an organized production, as trees are organic structures. Let it be then "The churches of the spiritually regenerate." "The habitation of God by his spirit." Through such churches the Holy Spirit develops agencies for regenerating and sanctifying mankind. Through them the truths of the Bible are brought forth, dispensed and applied. Healing leaves indeed, —copies of the scriptures, pulpit ministrations, the religious press, the Sunday-school, and the numberless more individual ways of bringing out, spreading abroad, and applying to souls the saving virtues of the gospel of Christ. God, then, in the gospel, is producing a regenerate, organized people, working in them to do, to pray, and to give, rears the trees of life by the river, and from them scatters healing leaves over all the nations.

SEED TIME.

O. W. TOPLIFF.

Friendly reader is it true that "Whosoever a man sows, that shall he also reap," and is it true, that, "He that sows to the flesh shall of the flesh reap corruption; but he that sows to the spirit shall of the spirit reap life everlasting." We ask if the doctrine inculcated in the above texts is true, not because we entertain a shade of doubt of its truth; but because so few persons seem to bear in mind that they are really reaping every day, what they have sown some days, weeks, months, or years before, even in their temporal enjoyments or sorrows. And it is equally true that men will hereafter reap in the long, long harvest of eternity, what they have scattered in the seed time of their earthly probation. Nor is this all, for others in

some sense, will reap the seeds which we are sowing, just as we are reaping the seeds sown by our forefathers. These facts should admonish us of the vast importance of a strict surveillance over our every word and action; for it is as true as we have a being, that ourselves here and hereafter, our children and our children's children, with their cotemporaries, may and most assuredly will, reap what we are sowing every day of this life. If then we regard our present and future well-being, and that of our descendants, and all that are connected with them, it behooves us to take heed to what we daily sow. Let us then amplify.

"To sow to the flesh," is to labor for fleshly or animal pleasures; or, (as says a beautiful writer) taken in its widest sense, it is to labor for the gratification of our evil propensities, our corrupt passions and affections. Such shall reap corruption. Remorse and its handmaid, shame, must introduce them to the whole family of moral and physical agonies, which terminate in the utter corruption of every sensual appetite and gratification. They reap an abundant harvest of remorse, shame and death, because they sowed the seeds thereof.

"To sow to the spirit," is to devote our best energies to the cause of love and mercy; to be attentive to the teachings of the Holy Spirit; to cultivate the finer sensibilities of the heart; to drink in copiously of God's gracious promises, that our whole souls may be enrapt in the objects of spiritual enjoyment. The Christian that has attained this high position is as immovable as the throne of God. Though the moral elements may rage furiously around him, still with a steady hand he guides the barque of faith

over the foaming billows to the haven of eternal repose. Hence, "to reap life everlasting," is to rise higher and higher in the cycles of eternal bliss, without any assignable point of termination.

Such kind reader, is the bright prospect of an eternal harvest to those who are engaged in sowing the precious seed which grows for an age, and ripens for ever and ever. In every sense, then, life is the seed time. This hour for the next, to-day for to-morrow, this year for the next. Fellow mortal, you and I are now reaping what others have sowed; and as others will in the coming years of the future, reap what we to-day are sowing, let us, as Christians, and as wise men and women, sow not only precious seed, but let us sow it abundantly, that generations yet unborn may rise up and call us blessed. Stint not the seed because the land is cold and sterile, for God assures us that they that go forth in tears, bearing precious seed, shall come again with rejoicing, bearing their sheaves of a rich harvest with them. Let us then brother, sister, go forth and scatter the precious seed of true bliss, and real good, and be assured our labor will not be in vain in the Lord. Let us not despair because we cannot sow and reap in the same day. The husbandman waits with patience for the returns of his labor, and let us imitate him in preparing for the joyful harvest which will never end.

The Church of Christ Is Truly Missionary.

BY E. STOUT.

That the church of Christ is a Missionary body, is held in doubt by few, or probably none of her members, but the modes operandi is still a question of

much and close investigation. I have carefully examined all that I have heard or read upon this deeply interesting question, and am forced to acknowledge my surprise that the mode of operation is still a subject of debate amongst us. For brethren I am forcibly struck with the conviction, that our duty and manner of operation in regard to this matter, are most clearly taught in the Christian scriptures. I therefore humbly submit the following, which I believe to be Heaven's plan for carrying into effect the most sublime and awfully interesting proclamation that ever made glad the desponding hearts of our poor fallen race.

"Go preach the gospel to every creature." It is certainly clear that the church of Christ is a unit, or in other words there is one body, and we are said to all be members of this one body, and also members one of another. This position probably will not be called in question by any; then as we are thus closely related to the body of Christ, and likewise to each other, what is the interest of one, is also the interest of every member of the body; then all alike, (in proportion to their ability,) should labor to build up, enlarge and increase the body. This view doubtless finds no opponent.

But there is another proposition equally clear to my mind; it is this: He who gives himself up to the proclamation of the gospel of the Son of God, should have his table and all other necessaries of life amply provided for by the members of the body. But how to obtain the funds which are necessary to supply the wants of the preacher and his family while he is engaged in this glorious work, is the question to settle. Then

to make this matter clear and plain to all, let us place before our minds a congregation of disciples, who are a living example of the divine plan.

Now in order to carry on this great work, and that order and harmony may prevail, and the great family of God live in the unity of the spirit and bond of peace, the apostle gives directions for the appointing and ordaining of officers in every congregation, the duties of those officers are quite different and various, but clearly pointed out by the inspired writer. To one class called overseers or bishops, he would give the oversight or charge of the flock. It is also his duty to act as president and preside over all their meetings for worship or business; but to another class called deacons he would entrust the treasure of the congregation, and require them to attend tables, and distribute from the treasury to all who are needy, according to the exigencies of the case. Now as it is the deacon's duty to superintend the disbursement of their funds, I conclude it is also his duty to superintend the collecting of them, and inform the congregation of all the calls upon their liberality, giving each member an opportunity of contributing, as the Lord has prospered him. Our congregation is now ready for work, the bishop ever at his post, and presiding with dignity and Christian piety. The deacons also are prompt active men, who have obtained great boldness in the faith, are pressing their acquaintance to the most distant members of the flock, encouraging all to help in the great work before us, and thus take stock liberally in the bank of heaven, and not buy so many government bonds which will soon pass away and be lost forever. Thus our congregation is mov-

ing on in unity and love, and so it would be in all our congregations, with but few interruptions, if their officers were of the New Testament mould. Now what is the duty, and how to perform it for one congregation, is the true example for all others upon the same subject, for we are commanded to be "steadfast in one spirit with one soul, striving together for the faith of the gospel." Phil. i. 27. But says an objector, I believe in church independency. My dear brother, Jesus has but one church on earth, our many congregations are only collections of disciples for present convenience sake, but it abrogates no law of our king, releases us from no duties, and desolves not the tender ties of our common brotherhood throughout the world. Then brethren let us as one man, work with each other, to enlarge our borders and press our conquest on to the most distant home of our fallen race. But that all may have an opportunity to assist in this stupendous work, let the officers of the different congregations arise, (many of them from their long sleep of night,) and gather the means of the brethren together, send out a herald of the gospel, and if one congregation cannot support and keep him constantly in the field, unite, or co-operate with others, but keep your preacher in the field, then when he is laboring to build up the broken walls of our Zion, like the great Paul, he can say, "I robbed other congregations, taking wages of them to do you service." II Cor. xi, '8. Thus by and through the servants of the congregations, would one harmonious effort be obtained, the soldiers of our king marshalled for the coming conflict, broken and shattered ranks would be filled, and with the irresistible power of

one half million of Christian freemen, would we strike for liberty, pushing our conquests on until like the mighty avalanche sweeping on, we would conquer and crush all opposition, and still onward is the watchword until the far off domicile of man has learned Messiah's name, and the kingdoms of this world have become the kingdoms of our Lord and his Christ.

"Then peace on earth shall hold her easy sway,
And man his brother man, forget to slay."

BATH, Ills., Sept. 15th, 1867.

RELIGION.

EDITORIAL.

No term is used more loosely by professed Christians and Christian teachers, than the one standing at the head of this article. We shall not go into any etymological discussion on the derivation of the word from its Latin root, nor any long tedious array of testimony from Lexicographers, as to its signification. The term is not of frequent occurrence in the New Testament, and is not found in the Jewish Scriptures at all. We find it in some form in the Christian Scriptures some four times; once in regard to the Jewish system of worship, and three times in regard to Christian behavior.

It is said that the primitive idea attached to the term is that of binding back, or *rebinding*. Hence it has been said that there is no religion anywhere, except on earth. No necessity for any heaven, for no being there needs rebinding to God. There are none in hell who can be bound back, hence there is no religion there. This is certainly true, and no one can refute the position.

If these things are true, with what consistency can we talk of religion as something to be "got?" "Get relig-

ion," "Got religion," "Seek religion," are all common expressions, passing as current in the latitude and longitude of modern orthodoxy, as gold or silver coin in commercial circles. Indeed, it is a dangerous matter for a man to whisper that the popular use of these expressions is improper or unlawful. To do so, would subject him to the liability of being charged with denying heart-felt religion in to to.

Religion then, is the rebinding of the straying soul back to God, and the apostle James speaks of certain results as a consequence, growing out of being bound back to God by the strong cord of His love, as displayed in the gospel of His Son. The soul in harmony with Him, is moved in the direction of the things referred to by James, namely: relieving the wants of the needy, and keeping himself unspotted from the world. Unless a man does this, his religion is vain. In vain has he been bound back to God, for the grand purposes of such rebinding have failed to be accomplished; and hence, he will fail to realize at last, the high anticipations in which he may have indulged, at the time of his seeming union with God.

The misfortune of our age is, too much of men's religion is theoretical and speculative; doctrinal instead of practical. This is owing to the fact, that the church, so-called, has left the simplicity of the doctrine of Christ, and has involved itself in a scholastic war by its different factions, in defence of their respective theories and dogmas. This is unfortunate, as it leaves so little time to the inculcation and enforcement of the vital and practical duties devolving upon the Christian army. Cold theories and human paraphernalia have driven

from the church, love and practical piety, while Christian benevolence is lost in sectarian pomp and pageantry. The enactments of Councils, Synods, Conferences and General Assemblies, have to a fearful degree, supplanted the precepts of the gospel of Christ, and all the energy of each party is devoted to the defense and propagation of its own peculiar system of doctrine, while the sublime work of relieving the needy, comforting the sorrowing, cheering the disconsolate, and raising up the bowed down, is mainly over-looked and neglected. Our wild and bigoted displays of partisan zeal, will not enhance our chances for eternal life. This may secure the mead of praise from fellow partisans; but good deeds and generous benevolent action are what God expects and demands; and where this demand is not complied with, to the full measure of ability given, condemnation, deep, certain and terrible, rests upon the non-conformist. Thousands are hugging their riches, while they are daily saluted with urgent appeals to aid in giving the hungry bread for the body, and the water of life to the thirsty, perishing soul; but no response is given, and still the sordid spirit bows down to the god-mammon. To visit "the fatherless and widows in their affliction," is practical religion, and is more acceptable in the sight of God, than a thousand long, wordy, eloquent prayers. Some men pray God to remember the orphan and widow; but fail to do so themselves, in any useful or substantial manner. It would seem that they desired God to do so, only that they themselves might be relieved from the burden of so-doing. When a man asks God to do a thing which he himself is told to do, God hav-

ing given the means, that man is a shirk and a sniveling hypocrite, and will be lost, unless speedy and thorough repentance come. All the pulpits of the land should peel forth the thunders of the divine word, in regard to this damning delinquency, so silently passed over, while it is destroying the vitality of the church, and defeating the benevolent ends contemplated by the great Father above, in establishing the kingdom of His Son on earth.

This kind of practical religion, is "pure and undefiled, before God." It may not be so esteemed before men; but it is in the sight of God and the Father. A religion that bears not these fruits, is not divine, is not pure nor undefiled, but is spurious, and is of no value to man nor mortal—a libel upon God and all His benevolent institutions and purposes of grace. How few realize the truth of this matter! How blindly and negligently men move on in their sordid career! And what is much to be regretted is, they are too sensitive to bear admonition or reproof. Religion then, is not a system of doctrine, however true, or untrue. It is not a mental condition nor any moral state of the affections. The term, as employed by the Apostle, is not expressive of any emotion or paroxysm of joy or pleasure, but is expressive of action, and of deeds done, terminating on others. Such acts are the result of the condition of heart referred to, and where such results do not appear, it is because the state from which such manifestations spring, is not present in the heart, and is an alarmingly truthful evidence, that the soul is not in harmony with God, nor in sympathy with suffering humanity; ever the object of divine pity and commiseration. Where the

love of God is seated in the heart, these indications are as certain to appear, as that effects follow their causes. On this all may rely. How sad a picture does the church present, when we look at the almost universal delinquency of its membership, in this department? Some have not learned, even to this day, that "gain is not godliness." They heed not the declaration of the apostle James, that their "gold and silver is cankered; and the rust of them shall bear witness against them, and shall eat their flesh as it were fire." "He says such, "have heaped treasure together for the last days."

Brother, have you thought of all this, and then shut your heart and hand against the cry of the poor and the needy? How could you do it, and then look up to Him who openeth his hand and satisfieth every living thing? Will you not give to the fatherless and widows, and thus avoid that condemnation which their cry will bring down on the head of the unfeeling miser? If not you are lost.

WORKING FOR ETERNITY.

BY O. W. TOPLIFF.

Zeuxis, a celebrated painter of antiquity, once said in reply to the many Encomiums upon his work. "I painted for Eternity."

Happy indeed would it be for every member of the great family of man, if each had as just a conception of the dignity of human nature as well as the grand purpose of his being, as did the immortal Zeuxis. Every individual now living, or who has lived, or shall live in time, is in a very important sense, "painting for eternity." The practice of this divine art commences with, the early dawn of

our being, and the pencil and easel are not laid aside until the last laboring breath is drawn. Beautiful indeed, are the outlines of life's fairy picture, as drawn by the unpracticed hand of childhood. All is sunshine, joy and hope. No clouds of sorrow, no fields laid bare by the rude tempest of unbridled passion, no crushed and bleeding hearts lie along the pathway, no blighted or wrecked hopes, pointing to the dangerous shoals and hidden rocks, of life's tempestuous voyage. Yet these little ones are "painting for eternity," and O! how much like the far off but sure home of the redeemed is the picture of childhood.

Years roll on, and I see a far less numerous company still busy filling up the pictures with new objects. I inquire for the absent ones, and am pointed to the little graves encircled by the bright bow of hope, and a voice seems to come from the bow, saying "suffer little children to come unto me and forbid them not, of such is the kingdom of heaven." Those that have passed the first period of tutelage seem intensely interested in the various objects continually rising up before them, and on selecting from the vast group such as comport with their natural or acquired tastes and habits. And what a panorama of the beautiful and deformed, the pure and corrupt, of joy and sorrow, ecstasies and agonies, of life and death, are wildly grouped in the picture of human life. Yet all these are "painting for eternity" and I do no one a wrong if I critically examine the various works before me, and point out some of the beauties and defects of each. "Train up a child in the way he should go: and when he is old, he will not depart from it;" is not simply an aphorism of Israel's king,

but a law planted deeply in our nature, hence the vast responsibilities of parents, and especially of mothers, to whom is committed the early training of a mortal immortal, not only for the stern realities of this life, but who is also delineating features on a canvas which will retain its first outlines, as well as its coloring far into the future world. Great and fearful, then, is the weight of responsibility resting upon her, and dreadful will be the account she must give at last, should she prove recreant to the trust reposed in her. She is emphatically "painting for eternity"

The future will most certainly cast itself in the mold of the past.

The bad suggestions and fair deceits, the multitudinous hosts of evils that surround the path of the neglected youth, although they may seem like pleasant dreams, will finally stand up as stern realities in the day of eternity. The ghosts of retrospect will then embody themselves anew, and the unsubstantial shades in the picture, though they seemed beautiful to the worldlings mind, will in the day of God's visitation be found swift witnesses against parents, and Christian parents in particular.

I know there are those in the world who teach that sin is inherent in our mortal condition. They think it inseparable from human nature and earthly circumstances. That it encounters us wherever we go. That it entangles us at every step. That it meets us on the right hand and on the left. That it taints and biases our will and bribes our reason. I admit the truth in so far as these bad influences have had the preponderance in our early training.

When, then, I see fathers training up

their sons to habits of idleness, because it is not genteel to work; leaving them to form their habits in the gambling hell, or gilded saloons of intemperance; I can finish the picture so truthfully that it will meet the approval not only of the redeemed of God, but of the miserable throng that are banished from the presence of God and the glory of HIS POWER.

When I see fond mothers bowed and burdened with the cares of life, training their daughters as parlor ornaments, filling their minds with the sickly sentimental trash that fills the popular "Monthlies" of the age; to the entire neglect of the heart; am I wrong in concluding, that such mothers forget, that the heart has memories that cannot die, and that in the fearful hour of death, these hearts will upbraid us for this mistake of kindness. What in death's sad hour can compensate for the loss of heaven? Can the fond memories of our earthly loved home. Home! I know there is magic in the very word, and that the sound sends a thrill to the heart, vibrating on every nerve. Home! how dear and cherished are its remembrances! How hallowed the spot; and that home no more for us. No! No! the fond recollection of our childhood's home, where the fond hand of a loved mother, soothed our early sorrows, and a sister's cherished love made all light around us; will but make the sad hour more dreadful, will but deepen the gloom of the cheerless valley upon which we are about to enter. Sad indeed must be the heart when, weak, weary, forsaken, and forlorn, it finds no help here and cannot expect to find an asylum in the beautiful land, where the weary are at rest and the wicked cease from troubling. Far bet-

ter would it have been to have lived un-
housed and unknown, and to have died
unwept and unlamented.

The Christian seeks not the honors of
this world, nor does he desire his name
to be placed in the highest niche of earth-
ly fame. He has no wish that his name
should be engraved upon the imperish-
able granite, but rather, that when he
shall sleep, that last long dreamless sleep,
that his lowly couch will be in some se-
questered grove, "far from the world's
gay strol," by the side of some gentle
running brook, beneath the green-decked
boughs of forest trees, that may wave
in silent grandeur over his last resting
place, where no deep toned knell shall
wake the forest birds. He asks not for
the erection of the massive block of mar-
ble to mark the place where kind friends
have laid him to rest, or even that the
soft hands of those he loved should plant
the myrtle, or snow-drop upon his grave;
but rather that the beautiful picture of
immortality and eternal blessedness
should be mortal's greatest treasure in
time, with all their fond hopes fully re-
alized in eternity. Brother, sister, let
out "*Paintings be for Eternity*."

THE UNDER-TOW.

BY MRS. M. L. RAYNE.

"Be sure, Herbert," said Mr. Wise to
his son, "not to go beyond your depth
in the river; the surface looks very fair
and sparkling, but there is an ugly eddy
beneath, that may prove to strong for
you."

"How do you know, father," asked
Herbert.

"I have tried it," was the reply. "It
nearly overcome me, but I could swim,
and so got beyond it. Remember what

I tell you and beware of the undertow."

Herbert went in to bathe, and was very
careful to keep near the shore every time.
But some weeks after his father's warn-
ing had been given, he looked out on the
smooth, beautiful surface of the river,
and longed to try his strength swim-
ming. "It cannot be very dangerous
here," he thought, and uttered it aloud
to his companion. "It is as smooth
as glass, and I can easily return if it is
rough beneath, for I can swim now."

"You had better not go," urged his
friend, "my father knows this river well,
and he says the under-tow is very dan-
gerous."

"I will go in a little ways," replied
Herbert, "and if I find it dangerous come
back." And he started vigorously for
the middle of the river. But alas! he
did not come back. His companion
watching him, saw him throw up his arms
wildly, and heard his shout for help,
but when help reached him it was too
late. He was beyond the reach of any
earthly aid. The under-tow had got
him. He was drowned in the treacher-
ous river!

The boy who reads this will feel a na-
tural thrill of pity for the bright young
life so recklessly lost; but there is a deep
sad significance for him in the incident.
He, too, is sailing on waters that lure
him to their shining depths that they
may destroy; that invite him by their
tranquil beauty to plunge yet deeper;
that tell by their seeming peace and pur-
ity, of sure and lasting enjoyment. But
let him beware! When he has made the
fatal plunge, and left the green shores
of safety, or the disturbed waves of
healing, for the treacherous illusion, he
will have left peace and honor and happi-

ness behind him—the under tow has got him.

It is known to be a recorded fact that there are more solitary instances of fatal accidents occurring in the smooth, fresh water lakes and rivers of our inland country than where the salt fierce waves run high and angrily, and seizing the venturesome swimmer, hurl him into their briny depths, and back on the pebbly beach, bruised, stunned, but wholesomely taught not to venture beyond his depths. But the fair, smiling tranquil wave, unmoved by tides, entices its victim by its shining smoothness, and he seeks it forgetful of the dangers beneath.

The experienced mariner is seldom caught in the under-tow; he has compass and chart to help him, and a purpose to fix his attention, and the wind and waves are but agents to help him on. He does not dally with breakers, or shining crested waves, but bears on to the home port.

It is the pleasure seeker who gets into the under-tow. He is caught by the many sweet bubbles, and waits to grasp them; he thinks he will soon return, but the water is calm and pleasant he goes out a little further in the ardent pursuit of pleasure, he drifts hopelessly along; loses his reckoning, and soon he is drowned—drowned to honor, to conscience, to the voice of friends, to the call of humanity. The under-tow has got him! Oh! when the sea gives up its dead, will they find him? Is he not lost! lost! lost!

Do not venture, boys! there is too much at stake. When your young friends urge you to break the Sabbath, or violate a fixed principle, or tinge darkly at indulgences that are but other names for sin, remember the under-tow. Take

that famous old chart that your father and grandfather sailed under, and read there where it says "the way of transgressor is hard," and "the wages of sin is death;" and you will find it all plain sailing, though the sea is rough and stormy at times. With Christ for your pilot you cannot go astray. "He leadeth me beside the still waters" in which there is no under-tow.—*Chris. Times.*

THE RECHABITES.

Perhaps most of the readers of the Bible remember the history of the Rechabites, as related in Jeremiah thirty-fifth chapter. For their obedience to their earthly father, this blessing and kindness was sent them: "thus saith the Lord God of Israel: Because you have obeyed the commandment of Jonadab your father, therefore Jonadab shall not want a man to stand before him forever."

And hath he said, and shall not he do it? He never forgets promises. But where are the Rechabites now? Many hundreds have passed away. The people of Judah have been driven from their own land and scattered all over the earth. Where can we find the Rechabites?

How can we know that God still remembers and preserves them?

A missionary who was traveling in the East a few years ago has told us something about the descendants of these obedient Rechabites. This missionary was Dr. Wolff. He was himself a Jew, but he had learned to believe that the Lord Jesus Christ was the true Messiah—the Savior of the world; and he was traveling about to try and bring his Jewish brethren to believe in him too.

In Mesopotamia, Dr. Wolff met with a wild looking man, an Arab. He was on horseback, riding in the deserts. Dr.

Wolff was told that this man was a Jew so he spoke to him and asked him if he could read. He could read both Hebrew and Arabic well, and was glad to see a Bible in Hebrew, which Dr. Wolff showed.

The missionary asked him about his country and his people. The man took the Bible and turned to Jeremiah xxxv, 5, the story of the Rechabites. And then he told Dr. Wolff that his people lived in the deserts of Mecca, in Arabia. He said: "We are descended from Jonadab, the son of Rechab. We drink no wine, and plant no vineyards; we live in tents as Jonadab commanded us: You will find us 60,000 still living, and you will see that this prophecy is fulfilled.

"Who is My Mother" &c.

BY O. W. TOPLIFF.

David asks "what is man," and happy would it have been if the holy bard had answered the question. Much has been written upon this inspired inquiry; much that has aided man in his researches in this broad field of inquiry, and much that the world could have lost and been the gainer by the loss. Nor do I expect to throw upon the subject any additional light. My object is not to write a discourse about man, but to enforce a great religious truth, inculcated by our Savior, in response to the information that his mother was anxious to speak to him. Matt. xii. 46, 47, 48, 49, 50. As the Savior generally taught by parables, his illustrations were drawn from the observation of every day life; hence the indescribable charm that permeates his every word. I conclude then, that there is in every human being, however fallen, some latent principle worthy of a God to bestow, and man to retain. How-

ever low he may have sunk in the slimy pool of sin and consequent misery, still there is something of goodness lingering around his heart. There are yet chords that vibrate to the least touch of affection, and send forth strains as sweet as angel's songs. As the raving maniac may enjoy lucid moments, so the vilest of men often exhibit traits of character that would be ennobling to the pure spirits that are around the throne of God. History says, that Nero, the vilest her forgiveness for his dark and unnatural monster that ever disgraced God's earth, wanted to call back his mother from the shades of the dead, that he might ask crimes. The experience of nearly six thousand years warrant us in saying, that there is no place so distant, no degradation so deep, that the undying love of a mother, and the hallowed affection of a sister, will not follow the wayward wander. What then I ask, could have been more beautiful than the image of a mother's love, and a sister's pity, to express the affection of Christ for his followers. He does not require that they should be surrounded by the luxurious trappings of wealth, or that they should be highly honored and widely known on earth, or that they should possess any great natural gifts. A child at his mother's knee, (Matt.) and the slave in his cheerless hovel, may have the qualities which endear them to Christ; for says the Savior, "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Moral qualities—qualities of a heart purified by a living faith, are alone valued in heaven. These, if once planted in the soul, and cultured by the careful hand of benevolence and prayer,

will grow during the unceasing ages of eternity, and will continuously bring the soul nearer and nearer to God. Every other spiritual endowment, unaccompanied by love, will avail us nothing in the great day of eternity. Paul says, "now abideth faith, hope, charity, these three; but the greatest of these is charity or love. Who is so void of moral honesty, as to say that the terms of relationship to God's Son are hard, or difficult to understand? The most exalted angel that burns in eternal light, and the poor care-worn disciple who presses his way towards heaven, are related to each other, and are both as dear to the Savior, as a mother, or a sister, or a brother—not because their mental capacities are alike, not because the relation they sustain to the great scheme of salvation is the same, but because both delight to do the will of God. Solomon, far in advance of the perfect revelation of God's will, says, "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man." How proud mortals love to claim relationship to the noblest and grandest of earth. Why not then ye sin-oppressed ones, strive to obtain this dear relationship to the King of kings, and the Lord of lords. John says, "it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. The relationship here proffered is as far above what earth can bestow, as the glory of the king's throne exceeds that of his footstool. Reader, hast thou this relationship?

Evil pursueth sinners, but to the righteous good shall be repaid.

Will Sincerity Save?

EDITORIAL.

While all persons agree, that sincerity is indispensable to all acceptable action, in the sight of the Lord, yet we feel satisfied that a fatal error, in relation to sincerity, is prevalent among men. For truth's sake, and not for controversy, do we undertake to pen a few paragraphs on the subject, with a view to a correct understanding of the whole matter, and the correcting of a great error, into which as we conceive, many honest-hearted persons have fallen.

Thousands confidently believe, that what ever is done sincerely, and conscientiously, is acceptable to God. Not even a doubt of the truth of this position is entertained by thousands. Now this position is true, or it is not. If it is true now, there never was a time when it was not true, since man had a conscience. If it is true in one case, then it is true in all cases, for God is no respecter of persons. These statements are self-evidently true, and to attempt argumentation in their support, would only be to darken counsel by a multiplicity of words. We shall at once proceed to the examination of the main question, in the light of God's word.

We begin then, by saying: If all that men do conscientiously is right in the sight of God, then, there is but one sin in all the universe, and that is dishonesty, or a want of sincerity. It is impossible to avoid this conclusion, if we admit the correctness of the position above stated. Now is it true, that there are no other sins? No one will say so: For this would negative all God's revelation to man, and involve those making the assertion, justly, in the charge of infidelity. The Bible enumerates num-

erous sins, and as the position referred to, only admits of one, it follows that either the position is untrue, or the Bible is false. Which horn of the dilemma will we choose? This is now the question, and there is no way of honestly evading it. Which will we do, discard this dogma, or reject, as false, the Bible? Let us decide this point now, before we proceed. But says one: "I can hold to the position combated, and hold to the Bible too." Men persuade themselves that this can be done, but they are mistaken. No man can believe two contradictory propositions, and we have shown that a flat contradiction is, in this case, most certainly involved. But as this point will come up incidentally again, during our investigation, and will receive attention then, we will pass on to the consideration of other points involved in the question as stated above.

We fear this position for another reason; namely: it destroys all distinctions between right and wrong—truth and error. This may sound a little harsh to some; but it is, nevertheless, true, and we shall make the assertion good, ere we close this paragraph. If a man's sincerity makes a thing right to him, and a different thing is made right to another by his sincerity, while neither is absolutely right, then is error as good as truth. For if a third man conscientiously receives and acts upon the *truth*, he is only even with the other two, whose course, though wrong, was made right by their sincerity. Thus error is put on an equal footing with truth, so far as practical results are concerned. This is, to our mind, a monstrous consequence, as it gives to sincerity a power, to do what can not be done; namely: change a lie

into truth. Satan and men, may change the truth of God into a lie; but neither God, men nor Satan can change falsehood into truth. If the belief and practice of truth gives a man no advantage over the man who believes and practices error, then one thing is as good as another, provided, men are sincere. This constitutes sincerity, a savior, and reduces truth to the level of error.

To show the fallacy of the position we are questioning, let us call up the case of the Apostle Paul, while engaged in persecuting the followers of Christ. He was, as he himself says, exceedingly mad against the church of God, and wasted it. Now was this right, to him? If it was, it was no wrong to those whom he persecuted; for no right ever worked a wrong. No one will say Paul's conduct was right, either relatively or absolutely. But according to the position we are considering, it was right, because he did it in all good conscience. Was it right? Most certainly not. Paul said it was not meet that he should be called an apostle, because he persecuted the church of God. And again, he said he was the chief of sinners. Could doing that which was to him right, constitute him the chief of sinners? No one can so affirm. Paul did not believe that sincerity sanctified wrong, and made it right to the doer. Had he believed in this doctrine, the remembrance of his having persecuted the church, would not have pained his heart in after life, as it assuredly did.

It seems strange that there should be any one to advocate so singular a position. But an absurdity is as dear to a man as truth, so long as it appears as truth to him. Absurdities as such, are

not believed. If what we have now presented be calmly considered, we certainly think the position herein reviewed, will be given up by the honest thinking man. And here we might dismiss the subject, but think the presentation of one more case can do no harm, and may strike some minds even more forcibly than any thing yet presented by us. The case we wish to introduce, is this: In speaking to and warning his disciples, Jesus said: "And it shall come to pass, that whosoever killeth you, will think he doeth God service." Now we know it is not right to kill, good men especially, and yet the Savior said those who should do this thing would be sincere in it, even thinking they were "doing God service." This is another case which clearly disproves this very deceptive and objectionable feature of modern teaching.

We now leave the reader to reflect on what has been presented, assured that if what is herein contained is insufficient to convince him, a multiplication of arguments can never do it. We lay this down as the only safe rule, namely: *What we do must be right, and it must be sincerely done, if we would expect God's approval.* A right act, insincerely done, is practical hypocrisy, and a wrong action, done in sincerity, is self-deception. Men are charged by the Apostle Paul, not to be deceived, which is a useless charge, if sincerity sanctifies everything that is done in sincerity. All a man need do is to be sincere. If he is a sincere man he knows it—he can not be deceived about it, and as the admonition of the Apostle implies a liability to deception, therefore, something more than sincerity is required.

But we must now close, remarking

that perhaps no more popular or fatal error has risen in this age of the world, than the one we have been herein combating. It sets God's truth and authority at defiance. It invests error with the attributes of truth, and declares it equally efficacious in the salvation of souls. For truth sincerely believed and obeyed can only save the soul, while this theory asserts, that sincerity in error, will do the same. There is such a thing as truth, and God has said that those "who receive not the truth in the love of it, will be damned." Dying soul! Seek the truth to know. "Buy and sell it not." It is eternal as the years of God, and bliss is in store for all who walk in the light, counsel and instruction of the Lord. Be wise now, and forsake error and your soul shall live.

LOST AND FOUND.

It was noon, and the bright summer sun stood high up in the cloudless sky. A boy of but a few summers wandered into the adjacent forest. He passed beyond his acquaintance with trees, traces and other objects. Butterflies flitted before him, and the grass-hopper sang his gay ditty as he sat in the bright streak of sunlight that shot through the opening in the trees above.

The nimble squirrel dashed up the trunk of the oak that nodded and waved in the mellow moanings of the breeze. The restless jay skipped through the boughs of the large warping elm, and the songs of the native choir of the forest, harmonized into a music that made all nature seem vocal with delight.

Charmed with the voices of cheerful songsters, and finding himself no longer under the eye of a vigilant mother, he felt as free as the gaily squirrel, or the

fleet raven that swept above the stately forest. He ran this way and that—chased the grasshopper and butterfly—watched the birds as they played on the tall trees, and the squirrels as they examined this branch and that for the young hickorynut.

He wandered about from hill to valley, and looked at the wild scenery of the woods, mused with delight upon the cheerfulness and happiness of the throng that lived in the wide home of nature.

The sun glided imperceptibly down the western sky, and suddenly dropped out of sight behind the hills and trees.

Suddenly the birds ceased their song—the large serpent crawled from his hiding place and hissed at him as he passed near it, and alarmed him for the first time since he left home. He ran away from it and thought of returning, but looking about to get the course, all seemed alike to him—he became bewildered, and the gloomy thought gathered about him that he was lost.

At night-fall he sat down to think what he should do. The whip-poor-will sat on the little billock near him and muttered “put,” “put,” “put.” The wild beasts howled in the distance, and the noisy crow flew over the treetops seeking his rest in some distant copse. He wept and would have called for Mother, but he was afraid some beast of the woods would hear him and tear him in pieces. His limbs now felt weary, and he would have slept, but the darkness gathered about him, and it was so lonely that he shuddered as he gazed into its increasing gloom.

Though unconscious before, he was perfectly conscious now of the awkwardness of his situation. With bitterness of feeling did he realize the folly of

violating the wishes of a kind and patient Father. “Charles, don’t go into the forest,” had often fallen upon his ear, but at last had been disregarded, and now, oh! how serious the thought—he was lost—far from home, in the wide forest alone, surrounded by the darkness, trees, wild beasts, serpents, and imaginary dangers.

Home lingered in his thoughts as he sat upon the high log that he had selected to secure him from the dangers that lurked about. The smoking bread, and the cool and delicious milk that sat upon the table before father, and mother and sister—and a vacant chair that had been placed for himself, all trooped through his mind. “Oh! that I had obeyed,” he was ready to cry out, but the great owl hooted in the tree above him, and he was afraid, and suppressed his grief, and sat as still as he could.

The village of A—, was wild with excitement. Charles Holt had not been seen since noon, and all the search that had been made had revealed no trace of him, except that a small foot-print had been found in the dust in the path that led into the forest.

Search had been made in the vicinity among the neighbors, but no discovery. The wells had been examined, and loud shouts uttered to arouse him from some probable hiding place in which he might be asleep. All failed, and the cry went forth, “lost child,” “lost child.” The bell upon the village school-house rang out upon the still night air, and the vibrating atmosphere bore its clear tones to the log on which sat the weary trembling lad. It seemed a great way off. He listened intently for the call of his mother, and though she wept aloud and called out into the deep gloom that en-

veloped everything, and uttered aloud the name of her dear child, he was too far away to hear.

The alarm of the bell brought together the inhabitants of the village. All faces were veiled in anxiety. With inquiry and bustle all partook of the excitement of the occasion, and sympathized with the alarmed family. The west was all in commotion with dark clouds—streams of lightning—peals of thunder, and the wind had already commenced to rustle the trees, and it was now evident that Charles was lost in the dark forest.

Arrangements were soon made for the search, and the father armed with the only lantern that could be paraded in the village, marched with the company into the forest. The search commenced in earnest. The fierce wind dashed through the treetops—the lightnings leaped across the deep vault overhead, and the thunder rolled and echoed among the hills. The villagers moved on through drenching rain, searching every probable hiding place for the lost one. Shouts were uttered to attract if possible his attention, but the wailing tempest overpowered all other sounds—he heard no voice but that of the angry elements.

The night passed, and the day came and passed. The child, in search of home had gone farther away. Hungry, faint, and drenched with rain, he was sick. Every sight, every sound, alarmed him.

The search went on, hour after hour, till at last, far from home the little wanderer was discovered. The father's watchful eye first saw his dear lost child. He shouted aloud for joy, and to arrest his attention, but the child was frightened and hid himself. The once famil-

iar voice had become a strange sound to his timid ear.

The glad father came to the spot where he was concealed and found him trembling with fear—weak with hunger, and sick with exposure to storm and sun. The signal sounded, and the company repaired to the spot, all joining in sympathy and in joy.

Soon the searchers faced for home, and ere long the lost was restored to his place in the family. Fresh garments—food, and the kind administrations of a faithful mother soon cooled his fever, strengthened his limbs, and restored his health, and joy, like the deep moving water swelled in every heart. The fountains of tears were dried, and the sympathizing neighbors were dismissed and returned quietly to their avocations.

MORAL.—The man who wandered from Eden into the mazes of sin, and was lost from the family of the heavenly Father. The man who *now* leaves the path of virtue and righteousness, and follows in chase after the wealth of the world, till God is forgotten and the heart and life are submerged in sin.

For his redemption the father has called together all the forces of his realm. Angels have administered; mercy, forbearance, and love have united—truth and grace are combined—the Father has wrought for ages—the Son has been sacrificed—the gospel developed—its adherents martyred, and consummating all, the Bible has been finished, with all the means, measures, and influences embraced to save the lost.

The lost are sought after, and the voice of mercy cries, "return," "Come unto me, all ye that labor and are heavy laden, and I will give you rest." ALL in the regions of love and righteousness

plead, and "say come"—return to thy father's house. All the hosts in light and life will be glad at thy return, and rejoice at thy coming. The garments of righteousness will be put upon thy sin-fleeced frame, and bread and water from the store and fountain of life shall nourish thee till thy soul is pure, and health and joy are thine in the home of the blessed beyond the deep, dark river.—
From the Church Reporter.

What the World owes to the Bible.

"The only star which rose on Time and on its dark and troubled billows threw a ray Of heaven's own light, and to the hills of God Pointed the sinners eye."

This is a subject which, if properly and thoroughly discussed, would occupy volumes, hence to treat of it in a short article requires the utmost degree of condensation. Two branches of the inquiry naturally present themselves to the mind. The first, What the world was before it knew any thing of the Bible? What the world now is where the Bible is unknown? So, if we were speaking of the sun, and its value, we might treat the question positively, and show what the sun does for us; or we might treat it negatively, by observing how the world fares when it is not seen. In the present case, the negative argument will be the simplest, and will require the smallest amount of space.

I. What, then, was the condition of the world before, through the mission of the apostles, Christianity and the Old and New Testaments were offered to the whole human race?

It is described in Scripture, as a state of darkness; and the glory of Christianity is, that it brought light in the midst of all this gloom. "Darkness

shall cover the earth, and gross darkness the people," when "the L rd," as the sun, "shall rise upon thee and his glory shall be seen upon thee," [Isa. ix. 2] "The people that walked in darkness have seen a great light: They that dwell in the land of the shadow of death, upon them hath the light shined." [Isa. ix. 2]

Now "the works of darkness" are well known. It is in the hours of gloom that the plunderer and the murderer seek their victims, roaming like beasts of prey under cover of the night. And the whole state of the world before the rise of Christianity was one night of gloom. Darkness covered the earth." Lust and cruelty were the presiding deities of the scene. We may not, with any regard to decency, treat with explicitness of these horrors; for as St. Paul reminds us, "it is a shame even to speak of such things." (Eph. v. 12); But it is needful, if we would do justice to the subject, to point in gentle terms, to the leading features of heathenism. Of these two characteristics, lust and cruelty, we will say a few words.

Lust, and that of the most abominable character, was taught in the religions of paganism. Thus Aristotle recommends, gravely, that the statues and paintings of the gods should exhibit no indecent scenes, *except* in the temples of those deities who preside over sensuality. And Seneca, speaking of the character of their prayers, says, "What a man ought not even to hear, they do not blush to describe to the gods." Their religious ceremonies chiefly consisted of abominable rites. Herodotus, in his second book, and in other places; Plutarch, and various other writers, Greek and Roman, bear witness to this fact.

Their worship was suited to the divinities they honored. There is not a single vice for which the Canaanites were doomed to extirpation, which is not common in the histories of the greatest men of Greece and Rome. Can we find a higher model in all pagan antiquity than is given in Plato's dream of a "Republic," where all, he proposes, shall be regulated on the highest and noblest principles of philosophy and philosophical religion? Yet what do we find in that far-famed sketch of super-human virtue and happiness, but a proposal that men and woman be reared as beasts are reared, so that "no child shall know his father, nor any father his son," and in which all surplus and unpromising children shall be destroyed? Such is the fancy picture of a commonwealth, ruled by philosophy, which Plato has left us, and which establishes, in the amplest manner, the apostle's charge against the greatest men that paganism can boast, that "professing themselves to be wise, they became fools."

But we must stop. It is impossible, in decent American society, even to name the enormities which were common among the sages and philosophers of paganism. A recent writer has truly said: "No one dares picture to himself, or to realize in his man's eye, the awful state of *common social life* in what are called the glorious periods of Greece and Rome. No one ever dares to do so. The first chapter of St. Paul's Epistle to the Romans is the nearest approach to such knowledge that can be endured."

We turn to the other feature of the case—that cruelty, that hardness of heart, which everywhere prevailed. "Cruelty was as rampant as sensuality. Slavery was universal, and the power of

life and death was no idle prerogative in the hands of masters who could gloat for days together over the dying agonies of the gladiators."

These combats of the amphitheatre were the delight, not only of the multitude, but of the polished and educated gentleman—yes, and of the luxurious ladies of Great Rome! Lipsius reckons that these sports of blood cost from 20,000 to 30,000 lives per month, all sacrificed to "make sport!" What wonder, then, that in a population consisting largely of slaves (one senator in the time of Augustus, owing 4,116,) we hear of one great man ordering a slave to be killed for a little remissness in waiting at table? and of another, a friend of the emperor's throwing slaves alive into a pond to feed his lampreys! A modern poet has reminded us that—
"Slaves, to be lashed and tortured, or resold;
Or mangled or murdered for a fine of gold
Helots degraded, scarce esteemed as man,
Having no rights, for under ban,—
Where *half the world* when ancient Homer sung,
And wit and wisdom flowed from Plato's tongue."

Nor were children deemed of much more account than slaves. Lycurgus, Plato, Aristotle, all favor the destruction of unpromising infants, or of those likely to prove "surplus." And, when allowed to live (as Gibbon reminds us,) "In his father's house, the son was a mere thing, confounded by the laws with the movables; cattle, and slaves, whom the capricious owner might alienate or destroy, without being responsible to any earthly tribunal." Infanticide was often authorized by law. "The exposure of children," says Gibbon, "was the stubborn and prevailing vice of antiquity."

From this to human sacrifices the step was but a short one. The Thessalians

and Lacedæmonians yearly offered these. Old Rome used at an early period, to sacrifice annually thirty men. Livy and Plutarch mention similar facts; and in the rival republic of Carthage the victims were reckoned by hundreds. Egypt, Persia, and many other countries, practiced the same crime.

Nor, even after such men as Socrates and Plato, Cicero and Seneca had appeared, was there any sign of improvement. On the contrary, despair seem to settle down on the minds of the most thoughtful men. Thus Pliny remarked, that nothing was to be found so miserable, yet so proud as man." Tacitus thought that the end of the world must be near, such was the corrupt state of mankind. But Seneca, with more feeling says. "All is replete with crime, and vice everywhere abounds. The confusion becomes more desperate; shame is wearing out; veneration for what is pure and good is unknown; every one yields to lust. Vice no longer hides its head, but stalks along in public; depravity has so far advanced, that innocence becomes a thing unknown." It was in Seneca's time that we might have seen the great Coliseum thronged with tens of thousands of the noblest of men and woman of earth's mightiest city gathered together to enjoy the sight of men and beasts tearing and mangling each other. There we might have beheld delicate and high-bred ladies, nurtured in luxury, making it their choicest amusement to see an aged bishop, like Ignatius, torn to pieces by the lions; or to behold women, as well-born and fair as themselves, devoured, almost while living; by the hungry beasts! It was then, too, in the noontide of Rome's power, that we might have walking by Tiber's side, during some sum-

mer's evening, while throngs of nobles and noble ladies (as they were called) paraded through the palace gardens, chatting and laughing over the gossip of the day, while at every corner blazed a human torch—a poor Christian, tied to a stake, by the emperor's orders, smeared with pitch, and set up to burn alive—as a light to the sauntering crowd! Ever and anon, too, we might stop to witness the mimic chase of some detected follower of Christ, who wrapped in a deerskin, had been turned out to be torn to death by savage and hungry hounds. These were the amusements, the luxuries, of imperial Rome; and their greatest historian can calmly describe them without any apparent consciousness of wrong. But "the main current of life, in the noblest days of polished Greece and Rome, was cruelty and lust, corrupt, mean, and diabolical."

II. We pass from the classic days and scenes of Greece and Rome, to the condition of barbarous or semi-civilized paganism, both in bygone times and in the present day. And here the like story awaits us on every side. Still it is lust and cruelty, wheresoever we turn.

In former days the testimony of all extant geographers agrees, that licentious as were the habits and manners of Greece and Rome, they were equaled in wickedness and surpassed in coarseness by the barbarians. In modern times human nature remains the same. In semi-civilized India or China the religion of the people is one mass of obscenity. Their temples are filled with sculptured representations of filthy and horrid crimes. In a single city, Peking, 9,000 murdered infants have been collected from the kennels of the streets in

a single year. Or, if we turn from these to simple barbarism, we find in the islands of Polynesia, or in Madagascar, one all-prevading atmosphere of lasciviousness, which often corrupts and destroys whole nations.

Cruelty everywhere goes hand-in-hand with lust. In Mexico, before Europeans found their way thither, the blood of human victims flowed in torrents. No author computes the annual sacrifices at less than 20,000; and on one grand temple dedication, in 1486, as many as 70,000 human beings were slaughtered. In smaller degrees, the same practice prevails everywhere. Under the Druids, human victims were sacrificed in Britain and in Gaul. The Danes the Scandinavians, the Slavonians; all follow the same custom. Among the Hindoos, between 1815 and 1824, as many as 5,997 widows were burnt alive in the single province of Bengal. In Africa, a single king of Ashantee directed the slaughter of 6,000 slaves at his funeral! while in Dahomeny human blood is almost constantly flowing. In China, during the last ten years, the slaughter of prisoners taken in war has been almost beyond computation. On some occasions, large ponds of human blood have been seen.

If we are asked, then, what the Bible has done for man, our first reply must be to point to this previous state of things, and to remark, that the light of heaven, shining through the pages of God's word, has wherever it has penetrated, scattered the fearful darkness. Together with lust and cruelty, there always dwelt, and still dwell, all the lesser vices of falsehood, dishonesty, envy, hatred, and their kindred evils. The morals of the Bible, wherever received, at once

operate to check, extirpate, and destroy these sins. Pagan legislation, at its best, leaves morality almost disregarded. Christian legislation, even in its most imperfect aspect, protects human life and female chastity, and demands truth, and honesty, and faithfulness.

But it may be remarked, and with truth that Christendom itself is defiled with many immoralities, and that licentiousness and cruelty are by no means banished from the lands which call themselves by the name of Christ. This is unquestionably true; but it is most important to distinguish between two things which are essentially different.

The lands called Christian are not by any means alike in their privileges. Some enjoy the sunshine of the gospel; but the greater part have only a reflect-light—a kind of moonshine. Justinian under church influence, established a code of laws founded upon Christian principles; and this code has formed the basis of European law ever since. This, which is not Christianity, but a fruit of Christianity, has been a prodigious boon to Europe for a thousand years. Again, the Greek and Roman churches, while they thrust the Bible out of sight, preached a religion which, although largely corrupted, was still based upon Christianity; and was therefore far better than heathenism. This moonlight of Christianity was universal throughout Europe during all the mediæval age. The Reformation brought the Bible once more out of the recesses in which it had been buried, and again the "marvellous light" shone upon several kingdoms of the earth. But we must not forget that, even up to our own time, God's word has been a prohibited book in a large portion of Europe. Spain has never

tolerated it; Italy; up to 1848, sternly forbade its use; and in Austria, Bavaria, and Belgium, the Romish priests kept the people from it. While in Northern Germany, philosophy and rationalism taught the masses to despise it. Thus, in four fifths of Europe, the Bible has had no fair trial as a medicine for men's souls.

And if we look at home, we ought in fairness to distinguish between those who receive God's message and those who reject it. We call America a Christian country, because the legislators and the bulk of the people, profess to adhere to that faith. But it is obvious, and beyond all question, that a large section of the population cannot be called even professors of Christianity; while a large proportion yield to it a mere lip-service, and nothing else. In some of the States, the Bible has long been a prohibited book to a large portion of the laboring population. And while the masters claimed that it sanctioned their "peculiar institution," it was, most inconsistently with such a theory, withheld, on the ground that it was an "incendiary publication," and that its tendency was to produce a revolt among the slaves. For all these, which unitedly form a majority of the nation, Christianity has done nothing, beyond providing them with better laws, and a purer state of society, than they could find in any heathen land. The real trophy of Christianity is found in that numerous body of real Christians who leaven the whole state of society at home, and who make inroads into the kingdom of darkness which heathenism has established in so many of the kingdoms of the earth. It is by the life and conversation of Christians; and by these only, that the value

of the Bible can fairly be tried. There are tens of thousands of households to be found, in which God is "worshipped in spirit and in truth,"—in which his blessed day of rest is observed—in which children honor their parents, and in which dishonesty, uncleanness, and cruelty are unknown. These are the legitimate fruits of the Bible. They form, as yet, only a minority of the population; but, by their influence and example, they so leaven the mass as to make America a favored nation in the earth. Were the whole population like minded, crime and punishment, prisons and criminal courts, would be unknown, and the land would be a paradise. When the whole human race shall have become earnest worshippers of God and students of his Word, then will be seen that "new heaven and new earth wherein dwelleth righteousness," which even heathen poets, handing down the traditions of the Noachian days, have foretold as the consummation of all things.

Meanwhile, however, the Bible is doing its work in other lands besides America. A few hundreds of people, gathering themselves together in two or three associations, in England, about fifty years ago, began to send Bibles and missionaries to heathen lands. "The laborers were few," and often feeble; but the results have been astonishing. In every quarter of the globe the sound of the gospel is now heard. New Zealand, forty years ago, the abode of blood-thirsty cannibals, has now its twenty Christian churches, and its tens of thousands of native worshippers. Africa, on its western coast and in its southern territory, has hundreds of communities of Christian men and women, living the lives of faithful followers of Christ.

Burmah has more than a hundred native preachers of the gospel; Madagascar more than half that number; while in India between 100,000 and 200,000 Protestant Christians already reward the laborer's toil.

These are the fruits of a few feeble efforts, put forth only within the last fifty or sixty years, by some of the sincere followers of Christ in England and in America. Hundreds of peaceful and happy Christian villages are now dotted over the earth's surface, in lands where, at the opening of the present century, lust and cruelty, oppression and all manner of abominations, reigned alone. These hopes for the future the world owes to the Bible; but they are, as yet, only the first fruits of a great and glorious harvest. But, in every one of these homes of Christian civilization, whether in a peaceful American village, or in one equally happy in Burmah or in Sierra Leone, the father of a family who can look around on a loving wife and children, free, happy, intelligent, obedient, knowing neither crime nor fear, must, if he rightly appreciates these blessings, exclaim with a grateful heart, "All, this, under God's mercy, I owe to the Bible."

GODLINESS PROFITABLE,

EDITORIAL.

In this age of money-loving and money-getting, when every thing is tried by the dollar and cent standard, and when the almost universal question is: "will it pay?" we propose to show that godliness is profitable unto all things—that it will pay, and pay well. We shall look at this question, in the first place, as if this state of being was the only one in which we shall ever exist, and show that even

then, godliness would be profitable to individuals, families, communities and nations. It is a certain fact, that vice is more expensive than virtue. The expenditures induced by pride, pomp and worldly ambition, if it were computed, would be perfectly astounding and alarming. The waste consequent upon the vanity of this world, impoverishes half the race, while the extravagance indulged in by the weak-minded, (for vain persons are always weak, mentally,) does not produce an enduring happiness or real enjoyment. The excitement of an hour, is followed by days of anguish and nights of weary despondency. There is nothing satisfying, nothing nourishing to the mental organism of which we are the possessors. Take crime out of our State, and we could turn all our Court Houses into Seminaries, our Jails into Alms-houses, our State prison into a University, our Judges into College Presidents, our Attorneys into Professors, to teach the arts and sciences, our Sheriffs into alms-house Superintendents, while all would dwell safely, contentedly and peacefully together, like a band of true and loving brothers, and the sunshine of good will, would radiate from center to circumference, to illuminate in all minds, and gladden all hearts, while pealing anthems of earth-born bliss would echo from hill to hill, and fill the vast concave under the whole heavens with notes more sweet and richer far, than have ever yet saluted mortal ears.

If godliness was universal, we should need no standing armies, no thundering navies would stud the seas, for they could be of no use. Think of the cost of building and equipping a navy like that of the United States. How many

school-houses and hospitals would the money thus expended build? How many teachers for the ignorant, and physicians and nurses for the sick, would the mighty sum sustain in these departments? More than would be needed. Did godliness universally prevail, we should have no more wars, for there would be no cause for any. No forced loans of money, nor giving up of sons, brothers, husbands and fathers, to satiate the vengeful rage of the god of war, woe, slaughter and death. The nation's wail would no more be heard, for loved ones mangled by the screaming shell, on the ensanguined battle-field. No, for war's dread confusion would be hushed into eternal silence, and earth would keep jubilee over the tomb of buried strife forever ended. All this is true, and yet we have only entered the vestibule of this solemn theme. "Godliness with contentment is great gain," if we may accredit the Bible. The advantage is said to consist of two points, namely: "Having promise of the life that now is, and of that which is to come." As pertaining to this life, godliness is profitable. Godliness will save a man from profligacy, drunkenness and despair. Crime is ever attended with great inconvenience as well as great expense. God promises life to the godly man, while the ungodly one has no promise of anything, neither in this life, nor in that which is to come—he is only an intruder, living by sufferance. To the man who believes in the truth of the Bible, the foregoing passage presents a truly dark picture. He is an intruder in time, having no hope and without God in the world. Sorrow and darkness will hang around the unfortunate soul at the dying day. No bow of promise il-

lumines the dark death-cloud of the ungodly sinner, when summoned to leave the world, after squandering all the golden moments and precious opportunities of life's merciful probation. Ah! what a fearful hour will death be to the unrepentant, the irreconciled, the ungodly man! Who can conceive what his anguish will be? Who can, unmoved, contemplate that eternity of woe, that will forever shut out the light, and joy, and heavenly bliss of the happy tenantry of heaven? The spirit of godliness leads to effort for the rescue of those who are ready to perish. Whenever we see a man so selfish as to render him indifferent to the condition of the world, making no sacrifice for their salvation, we can but feel that he is unlike God, who sent the Son; unlike the Savior who gave his life for the world; unlike the holy Apostles, who forsook all for Jesus, and spent their lives for the good of others, closing their labors and sealing their testimony with their blood. The man that will not "spend and be spent" in the cause of God and humanity, is not in sympathy with the divine family, from God at its head, down through angel bands, and embracing the redeemed of the Lord on earth, and those who have passed over the gulf stream, and rest beyond the surging billows on the tide of time.

But we must close by saying, no modera sharper is a godly man. He is for himself. No close-fisted stingy man is a godly man. Such a man considers it enough to take care of himself. If men come to Christ, he is glad, because they can assist in bearing the expenses of the congregation, thus ennobling him to put more dollars in his coffers. He will not give any more than his pride of character

prompts him to give. He hates beggars, and fears the nation will yet turn to a nation of such. He has forgotten that Jesus "went about doing good," he did not shun cases of need, nor complain when called to die for his foes. Had he left men to take care of themselves; hope would have long since been entombed; earth would have been filled with wailing, and all heaven might have been draped in deep mourning, such as will at last salute the wretched ungodly man. Beware.

A Lovely Picture.

MANY of the prejudices in the present day against vital Christianity are traceable to distorted apprehensions of its real excellence. Who can read the following exquisite portrait of its graces and characteristics without being charmed with the original?

"Whatever else there be, if there be not love, it profits nothing, it proves nothing. Love to God and our neighbor is the essence of piety. It is the body, the basis, the staple element; and if the great commandment, and the next greatest be absent, whatever else there be, there is not Christianity."

Joy.—The essence of love is attachment. Joy is the happiness of love. It is love exulting. It is love aware of its own felicity, and rioting in riches which it has no fear of exhausting. It is love taking a look of its treasure, and surrendering itself to bliss without foreboding. "God's promises appear so strong, so solid, so substantial—more so than the rocks and everlasting hills; and his perfections—what shall I say of them? When I think of one, I wish to dwell upon it forever, but another and another, equally glorious, claims a share of admiration; and when I begin to

praise, I wish never to cease, but to find it the commencement of that song which shall never end. Very often have I felt as if I could that moment throw off the body without first going to bid them farewell that are at home in my house. Let who will be rich, or admired, or prosperous, it is enough for me that there is such a God as Jehōvāh, such a Savior as Jesus, and that they are infinitely and unchangeably glorious and happy." And in a similar frame another felt: "Were the universe destroyed, and I the only being in it besides God, he is fully adequate to complete my happiness; and had I been in an African wood, surrounded by venomous serpents and devouring beasts, and savage men, in such a frame I should be the subject of perfect peace and exalted joy."

PEACE.—If joy be love exulting, peace is love reposing. It is love on the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient, and the Savior willing. It is unclouded azure in a lake of glass, it is the soul, which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

LONG-SUFFERING.—This is love enduring. If the trial come direct from God, it is enough. It is correction. It is his Heavenly Father's hand, and with Luther, the disciple cries: "Strike, Lord, strike. But oh! do not forsake me." If the trial come from Christian brethren, till it be sevenfold seventy times repeated, love to Jesus demands forgiveness. If it come from worldly men, it is the occasion for that magnanimity which recompenses evil with good. And

in every case it is an opportunity for following a Savior whom sufferings made perfect. That Savior never loved the Father more intensely than when the Father's face was hid, and when the bitter cup proclaimed his justice terrible and his truth severe. One denied him, and all the disciples forsook him; but Jesus prayed for Peter while Peter was cursing, and his love followed the rest, even when they were running away. Jerusalem killed him; but in foresight of the guilty deed it was over Jerusalem that Jesus wept; and when the deed was done, in publishing pardon and the peace of God, it was at Jerusalem that evangelists were directed to begin.

GENTLENESS OR AFFECTIONATENESS—This is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect and that soul of speech which assure us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light, and warmth, and fragrance, all together. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmy dream. It is consideration. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy. It is every melting thing included in that matchless grace, "the gentleness of Christ."

GOODNESS OR BENEFICENCE—Love in

action—love with its hand at the plough—love with the burden on its back. It is love, conveying medicine to the sick, and food to the famished. It is love reading the Bible to the blind, and explaining the Gospel to the felon in his cell. It is love at the Sunday class or in the ragged school. It is love at the hovel door or sailing far away in the missionary ship. But whatever task it undertakes, it is still the same—love following His footsteps "who went about continually doing good."

FAITH—Whether it means trust in God, or fidelity to principle and duty, faith is love in the battle-field. It is constancy following hard after God when the world drags downward and the flesh cries "halt." It is zeal, holding fast sound words, when fervor is costly, and sound words are obnoxious. It is firmness marching through fire and through water to the post where duty calls and the Captain waits. It is Elijah before Ahab. It is Stephen before the Sanhedrim. It is Luther at Worms. It is the martyr in the flames. O no! It is Jesus in the desert. It is Jesus in Gethsemane. It is Jesus on the cross. And it is whoever, pursuing the path or finishing the work which God has given him, like the great forerunner, does not fear to die.

MEEKNESS is love at school—love at the Savior's school. It is Christian lowliness. It is the disciple learning to know himself—learning to fear, and distrust, and abhor himself. It is the disciple practicing the sweet and self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous Other. It is the disciple learning the defects of his own character, and taking him from hostile as

well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of his character. It is the loving Christian at the Savior's feet, learning of him who is meek and lowly, and finding rest for his own soul.

TEMPERANCE.—Love taking exercise, love enduring hardships, love seeking to become healthy and athletic, love striving for the mastery in all things, and bringing the body under. It is superiority to sensual delights, and it is the power of applying resolutely to the irksome duties for the Master's sake. It is self-denial and self-control. Fearful lest it should subside to gross carnality, or was e away into shadowy and hectic sentiments, temperance is love alert and timeously astir; sometimes rising before day for prayer, sometimes spending that day on tasks which laziness or daintiness declines. It is love with girt loins, and dusty feet, and blistered hands. It is love with the empty scrip, but the glowing cheek; love subsisting on pulse and water, but grown so healthful and so hardy, that it "beareth all things, hopeth all things, endureth all things."

Rev. J. Hamilton.

REMARKABLE ESCAPES.

That great things depend upon little things cannot be doubted, though it may not always be fully realized. The following list of remarkable escapes of eminent men shows this, and exhibits an overruling Providence—a guiding Hand that we should ever recognize.

Some years ago, a young man, holding a subordinate position in the East India Company's service, twice attempted to deprive himself of life by snapping a loaded pistol at his head. Each time

the pistol missed fire. A friend entered his room shortly afterwards, and requested him to fire it out of the window; it then went off without any difficulty.—Satisfied thus that the weapon had been duly primed and loaded, this young man sprang and exclaimed, "I must be reserved for something great"; and from that moment gave up the idea of suicide, which for some time previous had been uppermost in his thoughts. That young man afterwards became Lord Clive.

Two brothers were on one occasion walking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared, else would the name of the great reformer, Martin Luther, have been unknown to mankind.

The holy St. Augustine, having to preach at a distant town, took with him a guide, who, by some unaccountable means, mistook the usual road and fell into a by-path. He afterwards discovered that his enemies, having heard of his movements, had placed themselves in the proper road with the design of murdering him.

Bacon, the sculptor, when a tender boy of five years old fell into a pit of a soap-boiler, and must have perished had not a workman, just entering the yard, observed the top of his head, and immediately delivered him.

When Oliver Cromwell was an infant, a monkey snatched him from his cradle, leaped with him through a garret window, and ran along the leads of the house. The utmost alarm was excited among the inmates, and various were the devices used to rescue the child from the guardianship of his newly-found protector.—All was unavailing; his would-be rescuers had lost courage and were in despair of ever seeing the baby alive again, when the monkey quietly retraced his steps and

deposited his burden safely on the bed. On a subsequent occasion the waters had well-nigh quenched his insatiable ambition. He fell into a deep pond, from drowning in which a clergyman named Johnson was the sole instrument of his rescue.

At the siege of Leicester, a young soldier, about seventeen years of age, was drawn out for sentry duty. One of his comrades was very anxious to take his place. No objections were made and this man went. He was shot dead while on guard. The young man first drawn afterwards became the author of the "Pilgrims Progress."

Doddridge, when born, was so weakly an infant it was believed to be dead. A nurse standing by fancied she saw some signs of vitality. Thus the feeble spark of life was saved from being extinguished, and an eminent author and consistent christian preserved to the world.

John Wesley, when a child, was only just preserved from fire. Almost the moment after he was rescued, the roof of the house where he had been fell in. Of Philip Henry a similar instance is recorded.

John Knox, the renowned Scotch Reformer, was always wont to sit at the head of a table, with his back to a window. On one particular evening, without, however, being able to account for it, he would neither sit himself in the chair, nor permit any one else to occupy the place. That very night a bullet was shot in at the window, purposely to kill him; it grazed the chair in which he usually sat, and made a hole in the foot of a candlestick on the table.

Many years have now elapsed since three young subalterns might have been seen struggling in the water, off St. Helena; one of them, peculiarly helpless, was fast succumbing. He was saved, to live, as Arthur Wellesley, Duke of Welling-

ton.

The life of Newton is but the history of a series of marvelous deliverances.—As a youth he had agreed to accompany some friends on board of a man of war. He arrived too late to go; the boat in which his friends had gone was capsized and all its occupants drowned. On another occasion, when tide-surveyor in the port of Liverpool, some business had detained him, so that he came to his boat much later than usual, to the great surprise of those who were in the habit of observing his then undeviated punctuality. He went out in the boat as heretofore to inspect the ship, which blew up just before he reached her. Had he left the shore a few minutes sooner, he must have perished with the rest on board.—*Ec.*

HELP FATHER.

"My hands are so stiff I can hardly hold a pen," said farmer Wilber as he sat down to figure out some accounts that were getting behind-hand.

"Could I help you father?" said Lucy, laying down her bright crotchet work. "I should be glad to if I only knew what you wished written."

"Well Lucy, I shouldn't wonder if you could," said he, reflectively. "Pretty good at figures, are you?"

"It would be a fine story if I didn't know something of them, after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it will be a powerful help if you can do it for me. I never was a master-hand at accounts, in my best days, and it does not grow any easier, as I can see, since I put on specs."

Very patiently did the hopeful daughter plod through the long, dull line of figures, leaving the gay worsted work to lie idle all the evening, though she was in such haste to finish her scarf. It was

reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cosily in his easy chair, enjoying his weekly paper, as it can only be enjoyed in a country home, where news from the great world beyond, comes seldom, and is eagerly sought for.

The clock struck nine before her task was over, but the hearty, "Thank you, daughter, a thousand times," took away all sense of weariness.

"It's rather looking up, where a man can have an 'amanuensis,'" said the father. "It is not every farmer that can afford it.

"Nor every farmer's daughter that is capable of making one," said mother, with a little pardonable, maternal pride.

"Nor every one that would be willing, if they were able," said Mr. Wilber—which at least was a sad truth. How many daughters might be of use to their fathers in this and many other ways who never think of lightening a care of labor. If asked to perform some little service, it is done at best with a reluctant step, and an unwilling air, which robs it of all sunshine or claim to gratitude.

Girls, help your father, give them a cheerful home to rest in, when evening comes, and do not worry his life by fretting because he cannot afford all the luxuries you covet. Children exert as great an influence on their parents, as parents do on their children.—*Country Gentleman.*

BEAUTIFUL LESSON.

Some time ago a boy was discovered in the street, evidently intelligent, but sick. A man who had the feeling of kindness strongly developed, went to ask him what he was doing there.

"Waiting for God to come to me."

"What do you mean?" said the gentleman, touched by the pathetic tone of

the answer of the boy, in whose eyes and flushed face he saw the evidence of fever.

"God sent for mother, and father, and little brother," said he, "and took them away to His home in the sky; and mother told me when she was sick that God would take care of me. I have no home; nobody to give me anything; and so I came here, and have been looking so long up in the sky for God to come and take care of me, as mother said he would. He will come, won't He? Mother never told a lie."

"Yes, my lad," said the man, overcome with emotion; "He has sent me to take care of you."

You should have seen his eyes flash, and the smile of triumph break over his face as he said:

"Mother never told me a lie, sir; but you have been so long on the way."

Pyramid of Skulls.

When the fierce Tamerlane went forth to his terrible battles, he used to require of his soldiery a certain number of human heads to be brought to him. These he had curiously piled into columns and pyramids, so he might gloat his eyes on the ghastly faces of his conquered enemies. And so, with jests and shouts, the rude soldiers wrought on the terrible pile. On the ruins of Bagad a pyramid was erected containing thirty thousand human skulls. They were arranged in symmetrical order, and presented every variety of human anguish and despair. Oh! what a fearful sight it must have been! Who could have a heart hard enough to look upon it? Yet this savage Tartar rejoiced in the sight. It was the most beautiful object in the world to him. The greater his pyramid

the grander he considered his conquest. than thousands whose time is all their own.

Did you ever think what a pyramid of skulls King Alcohol is piling up! Every day he adds to it. Now it is a gray head with wrinkled brow and fading eyes. That white hair would have been a crown of glory if found "in the ways of righteousness." Now a delicate face, with shining tresses all about it, is added to the ghastly column. Here a mother and there a daughter and—oh! saddest of all—here are dear little children, falling victims to the tyrant's power.

O children! do not let your heads deck such a fearful pyramid. The poor Persians could not escape the sword of Tamerlane, but every little child is strong enough to resist King Alcohol. Only let him alone, and he will do you no mischief. "Touch not, taste not, handle not," and you are safe.

From the *Chris. Times and Witness*.

Whiling Away Time.

One of the pet hobbies which certain moralists delight to ride, is the importance of improving every moment of one's time. Life, we are told, is short—art is long; and therefore, if we would make the most of existence we must economize its moments, and turn every one to the highest possible account. As at the national mint, the smallest particles of gold are gathered up and saved, so we must glean up the golden dust of our time; and if we are thus misers of moments, and save those raspings and parings, those leavings of days and remnants of hours, which so many sweep out into the waste of life—if we hoard up odd minutes and half hours and unexpected holidays—our careful gleanings may eke out a long and useful life, and we may die at last richer in existence

John Wesley took this view of life, and therefore, as might be expected, denounced all stopgaps in passing one's time. "Never be unemployed," says he, "never be triflingly employed, never while away time." All this looks very plausible, and the last advice is just what might have been expected from one of whom Dr. Johnson has left this opinion: "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do." Again, that great naval hero and sterling man, Lord Collingwood, gives the following advice touching the education of his daughters: "They should not only read, but it requires a careful selection of books; nor should they ever have access to two at the same time; but when a subject is begun, it should be finished before anything else is undertaken." This looks even more plausible; but all history and all experience refute the doctrine. The cat at my fireside refutes it; for she got tired of lying in the same corner, cozy, and snug, and warm though it was, and so went over to the opposite, though no whit more agreeable, because she wanted a change. Read on but one subject at a time! As well might one eat but one thing at a time. Must one devour an entire ox before he is allowed to change his diet? Such dietetics can end only in physical or mental scrofula.

But what is "whiling away time?" When a man is roaming about his library, taking down this book and then that, pacing the floor, scribbling on a bit of paper, glancing at a magazine or a

newspaper, whistling a tune, musing by the window, looking into the fire—or when he is sauntering in the woods and listening to the melody of the birds, or lolling under an old oak and drinking in the music of a babbling brook—is he, though seemingly idle, necessarily “whiling away time?” By no means. Where there is a vigorous, sleepless, inquiring mind, idleness is impossible. There is no hour in the day when the brain is not at work. When not browsing in books, it is ruminating; when not gathering the raw material of knowledge, it is elaborating that which has been gathered. The mind, if it is not a mere plodding, mechanical mind, is capricious in its workings, and will not be tyrannized over. Its methods are saltatory and impulsive. It thrives by casualties; it is powerful obliquely, and not by the direct stroke. It loves dearly to assert its independence, and will be consulted as to whether it will do this or that. It is not a mere machine, and cannot be used as if it were one. It must often “gang its ain gait,” and sometimes must be left alone, even when it stoops to trifles. Many of its processes go on unbidden, without our control. In its very highest efforts it abhors task-work, and utterly refuses to be a drudge. The happiest thoughts, the most brilliant fancies, the aptest similitudes, are those sudden illuminations, those flashes, which come to us in hours of relaxation, of play, when we throw the reins upon the neck of our winged steed, and let it roam where it will.

It has been truly said that he who sets one great truth afloat in the world, serves his generation. “To utter one such truth, is more than to gain a field at Granicus or Waterloo. To attain

such truths is one of the great objects of living.” But they are not always obtained by deliberate search or thought. He who is apparently whiling away his time, may be discovering some new principle of philosophy or law in science, which may become a lever to move the world. When Watt sat in the chimney-corner watching the cover of the tea-kettle as the steam forced it up, he only excited the indignation of his relative, as he would doubtless that of Wesley; but he was designing the steam engine. Millions had seen the phenomenon before, without their curiosity being piqued, and without the ability to trace its cause. So with specific gravity and gravitation. Thousands and tens of thousands before Archimedes had seen water run over the side of a vessel when another substance was immersed in it. It needed no ghost, or ghostly philosopher, to tell the world of the fact; but it was the quantity of the water and the depth of the immersion together which struck Archimedes. Newton sauntering through an orchard, does not seem to be economizing his time; but the falling apple leads to the discovery of gravitation. Tournefort forsook his college class, that he might search for plants in the neighboring fields; and Smeaton in petticoats was discovered on the top of his father’s barn, fixing the model of a windmill which he had constructed. The one became the celebrated naturalist who enriched science by his discoveries, the other the engineer who built the Eddy stone light-house; yet Wesley would have said that Tournefort and Smeaton, as well as Watt and Archimedes, were triflingly employed, whiling away time.

Scores of illustrations might be cited to show that the amusements to which

the young have resorted to while away time, have colored an intellectual life. Cowley beautifully compares these boyish fancies to letters cut in the bark of a young tree, which grow and widen with it. Cowley himself might never have been a poet, had he not found the *Faerie Queen* in his mother's parlor; Opie might have died in obscurity, had he not looked "idly" over the shoulder of his young companion, Mark Otes, while he was drawing a butterfly. "Only reading Robin—only Robin," (Robinson Crusoe,) was the constant excuse for absence or idleness, of a boy whose friends little dreamed that he would also be distinguished as a man of one book, and do more than any other to correct, illustrate, and restore the text of Shakespeare. The *Arabian Nights* used to lie in the parlor window of the old vicarage where the father of Coleridge resided; and he has recorded the strange mixture of desire and apprehension with which, in his early boyhood, he was accustomed to look at the volume, and watch till the morning sun had reached and nearly covered it, when, seizing the treasure, he hastened to some corner of the playground, and soon lost his own identity in the magnificent capital of Ali Raschid. Who does not see, says an English essayist, that the temperament of the poet was influenced by his first love? It often fares with other men as it did once with Johnson, that their very idleness—when occasional, not chronic—leads to advantage. In his youth, believing that his brother had concealed some apples beneath a large folio upon an upper shelf in his father's shop, he climbed up to make the capture, and finding no apples, attacked the folio, which proved to be the works of

Petrarch; and thus "his very idleness instructed him, and the apples led him to literature." H. N. G.

Our Miscellany.

INFLUENCE OF FEMALE SOCIETY.—Thackeray thus lends his influence to the cause of morality. He justly claims that the influence of female society has a tendency to make men better. He says:

"It is better for you to pass an evening once or twice a week in a lady's drawing room, even though the conversation be slow and you know the girl's song by heart, than in a club, tavern, or pit of a theatre. All amusements of youth, to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions and are stupid, or have gross tastes, and revolt against what is pure. Your club swaggers, who are sucking the butts of cues all night, call female society insipid. Poetry is insipid to a yokel; beauty has no charms for a blind man; music does not please a poor beast who does not know one tune from another; and as a true epicure is hardly ever tired of water sanchy and brown bread and butter, I protest that I can sit for a whole night talking to a well regulated, kindly woman, about her girl coming out, or her boy at Eton, and like the evening's entertainment. One of the great benefits that a man may derive from woman's society is, that he is bound to be respectful to them. The habit is of great good to your moral man, depend upon it. Our education makes of us the most eminently selfish men in the world. We fight for ourselves, we push for ourselves, we yawn for ourselves, we

light our pipes, and say we won't go out; we prefer ourselves and our ease; and the greatest good that comes to a man from woman's society is, that he has to think of somebody besides himself, somebody to whom he is bound to be constantly attentive and respectful.

THE HIGHLAND BOY'S FAITH.—A traveler in Scotland observed some choice and rare plants growing on the edge of a precipice. He could not reach them, but offered to a little Highland boy a handsome present if he would consent to be lowered to the spot by a rope around his waist. The boy hesitated. He looked at the money, and thought of all that it would purchase, for his parents were poor, and their home had few of the comforts of life; but then, as he glanced at the terrible precipice, he shuddered and drew back. At length his eye brightened, and he said, with decision, "I'll go if father will hold the rope." And he went.

"This boy's trust," says the Rev. Dr. Wise, "is a beautiful illustration of the faith which saves the soul; for as he put himself into his father's hands to be bound with the rope and lowered down the gorge to pluck the coveted flowers, so must you put yourself into Christ's hands to be pardoned."—*Historical Handbills.*

HOW TO EMPTY PRISONS.—Rev. Dr. Guthrie, having long and carefully observed the condition of the suffering poor in Edinburgh, was convinced that the surest way to elevate them was by caring for the children, and that unless they were fed as well as educated at school, they must remain begging, or stealing, or starving. Accordingly, in 1847, he started amid much opposition,

the system of ragged schools, which, he says, have almost cleared the streets of Edinburgh of juvenile beggars, who had swarmed through the city, and are fast emptying the prisons, which the magistrates and police vainly attempted to do. In twelve years, the percentage of children under fourteen years old in prisons was reduced from 5 or 6 per cent to half per cent, and of prisoners between fourteen and sixteen from 552 to 130. The original ragged school has rescued from misery and ruin no less than five hundred children, who are now blessings to society, without including those who have received there a partial education, thus transforming into good citizens those who otherwise would have been a disgrace to the country, and a constant burden and expense to the national treasury.

SHUN THAT BAD COMPANION.—Chemists tell us that one grain of iodine will give color to seven thousand times its own weight of water. One indulgence in bad company is enough to contaminate you for life. "One sinner destroyeth much good." The handling of pitch defiles your hands for days or weeks. How much more will evil companionship pollute your souls.

The celebrated temperance lecturer, Gough, said in one of his lectures:

"I would give my right hand to-night, if I could forget that which I learned in evil society; if I could tear from my remembrance those scenes which I have witnessed, the transactions which have taken place before me."

Oh youth, shun that evil companion who is leading you from the Sunday School into sin!

A MOTHER'S INFLUENCE.—How touching is this tribute of Hon. T. H. Benton to his mother's influence: "My mother asked me never to use tobacco; I have never touched it from that time to the present day. She asked me not to gamble, and I have never gambled. I cannot tell who is losing in games that are being played. She admonished me, too, against hard drinking; and whatever capacity for endurance I have at present, and whatever usefulness I may have attained through life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence; and that I have adhered to it through all time, I owe to my mother."

HIGH UP ON THE ROCK.—Once on a time there lived a powerful king, who reigned over a large and fertile country. He had crowns of gold and pearls, and scepters of ivory and precious stones. His treasury was full of the costly things of earth; tens of thousands of armed men were ready to obey his bidding, and his dominion extended from sea to sea. But without God's blessing, worldly possessions are but an increase of care, and as this mighty monarch feared not God he was dissatisfied and unhappy.

In the dominions of the king lived a certain dervise, famed for abstinence, sanctity, wisdom and piety; and the king, willing to profit by the instructions of the holy man, paid him a visit. He found him clothed in sackcloth, living in a cave surrounded with high rocks, on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may be happy." Without giving any reply, the dervise led the

king through the rugged pathways of the place until he brought him in front of a high rock, near the top of which the eagle had built her eyrie. "Why has the eagle builded her nest yonder?" said the dervise. "Doubtless," replied the king, "that it may be out of the way of danger." "Then imitate the bird," said the dervise; "build thy throne in heaven, and thou shalt reign there unmolested and in peace.

Now the king would have willingly given the dervise a hundred pieces of gold, if he would have accepted it, for this precious piece of advice. It may be as useful to you, as to the king, for you are all as much interested in being happy as he was. As the eagle built her nest on the rugged rock, build your hope on the "Rock of Ages." As the dervise told the king to erect his throne in heaven, so I tell you to "seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things of the earth." Do this, and you will be above the reach of danger for time and eternity.

REPORTING REQUEST.

"For the sake of success in the management of this department of our great work, it is a desirable matter that the brethren send report of meeting to but one paper. It matters nothing through which one it is made, only let it go to one, and then it can be collected into this paper, "THE CHURCH REPORTER," and the whole can be copied again into any of the papers that desire to do so, which will give all a better chance for correct information than can be had in any other way.

If each congregation would report regularly to some one of our papers, the

task of sending out a successful account of the movements of the cause would be easy, and the true value of such report greatly enhanced. Brethren please remember this. Let all feel interested in the work, and the return will amply compensate for any pains taken."—*Church Reporter*, \$1 per year, Quincy, Ills.

Editor's Table.

RECENT ADDITIONS TO THE CHURCH.

—Brethren Osborn and Rice recently held a meeting at Woodson, Morgan county, Ills., which resulted in adding some 22 to the army of the faith, besides much good seed sown.

Bro. G. W. Minear lately closed a meeting at Tallula, Menard county, with seven additions to the church at that place, and a good impression made on others.

The editor of the *ECHO* had the pleasure of immersing five persons at Manchester, about the last of August. The Lord be praised for the truth and its triumphs.

A LIBERAL OFFER.—For \$4.00 we will send the *ECHO* and *Madam Demorest's Monthly Magazine*, one year. The price of *Demorest* alone is \$3.00. By this arrangement the *ECHO* will cost only \$1.00.

DEMORREST'S YOUNG AMERICA.—For \$3.00 we will send the *ECHO* and this inimitable *Juvenile Magazine* one year. In this way the *ECHO* will cost \$1.50.

A LIBERAL OFFER.—We offer the following premiums, not for the "largest club," but for a given number of subscribers in each case. Where the full number is not obtained, a credit, for the number procured, will be allowed on the instrument selected.

1. For 600 subscribers for vol. 6 of the *ECHO*, a \$300. Grovesteen seven oct. Rosewood case piano will be given.

2. For 800 subscribers for vol. 6 of the *ECHO*, a \$3.50 Grovesteen seven oct. Rosewood case piano will be given

3. For 1000 subscribers for vol. 6 of the *ECHO*,

a \$400 Grovesteen seven oct. Rosewood case piano will be given.

4. For 1200 subscribers for vol. 6 of the *ECHO*, a \$500 Grovesteen seven oct. Rosewood case piano will be given.

5. For 1400 subscribers for vol. 6. of the *ECHO*, a \$600 Chickering seven octave Rosewood case piano will be given.

Here is an opportunity for procuring a piano, and at the same time to do good, by circulating a religious paper. This offer is not confined to any one State, but the names must be sent in during the year 1868, accompanied in all cases by the cash, at the rate of \$2 for each subscriber.

A NEW BOOK.—W. S. Winter is about to publish, in book form, a discussion between Eld. N. A. McConnel of Iowa, and Eld. James Quinter of Ohio, on the subjects of Trine Immersion, Feet-Washing and the Lord's Supper. We have an idea that this will be a book of real value. The book will comprise some 350 pages, and will be sold at \$1.50. Address P. O. box 143 Marion Iowa.

PROF. STOWE'S BOOK.—This work of Prof. Stowe's is of exceeding value; and what is more is of exceeding value to the masses, not of Christians only, but of all our people. It is so fresh, and honest, and clear that our working men will take it up with satisfaction not less than professional scholars. See advertisement on cover.

MEDICAL AUTHORITIES have announced that not less than one-fifth of the entire population of the United States are afflicted with Neuralgia in some form. Surely the man who can safely remove such a vast aggregate of pain is a great public benefactor. Such is Doctor Turner, of Boston, in Massachusetts. His "Universal Neuralgia Pill" is pronounced, on all hands, to be entirely harmless and perfectly certain remedy for this most torturing of all known diseases. See advertisement on another page.

THE LITTLE SOWER.—If our Sunday Schools would all send for the *Little Sower*, it would greatly increase the interest in the schools. This is not all; for if all would send for it, giving it a large circulation, it would reduce the price of the paper, and great good would be the result. The *Sower* has merit.

The brethren everywhere should see to circulating this gem of a Sunday School paper. Let each school send for 50 copies at \$20 00 dollars for the club.



**A SAFE,
CERTAIN,
AND
Speedy Cure
FOR
NEURALGIA,
AND ALL
NERVOUS
DISEASES.**

*Its Effects are
Magical.*

It is an UNFAILING REMEDY in all cases of Neuralgia, Faciallas, often effecting a perfect cure in less than twenty-four hours, from the use of no more than TWO OR THREE PILLS.

No other form of Neuralgia or Nervous Disease has failed to yield to this

WONDERFUL, REMEDIAL AGENT.

Even in the severest cases of Chronic Neuralgia and general nervous derangements,—of many years standing,—affecting the entire system, its use for a few days, or a few weeks at the utmost, always affords the most astonishing relief, and very rarely fails to produce a complete and permanent cure.

It contains no drugs or other materials in the slightest degree injurious, even to the most delicate system, and can ALWAYS be used with

PERFECT SAFETY.

It has long been in constant use by many of our

MOST EMINENT PHYSICIANS,

Who give it their unanimous and unqualified approval.

Sent by mail on receipt of price, and postage,

One package,	\$1 00,	Postage 6 cents,
Six packages,	5 00,	" 27 "
Twelve packages,	9 00,	" 48 "

It is sold by all wholesale and retail dealers in drugs and medicines throughout the United States, and by

TURNER & CO., Sole Proprietors,

120 TREMONT ST., BOSTON, MASS.

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NEW ENGLAND.

BY O. W. TOPLIFF.

It is an interesting historical fact, that the first Baptist church in America was founded at Providence, Rhode Island, in 1639. Their sentiments quickly extending into Massachusetts, in 1651, the general court passed very stringent laws against them, even to banishment, for persisting in the promulgation of their religious principles. In 1656, the Quakers made their appearance in Massachusetts, and the colonial legislature passed several laws against them, one of which was, "that, no master of a vessel should bring any of this sect into the colony on penalty of £100. Other, still severer penalties were inflicted upon them in 1657, such as cutting their ears and boring their tongues with a red hot iron. These very mild measures failing to intimidate the poor Quakers, they were at length banished on pain of death, and four, refusing to go were executed in 1659. Such was the character of the people, who, in 1620, fled to the wilds of America to escape religious persecution; and to whom as a nation we owe much for our political liberties, and national greatness. New England; I love her rugged mountains and smiling valleys; her mountain torrents and placid brooks; her dark forests and smiling hamlets. I love her people for their intelligence and untiring industry. I love

them for their high tone of morals, and deep religious feeling. I love her schools of arts and science; I love her as the home of boyhood days, and as the resting place of my father and mother, and sister and brother. I love her illustrious sons who stood beside our Washington in the dark days of our nation's trial, and poured out their blood for a nation's honor. New England; who so lost to reason, as to deny her greatness, and what heart so cold that would not throb with delight at the music of her myriad work-shops, at the hum of her millions of spindles, ministering to the wants of man; and the deep breathings of the iron-horse bearing to the far west, the rich products of her artistic skill. Yet with all her wealth she is poor, with all her intelligence she gropes her way through the dark fogs of superstition, and with all her zeal to send the glad tidings of salvation by the gospel to every island of the sea, she is feeding upon the husks of human speculation and tradition. Her sons and daughters, with the firmness of her granite rocks, are the pioneers of the great west. The impress of their transforming hand is seen and felt wherever they have found a home; and the forest trees are scarcely cleared away, till the school-house and church throw their hallowed influences over the land. And, yet with a singular pertinacity, the simple truths of the

ancient gospel are to them unknown, and with a zeal worthy of a better cause, they oppose every attempt to teach them the way of the Lord more perfectly. New England; God bless her, and the simple prayer of God bless her, comes from the four corners of the earth, and from the myriad of hearts that have been made glad by the Bibles her munificence has sent to illumine the dark pathway of life. She has sent more Bibles to heathen lands than any other portion of the world of the same extent. She has poured out her wealth like water to supply the poor and needy with the word of life; and yet, repudiates it herself, and is ever ready to kindle the fires of persecution and proscription if any should attempt to preach it to them. The Christian Church is now found in almost every town in the Western, Middle, and Southern States. The clear, consistent, and quickening truths taught by Peter on the day of Pentecost, despising national bounds, and natural barriers, is found all along the great chain of Northern Lakes. It is nestled among the snow-capped mountains of Idaho, in the smiling vales of Colorado; it is firmly planted in Nevada, and its saving power is known in far off California and Oregon. Old England is throwing off her Priest-forged shackles, and receiving with joy the gospel. Scotland, the classic land of Burns and Scott, is ripe for the evangelical sickle, and even Priest-ridden Ireland holds out her hands imploringly to America for gospel light. But New England, like Ephraim of old, is bound to her idols. The time honored institutions and customs, are in her blind zeal too sacred for common hands. And while she has taken the lead in all the great projects of man, and would strike

the galling chain from the humblest individual of our race, she lugs with a dying grasp, the chain that has for ages bound her sons to the most heart chilling system of theology that ever disgraced a people. True, she has made several efforts at a reformation, but these have ended in plunging the masses still deeper in the cess-pool of religious superstition. Indeed, many of the sects into which the religious world is so unhappily divided, had their origin within her rock bound coast; and resemble to some extent, her barren soil. But I look for a brighter day for the land of my youth. A day when the gigantic intellects of her sons will be devoted to the promulgation of a Bible faith and holy life, and her lovely daughters, like Dorcas of old, will become patterns of every ennobling virtue. When her valleys shall become vocal with the high praises of our God; and her mountain tops roll back to old ocean's main, the high anthems of God's sacramental hosts.

For the Echo.

RELIGION.

CONCLUDED.

BY J. J. MILES.

[The following from the pen of our esteemed brother Miles, is the conclusion of an article under the above caption, continued in the May number. It is to be regretted that he withheld the conclusion so long. It is too good, however, to reject because of its late arrival. We hope to hear often from the writer. ED.]

I. *"And to keep himself unspotted from the world,"* Jas i. 27. We have seen that religion, according to the import of the Greek word, means, *the*

worship and service of God, and must not be confounded with happy feelings or emotions, which are blessings resulting from religion. We have seen that God is *worshipped and served* by succoring the poor and the afflicted, comforting their bodies, cheering their spirits, and feeding their souls with the bread of life, the gospel of salvation. James adds also, it is "pure religion and undefiled," (*worship and service acceptable to God*) for one "to keep himself unspotted from the world." We worship God then by *coming out from the world* and being *separate*, and by *staying out*. We frequently meet with persons who think they can do their duty and get to heaven without baptism, or uniting with the church. They say they read their Bibles at home. What does the Bible, the word of God containing His will, say to you? that Bible that you read at home? Why that Bible requires you to come out from the world into the church of God, which is the kingdom of God as administered upon earth! That Bible says it is religion, it is worshipping God so to do. "What agreement hath the temple of God with idols? for ye (Christians) are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore *come out* from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing; and (if you thus do, not otherwise), "I will receive you, and will be a *Father* to you, and ye shall be my sons and daughters, saith the Lord Almighty." We can't be the temple of God having God to dwell in us, we can't be the people of God and claim God as *our* God, we cannot be sons and daugh-

ters of the Lord Almighty, and claim Him for *our* Father unless we first *come out* and be *separate*. Jesus styles his disciples; "the men which thou gavest me *out of the world*." "The *world* hath hated them, because they are *not of the world* even as I am not of the world."

II. Abraham is styled "the father of all them that believe." The children are in the *likeness* of the father. Said Jesus "If ye were Abraham's children ye would do the works of Abraham." How did Abraham become a Son of God to inherit the blessings God bequeathed to him? We read Gen. xii. "Now the Lord had said to Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and (if you thus do, not otherwise,) "I will make of thee a great nation, and I will bless thee," &c. "So Abram *departed*, as the Lord had spoken to him, * * * and they *went forth* to go into the land of Canaan; and into the land of Canaan they came." Thus God *called* or *invited* Abraham. Does any one imagine he ever would have been held up as a *pattern believer*, and styled the "father of all them that believe," had he refused to *obey* the terms of this promise and *come out* from his idolatrous country and kindred, into the country which God pointed out, which was to be the earthly kingdom of God? The kind of faith that Abraham had was *faith with works*; this is saving faith, justifying faith. The peach tree with peaches, not the tree without the fruit, which is valueless. Witness the fruit of Abraham's faith, "by faith Abraham when he was *called to go out* into a place which he should after receive for an inheritance,

obeyed; and he went out" &c. It was not till years after this, Abraham being now in Canaan, that we first read (Genesis xv.) "He believed in the Lord and He counted it to him for righteousness." No one can claim that he is *such a believer* as Abraham was, and hence that God accepts his faith and counts it to him for righteousness, until he first obey the gospel *call*, and *come out* from the world into the kingdom of Heaven, the church of God upon earth. The Jews as a body, had to *come out* of Egypt, in obedience to God's *call* by Moses, they had to be "baptized into Moses in the cloud and in the sea," before they could enter into covenant with God at Sinai or inherit Canaan. Noah and family had to *come out* of the old world doomed to destruction, had to be *saved by water*, transferred by water to the new world. The Christian is in the world as a stranger and pilgrim; he is *not of the world*; for he has *separated* himself, and is simply traveling through. "They desire a better country, that is, a heavenly. Wherefore God is not ashamed to be called their God; for He hath prepared for them a city."

III. But one must stay out, keep separate. The rites of the Mosaic law were to keep the Jews separate from the idolatrous nations. And the Jews are the type of God's spiritual people. The worldling does not read a portion of God's word morning or evening, and bow down and worship God with his family; the Christian must be separate, distinguished from the world in this particular. The worldling is quick to resent an injury, and battle or fight duels for insulted honor; the Christian must be distinguished from the worldling in this respect. The worldling liveth in

pleasure, lives to enjoy self and the present world, and hence can't see any harm in the giddy ball and dance, since they seek all this good in the present life; the Christian must be separate from them in this. The worldling sees no attraction in meeting with the few, the humble, lowly band, in the plain meeting-house, and especially at the social meeting, where only two or three may meet to worship God and read his word, without a preacher. The Christian must be *peculiar*, separate, in this respect, and love to meet just because Jesus has promised to be present on just such occasions. The worldling in his business transactions does not love his neighbor as himself, but is specially elated when, by what he calls fair trade, he has succeeded, by concealment and artifice, though not downright falsehood, in making himself ten, twenty, fifty dollars richer, by making his neighbor just so much poorer. The Christian is peculiarly distinguished in this respect, and really believes that God will clothe and feed him, and bless him with worldly goods and a peaceful conscience, while he gives a full equivalent for everything he gets. He thinks it is mean to desire something of his fellow man for nothing, and he thanks God for feet and hands and brains, by which he can *earn* an *honest* living, by conferring benefits for all the money he receives. Indeed the Christian is as distinct from the world around, as light is distinct from darkness. He is full of light, it beams forth from his countenance, pours forth from his lips, shines radiant in all his deeds. Love to God and love to man shines out in look, in word, in deed. This is pure religion; the worship and service that God delights in receiving, and He re-

wards all who render this worship, with good consciences, heavenly peace, joy unspeakable, consciousness of God's approbation and the hope of Heaven.

IV. James introduces his explanation of pure religion by saying: "If any man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." We can't be worshipping and serving God while our tongues are unbridled. We may *deceive* ourselves and think God will accept us, and think we will arrive at Heaven at last, but it is deception. Says Shakespeare, "He that steals my purse steals trash, but he who robs me of my fair name, steals that which enriches him not, but leaves me *poor indeed*." Who would not rather be robbed of money than good name? The tatter may not realize what he is doing, but sooner might the thief expect to be rewarded with Heaven than the tatter, if we look at the mischief done. *The tongue must be bridled.* It will not do to speak all we think, all we may suspect, or even all that we know to be true. A truly virtuous maiden may make a move that calls up a suspicion. That suspicion once whispered to another can never be recalled, and it *may* spread from lip to lip till a virtuous name is ruined, and the hopes of a lovely female blasted for life. An immortal soul may be ruined by a *whispered suspicion*. But some persons think they may speak all the truth everywhere. Now suppose there is a worldling for whose salvation you have determined to labor. He has been guilty of some meanness, or has made a misstep, and you have been going around speaking freely of it, and severely censuring. Have you prepared the way for approach-

ing him, so as to have an influence for good? Will he likely recognize in you a true friend? Says Solomon of the model female, "The law of kindness is on her tongue." She can see good qualities in every person, and *some* palliation, *some* extenuating circumstances in every case of wrong. There was a temptation; there was lack of early training; and while she expresses sorrow for the wrong done, she expresses hope that the wrong doer may be reclaimed. Why this personage is a welcome visitor at every fireside, every one is glad to see her come, and the wayward one readily believes she is his friend. She already has an influence over him before she speaks one word. Oh, if we want to have any influence for good, for reformation and leading mankind to Jesus, let the law of kindness be upon our tongues.

Who of us in reviewing the past, does not have to regret that we have spoken unkindly perhaps of some father in Israel, whose spirit was more melodious in the worship of God than his voice; or we have unkindly criticised what simply offended our taste; or have been quick to impute bad motives when perhaps they were good.

V. How thankful ought we to be to God, that He requires us to *worship and serve* him, not by sacrificing our offspring, the fruit of the body, for the sin of the soul; not by piercing our flesh with hooks, and revenging in the air; not by cutting ourselves with knives till the blood gushes forth; but by doing deeds of kindness to suffering humanity; by proclaiming the glad news of salvation from sin and the grave; by coming out and being separate from a world in rebellion against its Maker, being buried

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with our Savior in baptism, and arising to walk in newness of life, thus declaring our death and burial to a wicked world, and our resurrection out of it into the kingdom of God upon earth, while we also thus represent and proclaim to the world, the death, burial, and resurrection of Jesus for a world's salvation; by letting the light of love to God and man shine forth from us as lights in a dark place; while we go through life with a kindly spirit, and the law of kindness on our tongues. If there were no Heaven beyond the grave, such religion as this is Heaven upon earth. Thank God, His name is love, and His religion is love also.

From the Amer. Chris. Review.

The Doom of Sectarianism.

Is sectarianism doomed? If so, surely, says some one, the grizzly monster dies slowly. But "the mills of the gods grind slow." It becomes more manifest every day that the "different branches" not of the "One Body" of which Christ is the one "head," but of the great Protestant Apostasy, can never be consolidated into one united and harmonious organization. How can they, when their essential elements are so varied and discordant? When the central idea of one "denomination" is found to be absolutely antagonistic to the central and controlling ideas of all other denominations, and especially when each party claims a patent of nobility for an improvement on the divine arrangement, which new discovery by one has escaped the scrutiny of every other dreamy speculator, how and when, may we, can we, expect the dying petition of the Son of God to be answered and recognized by his people? As long as religious disputants contend for *extra*

Bible issues, for dogmatic theology not even hinted at in the Sacred Record, just so long will numberless broods of sporadic parties be generated, and instead of contributing toward the unity and completeness of Christ's body, they will only serve to widen the broad breaches already made, and retard the triumphant march and spread of gospel truth.

When Presbyterians shall learn that a man can be a Christian without being a Presbyterian or a Calvinist; when an Episcopalian shall learn that a man can be a Christian without being obliged to believe in the unscriptural doctrine of Episcopal church government, and without servilely submitting to the mumbling rites and ceremonies of that human establishment; when a Methodist shall once fully realize the fact that a sinner can become a Christian and live perfect as a Christian without passing the ordeal of the "mourning bench," and without sustaining an ecclesiastical censorship wholly unauthorized by the Word of God; when a Lutheran also shall learn that a person can glory in the name Christian and endure reproach for the name of Christ without boasting in the carnal and divisive name Lutheran church; then, and not till then, can we expect to build all the true and faithful on the one foundation—on that rock which no man can lay but Christ. Because Presbyterians believe in the Presbyterian form of Church government, that conception of the doctrine being true or untrue, why call the church of Christ the Presbyterian church? The term *Presbyterian* being the distinctive element of that respectable body of people, as well as the controlling principles of all its operations, and therefore being

an unscriptural designation, it becomes at once as much a sectarian disturbing element as the qualifying term *Roman*, prefixed to the Catholic church. There is just as much authority for the one as for the other. And what is here predicated of the Presbyterians, which name we have simply eliminated for the sake of illustration, may with equal propriety be asserted of Baptists, Methodists, Episcopalians and Lutherans, with all their subdivisions. Between all these religious parties, destructive of each other, as all history attests, and most paralyzing of all Christian effort for the unity of God's people, there is not now, nor ever has been, any controversy relating to the contents of the inspired volume. But clerical pride and priestly ambition have wrought the ruin of the church by originating party shibboleths, and party distinctions, and ecclesiastical dominion, outside of the sacred canon. Not until all these parties humble themselves beneath the mighty hand of God, and throw aside pride of party, love of ruling, arrogant pretensions, family associations, the dialects of their party schools, and rush out of the *blue* and *red* and *green* atmospheres of Calvinism. Arminianism, and scholasticism, can we hope to inaugurate the glorious jubilee of Christian emancipation.

While we see the utter impossibility of reconciling church *corporations*, repugnant to, and repellent of one another, and which are essentially carnal in their teachings and tendencies, we nevertheless are cognizant of the fact that the *principles* of the unity of the Lord's people, upon the one and only Scriptural basis, are being discussed in all churches by the people, and by not a few of the clergy. The people, un-

fettered by party trammels, and uninfluenced by the thunders of hierarchies and the mere voice of human authority, begin to draw the lines between the church of Christ—the "One Body"—and the countless "branches of the church," which all bear the stamp of the "beast" upon their foreheads; between the "One Spirit" that vitalizes the one body, and the many diverse spirits of the parti-colored "branches" which utter the words of Calvin, and Luther and Pelagias, and Wesley, and Edwards, instead of the pure word of prophecy which emanates from the mouth of the "One Lord."

"Christian union" has recently grown to be quite a popular subject. Many hands are at work manipulating, but they don't seem to know how to get at it. They are evidently new hands at the bellows. Each party is alarmed at its own divisions—not at the divisions of the One Body in Christ Jesus. Each leading sectarian party finds itself sensibly growing weaker but not wiser, and therefore, while the several parties ostensibly go in for Christian union, they are really making efforts to place themselves in stronger positions; and this fact of itself indicates very clearly the non-feasibility of uniting opposing sects. Presbyterians find it impossible to rally their scattered forces; all their efforts at union have thus far proved abortive; their wranglings about "untaught questions" grow fast and furious. The advocates of Methodism have been canvassing the matter of union among their own befogged and bewildered detached columns, but the plaster proposed to splice the alienated parties will not adhere, for the very good reason that neither "branch" will abandon its darling

and distinctive dogma. The various subdivisions of the Lutheran wing of the Protestant apostasy have lately been talking about dropping out "Dutch," and "German," and "Reformed," and of uniting on one common basis of Lutheran union, but neither Dutch nor German would move a peg, and the ignominious work of self-laudation and shameful defection still goes on. The Baptists too have glibly talked and written about the exquisite sweetness of Baptist union, but the mule race of *now-you-go-and-now-you-don't-go* affords food for comical reflection.

But Bible intelligence is sweeping across country and continent, and multitudes, attracted by the genial rays of the sun of righteousness, are abandoning party crafts and priest craft, and are rapidly embarking on the old ship Zion, outward bound for the promised land. Nothing now but money and special patronage sustain the clerical and carnal establishments of this age. The people have seen a great light and they will go out of darkness. They have found the Bible, the book of life, and therefore creeds and tradition are forever forsaken. They have found Him of whom Moses in the law, and the prophets, did speak, and hence part *zad* leaders must either go with the people, or return to the flesh pots of Egypt. They who investigate the plan of salvation for themselves, begin to see the difference between cold Calvinism and the gospel of our salvation; between mesmeric Arminianism and the comforting doctrine of Christ; between bleak Universalism and the truth that frees sinners from the thralldom of sin; between paralyzing spiritualism and the doctrine of faith in Christ Jesus; the difference between

Lutheranism, carnalized and formalized, and that system of salvation, which, through faith, repentance, and obedience to the gospel, makes a man a new creature in the anointed one; between ritualistic and cabalistic Episcopacy and the warm, gushing, permeating love of God that makes a poor man feel at home in the house of the Lord.

In all the aforesaid establishments, and even in the bosom of the Papal church in agitated Italy, now in a state of revolution, bold reformers propose "to refit the church, by rendering it *one, holy and apostolic*, as in former times, in which it was the friend of the people, the benefactor of humanity, the mighty tree whose fruit was every species of civilization." Surely, the doom of sectarianism is inevitably and unalterably fixed. R.

RELIGIOUS ASPECTS.

BY O. W. TOPLIFF.

Man has been often considered as a creature wholly controlled by circumstances. How far this may approximate to the truth we pause not to inquire; but one thing is quite obvious, that man diversified as he is by climate, by language, by religion, by morals, by habit, presents a most singular and varied aspect to the contemplative mind. How wide the extreme betwixt the Icelander and the Moor; the untamed Indian, and the polished gentleman, the superstitious Pagan, and enlightened Christian.—These extremes have led the skeptic to conclude that the *genus homo* is a perfect enigma.

The three great questions, what am I? whence came I? and whither am I going? are questions which the wisdom of the world with all its boasted powers, dare

not attempt to answer. And yet if these momentous question were answered, the enigma would be solved.

Paul says, "the world by wisdom knew not God," and we say that man by wisdom has never learned man. The Bible alone reveals God to man, and man to himself. The world in its most perfect revelations, as taught in its various "Strata," its "primitive and secondary works," presents neither its beginning, middle nor end. Indeed the skeptic must feel himself a mere speck of matter, floating down the stream of time, or chained by the fortuitous workings of blind chance to some great center, around which he is doomed to revolve without a purpose, ignorant alike of his own origin and destiny.

True he claims that death is the common lot of all, and says "I know that I must die." But even that is mere conjecture, based upon what has been rather than what is to be. He has no assurance that the complicated machinery of his chance world will hold out much longer, and if it should, denying the existence of God, the great topic of the Bible, immortality and eternal blessedness are to him unknown and unknowable.

The reptile encased in its native shell, or the beast that roams its native fields, knows just as much of a future state as man, with all his boasted powers, ever could know from the teachings of nature.

The fact is, deism has stole from the Bible the being of a God, the immortality of the soul, the future state of rewards, and then proudly closing the volume of light, impudently arrogates to itself that it has by its researches in the volume of nature learned these great truths. Yet these mighty reasoners would

denounce as an unmitigated falsehood, if they were told that a nation of the Feejee Islands could accurately calculate the rapidity of the particles of light, or measure the orbit of a comet, things that are much easier done than to prove the existence of God without the Bible.

I know that deism, philosophy and natural religion arrogate to themselves profound wisdom, but their high pretensions are as vain and futile, as their efforts to give assured hope, are weak and unavailing.

Who has ever grown wiser by the study of any of the many systems of infidelity. It is as true of this class of students as it was of the poet's traveler who had

"Strayed in foreign parts,
To read mankind, their laws and arts," Yet
"Who by that search shall wiser grow,
We by ourselves can never know."

But let us return from our poetical flight to homely prose, and enquire what is the moral condition of the world. We desire to draw a life-like picture, and if our readers should deem it dark, we would that it should lead them to enquire for the reason of this gloomy state of things.

The world, then, as respects religion, is divided into four grand divisions; the Pagan, the Mohamedan, the Jewish and the Christian. In the most revolting form of Paganism, there are some fragments of a divine revelation though mutilated and corrupted. By this admission the infidel gains nothing, for the knowledge of God once communicated to Noah, was necessarily transmitted to his descendants, and they on account of their wickedness, were never favored with any other revelation than that committed to him; it is rational to suppose that this revelation would by the natural tendencies of the untutored mind, soon

be loaded with the wildest vagaries and the most absurd notions.

Yet there being some traces of the divine original, it could not be lost. It is a fact worthy of note, that the most ignorant savages have some idea of a God, and offer to him some kind of worship. They feel themselves to some extent dependent upon a higher power, and instinctively lean upon that power.— Hence they endeavor to propitiate him by sacrifices, and savage incantations, and view themselves under some kind of moral obligation to one another. They hold that certain actions are pleasing to him and that others are displeasing.

From these facts, thus briefly stated, I would undertake to prove that God has spoken to man, and that the Bible is divine.

But I pass to the consideration of a few facts concerning the Jewish religion. This was enjoined by divine authority, and is clearly taught in the Old Testament, but having subserved its purpose, has by the same authority been set aside. I trust that none of my readers will be shocked, if I should say, that in the best form in which it could now appear on earth, it would be as dry and useless as the Philadelphia confession of faith.

The good things once in it are no longer to be found; and as taught by modern Jews, it is quite another religion than that taught by Moses. In fact there is no salvation in it.

The Mohamedan religion is a singular compound of Paganism and Judaism. It counts three hundred and thirteen apostles, six of whom brought in new dispensations, the last vacated or rendered obsolete all the preceding. The illustrious names connected with the six dis-

pensations are Adam, Noah, Abraham, Moses, Jesus and Mohamet.

The Koran consequently contains many items of divine revelation; but these like the fragments found in Paganism, are so perverted as to be darkness instead of light.

The Christians, (I use the word Christian, in its general and not in its restricted sense,) have the Bible as their rule of faith and practice, but unhappily for the cause of truth, many of them have like the Jews, rendered the Bible of little or no effect by their traditions. An ingenious writer observes that, "dividing the whole human family into thirty parts, five parts are professed Christians; six parts are Mohamedans and Jews; and nineteen parts are Pagans. Add the Mohamedans, Jews and Pagans together, and they amount to twenty-five-thirtieths, of the whole race of man." Hence but one-sixth of Adam's posterity possess, and but few of these enjoy the real benefit of the Gospel.

The question, to what is this doleful condition of the world attributable, naturally arises in every inquiring mind, and its importance, demands the serious attention of every Christian.

If there was no future state of rewards, the moral wretchedness, ignorance and superstition of our race, ought to awaken the sympathies of every benevolent mind. And if it be true that there is a future state, and if future happiness was attainable by those immersed in the gloom of Paganism, its consequent wretchedness and crime, still the elevation of their earthly condition by the sanctifying influences of the gospel, is of such vast importance as to excite all that is within us to consider whether those possessing the light of the

Bible, are in any sense whatever chargeable with the crimes and miseries of the heathen world.

That man is accountable not only for that which he does, but for that which he does not do, is as clear a Bible truth as that man is a sinner. But as we do not wish to dispose of so momentous a question with a mere assertion we appeal to the scriptures.

Christ charged the scribes and pharisees of that age with having, "shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that were entering to go in." Again, he charged the lawyers with having taken away the key of knowledge from the people. "Woe unto you, lawyers! for you have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye forbade." And Paul taught the Christians that the success of the gospel measurably depended upon the walk of those who professed the faith. Peter also declared, that in consequence of false teachers, and double minded disciples, "the way of truth should be evil spoken of." He further teaches that Christians may so conduct themselves as that those who behold their conduct may be allured to the belief of the gospel. (See 1st. Tim. v:14. vi:1. 1st. Peter, III:2, 2nd. Peter, II:1. 2.) From these scriptures we deduct these facts. First. That the daily conduct of the Christian should be such as to recommend the truth to all who oppose, or are indifferent to its claims. Secondly. That by omitting the duties involved in the Christian religion; many are led to regard the Christian religion as of no more value than Mohammedanism.— Thirdly. That the character of Christian

communities is the greatest offence or stumbling block in the way of the conversion of the world.

Hence I would urge the necessity of a higher standard of spirituality in the church. I fear Christians have not a just appreciation of the manifold blessings of the atonement, or the duties growing out of our relation to Christ.— We may plead our inability to perform our duty, or excuse ourselves because we did not know precisely what, or how much God required at our hands. But in the day of eternity, this will avail us nothing. With the New Testament in our hands we can read and understand its first great requirement, "Go ye into all the world and preach the Gospel to every creature;" and to encourage us in the performance of this duty, Christ adds: "Lo, I am with you always, even to the end of the world." But the Christian need not open his book; let him but open his heart, and he will find his commission. The first influence of divine grace upon a human heart makes it a witnessing heart, it cries out, "Draw near, all ye that love God, and I will tell you what he hath done for me;" and the next emotion is that of sorrow, and the heart involuntarily cries, "I have great heaviness and continual sorrow in my heart for my brethren and my kinsmen, according to the flesh." And we think the full influence of God's grace upon the heart would cause it to exclaim. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." But the Christian need not open his heart; let him but open his mouth, and forth will come the proof of his calling; for he will if he pray according to the Savior's model, say; "Thy kingdom come, thy will be done

on earth, as it is in heaven." He will testify that he is apprehended to emulate the angels, to endeavor to spread around the globe the happiness, the obedience, and the anthems of the skies. All admit the object is desirable—but is it practicable? Can we in our own day by the simple truth of the gospel, dispel the dark night of Paganism, or stay the boiling flood of Sectarianism or purify the pestiferous winds of Mohammedanism, or restore fertility to the waste fields of Judaism? I answer, yes.

God's word is "quick and powerful," and the Prophet says, "it shall accomplish the purpose wherunto God sent it.

Brethren all we as a people need, is more piety, more zeal, more energy, more prayer, more of that willing spirit which permeated the hearts of the primitive Christians. We have the talent, the numerical strength, the means. You ask, "what then is lacking?"

I answer more of the spirit of the gospel, and less of the spirit of the world.

From the *Chris. Times and Witness*.

Closing Scenes in Jacob's Life.

BY ROBERT BOYD, D. D.

We learn from our last remarks on Jacob, the great value of secret prayer. Jacob had a great deliverance from a public danger that threatened him; but it was the answer to his prayer. The result of that night's pleading with God appeared openly afterwards, no doubt to the astonishment of those who did not know the secret, fervent prayer that had brought that result. On this subject Dr. Hamilton beautifully remarks: "When Jacob and Esau met, on the one side, the shaggy chieftain, with his four hundred swordsmen, and on the other side, the limping shepherd with his caravan of children and cattle—a flock of

sheep approaching a band of wolves; when the patriarch took his staff in his hand and stepped forward to meet the embattled company, and the anxious retinue awaited the issue, they saw the sword drop from Esau's hand; they saw his brawny arms round Jacob's neck; they saw in the red savage a sudden and unlooked-for brother. They saw the results, but they had not seen the prelude which led to it. They had not been with Jacob at the ford of Jabbok the night before. They had not viewed his agony and heard his prayers, and though they noticed the halting limb, they did not know the victory whose token it was. They saw the patriarch, the husband and the father, but they knew not that he was a prince with God, and had gained Esau's heart from Him who has all hearts in His hand. The halting thigh and pacified foe were obvious; but the wrestling over night was unknown. How sweetly Charles Wesley gives poetical expression to the whole scene, in one of the finest hymns in our language:

"Come, O, thou Traveler unknown,
Whom still I hold, but cannot see;
My company is gone before,
And I am left alone with thee;
With thee all night I mean to stay,
And wrestle till the break of day."

It might seem to us that after such a marvelous display of God's goodness, and such abundant proofs that he was freely forgiven, Jacob's trials are now at an end. But alas! there still clings to God's people so much of the remains of sin, such a tendency to find their homes on earth, that it becomes necessary that they should often feel the sharp stroke of the rod of affliction. The troubles that thicken around the pathway of the patriarch, are a proof

that the rod is held by a hand of love. It was the same God that pardoned his sins, that gave him the assurance of his love, that folded him in the covenant of eternal blessings, that permitted these distressing afflictions to come upon him. We cannot here dwell upon them. His sons treacherous and blood-thirsty; his only daughter defiled; his life in danger from his neighbors; his favorite son supposed to be killed, and long mourned as lost to him; the famine bringing him and his to the verge of starvation; all these trials bringing from his soul the bitter cry, "All these things are against me," present a solemn picture of the way in which the God of love often finds it necessary to lead his own people.

There are two scenes in the closing up of Jacob's life in which he appears to great advantage; namely, his introduction to Pharaoh, and his dying address to his sons. It was in the wise counsels of God that Jacob should go down to Egypt; but what striking Providences and strange agencies are employed to bring about the results? Order, at least, was brought out of confusion, and the sweetest harmony out of the harshest discord.

The patriarch stands before the monarch with simple dignity. The plain shepherd stands before the most powerful princes then upon the face of the earth, but there is nothing rude in his manner, on the one hand, nor servile and sycophantic on the other; "and Jacob blessed Pharaoh." By imploring the blessing of God upon this heathen king and upon his empire, he is leading his mind to think of the great Jehovah, and in a way, too, that could not give offence; and how impressive his reply when asked his age; "The days of the

years of my pilgrimage are one hundred and thirty years." He knew that he was standing on the verge of eternity; and this is his solemn review of his life. It was only a pilgrimage; he had possessed no certain dwelling-place; but God had prepared for him a city, and by the eye of faith he could already see its open gates. Though his might be called a long life, yet he speaks of his days as few. They seem so when we look back upon them, and evil also. Ah! this is the worst of it all. Days of suffering, because they are days of sin; these two things being inseparably united together. How humbling in reviewing our lives not to be able to think of one day without sin—all evil; not one in which we have served God perfectly; and how should this lead us to value the precious blood of Jesus that cleanses from all sin.

The last hour of the man of God has come. He fears it not, but like a weary child he longs to go to his rest. Precious in the sight of the Lord is the death of his saints. God is very near to his dying servant, and imparts to him the spirit of inspiration, the spirit of prophecy, in which to address his sons as they gather around his bed. "Jacob called unto him his sons, and said, gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel, your father." A most solemn sight was here. The dying address of a parent is always so, under almost any circumstance; but when the words of that parent are inspired words, and are also prophetic of the future, his voice becomes the voice of God himself.

The addresses to his several sons are most solemn and impressive. That to Reuben is uncommonly so. He is reminded of a foul, unnatural crime which

he had committed forty years before, and the peculiar weakness of his character, that of instability, faithfully pointed out. His next two sons had been united in an act of monstrous cruelty and deception, mingled with horrid impiety; and the righteous indignation of the parent flames out against their sin. No where does sin look so exceeding sinful as when we are on the confines of glory, with all its sinless beauty about to break upon our view. It was an hour of deep tenderness when he was about to part from those he loved, but no parental emotions must be permitted to interfere with faithfulness to their souls.

At length the last son is spoken to; the last words they shall ever hear from a father's lips have fallen upon their ears. His breath shortens, he contracts his withered limbs, the animation that so lately flashed in his eyes dies out, and the heart that had throbbed under so many sorrows is at last at rest; and while Joseph casts himself upon the cold clay, weeping out the bitterness of his anguish, the happy soul is with that God who had met with him at Bethel. He is no longer at the gate of heaven, but in its glorious courts, to go no more out forever.

"There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light."

NEW DISCOVERY.

BY O. W. TOPLIFF.

Time was when the public mind required some preparation before it would receive every *Ipsedixit* emanating from a crazed brain, but judging from the approbation bestowed upon certain puerile productions, the latest of which is the profound, mighty, IMPORTANT discovery

of Henry Ward Beecher, that the parables of the Savior, are nothing but pious fiction.

Well Mr. Beecher is not the only man who has made himself popular, by making themselves ridiculous. But this only proves the truth of the old adage, that, "there is but one step from the sublime to the ridiculous," and the Dr. has most assuredly taken that one step. True Mr. Beecher has never been guilty of so great an absurdity as to teach a single truth of the gospel, or his admirers of bestowing a single thought upon their own religious responsibilities.

Hence the "*Ledger*," is just as valuable to them as the Bible, and Mr. Beecher's "*Incidents*" in the life of a "*Pastor*" is as important as the incidents in the life of God's only Son, and to Mr. Bonner, much more so. But if I were permitted to offer a very humble opinion it would be, that in the Christian religion there are no new discoveries, no new improvements to be made.

It is already revealed and long since developed in the apostolic writings. We have long since discovered that there are many new errors and old traditions, which are alike condemned in the sacred writings. But thank God, truth is at least one day older than error; and what may now be called the "good old way" was but a few years ago brauded as a new innovation.

But Mr. Beecher's discovery is nothing but a new vamped old theory, long since taught in Germany. But every man will sooner or later arrive at the culminating point, and when that is once reached, the descent will be as rapid as the ascent.

This may not be the case with Mr. Beecher and his pet idea, but the time is

not distant when pastoral labors will be estimated not from the absurdity of the doctrines taught, but from their reforming and saving influence.

CHRISTIAN CHEERFULNESS.

EDITORIAL.

There is in some minds, a notion that cheerfulness is inconsistent with true piety. Nothing can be further from the truth than such a supposition. Life, to those entertaining this view, is robbed of all its sweetness, and the soul is subjected to the process of being dwarfed and shriveled, until all its energies and capacities are either crushed out or bound in the adamant chains of a self-imposed stoicism, better becoming a Hottentot than one claiming to be a Christian. Long and disfigured faces, sad and wo-begone countenances are just what might be looked for in a hypocrite, for so it was in the days of the Savior; but the soul in its proper relations to God, if it understands its relations, will be filled to its utmost capacity, with light, love and joy. "God is light, and in him is no darkness at all," and the soul in sympathy with Him, can not but feel cheerful under the pleasing contemplation.

There are certain powers, capacities and tendencies inherent in the soul, which were given for wise purposes, and if true piety required their extermination, then was their bestowment an error. God has to destroy His own work, in order to save the soul, thus demonstrating on his part, a mistake in man's original endowment. This is inadmissible, therefore, the assumption must be rejected, as false and derogatory to the wisdom and benevolence of God.

To be a Christian, does not require the destruction of any of the native powers of the soul or mind; but it necessitates restraint from evil, and a directing in the accomplishing of good. It is high time this was understood, as it must be, before real progress can be made, in promoting virtue among men. Half of the theology of the world is based on a misapprehension of man's nature and capacities, and the larger portion of the other half on a misconception of God and the system of grace, as well as its adaptation and the manner of its application to men, as the gospel finds them. If men would only confide in God's promises, after doing his will from the heart, there would be no room for gloom or sadness. It is because of distrusting God's promises that many Christians are disconsolate and cast down. The apostolic injunction is: "Rejoice evermore and again I say rejoice." Hear the language of the Psalmist: "Why art thou cast down O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him." The strength of our hope is in the ratio of our faith in God's promises. If our faith is weak, hope languishes; but if faith be strong, hope spreads abroad her shining pinions, and the soul dwells amid the beatific splendors of the ransomed and glorified that bask in floods of light and glory above. No being has so much to drive away dull care from the mind, as the trusting child of God. No other being has such a pleasing prospect before him. Life is but an hour of preparation, and the soul but awaits the coming of the chariot of the Lord, to bear it away beyond the realm of tears, and sighs, and sin. Who would not feel lifted up with gladness at

the prospect of being raised from sorrow, poverty and suffering, to plenty, ease, and perpetual peace and happiness? And surely God proposes all this and much more. Does He design it? Can He deceive us? Is failure on his part possible? No. The soul shrinks back in horror, at such a thought, and indignantly spurs the impious insinuation. The timid soul, that has a clear conception of its own imperfection, is given to despondency. To all such the Lord says: "I will never leave thee nor forsake thee." He knows thy pains and hears thy plaintive sigh. Hear him say in all the affection of his divine nature: "Blessed are they that mourn, for they shall be comforted." How free and boundless is the Savior's love? and how our hearts should exult in joy and gladness, when we think of the promise that his grace shall be sufficient.

Mourning captive, weeping pilgrim,
Give the winds thy fears:
Joys immortal soon shall crown thee,—
Soon shall cease thy tears.

Christian cheerfulness is under all the surroundings of God's gracious dealings, our bounden duty. A child that would be melancholy and sad, when an earthly parent was devoted to its happiness, would certainly render the parent a very poor equivalent for such devotion; and the Lord certainly can take no pleasure in us, when we underrate his goodness, and go with our heads bowed down like a bulrush, when He says, be glad.

WOMAN'S MISSION.

What does it all mean—this excitement about "woman's mission?" Methinks half our sex must have gone crazy, stepping so boldly from the hearth-stone to the rostrum! Do they think it woman's mission to turn from the homefold, seek-

ing notoriety? Do they think it woman's mission to go abroad in the wide world, trying to crowd herself into the outside seat man occupies, and push him from the platform, that she may be heard? No, no! the woman who would stand boldly and unblushingly before the multitude, so far forgetting the delicacy which should shrink from such an action, as to raise her voice against the stronger sex, should drop forever the very name of woman.

If such *were* woman's mission, why was she not created with man's strength? why was she formed delicate and shrinking as the timid bird?

Because such is *not her* mission. We find not the true woman standing forth before the world; but go to the home-fire-side and see her there! see the smile of soul-affection lighting up her face as she welcomes him, who all through the day has toiled unceasingly for her and her children; see how quickly her kindly words drive away all looks of weariness from his face, and the vexation of business from his mind; watch her as she bends over the sick-bed, wiping the moisture from her burning brow, holding the cooling drink to the parched lips, and soothing the sick one's nervous mind with sweet words of hope and cheer. How noiselessly, how tenderly she arranges everything; dropping the curtain that the sunshine may not be too brilliant; stepping lightly and softly that the sound may not awaken the sufferer.

See her when she stands beside the erring one, stealing her soft hand in his, while she gazes into his face so entreatingly, and pleads with all the eloquence of her earnest heart, that he walk on more in the path of duty. Mark how

the tears chase each other down his cheeks, as the clasp of the gentle hand grows tighter, the pleading voice more earnest! Ah! those low tones have sunk deep into his wayward heart, and he inwardly resolves to go back into the world and sin no more.

The gentle pleader leaves him, but he is saved through the quiet, unseen influence of a meek, shrinking woman!

See her yet once more, as she sits with her child when the hush of night makes earth more beautiful. How tenderly her hand rests on the golden head of the little cherub kneeling at her feet! how pure the smile that comes over her face when the childish voice repeats after her, "Our Father who art in Heaven!" And then how meekly she kneels by the prattler's bedside and pours forth her whole heart in prayer for his future welfare. Not even when the days of childhood have gone by are those hours forgotten by the golden-haired listener; many, many a time when the siren voice of temptation whispers in his ear, there floats to his heart on the still tide of his memory, the low, sweet words of his mother's prayer, as she knelt long years ago by his bedside. Ah! that mother may be an angel now, but she yet holds an unseen influence over the heart of her child—an influence gained by those gentle prayers she taught him when he knew no thought save innocence.

Yes! yes! this, woman, is thy mission. To form the sunshine of the home-hearth; to lighten the cares of the weary with happy smiles, to soothe the couch of suffering with words of tenderness, to lead the erring back to virtue, and teach the lisping tongue of childhood the sweet words of truth and holiness. Ah! truly, the Father hath given thee work

fitting for His angels; see to it that thou doest it well. Strive not against thyself, for thou art a woman, and woman's place is home! her mission, love.

A SIMPLE GOSPEL.

EDITORIAL.

Truth on all subjects is simple, and on none more so, than on the subject of religion. In the nature of things, this must be so, otherwise, there would be no adaptation of it to the mass of human-kind. If religion were the mysterious thing that it is generally represented to be, it would be unsuited to nine tenths of the race, and unworthy of an infinitely wise and beneficent God, as its author. To say it is a mystery, is to assert that either its author *could* not, or *would* not make it plain. The first is incompatible with infinite wisdom and power, and the latter is inconsistent with infinite love and goodness, and neither can, therefore, be admitted.

That the salvation offered in the gospel, is tendered to all responsible persons on the same terms, needs no argument, for no one will deny such a proposition. But if this salvation, and the way of its attainment are involved in mystery, then the greater portion of the race are cut off from its benefits, and the offer is all a sham, and would stamp the being making such offer, with insincerity. In vindication and proof of our position, that the gracious proposition of the gospel to save men is plain and easy of comprehension, we have only to refer to the words of the Lord, and the teachings of the apostles as recorded in the Christian scriptures. The whole Book of Acts of Apostles is luminous with proof of this. Take the language of the Savior, given to his apostles: "Go

ye, therefore," said Jesus the risen Lord, "teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit." Now the duty here enjoined on the Apostles, presupposes at least two things. First. The injunction presupposes that the nations were capable of being taught. Secondly, that the Apostles were qualified to instruct them. No one can doubt that Christ accurately measured the capacities of the teachers and those to be taught, and if on the part of either, the required capacity did not exist, then the Lord commanded a thing to be done, which he knew to be impossible. This is simply charging him with insincerity and injustice, in requiring more than he had given capacity to perform. Who is prepared for the consequences that must be so apparent to every unbiased mind? The teaching by the apostles began at Jerusalem, as their Lord had commanded, under divine inspiration and guidance; nor is there any cavil as to what they taught. They seemed to have no doubt as to the capacity of the people to learn, and at once began to teach. The people heard, understood, believed, repented and were baptized for the remission of sins. This was what they taught, and is all very plain. "Yes," says one, "the words are plain words, but they obviously do not mean what they imply." Well, if the words are not to be understood according to their obvious import, how are they to be understood? Contrary to their legitimate signification? If so, should we not so understand all other portions of the word of God? This would subvert reason and revelation, and render the communication of ideas as uncertain as the conduct of a lunatic. If the Bible is not to be understood as language is currently understood, what meaning shall we attach to its words? Who can tell? If God has given us a Book which is not sufficiently plain to be understood, then it is no revelation at all. For a communication that is unintelligible can not be called a revelation. The discourses of the Apostles as given briefly in Acts, are as transparent as human language can be made. Take Peter's discourse at Jerusalem, or at the Temple, or at the house of Cornelius. No abstruse propositions were submitted; no dealing with metaphysical questions; no attempt at stating or solving mysteries, for none were presented, but on the contrary the simplest statement of facts was made, and the people urged to receive them; the plainest commands were delivered, and the people urged to obey them; the most encouraging promises were made, and the obedient exhorted to rely upon them. Paul's course, as given by Luke the historian, is one of great plainness, both in the matter of teaching and his appeals to the people. If we were to search the volume through, we should not find where an apostle ever taught any thing mysterious. The truth is, they were commissioned to preach the gospel—the glad tidings, and if they had dealt in mysteries and that which was difficult of understanding, it would have been no good tidings to the people, lost in sin and pagan superstition.

The way of the Lord is a plain path, and He said to the prophet: "Write the vision and make it very plain." Darkness and mystery belong to Babylon and sin; but light and heavenly simplicity to God, and all his communications to man.

The Glass Railroad.

"There was a moral in that dream."

The "Milford Bard," during one of his fits of *mania a potu*, said:

It seemed to me as though I had been suddenly aroused from my slumbers. I looked around, and found myself in the center of a gay crowd. The first sensation I experienced was that of being borne along with a peculiar, gentle motion. I looked around, and found I was in a long train of cars, which were gliding over a railway, and seemed to be many miles in length. It was composed of many cars. Every car open at the top, was filled with men and women, all gaily dressed, all happy, all laughing, talking and singing. The peculiar, gentle motion of the cars interested me. There was no grating sound, such as heard on a railroad. This, I say, interested me. I looked over the side, and to my astonishment found the railroad and cars made of glass. The glass wheels moved over the glass rails without the least noise or oscillation. The soft, gliding motion produced a feeling of exquisite happiness. I was happy! It seemed as if everything was at rest within—I was full of peace.

While I was wondering over this circumstance, a new sight attracted my gaze. All along the road, on either side, within a foot of the track, were laid long lines of coffins, and every one contained a corpse, dressed for burial, with its cold white face turned upward to the light. The sight filled me with horror. I yelled in agony, but could make no sound. The gay throng who were around me only redoubled their songs and laughter at the sight of my agony; and we swept on, gliding with glass wheels over the glass railroad,

every moment coming nearer to the bend of the road, which formed an angle with the road, far, far in the distance.

"Who are those?" I cried at last, pointing to the dead in their coffins.

"These are the persons who made the trip before us," was the reply of the gayest person near me.

"What trip?" I asked.

"Why, the trip we are now taking—the trip on the glass railway," was the reply.

"Why do they lie along the road, each one in his coffin?" I was answered with a whisper, and a half laugh, which froze my blood:

"They were dashed to death at the end of the railroad," said the person whom I addressed.

"You know the railroad terminates at an abyss, which is without bottom or measure. It is lined with pointed rocks. As each car arrives at the end it precipitates its passengers into the abyss. They are dashed to pieces against the rocks and their bodies are then brought here, and placed in coffins as a warning to all other passengers, but no one minds it, we are so happy on the glass railroad."

I can never describe the horror with which these words inspired me.

"What is the name of the glass railroad?" I asked.

The person whom I addressed replied in the same strain:

"It is very easy to get into the cars, but very hard to get out; for once in these cars, everybody is delighted with the soft gliding motion. The cars move so gently! Yes, this is a railroad HABIT, and with glass wheels we were whirled over a glass railroad to a fathomless abyss. In a few moments we'll be there, and they'll bring our bodies and put

them in coffins as a warning to others ; but nobody will mind it, will they ?”

I was choked with horror. I struggled to breathe, and made frantic efforts to leap from the cars, and in the struggle awoke, I knew it was only a dream ; and yet, whenever I think of it, I can see that long train of cars move gently over the glass railroad. I can see cars far ahead as they are turning the bend of the road. I can see the dead in their coffins, clear and distinct—on either side of the road. While the laughing and singing of the gay and happy passengers resound in my ears, I only see those cold faces of the dead, with their glassy eyes up-lifted, and their frozen hands upon their white shrouds.

“It was a horrible dream.”

And the Bard's changing features and brightening eyes attested the emotion which had been aroused by the very memory of that dream.

It was, indeed, a horrible dream. A long train of glass cars, freighted with youth, beauty and music, while on either hand are stretched the victims of yesterday—gliding over the fathomless abyss.

“There was a moral in that dream.”

Reader, are you addicted to any sinful habit? Break it off ere you dash against the rocks.

AN ANGEL STANDING BY.—We have read of a certain youth in the early days of Christianity, (those periods of historic suffering and heroic patience and legendary wonder, to which I call your attention,)—we read of a Christian youth, on whom his persecutors put in practice a more than common share of their ingenuity, that, by their torments (let those who can, or will, go through the horrible details,) they might compel him to deny his Lord and Savior.

After a long endurance of those pains they released him, in wonder at his obstinacy. His Christian brethren are said to have wondered, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor groan escaped him.

“It was, indeed, most painful,” was the noble youth's reply, “but an angel stood by me when my anguish was at the worst, and with his finger pointed to heaven.”

O thou, whoever thou art, that art tempted to commit a sin, do thou think on death, and that thought will be an angel to thee! The hope of heaven will raise thy courage above the fire-cast threatenings of the world; the fear of hell will rob its persuasions of all their enchantment; and the very extremity of their trial may itself contribute to animate thy exertions by the thought that the greater will be thy reward hereafter.
—*Bishop Heber.*

POLITENESS.—It is [a graceful habit for children to say to each other, “Will you have the goodness?” and “I thank you.” We do not like to see prim, artificial children—there are few things we dislike so much as a miniature beau or belle. But the habit of good manners by no means implies affectation or restraint. It is quite as easy to say “Please give me a piece of pie.” As to say, “I want a piece of pie.” The idea that constant politeness would render social life too stiff and restrained, springs from a false estimate of politeness. True politeness is perfect ease and freedom. It simply consists in treating others just as you would like to be treated yourself. A person who acts from this principle will always be said

to have "sweet, pretty ways with her." It is of some consequence that your daughter should know how to enter and retire from a room gracefully; but it is of prodigiously more consequence that she should be in the habit of avoiding whatever is disgusting or offensive and always preferring their pleasure to her own.

From the *Millennial Harbinger*.

THOUGHTS FOR A MOURNER

Autumn is fairly with us again, and time is whispering softly to the hurrying year, his earliest prophecy of doom. It is written in crimson and gold on the shining leaves of the changing forest, and proclaimed in blight and decay on the delicate bloom of the sensitive flowers. Nature is beautiful with a gorgeous beauty, covering the death that is hid in her throbbing bosom. Each brilliant hue the painter creates upon his palette, is glorious on the hills; every note of music on the scale of harmony, some feathered throat flings out upon this sunny morning, or brooklet warbling in a sylvan shadow, sends forth in liquid murmurs. A sigh is on the lip as we look forth upon this ripening glory that precedes the year's departure, but the heart is sad, not sorrowful. Nature is not failing with any broken hope; her work is done, and experience leads us by faith to look beyond the gloom of her transition season, to the resurrection that shall bring again its grace and beauty to the face of the earth. And thus we think when the old die from amongst us, ripe in years and honors, and we look back upon their deeds and sufferings, and say calmly, "it is well." It is not so hard then for the mourner to be consoled:—their harvest has been reaped in all the fullness of which their

youth gave promise. Loss is not made bitter by regret for incompleteness, and even while we look our last upon the clay that we abandon to its kindred earth, on the silver-crowned summit of the temple so long dedicated to the service of heaven, do we seem to discern the light of its immortal glories. Three score years and ten have passed over them, and could Love itself have asked the boon of four score, when it remembers how their strength is but labor and sorrow?

"But if the year should fail in spring time?" weeps the mother, as she bends above her darling, cold ere the bud had opened to disclose what hue the flower would wear; "if the hopes that hail the first awakening of the sunlit earth, should be crushed in storm and darkness, ere yet the summer bloomed, or autumn ripened one cheering promise into golden fruit?"

"It was only a baby, I wonder that she mourns for it so bitterly," you say, who have never lost one, you to whom even love, as you have known it, could not teach the sublime secret of grief. Only a baby, but with its little form what hopes are buried! What great man ever lived to maturity, and died, having realized in the fullness of his years, one half the mother dreamed and promised as she watched the first dawning intelligence, in the face of that little child? All of what our rich humanity is capable when we use it best and noblest, crowned the future that she saw him fall and he has been taken from her! Do not intrude upon her woe with your trite forms of consolation. If you have tears, weep with her, if you have lost what she has, tell her so as you mingle your silent sympathy with her

intolerable anguish; but if she is young, and this is her first great sorrow, do not seek to make her rejoice when her heart is breaking; she is not ready to be told that even while she mourns so inconsolably for him, her little one is bright before the throne of God, his hosannas rising clear in heaven above the echo of her moaning, drowning the fall of tears, lest it should make him sorrowful. She still thinks too regretfully on all he might have been, to her and to the world, and whether, even though suffering had awaited him on earth, his crown might not have been the brighter for a soldier's victory won. By and by she will have found the comfort that you know, but not just yet. But there is a grandeur in the presence of her loss, to which even now she may be brought to listen. Has it all been passive, the little life so short that it has been of no avail, and she just treasured it with boundless love, but no sense of her own strength under heaven, no realization of what it was and is to her? Did God just give and take it, bidding her to be reconciled with folded hands? Nay, a mother's work and hope are greater than this simple story. The great father of our spirits permits it to be so.

"We may not see her crown of honor,
But all the angels flitting to and fro
Pause smiling as they pass,—they look upon her
As mother of an angel whom they know."

And realising slowly and most sorrowfully, but at last with triumph too, the dignity of her bereavement, she must come to bear it worthily, and soon will grow the peaceful knowledge of all that little life, so short as it once seemed, was really and grandly worth. Was there accomplished nothing by its tiny lease of days or months, when she feels her own heart so much larger and fuller,

her sympathies so much broader and deeper, her aspirations heavenward reaching with a so much firmer, stronger grasp, the fountain of her tears springing so much nearer, the touch of human sorrow all about her? If the hourly lesson of the care it claimed was patience, shall not the living presence of its loss be resignation? If to note its pure glance, follow every footstep, its tiny hand ever reaching for her as she passed to feel the tender claim its helpless infancy put forth toward her, were the dearest joy and pride this earth seemed capable of yielding, what must it be to feel these links still binding, though to-day its home be heaven, and its love immortal and infinite? How often in very ignorance and blind complaining do we call some blessing but the saddest of earth's changes, and mourn as lost, the treasures that are only nearer to our hearts?

"Learn the mystery of progression duly,
Do not call each glorious change decay;
But know, we only hold our treasures truly,
When it seems as if they passed away."

C. P. M.

THE CAUSE IN CHICAGO.

EDITORIAL.

We are perhaps all sensible of the great importance of firmly planting the cause of the Lord in this great commercial center, which has sprung up as by magic. Take Chicago in all its bearings—its rapid growth, advantages from lake navigation, its almost boundless network of railroads, its geographical position and the indomitable energy and perseverance of its business men, and no parallel can be found on this rolling ball. Within her borders may be found representatives of the nationalities of the civilized world, and every shade of sectarianism in religion has its altar and

its priest; from the papal imposition down through the long progeny of pompous daughters, to that last and most abominable delusion called modern spiritualism. Merciful Father! What a motly crew. How little is known of Apostolic Christianity in this babbling city!

But we sat down to write a line in regard to the present condition and future prospects of the Church of Christ in Chicago. The brethren are the owners of a fine and commodious house of worship, situated on Cass St., three blocks north of State St. Bridge, known as the "Old St. James' Episcopal Church." Brethren on business in the city, will find the place of worship within short walking distance of the Hotels. The house seats, in comfort, 600 or 700 persons.

Bro. D. Pat. Henderson, for so many years the loved and successful resident preacher at Louisville Ky., is now settled with the church in Chicago, and we learn from an authentic source, that weekly additions are being made to the congregation of the Lord. We know of no man, who in our judgement, would accomplish more in this surging, heaving tide of humanity, than Bro. Henderson. He is an able, earnest, industrious and unusually successful preacher of the pure gospel of Christ, as found on the pages of God's own Book. Even now as we pen these lines, the remembrance of having heard him a hundred times, creates anew, the desire to hear his peculiarly persuasive voice once more, which we trust we shall yet do. Bro. Henderson accomplished a work in Louisville, in 1855, in the brief space of two or three months, which has no parallel in the history of this Reformation, or of

modern times. It was our lot to be present during a part of that effort, and certainly think we never saw a man more fully clad in the power and armor of truth than was he; and victory, glorious and triumphant victory, came as the result. We expect much from Bro. Henderson's labors in Chicago, if the brethren stand by him with their united prayers and co-operation.

In speaking of the Louisville meeting, we are reminded that there we saw and enjoyed the society of two noble veterans, whom we shall see no more, till we pass under the rainbow and reach the "Sunny Side," whither they have gone. We allude to the erudite, genial, aimable and devotional Walter Scott, and the loved and loving John T. Johnson. These two successful preachers now rest from their toils. There too, we saw for the last time the devoted Curtis J. Smith, who yet lives, though somewhat advanced in years. Time with all will soon close, when eternal joys will be ours.

Heart, Home, Happiness, Hope and Heaven.

A FAMILY SKETCH.

"Five of the sweetest words in our language begin with H, which is only a breath: Heart, Home Happiness, Hope and Heaven. Heart is a hope-place, and Home is a heart-place; and that man sadly mistakes who would exchange the happiness of home for anything less than Heaven."—A. M. S.

Sweet to the wanderer of the ocean who has tasted the delights of domestic happiness, is the home of the darlings of his heart. What like the thought of that loved group, can distill from the very depths of his soul the gushing drops of tenderness, or nerve his heart to brave and to dare, in the hour of danger and alarm? And, when the perils of the

voyage are over, and the long-sought port appears in view, what but the loved image of wife and children magnifies the lagging minutes to hours, and impels the returning wanderer to long for "the wings of a dove," that he might fly to the side of his beloved? Oh sweet, and tender, and holy, are these yearnings of the husband's and the father's Heart!

And who so keenly enjoys as the sailor, the sweets of family and home, while the brief interval lasts of repose from the perils of the deep? Present enjoyment is heightened by the contrast of the past suffering and toil, and while the landsman heeds not the pattering of the rain-drops, or the whistling of the rain without, these sounds do but add to the ecstasy of his quiet bliss, because they remind of the storms he has weathered, of the hardships he has endured, and of the heart-sighs and home-sighs, that amidst the howling of the tempest have been so often sent on the ocean-blast toward that cherished fireside, where now he sits among that group of the loving and the loved. Oh; fair, and beautiful, and touching is such a picture of the ocean wanderer's Home!

And who can fathom the depth of that tenderness and affection, which beams on the husband's face, or glistens in the father's eyes, as he looks around upon

* * * * * wife,

And sons and daughters glad at his return, While they listen with tearful interest to his recital of the lands he has visited, the dangers encountered, and the wonders he has seen; pausing in his narrative at every few sentences to kiss the little prattlers on either knee, who gaze with childish wonder and glee upon the wind and sun-browned countenance of their sailor father. Surely if Happiness is

found upon earth, it must be in a scene like that! and more especially when such bliss is cemented by genuine piety; when the evening is closed with the incense of prayer, the heartfelt thanksgiving for protection from the dangers of the deep; and Christian Hope points with her radiant hand "beyond the rough ocean of life," to a haven of eternal rest, where all may meet in HEAVEN!

* * * * *

Such an interesting family group might have been seen on one of the long winter evenings of February, 186-, in a New England seaport town, encircling a cheerful blazing fire in the comfortable cottage home of Captain Neville, who had returned, a few weeks before, from a long and tempestuous voyage around Cape Horn, and whose vessel was again to sail on the morrow for the coast of Chili, in South America.

The family were in number, five—the Captain, his wife, who was a gentle affectionate woman, of about forty years, Jamie and Suzie, two little prattlers of three and five years, who were seated on their father's knee, and Lucy, the eldest daughter, a confiding, sweet-tempered girl of seventeen, who had lately chosen the Christian's better part, for the first time, commemorated, together with her happy and grateful parents, the love of Jesus. The chasm of a dozen years in age, between Lucy and Suzie, the elder and younger daughter had been filled up with three sisters and a brother, who had died in infancy, and been thus early transplanted from the wilderness of earth to bloom in the paradise of God. Besides the parents, as they were accustomed to say, "they were seven in number, three children on earth and four in heaven."

"How I do wish, dear husband," said a gentle voice in a slightly tremulous tone, while a tear dropped upon the hand which she fondly held between her own, "how I do wish that these sad partings were over; that you would give up the dangers of the sea, and live all the time at your own dear home! It seems but yesterday since we bade you welcome from your last dangerous and weary voyage, and now, to-morrow, you tell us, we must part again."

"And what would you say, dearest, and what would the children say," replied the captain, "if I should tell you that after only one more voyage, I intend to do that very thing?"

"What would I say?" exclaimed Mrs. N., looking intently into her husband's eyes, as if to see whether he were really in earnest; "Why, I should say that *when that one voyage was safely over*, I should be the happiest woman in all New England."

"I guess we should indeed be a happy family!" exclaimed Lucy, "if our dear father should stay at home with us always instead of two or three weeks out of every year." But, added the sweet girl, as she approached and laid her arm coaxingly around her father's neck, "why may not this happiness begin now? Oh! dear Pa, you don't know how Ma and I lie awake on stormy nights when we hear the waves dashing on the neighboring rocks, and how wet our pillows are sometimes in the morning with the tears we have shed while thinking of our dear absent Pa. You don't know how often I have, on such a night, fallen into a fitful doze, and dreamed I saw you clinging to your ship-wrecked vessel, till a mighty and terrible wave swept you into the raging deep; and I have been awak-

ened, as it seemed by the roaring of the fatal billow, only to lie awake the rest of the night, listening to the sad moaning of the winds, and the dashing of the waves upon the coast. Oh! dear father don't leave us again. Why not give the command of your vessel to your mate, and stay at home with those who love you so well?"

Captain Neville was affected by the earnest pleading of his sweet and gentle daughter, for it was the eloquence of heart and home. More than one tear had started from his eye, and trickled down his weather-beaten cheek. He was striving to check his emotions, that he might frame a reply; but just as he was ready to utter it, a pair of red pouting lips were pressed against his own, and two pairs of little arms were clasped around his neck. The lips were those of Suzie, the elder of the two pets, and the arms were those of both Jamie and Suzie, who had gradually assumed a standing position on their father's lap, and were closely hugging him, as though their tiny arms were of strength sufficient to detain him safe from the dangers of the sea, while the little pouting lips unclosed to say, "Dear Pa not go away again and make Ma and sister Lucy cry;" and little Jamie chimed in, "Pa top home now—little Jamie good, if Pa top home—Pa kiss Jamie good-night, all a time now—Jamie so glad."

Callous, indeed, must be the heart that could remain unaffected by such pleadings of conjugal and filial tenderness, and such prattlings of childish innocence and love. Such a heart dwelt not in the bosom of Captain Neville. Duty called him away once more, but he mentally resolved that this voyage should be the last; and after giving his affectionate family

this assurance, they knelt together around the family altar, and commended each other to the protection and care of the God of the sea, and of the dry land—Fervently that night did the sailor father pray that if God saw fit, they might all live to meet again on earth; but if that could not be, that they might all meet in Heaven. Little did he suppose how soon that prayer, in its latter sense, was to be answered.

Lovely and beautiful to contemplate is a *heart-scene* and a *home-scene* like this, where the *happiness* of one is the joy of all, and Christian *hope* points to a happier union in *Heaven!*

* * * * *

One year had passed away, and Captain Neville was already on his return voyage to a speedy reunion with the loved and loving at home. Alas! though he knew it not, his sweet little Suzie and Jamie were already in their graves. The scarlet fever had swept them both off in a single day. Their bodies lay side by side with their baby brother and sisters in "the old churchyard," and their spirits had gone to swell the number of the "little ones of the Kingdom of Heaven." Sad were the hearts of the stricken mother and daughter, when these tender blossoms were nipped; but even in that home of anguish, Christian faith pointed to their *home in Heaven*, and *hope* sustained their *hearts*, while looking forward to the time when all should meet above.

The father encountered many a gale, ere he could double Cape Horn, and pass from the Pacific to the Atlantic. Sometimes he witnessed, in all its terrible majesty, the scene so graphically described by the inspired Psalmist. He saw the works of the Lord, and his wonders in the deep.

For HE commandeth, and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end." Yet, when the storm raged the fiercest, and the wind howled the loudest, *Hope* sustained the heart of the sailor—the hope of home and Heaven.

Poor child of danger, nursing of the storm,
Sad are the woes that rack thy manly form;
Rocks, winds and waves thy shattered barque
decay,

Thy heart is sad, thy *home* is far away,
Yet *Hope* can here her moonlight vigils keep,
And sing, to charm the spirit of the deep.

Yet the fruition of that hope which cheered the heart of the sailor, was to be enjoyed, not on earth, but in Heaven. Two of the loved ones at home had gone to Heaven before him, and his hope of meeting the rest was to be realized only when he should bid them welcome *there*. A gale more terrible than all before disabled his vessel, when almost in sight of his own New England shores. Every effort to save the noble ship was in vain. She capsized and filled, and soon, from a spar to which the Captain and two of his associates were clinging, they saw her sink "like lead in the mighty waters."

Exhausted by almost superhuman exertions, Captain Neville could hardly expect long to be sustained by this frail fragment of a wreck, yet even then *Hope* dwelt in the heart of the mariner, and he felt that all was well. He had long looked—as he once remarked—upon all the joys of earth—only like a little bird of beautiful plumage, settled on his finger, just ready to take its flight; and now the hour of his departure was come,

he was ready and willing to depart, and to be with Jesus. Hope no longer pointed to his cottage home, and to the lovely group who, as he supposed, were waiting to welcome him there; but it pointed to a better home on high, and to the blissful time when that group might meet and mingle there.

* * * * *

And earlier far than that drowning sailor imagined, was that blissful union to occur. The seeds of consumption—fell destroyer of youth and beauty—had taken root in the frail constitution of the lovely Lucy; grief hastened the march of death, and not many months after the distressing news of the loss of the husband and the father, that stricken widow was written childless; yet even then hope cheered the heart of the desolate mourner, "Jesus whispered consolation," and she felt that there was rest in Heaven. Soon the messenger came also for her, and she joyfully welcomed his approach. The family union was, at length, complete. The wife had wished that these sad partings might be over, and her wish was granted. The father had promised that voyage should be the last, and it was. There was "a whole family in *Heaven*."

Oh talk to me of Heaven! I love
To hear about my home above;
For there do h many a loved one dwell,
In light and joy ineffable.

* * * * *

And those blest souls whom death did sever
Have met to mingle joys forever.

WHEN skeptics tauntingly ask why so many more women than men become members of the church, they may find it hard to answer why so many more men than women crowd our prisons and penitentiaries.

THE TOLLING BELL.

BY O. W. TOPLIFF.

There is something of sadness in the sound of the tolling bell. We hear it still, as we were wont to hear it, in our boyhood days, in our loved New England home. Often has the stillness of the morning been broken by its solemn voice, announcing, to the ever busy throng that one more of their number has gone to the vales of the dead. How often have we paused at the summons, and anxiously listened to count the solemn strokes that told the years of the one whose immortal spirit had just taken wings for its last and final flight from the sorrows and toils of life. It revealed the solemn truth, that another soul had finished its earthly career, and had gone prepared or unprepared to its final doom. It is a solemn thing to die—to "put off this mortal coil"—to leave this clay tenement, to undress for the cold, damp grave, and enter alone the dark valley of death, as every one must, ere long, and commence that spiritual life in the far off realms, where we are to dwell forever. The tolling bell reminds the living of this; but, how faint the impression—how soon forgotten. The pebble thrown into the depth of waters disturbs them but for a moment, they settle quietly back and all is as serene as before. An affecting and important lesson, concerning life's brief journey, and the suddenness with which it may be terminated, is taught by the tolling bell. But it teaches the Christian the importance of working "while it is day, for the night cometh when no man can work." I envy not the condition of that Christian who can hear the slow tolling bell, that tells in language too plain to be misunderstood, that one more

of our sin stricken race has gone into eternity; and feel that he has done all that he could do to prepare him for the solemn ordeal of the judgment day. How far Christians may be held responsible for the loss of a single soul, we presume not to say. Many a Christian has resolved to admonish an impenitent friend of his danger in living on, year after year, in neglect of the great salvation, but has delayed, till the tolling bell has sounded the knell of his departure from this world, where alone the sinner can obtain a hope in Christ; without which he will be forever lost. How many parents—alas! Christian parents, have followed to the grave—the last resting place of all on earth, an idolized child, at the slow march of the tolling bell, whose solemn sound knelled their departure from life and hope! O the deep anguish of that parent's heart, as he has followed his child, in thought, to that mysterious world, under the painful conviction that the soul of the dear, one had been neglected, and gone unfitted to its final account. There was more paternal solicitude that it should shine amid the gayeties of the world, and at the shrine of fashion, than to be adorned with the pure and unfading robes of righteousness, and be fitted for the companionship of the bright retinue of redeemed spirits that vie around the dazzling throne of the Most High. Who has not seen the rose and lily fade from the cheek and brow of the beautiful and accomplished mother, for the loss of her only child; and like Rachael weeping for her children, and would not be comforted; because they were not. Reader, are you a parent? If so, let me awaken in your bosom the strong purpose of fidelity to your child, before the tolling

bell shall indicate its departure to eternal scenes. The day and the hour of separation will come, and the season of sorrowful remembrance of parental unfaithfulness will come to the parental heart, which has proved recreant to the solemn trust committed to it of God, to train up that child for an active and blissful immortality.

From the Chris. Proclamation.

How to Make Christians.

God has always had a plan for the accomplishment of his purposes. He works according to rule. The plan of redemption is systematic in bringing about its legitimate results, as well as the system of nature. In order that men be made Christians, a certain work must be accomplished. As the farmer can never hope to reap the rich fruits of a bountiful harvest, except he works to that end—plows his ground and sows his seed, no more can the church hope to see a great spiritual harvest, in the salvation of souls—in the gathering of myriads to the standard of Jesus, without all the means are employed in their order.

God will do his part in the salvation of the race, and if the church will do her work, the angels of God will be led to shout glad hosannas to the Lord, over the obedience of sinners to the Prince of Peace. What then is the work before the Church? What needs to be done that the Kingdom of Christ may make rapid conquests and the borders of Zion be greatly enlarged?

1. Let the Church get right. And this can only be done by each individual member examining himself to see if he is right in the sight of God—to see if he is wholly consecrated to the service of the Lord—to see if he has not grown

cold in the work of saving humanity. If this course is pursued by every member of the body of Christ, the interest in the church will be increased, and as the feeling in the Master's cause becomes more intense, so will the work be greater, and new life and vigor will characterize the mystical workings of the body of Christ.

Let our preachers, in their public and private ministrations, devote their whole energies to getting the lifeless congregations awakened, and each member at work for the Lord in his proper sphere, and they will no longer wonder why their ministration results in so little—so few conversions to Christ. It is the purity and zeal of the membership of the Church that will preach more effectually to the hearts of the people than the most eloquent discoursing can possibly do.

So long as each individual member is not in his place on Lord's day, at public service, so long will the effectiveness of the Church be impaired. While each individual member is not right and in the path of duty, so long will the Church not be qualified to have that influence that was designed she should have.

Do you, brother, sister, desire to see your neighbors converted to Christianity? I know you do! Then while you pray for the Lord to send laborers into his vineyard, are you doing all you can both by precept and example to recommend the religion of Christ to their favorable consideration? If not, it is time you began; for your life is only sufficient to do the work assigned you. God gives you no time to idle away, and he will require an account of the disposition you have made of the precious moments committed to your care. Are you ready to render that account in such

a manner as will result in your honor and God's glory? If not, go to work, and try by redoubled zeal to atone for your culpable neglect.

The Church to-day suffers more from Christian's neglect and the ungodly lives of the professed friends of Jesus, than from all other sources combined. This being true, is it not time that preachers and elders, and every member should cry, repent, repent, and begin to work, or the Lord will hold you responsible for the loss of the souls of your neighbors and their children. O, that all, who have named the holy name of Israel's God, and who have vowed allegiance to Prince Messiah, could see and realize their obligations before heaven, methinks there would be a rattling among the dry bones, and that such preaching, prayers, praise and work as would then be seen, would cause even angels to wonder at the triumphs of the Cross.

D. A. W.

"BUT ONE THING NEEDEDFUL."

BY O. W. TOPLIFF.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." (Luke X chapter, 41, 42 verses.) We have heard so many sermons preached from the above text, and all to prove a theological figment, that religion is something which the sinner receives in exchange for his sins, rather than the governing principles of the Christian's life here; we fear we shall run in the old channel, and at best bring out nothing but the old stereotyped doctrine, "that God will have mercy on whom He will, and whom He

will He hardeneth." Whatever may be the truth in reference to God's decrees, one thing is certain, that is, the Savior's language had not the most remote allusion to God's work in saving the sinner; but to the sinner's choice, and the action based upon that choice. Hence it is called the "good part." And we affirm it was a good part in all respects. It met with Christ's approval and secured his favor. This was better than to have gained the applause of the whole world. It was of more value than to have gained the smiles of kings and emperors, and all the grandees of earth. It was a positive good. It made its possessor happy—happy for time, and in this case, we may add for eternity; for no earthly power could destroy it. It took hold on things as yet far in the future, and unfolded the glories of the ever sun-bright fields of eternal glory. It was a foretaste of the blessedness of Paradise. Angels inherit not a better portion, for they also are partakers of the same pure and holy joys. It was comparative good! It was better than all the silver of Peru, and all the gold of Ophir. It was the pearl of great price. It was more precious than beds of rubies. It was a jewel of infinitely greater value than all the glittering diamonds of Golconda's mines. Gain the whole world—all its riches—its honors—its pleasures, and you would be poor and miserable without it.

It was superlatively good. It will endure forever. It will never fade—it will never pall upon the senses, for it secures the favor of God, the joys of heaven, the association of angels—the communion and fellowship of Christ, the reunion of the dear ones that have gone before, and the eternal joys of a

life without tears—without pains—and sorrows. Reader! the same good part, is, by the gospel, submitted to your choice, with the same exalted destinies. Go, then, and sit at the feet of Jesus, listen to the teachings of his word; believe, repent, obey, and you shall enjoy the blessings of pardon, and the hope of immortality in unfading fields of endless glory. Neglect not to seek it earnestly, day by day.

From the Chris. Proclamation.

Philosophy of Materialism.

LETTERS TO DR. R.,

DEAR DOCTOR:—You complain of the method I am pursuing in the investigation of your system. You seem surprised, that we, who have complained so much of theoretic reasoning, and have even characterized your arguments as speculative and abstract—that we should adopt the same method, for the confutation of your logic. There can be no denying of this charge. But it is done for your benefit. We condescend from our lofty stand of Baconian Induction, to meet you on your own ground, and to pay you in your own currency. We cannot measure an acre of ground in a gallon measure, nor a bushel of wheat with a Surveyor's chain. So Induction cannot be applied to theoretic reasoning.

"Poison must, a Galen held,

By counter poison be expelled,

But Homeop-thics will always find

The "counter" in a kindred kind."

But we shall not always confine ourselves to theoretic philosophy, we shall occasionally use the analytic. So you will please let me analyze your system.

Your theory starts out with the assumption that whatever cannot be proved, is necessarily false. This is by no means a self-evident position. But

it has to be assumed by your Philosophy as a first class axiom; or all your reasoning will pass for nothing. When your first assumption is admitted, your second is characterized with the utmost simplicity. It is, simply, to assume new definitions for the cardinal terms of your opponent's doctrine. Thus, when you assume for the word spirit that its meaning is breath, or wind, it becomes an impossibility for your opponents to prove the undying nature of the human spirit, if your definitions of terms be used. Hence, you take up the idea that it cannot be proved at all, and consequently, it must be utterly false! This may all look very ingenious, and very new, but it is of the precise same character as all other perversions of the Bible, and the principle is as old as error itself. Origin, the first great corrupter of the N. T. Scriptures, commenced with new and fantastic definitions of scripture words. Universalists of modern times, are familiar examples of the same kind of sophistry. Adopt their definitions, and you can prove no punishment in the life to come. Adopt the Pedo-baptist's definition of Baptism, and you can never prove immersion! But neither Universalists, Materialists, nor those who practice sprinkling for Baptism, have had the grace to think that all men are not bound to receive their first axiom, as undoubted truth, nor to accept of their assumed definitions, as the only authentic explanation of these very important words.

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air,"

Is a proposition utterly incapable of proof, and yet its truthfulness none but an idiot would pretend to deny.

So, Doctor, your whole philosophy

rests upon two assumptions; one of them an absurdity, and the other a transparent begging of the question. It is as if you should say: "The doctrine of the deathless nature of spirit is not true, unless you can prove it from the Bible. But you never can prove it from that book, if you let me put my definition upon spirit, life, death, &c." Such, my dear sir, is the logic of Materialism, when stripped of the fig leaves of carefully worded rhetoric.

We have already tested some of your definitions and found them, when weighed in the balances of the sanctuary, much like Belshazzar, as represented in the hand-writing on the wall of the Babylonian Palace. But we wish to test your definitions a little farther. When the word spirit is applied to God, you admit that it implies personality. But whenever it refers to anything belonging to man, you contend that it refers to breath, wind or something, the result of organization. Applied to God, spirit means an everlasting entity. But the same word applied to man's internal nature, means breath, instinct, or animal sagacity. Such is my understanding of your verbal criticism. But let us quote 1 Cor. "For what man knoweth the things of a man, save the spirit of man that is in him? Even so, the things of God knoweth no man, but the spirit of God." Here the spirit of God and the spirit of man are put in the same category of comparison. The spirit of God knows, and the spirit of man knows. The spirit of God knows Divine things, and the spirit of man, human things. But it is plain from this text, that what the spirit of God is to God, such is the spirit of man to man.

If it is breath or instinct in the one

case, it is, also, in the other. If spirit be the intellectual life of God, the spirit of man bears a similar relation to us. It is our intellectual life. But if the spirit of man is nothing but animal instinct, wind or breath, Paul has greatly diminished the dignity of the eternal spirit of God, by comparing it with the animal breath and instinct of man! Surely Paul was no Materialist.

But the spirit of man is again brought into comparison with the eternal spirit of Christ. Heb. ii: 14. "Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise, took part of the same." Now I can easily see how Jesus took part of flesh and blood, if we understand his nature to have been partly spirit, and partly material. But if entirely material, I can see no propriety in saying he took part of flesh and blood, or that he took flesh and blood at all. If his whole person had been made up of these materials, it would be simply saying flesh and blood took part of flesh and blood! Or if you understand the material body of Christ, as constituting his entire entity, then it would be saying, "he himself took part of himself!" Such is the absurdity of materialistic unitarianism! But if Christ had a spiritual personality united with the material nature of man, the same thing will be true of us. For the children are partakers of flesh and blood as well as he. And in the same sense too, if Paul be a reliable commentator. If we are but flesh and blood—if these constitute our identity, then we too, take part of ourselves!

All this absurdity and semi-blasphemy are the necessary concomitants of Materialism.

Faithfully yours,

B. U. WATKINS.

Reflections on the Old and New Year.

BY O. W. TOPLIFF.

A luxurious melancholy is thrown around the last hours of the old year. There is no appreciable time between the going out of the old and the coming in of the new, yet it seems to be a kind of breathing place to the ever busy throng; a fit time to contemplate upon the ever changing scenes, that crowded every moment of its existence. There are many who take no note of time, who mark not its progress, and are at last awakened from their pleasant dreams, by the solemn tolling knell of time. The interval of twelve months seems so brief that we would give it no notice were it not from the fact, that the thousand schemes we planned came rushing upon our memory and mock us with the thought of their unfulfilment. True we have grown older, much older perchance if "we contemplate time by the deep-throbbings of the heart;" but have we grown wiser and better. We may have grown richer, but have we grown more benevolent.

Have our hearts gone out after the poor and needy, the widow and orphan; and returned to us made beautiful by the smiles and thank-offerings of relieved want? Has the widow's hearth-stone grown radiant by our free-willing offerings; has the orphan been redeemed from the cold charities of the world, and the wayward sinner brought home to Christ? Then the mournful memories of wasted time will not haunt us as dread specters at this solemn hour. In vain the heart may heave with the sound yearnings for misspent time, or opportunities lost, for the golden moments of the past that are securely locked in the dark archives of the old year, there to remain until the

final reckoning of the judgement day. Farewell then old friend; and may the busy tribes of men never forget thy blessings, thy mercies, thy instructions.

True thou didst at times frown darkly from the storm-cloud, but thy tears did ever cause the old earth to tremble for joy, and the icicles hanging around thy cold brow, reflected the warmth of thy summer bosom. Thou are going! gone! and we welcome thy successor, and join our rejoicings with the bells that are ringing out joyously to announce the birth of the New Year. But in vain do they chime their merry tune, for there are strange and mournful echoes sounding ever and anon through their notes of gladness, the night wind, even sighs a requiem that finds a hearty response in the gloom of our own spirits.

The old year has gone to rest, has been gathered to the sepulchre of its predecessors, and the welcome we give to the new is chastened by the experience of the past. Memory, that ever busy monitor, stands side by side with Hope, and strengthens us to launch our frail barque upon the ocean of the untried future.— If the tender sadness of the hour brings only hopeless repinings of the past, surely time's lessons have been vainly taught. Better that it be sanctified by serious reflection, by holy communion with the Father of our Spirit, by the firm resolve to do our duty under all circumstances; and forever to throw aside the cumbrous weakness of procrastination; and to place a just estimate upon the little word Now. If we were to judge from the vast fields of human wrong and oppression in the world, and neglected duties in the church; we might safely conclude that our conceptions of now, are vague—indistinct. The records of past years,

are but a melancholy list of unfulfilled promises, neglected duties, misplaced confidence, and unsatisfied desires. Alas! we forget that each breath is burdened with a bidding, and that each timely moment hath its mission.

Now, is the secret of success. To-DAY is the philosophy of heaven—the wisdom of God, and should be the ruling star of the Christian. There are records, too, of hopes once fondly cherished, that in the very fulness of realization yielded nought but disappointment. But these hopes were earthly carnal, they were wanting in divine strength, wanting truth, wanting love, wanting faith.— These disappointments, if rightly understood, and properly heeded, would impel us to a loftier course, a stricter adherence to the path of duty. Let us then gentle reader correct the errors of the past, and start with the new year, with firmer resolves, with higher aim, with stronger faith, and enlarged views of the importance of so living, and acting that the world may be the better for our sojourn upon its time-worn shores. Welcome the beginning of a new year.

SUNDAY SCHOOL CONVENTION.

To the Christian Sunday Schools of the State of Illinois.

At the last session of the American Christian Missionary Society, held in Cincinnati, Ohio, an Association was formed by those in attendance, under the name of "American Christian Sunday School Association," for the purpose of securing greater co-operation of the Christian brotherhood in behalf of the Sunday School. Similar organizations in each State were requested. Indiana has already taken the lead, and Illinois should not lag behind. One of the foremost States in contributing to and work-

ing for every good object, it should strive to take the lead in the work of the Sunday School.

That the Sunday School is doing a great work in the conversion of the world, cannot be denied. That it is capable of accomplishing a still greater work in this matter, is admitted by one and all. The many different sects in existence are making superhuman exertions in this cause; their ministers are sent out by hundreds and thousands, and they are working night and day to gather the children into the Sunday School army; errors are being taught them which last through life; consequently it behooves every member of the Church of Christ to work earnestly and zealously, teaching the truth as it is in Jesus, in all simplicity.

Therefore, we earnestly extend an invitation to every Christian Sunday School in the State to send delegates to MACOMB, Wednesday, February 19, 1868, for the purpose of organizing a State Sunday School Association.

Macomb is on the C. B. & Q. R. R. sixty miles from Quincy, and is easy of access from all parts of the State.

Send your best men, and let us devise means for the prosecution of this work to such an extent, that success will surely crown our efforts.

J. C. REYNOLDS,
W. H. FRANKLIN,
R. F. MARTIN,
J. T. WEBB, } Elders C. C.

S. J. CLARKE, Superintendent Christian Sunday School.

FIND a family without a religious paper, and you will not find it a very religious family. Where no provisions are made to nourish the soul, the lack is occasioned by a want of relish for such spiritual food.

Abingdon Discussion.

ABINGDON, ILLS., Dec. 16th, 1867.

DEAR BRO. CRAIG:—Thinking that a few items in regard to the late discussion in our place would be interesting, I conclude to write you a little, as nothing has yet appeared.

The discussion was between Bro. Butler of the church of Christ, and one F. Smith (Rev.), of the M. E. church. The questions were, "Justification by faith only," "Infant Baptism," "Design of Baptism," and "Action of Baptism." The discussion lasted seven days; half of the time in the College chapel, and half of the time in the M. E. Seminary chapel. Bro's J. S. Sweeney, Alex. Johnson, J. C. Reynolds, J. Ross, C. Ades, Clark and Lampton were present during the entire discussion.

There were some five additions to the church from the Methodists, and many others from the world. We must conclude that discussions are profitable, if properly conducted.

Let the gospel be sounded out by debates, as well as preaching with the living voice.

There is still another efficient way of echoing the gospel, and that is subscribing for the "Gospel Echo," and then reading it, and passing it to your neighbor. One brother may thus benefit scores of his fellows. Somehow, I always admired the name "Gospel Echo." It follows from the laws of sound, that, if the gospel is echoed, it must have been sounded, and that if it has been sounded, it will be echoed—and any man who reads the "Gospel Echo," will decide that it does proclaim the old Jerusalem gospel.

My brother or sister, just turn to the

title page of the Echo, and read the sentiments there expressed. In viewing these thoughts, I have concluded that such sentiments so expressive, never before stood at the mast head of any other religious periodical, viz: "Devoted to 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." Does not that have the ring of pure metal? If any one doubts it, let him read the paper one year, and his doubts will be entirely removed.

What is the conclusion of the whole matter, let us subscribe for the Echo, and induce others to do the same.

Yours truly,

J. DERHAM.

THE ECHO REMOVED.

This is the last number of the Echo that will be issued from this office, for the reason that our very competent brother John C. Reynolds will in future be office editor, and henceforth the paper will be issued from Macomb, Illinois. My connection with the Echo, will be just as it has been, so far as the editorial department is concerned, only brother Reynolds will preside in the office.

We are very sure this change will inure to the benefit of the paper and its readers. Brother Reynolds is an able, prudent man, has a liberal education, and is blessed with clear vision, which will enable him to detect inaccuracies which might escape the defective eye of the writer. My purpose is to write and work for the paper, as much as I ever did, nor do I intend to cease, while I am able so to do. The paper will be sent to its present subscribers, just as if no change had taken place, and as the

next volume will far excel all its predecessors, we appeal to all to renew their subscription at once. The price will be the same as heretofore, and those wishing to renew their subscription, can send their money by mail to the "Gospel Echo," Macomb, Ills." All in this region, can, if they prefer, send their name and money to me at "Carrollton, Ills," and the paper will be sent to them. We urge every subscriber to procure one more, to begin with the new year. And now may peace and blessing from the great Father of all, attend His children through the year and all life's journey, and bring us through grace to His heavenly kingdom, to whom be glory for ever and ever—amen.

All subscribers, whose time has not yet expired, will continue to receive the paper, as if no change had taken place; no one will lose a cent of their subscription. We claim to be religiously honest.

E. L. CRAIG.

McLean County Co-operation.

WHITE OAK, McLEAN CO. Ills. }

Nov. 29th, 1867. }

The Christian Missionary Society of McLean Co. held its quarterly meeting at Twin Grove, Nov. 23rd. The report of our evangelists, (Bro. J. S. Stagner, and Bro. Harry Vandervort,) shows an addition of twenty to the church during the last quarter. After paying our evangelists, we had \$36.40 left in the Treasury. Bro. J. S. Stagner, and Bro. James Robinson are employed for the next quarter. Ten churches were represented. We had a good supply of preaching brethren, among whom was Bro. W. T. Horner, of Buffalo, N. Y. who addressed us on Lord's day morning. We had a good meeting, and the society is in a prosperous condition.

Yours in the bonds of Christian love.

Wm. A. KNIGHT, Rec. Sec.

Another Debate.

There will be a discussion of the doctrines of Universalism, at Table Grove, Fulton County Illinois, commencing on Tuesday, January 21st, 1868, between J. C. Reynolds of the church of Christ, and Rev. John Hughes of the Universalist church. The debate will continue four days.

Success of the Gospel.

PETERSBURG, ILLS. Nov. 20th, 1867.

BRO. CRAIG.—I have just returned from Pleasant Grove, Macon County, where I labored with the brethren a week, when I was forced to return home to attend to business. We had a very interesting meeting, the interest continued to increase until we closed. I was sorry that I had to leave them so soon, as I think much more could have been accomplished. The immediate result was six additions by baptism, and one from the Methodists.

There is a noble band of brethren at Pleasant Grove. Bro. Millison of Decatur visits them occasionally. I preach for them once a month.

In hope of immortality,
JOS. E. CAIN.

LITCHFIELD, ILLS. Dec. 2nd, 1867.

DEAR BRO. CRAIG:—My object in writing to you at this time, is to inform you that we had a protracted meeting, which commenced on Saturday evening before the 4th Lord's day in Oct., and continued over three Lord's days. Bros. W. S. Patterson and A. J. Kane were the preachers. The former stayed one week, the other two. Then Bro. Robert Foster continued the meeting one week longer. You may reasonably conclude, that we had a great deal of good preaching from these brethren, which the

brethren here enjoyed very much. The immediate result was thirteen additions, seven immersions, and six otherwise. To the Lord be all the praise.

Your Bro. in Christ.

W. C. HENDERSON.

BROWN CO. ILLS. Aug. 23rd, 1867.

BRO. CRAIG.—I recently closed a meeting in Brown Co. Ills., commencing on Monday night, and closed on Sunday night following. The result was ten accessions to the good cause, two by immersion and one from the united Baptist. My brother, Hezekiah Leek, was with me at this meeting, he has been preaching sectarian doctrine about eight years, and united with the church of Christ this spring, and obtained license, and is now trying to build up the cause he once persecuted. We see sectarianism daily bending to the mandates of heaven. To God be all the praise. At our last monthly meeting in Adam's Co., we had a large congregation and good attention, and two united with the church, one by immersion, and one from the United Brethren; had been a Brother for thirty years. Help us to praise God, for his goodness endureth forever.

Your brother in Christ.

T. C. LEEK.

THAT virtue which parleys is near a surrender.

HYPOCRITES are beings of darkness, disguised in garments of light.

How immensely would our conversation be abridged if all mankind would only speak the truth.

No man will excel in his profession if he thinks himself above it; and commerce will not flourish in any country where commerce is not respected.

Editor's Cable.

PERSONAL.—We recently enjoyed a visit from Bro. W. T. Horner, of Buffalo, N. Y., and heard from him a single, most excellent discourse. Bro. Horner is General Travelling Agent for the Christian Standard, conducted by Bro. Isaac Errett, which is without a peer, and which we have missed very much, since it ceased to visit our sanctum. As we have ceased to publish the Echo, or have transferred it to other hands, and are too poor to become a subscriber, we shall probably see its face no more. Still we shall ever wish the Standard well, and most cordially commend it to all, as a safe, sound, high toned journal.

THE MANCHESTER DISCUSSION.—We have heard no dissent from the general report, that Bro. Sweeney acquitted himself as a man and a Christian, in defending the truth in opposition to Universalism, and that Mr. Manford was again forced to yield to superior intellect and omnipotent truth, and was kindly permitted to come out second best. Had there been three disputants, he might have come in as third best, so that he has reason to be thankful that he did so well.

LARD'S QUARTERLY AND THE REVIEW.—We notice that the *Review* has hitched itself to the *Quarterly*, claiming that they can work together. It is implied thus that neither can work with any other paper. Bro. Lard will not endorse this, we are sure. How exceedingly modest the *Review* is, in saying: the *Review* stands "in the fore front, true as steel, to the great plea, the Bible and the Bible alone." Well, we rejoice that we have one journal that is true. We here take occasion to say, the *Quarterly* needed no indorsement from the *Review*.

ORIGIN AND HISTORY OF THE BOOKS OF THE BIBLE.

—Both the canonical and apocryphal, showing what the Bible is not, what it is, and how to use it. (With illustrations.) By Prof. Calvin E. Stowe, D. D., for more than thirty years Biblical Professor at Andover, Cincinnati, and other Theological Seminaries, Zeigler, McCurdy & Co., Publishers, Philadelphia, Pa., Cincinnati, Ohio, and St. Louis, Mo.

Sold only by subscription. See advertisement in another column.

This book meets all the later and more plausible objections to the Word of God, even enabling the unlearned believer to give the reason for his faith to

the cavilling skeptic or honest inquirer. Hundreds of pastors, and thousands of our church members and Sabbath-school teachers, often meeting with objections here answered, will rejoice in the possession of this book. Taking into account the purpose for which it was written, we think, there is not in the English language, or in any other, its equal in clearness of statement, fairness of treatment, or conclusiveness of argument. It is a master-piece of common sense, and should be read by every one who would be able to give either to himself or to others a satisfactory reason for accepting the Bible as the inspired Word of God. It is not Sectarian at all, but just what it purports to be, a History of the Books of the Bible. It is the very thing to silence the doubts which cavillers excite to satisfy and silence the inquiries of the sincere, and to fortify the advocates of truth with unanswerable arguments. It is a book for the people. We should judge that the interesting nature of the work, the great need felt for it, and the hearty approval it meets from all Christians, would make its sale the most attractive business in which an Agent could engage.

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