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The Gospel Echo, Volume 6 (1868)

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THE GOSPEL ECHO.

VOL. VI

JANUARY, 1868.

NO. 1.

PREFACE.

At the beginning of a new volume, the readers of the Echo will expect something by way of introduction to the year's work. This will be all the more proper as the work, in future, is to be conducted and guided by a new band. It is with many misgivings and fears that we undertake so responsible and important a task as managing and publishing a Religious Journal. But after mature reflection and prayerful meditation, we have entered upon the work, with a full sense of the grave interests dependant upon it.

It is proper here to state that while the form and appearance of the Echo will be considerably changed, its tone, doctrine, and spirit will be the same. We have always considered it "sound in the faith." Brother E. L. CRAIG's name will still be retained as an editor, and he will continue to write for the paper, we trust for every No. We expect contributions from the ablest pens among us. We cannot, in advance, write a preface suitable for everything that may appear during the year. We intend to make the welfare of the Church a prominent feature of work. We expect fully to discuss those topics of the Bible, on which the peace, perpetuity, piety and happiness of our congregations depend. We shall endeavor to stir up and encourage Elders, Deacons and Evangelists to a vigilant discharge of their respective duties. We shall strive to enforce upon all the brethren the importance of promptness in the discharge of their personal obligations in the Church; such as attendance on the Lord's Day, on the prayer meeting occasions, support of the preaching of the Word, and many other duties not necessary to mention here. We intend, for awhile, to give the Sunday school cause special attention, because we think its importance demands it.

Sin, ignorance, sectarianism, and infidelity are all arrayed against us as a people. Against all these the Gospel Echo will contend with all the ability of its editors.

It will be our aim to make it just what a Religious Monthly ought to be. We are determined to exclude from it everything that tends to schism and ill-feeling

among brethren. Individual broils, church difficulties, and unprofitable and vain questions can find no place here. "Profane and vain babblings," which "will increase unto more ungodliness," will be most scrupulously avoided. With this frank statement of our intentions, and our aspirations, we come before a great brotherhood, and appeal to them for their sympathies, their prayers, and their "material aid," in a widely extended circulation. We are not coming before you, brethren, with a new enterprise. We are not attempting to add another to our list of publications; but we do ask for an extensive enlargement of the field of operations for a good work of five years standing. We do not propose a merely local work, but one of general interest to the whole Church. We ask the aid of our preachers in extending the subscription list of the Paper. We also invite them to write for its pages. We shall be glad to publish the reports of their meetings. Finally, brethren, with a firm reliance on Him "who doeth all things well," and trusting to the generosity of a noble Christian brotherhood, we commit ourself to this work, determined to devote the best energies of our life to it. J. C. R.

MY FIRST MEETING.

WE republish an article under the above caption from the pen of our gifted brother, M. E. LARD. It appeared in the first Vol. of LARD'S "Quarterly," in the year 1863. We are not aware that it has ever been republished. A great many of the readers of the *Echo* have not seen it. It is full of interest. It affords an amusing, and at the same time interesting, insight into frontier life. It will make the reader laugh outright at one point, and weep like a child at another. At least such was our experience at the first and second readings. In our estimation, it would be no credit to a man's heart to be able to read it unmoved. The meanness of Humphrey Best, in turning the widow and her little ones out of their home, excites our indignation. The encouraging words of "brother Gaines and Mason Summers," excite our admiration. One of the chief excellencies to which we wish to call attention, is the Christian spirit manifested by our brother in going back to the scene of his early sufferings, where he had been scoffed at in his poverty, and laboring for the salvation of his very oppressors. Another good thing in it is the warm affection shown for his mother, and the keenness with which he yet feels the sufferings which she had to endure in a cold and heartless world. But we will not further detain the reader from the article itself.

J. C. R.

"My first meeting was held far, very far, out in the West, at a place called Oakland. The place was so named from the fine old oak beneath whose grand shade the meeting was held, and from the forest of puerile oaks that grew round it near and far, all of which, for aught I know to the contrary, may have been the true lineal, and I will even say, legitimate, descendants of that same patriarchal tree, for it looked as if it might have been the sire of an endless breed of oaks. True these oaks were not all of the same species; for some were white and some were black, but what of that? We have white men and Hams all from the same human stock, and why not white oaks and black all from the same acorn? From the meeting to which I am now alluding, Oakland became somewhat famous in the circumjacent country, an honor which I am glad to inform the reader it has not forfeited even to this writing, and which I take uncommon pleasure in mentioning. Shortly after the meeting and close to Oakland, a little town sprang rapidly up called Haynesville. It was so named after Collet Haynes, a plain, honest farmer in the neighborhood, whose greatest sin was that he used to predict, in my young days, as I have been told, that I would most certainly at some time be hanged. And to confess plain truth there were conjectures and mischances in my early days, from which one even far less skilled in wizard arts than honest Collet might have prognosticated, with no large fear certainly of ever being convicted of lying, the happening of a similar or even worse event. Hitherto, I am thankful, Collet's yattinations have not been realized, and I am struggling in prayer and living in hope that they never will. Haynesville I still remember with becoming gratitude; I remember it chiefly for its mean pies, honest men, virtuous women, muddy streets, and numerous tribes of dogs. It is no great town, to be sure, and properly enough has never made any very great pretensions to township. Yet Haynesville has its merit: it has never produced a politician nor a rhymster—two of the greatest calamities that can befall a village. The former seldom fails to corrupt the men, the latter to turn the women; and a village with its men corrupted, and women turned, is low, very low. Haynesville stands in the midst of a district of country of great fertility of soil—a district, which I am sorry to add,

has ceased within the last few years to be very eminent for anything. I doubt whether it can now boast so much as even a noble Durham or a full-bred Cuban hound. A long time ago, that is to say, in the days of Solomon Kinzey, it used to be noted for its numerous Baptist and Methodist revivals, and for the innumerable ghosts that infested it. The former we have frequently attended; any of the latter we cannot confidently say that we ever saw. The statement is made on the authority of Drew Cogdell, a bold hunter, a brave man, very apt to see ghosts and sure to tell it when he did. But in those times the district had other merits than these. It contained the meanest clan of Smiths that ever disgraced that name. Should one of them ever be saved, and we pray that many of them may, their song will be—

"Amazing grace how sweet the sound
That saved a wretch like me."

Most of the men in the neighborhood could read Chronicles by spelling half the words, while all had either read Bunyan and eighth Romans, or heard them read. Bunyan supplied them with experiences, Romans with texts to prove predestination; the former enjoyed the favor and the affection, the latter, the authority. On Sundays most of the country flocked to meeting, the wags to swap horses and whittle, and to bet on the coming races; the Christians, as was fitting, to hear the sermon, and relate their experiences. The sermon was sure to be on foreknowledge or free-will, and to contain a definition of eternity; the experiences embraced reminiscences of headless apparitions, or voices of pulseless corpses wrapped in coffin sheets. Of that antique age Solomon Kinzey, of whom honorable mention has already been made, was the oracle, his brother-in-law, Brawley the butt. Solomon aye preached the same sermon, which aye had the same effect—that is, it left the women crying, and the men discussing election. I will not slander Solomon by confidently affirming that he was a seer of spirits, but then Solomon had a taste for the marvelous, and delighted in the tales of Drew. He relished a tough story well, laughed heartily, smoked a pipe in decency, and never said so fervent a grace as when a huge turkey-cock just from the spit lay before him. For sir cock he was always duly thankful as becomes a Christian to be. He enjoyed a lusty wife, had hearty children, and abounded in affections at times a little errant, as vulgar people hinted, but then such folks are so addicted to tattling.

Brawley was clearly called and sent; but for what purpose Heaven never informed the world, and the world never found out. He never bored an audience except when he made a speech, nor delighted one except when he kept silent. His face was a thing to be detested and shunned by women *enquanto*; and when drolls went in quest of gesture Brawley supplied the model.

Another feature of those primitive times, which deserves mention here, was the neighborhood fortune-teller. She was always a noticeable character, with a squint eye, a single tooth, "a nose and chin that threatened ither," a weird voice, stiff fore-finger, wore specks, and took snuff. The instrument with which she divined was a teacup with coffee-grounds in it. Over this she would brood awhile and gibber, when all the secrets of earth and hell stood naked to her peep. The wife you are going to marry, the children to have, she could tell with infallible certainty. The very spot she could name where you might find your stolen horse, or stray pig. She was great to tell where bags of gold lay deep emboweled in the earth; where the bones of murdered men lay rotting; and was the true conservator of the morals of the vicinage. During her life no rake might attempt the "illicit rove," belle play false with her lover, or neighbor steal his neighbor's hams or kail. All alike feared her and kept the peace as decent folks should do.

"The country pedagogue of those undegenerate days also merits a paragraph. He was generally a chuffy man, five feet six, with gray hairs, and fine girth—a man who cracked off definite articles, copulative conjunctions, Hoogley's bay, and ciphering; could tell the day of the month by the almanac, and brogue your moccasins; pulled teeth, bled and puked the neighbors; took grog with you when dry; wrote your will, and prayed for you when dying. He was deacon in the church, justice of the peace, auctioneer, and general counsellor at law, prescribed for gout and cancer, and was a robust believer in witchcraft; he was always elected Captain on muster days, gave advice in bad cases of rupture and hair-lip; was president of the debating club, judge at shooting-matches, held children when christened, and gave lectures as to the best time in the moon to salt meat and plant snaps. In the school-room he was a philosopher and a tyrant, made but few impressions on the mind, left many on the back, taught the boys to make manners, and the girls to courtesy; at noon played bull-pen, knucks, and hull-gull; and at all other times was a gentleman and an astrologer.

"The corn-shucking of these days 'lang syne' must not be forgotten in this brief sketch. This was an occasion which always brought the whole neighborhood together. The women met to brag on their babies, drink stew, knit, and discuss the best method of setting blue-die; the men to shuck corn, take rye, recount battles with bruin, and tell of long shots at deer; the boys to spark and blugh; the girls to ogle and fall in love.

"Next to the corn-shucking, the winter quilting and hoe-down were the pride of this long past. These were my delight. In quilting you sat close beside your bonny lassie; in the hoe-down you touched her hand, and saw her ankle. This over, you made love to her in a corner, while she slapped your jaws and pouted. But to my chief attraction at the quilting was the huge stacks of pumpkin pies which graced it, of which I am not conscious up to this sitting that I ever had enough.

"Such were some of the persons and scenes of the delightful period in which my early life was passed. Whether they were the best suited to foster genius and strengthen virtue is a question I shall cheerfully leave to the casuist. To them I turn and on them think with no common feeling. But the neighborhood where Haynesville stands, Collet lives, and I was reared, and held my first meeting possessed other noteworthy objects besides these.

"Deer roamed through the woods, foxes burrowed in the cliffs, panthers screamed, wolves howled, and squirrels lived in almost every hollow tree. To hunt these foxes and climb these trees was the delight of my heart, and my constant Sunday's calling. This was the great sin of my early life. It was for this sin that honest Collet Haynes angured my future end. As predestinarians rode to meeting and heard my hounds, they sighed, wagged their heads, and muttered, "the hemp is growing that hants him." But for all their hard sayings and hard wishes, I now take deep pleasure in forgiving them.

"It is proper here to add that the fore-running narrative antedates the time of my meeting by several years. It relates to a more primitive time—a time when the red man's tracks were still in the land, and bears were a weekly sight. At the time of my meeting great advances had been made on those times. The men had ceased to wear buck-skin, and the women dressed in calico, and drank green tea; ghosts were more rare, and Drew had migrated. Tents covered with elm bark were now quite out of fashion, boots were occasionally seen, the men used handkerchiefs, and the women side-combs. Soap was no longer a myth to children, though starched bosoms still attracted much attention. The boys had now begun to carry riding whips, to chew, and the girls to flirt. The more able families

could afford tables and biscuit on Sunday morning, while almost all had learned what sausage and spare-rib mean. Buggies and steamships were still fabulous things, while cock-fighting and log-rolling had fallen into desuetude. Collet Haynes had long since ceased to prophesy; old Henry Green was dead; though Andrew Fuller still persecuted truants for climbing his sapplings, and regularly made the circuit of his estate every sabbath to see if any neighbor had broken a riding-switch or stolen a pig-nut. Austin King, dear man, was now justice of the peace, and Wash. Huffaker county judge, though Wash. still used his thumb and finger and not his handkerchief. A shingled roof and a brick stack were now not absolutely unknown, and men used chains instead of withes in plowing. The use of pins was altogether abandoned, and fish were caught with hooks as in other countries. Balls had taken the place of the hoe-down, the fiddle that of juber; horns were all the fashion, and grog was never named. The Christians discussed the mode of baptism, the operation of the Spirit, and infant church membership, as in other decent countries; they only denied the existence of Styx, and the revolution of the earth; the old preachers kept on their coats while preaching, and took a little only when feeling bad. A young man no longer consulted a witch when he wanted a wife, but went directly to his sweetheart; invalids took henbane, boneset, and composition for diseases of the spine and fits, and Weekly Dale cured warts by art of hocus-pocus. Solomon Kinsey was now no more heard of than an antediluvian fossil; Phillip Gill had been called, and had entered regularly upon the work of grunting, clapping, and brawling; and spent most of his time in giving practical lessons on the ways in and the ways out of churches. The Smith clan had all either died or left, and the country rested and praised the Lord. Haynesville, shot-guns, pacing horses, and red top boots, however, had not yet made their appearance; although deer skins were thrown aside, and the young men were using saddles. Such was the state of the country about the time of my meeting, for which it is now proper I should begin to prepare the mind of the reader.

"In the midst of this primitive community my father settled more than thirty years ago. He migrated West from Tennessee for the sake of the game which then abounded in Missouri. He was a man of quick, strong sense; tall, and straight as an Indian, with a flashing eye, and black hair; of manly bearing, candid, frank, and generous to a fault; loved his friend with an intense love, and hated his enemy with an intense hate—a man of great courage, quick temper, but cool and self-possessed. His rifle, his pony, and his dog were the idols of his heart. Alas for the buck on which he drew that bead or touched that fatal trigger. He was tender hearted as a woman, perfectly truthful, and exceedingly provident. He never owned less than one horse and a gun, seldom two of either, and never a home in his life. Though himself irreligious, he respected religion in others; never suffered his children to use improper language, and encouraged them with a whole heart to speak the truth always. When he sinned he repented in exquisite pain; when mad he was daring as a fiend. He detested oppression, and sympathized with the humble and the injured to a degree which at times made him wild and dangerous. When he could boast a tent for his wife and children, with a boundless prospect of deer, his spirits were high, and life was a luxury. A few months after we landed in Missouri he died—died of small-pox. Can I ever forget that night! A single neighbor man stood by him to speak of death, and help him in his last prayer. This prayer ended, he called his mother to the bed and said: 'Mary, if thus far through our hard life I have ever wounded you or treated you amiss, forgive me now.' He then called his weeping children up, looked them all kindly in the face, and simply said, 'farewell, poor, helpless

little things.' He now turned on his right side, drew up his feet, and added, 'in a few moments I shall be gone.' These were the last words of Leven Lard. In an instant he was dead. That night not a soul staid with us, for all feared the dreadful disease. Josiah Cogdell, to whom grateful allusion has just been made, straightened my father in the bed where he lay for the night, and then left to wait on others in the same affliction. There in a cheerless cabin, far away in the wilds of the West, with not a relative within a thousand miles, nor a candle to give us light, sat through the lone night my poor mother and the hand that traces this, and watched that silent body. Next day in a linn coffin it was laid to rest, not one of the family being permitted to be present, and now sleeps in a quiet wood about half a mile south of Haynesville. In the dark shade of that noble forest is a fitting place for the long, deep repose of that daring hunter, tender heart, and chivalrous pioneer.

"In a short time after this my mother invested about all she had, which consisted of a few horses, in a pre-emption. This afforded us a rather pleasant temporary home, with a prospect of a permanent one. Here my brother and self, both very young, made a crop. We had collected together a few cows, pigs, and other necessaries of a scanty life, and were beginning to feel that the prospect of bitter want was past. We looked forward with high hopes to the time when we might be able to enter the land and call it home. Meantime it was thrown into market and we did not know it. A man by the name of Humphrey Best went to the office and entered it. He at once turned us out of the house, and for our home and all our labor gave us not a cent. I shall drop the veil of secrecy over the suffering which that event entailed upon my kind mother and her six dependent children. Long and hard she struggled to keep us together. What I learned and saw of human nature during that dreary night, for it was very dark, and very cold, I pray kind heaven to forgive, but I never wish to forget. The ten thousand ways, wholly unknown to the more favored of the human family, in which the indigent widow and indigent orphan can be cheated, swindled, slighted, mistreated, insulted, and imposed upon, could make me hate even the earth itself had not the Savior and friend of such slept in it. I could now name some of these men, who at present are fond of smiling on me, and calling me brother, but whom I have never ceased to recognize as villains and hypocrites. At length the painful fear was fully realized that as a family we could no longer be kept together. The day of separation at length came. To us all death would have been a relief. Thinly clad and poorly shod we stood round the humble hearth for the last time. Our mother's heart was breaking. As my brother and self stood beneath the little cabin eaves, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scene of our lives, my mother said: 'my dear boys, I have nothing to give you but my blessing and these two little books.' Her soul was breaking and she could say no more. She then drew from her bosom two small Testaments; and as her tears were streaming and lips quivering, she screamed as if it were her last, and placed them in our hands. We all said good-by, and that family was forever broken on earth. Yet, gentle reader, think us not poor as we turned from that mean abode. We bore with us a Christian mother's blessing and the precious words of Jesus. *We were wealthy boys.* To that little book and the memory of that scene my future life owes its shaping. I never neglected the one, thank Heaven, nor forgot the other. We were now a scattered dependent family—drudges for other people. The days, the months, the long, long years, lay like leaden weights on our gloomy, bleeding spirits. Would that I could blot them from memory and never think of them more. O! you who fancy that, because children have been reared in want, and away from the blandishments of re-

finest life, they cannot feel, and have no tears to shed, would you could pass one night which I have passed; and yet I would spare you the grief.

"Time dragged heavily on and I was now well-nigh grown. I was deeply religious in feeling, though not so in life; for I knew not how to be so. I listened to the various parties of the day, and they neither gave me relief nor gave me light. All was black as crebus where they ministered. At length I heard J. P. Lancaster, of the Christian church—and where is now that once sweet silvery voice, fine form and clear strong brain—again I say where? Lord, have mercy on all thy frail erring children! Before that meeting closed I was a Christian. Bless the Lord, oh my soul, and all that is within me bless his holy name. My little book was now doubly dear. I read it, committed it to memory; thought on it through the day, and dreamt of it through the night. It was the light, the ~~fast~~, and the joy of my soul. Meantime I had made the acquaintance of brother Gaines, and Mason Summers; and two truer men to the young disciple, especially to the timid modest one of real worth, who thinks of spending his days in doing good. Heaven never made. These two dear men walked with me, talked with me, said gentle things, that emboldened me, apologized for my blunders, until at length, I am ashamed to say it, they shaped my poor crude thoughts, preacher-ward. The rest I shall not tell. Time passed away; and I had an appointment to speak, I will not call it preach, in my old neighborhood. My soul strove with God in prayer in prospect of the meeting. I was painfully sensible of the solemn and delicate responsibility I was about to assume. How shall I prepare for it? I said to myself. Shall I make notes, elaborate notes? I asked. Not a note shall be made, was my decision. I was judicious enough to remember that the mind only works free and easy over what the mind knows well. I determined, therefore, to study my subject soundly, and trust to God, a true heart, and common sense for all the rest. A better decision I never made. If I have ever delivered a speech which suggested to any human mind the word success, I owe it to the resolution then formed, and since kept. Think, my dear young preaching brother, think of your subject; think of it till your head aches and heart is clear; think till you cannot make a blunder; think till every point is transparent, luminous; think till the mind bounds over it, and plays about it with the ease of the gamboling fawn. Then, and only then, may you expect success. Heaven furnishes you the matter, but thinking alone can make it yours. The secret of your triumph will be your thinking. Think like no one else, preach like no one else; especially repeat no one's speech, imitate no one; be yourself, true to yourself, persevere, persevere, and then the victory is sure.

"The day of my appointment at length came, and I was present. The whole neighborhood had flocked together—some, let me hope, to weep, but others to swear, and stare, and jest. Many were there whom I was glad to see, some whom I had hoped never to see again. Faces were in that audience which awakened pleasing memories of other days—memories of justice done and kindness shown to my mother and her little flock; but others again, in each of which I read some half-concealed guilty look, that carried me back through days long past to acts of business, which though then forgiven were not forgotten. I tried to rise high over all the unpleasant by-gone, and in the fervor of my soul prayed alike for all, and wished that all might in the end be saved. Over these hills I had once run deer and foxes, and other game to the great scandal of Pharisees. I was now, however, no longer the heedless youth I had then been. For one thing I felt proud and thankful—my heart was free from the sense of crime, and my character was without a spot. In that great crowd was not an eye from which I turned because of even the slightest wrong ever meant or done. My brow therefore was erect, and conscience clear. Thus I had returned in a new character to my old haunts, and

felt that I could afford to bear myself magnanimously towards all, and did so.

"My speech was long, earnest, and elementary. Mason Summers was present and sang for me, as no one sang in those times but Mason Summers. During my effort I enjoyed his approving look; and though I may have tripped, his eye never fell till I closed. The few brethren who were present seemed pleased, my poor mother was not ashamed, the sects pouted, and Gill muttered, puffed, and grunted. From day to day, and night to night the meeting went on. I stuck close to the Book kept near the ground, and the Savior stuck close to me. My method was to take a single thought at a time, present it in every light in which I could, and then leave it like a quick seed in the ground to bear its fruit in its season. On that method, though struck out at the instant, I have never improved to the present. The excitement rose high, and the meeting continued. The sects grew furious, wags grew serious, Gill continued to mutter and growl, but never swore a word. For the success of the meeting I intensely prayed, and believe that every brother who attended prayed. To the community the scene was novel indeed. The doctrine was new, the preacher was new, but whether both were from heaven or hell, many seemed at a loss to say. On the meeting went. The preaching was debated, positions dissected, the Bible read to defend and refute; while I was the object of alternate blessings and abuse. Some thought me a fit subject only for the art of an Indian Thug; others vowed I was inspired; one declared me a prodigy, another pronounced me a fool. A few regretted that Collett's forecastings had not come to pass; others thought me excellent to take catamounts, while not a few had always known that I was destined to come to something. All of which, I am thankful to say, had about as much effect on me as the snuff the talkers took.

"The people began to confess their faith in Christ and to be immersed. The excitement was now high, the feeling deep, and the meeting the universal talk. The ribaldry of the first day had ceased, punsters hushed, good men thanked God, and Gill raved. My former companions in the hunt and chase came forward to own the Lord, old men followed, women followed, while others stood off amazed and wondering to what strange end the world was coming. I shall not soon forget an incident which occurred at the first immersion. Jerry Holt, an honest man and kind, had been reared in North Carolina, and up to that date had never witnessed an immersion. He soberly and decently watched on the shore. I led my sister into the water. It was a clear fine pool in a little stream overhung with copse and jungle, and lying deep down in the shade of lordly trees. The prescribed form of words was said, and she was buried and raised with Christ. We walked up slowly out of the water. Jerry Holt laid his hand on his nearest neighbor and said: 'Cousin Austin, as sure as Christ is the Son of God and the Bible is not a lie, that and that only is baptism; I will never submit to anything else. Yes, dear Jerry, that and that only is baptism; and I am glad to know, that though you are connected with a body unknown in the Bible, you never submitted to anything else. Thus, too, would immersion strike all, if all were as candid just to reason, just to the truth, as that plain honest farmer.'

"Amongst the many that joined during the meeting, I take much pleasure in naming my old school teacher, Austin R. King. I owe him a debt of deep gratitude which I am not ashamed to confess. His education was not high, nor his ability as a teacher uncommon. Yet he possessed this eminent merit—that he inspired his boys with the most impassioned love of learning. Their thirst under him for the Pierian spring became romantic and intense. He pointed them to the far distant scholarly heights, and shouted to them, on, boys, on. He awakened hopes, sneered at obstacles, cited illustrious names, till he left his pupil feeling that none but a dastard would shrink to dare the toil for the sake of the dazzling

honor that beckoned on. And if more did not leave him to become honorable and useful; if not distinguished, let none lay the charge to the tremulous form that still resides a mile west of Haynesville. When the time comes for the great Teacher to mete out to the obscure, humble worker the reward due the cup of cool water, I pray him to remember my old benefactor with a fitting honor.

"When a boy, as already named, I was very poor, and always meanly clad. Many a time when I went to the homes, and that was not often, of the more favored, to spend a night with neighbor-boys, I witnessed looks and winks and nods and heard hints and whispers that sent me back with a bitter, bitter heart wishing I slept the sleep of my father. Strange were my sensations as I now led these same persons down into the water to bury them with Christ. I thought of the past and forgave, of the present and thanked God and wept. Be gentle, my wealthy friend, to that ragged orphan boy, who glides about your house, so timid, shy, and silent. A tender heart, as easily crushed as a frail flower; and a bright, noble mind may lodge in that cold, lean exterior. Again I say, be gentle.

"As I passed from and to meeting many a familiar object met my eye, which awoke reminiscences of other days and other scenes. The trees I had cut for squirrels lay rotting beside the road. There was the field in which I had worked for a dime a day, and the acre I had grubbed for a pair of shoes. I passed the hollow where Drew had seen a ghost, the point where I had slaughtered a deer, saw the linn from which I had brought an eagle, and the spot where Stanton had killed my dog. A little heap of rubbish was all that remained to mark the site of the cabin where my father had died, and on which Mrs. Bill Crawford had seen him sitting in his winding sheet long months after he was buried. There stood the mill on which he had worked, and the elm he had peeled for bark to cover our tent. I remembered the very slope on which Elder Green had stood when he pronounced A. Campbell a child of hell—the first time I had ever heard that name. The bush was yet standing in which the Grand River woman had seen the Savior, and the corner of the fence in which Garret Green had tried to hide from the Devil and the Holy Ghost.

"But amongst all these objects, the ones which touched me deepest and had the most immediate bearing on the meeting were some hickory trees. In the early times to which the first part of this piece alludes, we could afford no candles. Yet even then I was fond of reading, and prided myself on the facility with which I could commit to memory the Bible. Either at home or abroad I would toil through the day, and then commit my chapter at night. Whole books of the New Testament were thus treasured up. The bark of these trees afforded me the light by which this work was done. There they stood naked as the day when I had peeled them. I had now returned to preach to the people the truths I had thus acquired. How strange it seemed! I little dreamt as I lay on my cabin hearth by the light of that blazing bark, that I was then collecting the strength which should one day induce a scene such as I was then passing through. But how remote many a time and seemingly independent, are the incidents which God yet links together so as to cause the one to give rise to the other. When well done, truly is nothing done in vain.

"My first meeting after two weeks closed—closed with honor to the name of Christ, and deep joy to many a spirit. The church at Oakland was organized, numbering in all about sixty names. For long years afterwards it was a prosperous and happy body. Few churches ever achieved more for a community than did it for the one in which it stands. Other earnest men bestowed their labors on it; and other successful meetings followed the first. Its numbers were swelled to hundreds. But in the course of time troubles arose and marred its harmony, and

grieved its faithful members. It has not been so prosperous since. Petty ambition and ignorance are bad elements to domineer over a church. When small men and inexperienced are placed at the helm, the hardiest may well tremble at the fate of the ship. Besides, within the last few years, I am pained to hear, politics, that infernal snake of the day to churches generally, have been invited to rule its fate. That snake now lies coiled within its walls, is warmed by its stove, crushes its bones, chills its blood, and stiffens all its joints. Politics in the church! my soul, what church can prosper where such is the case? None. The Lord help the churches to their legitimate business of causing the truth to be preached, and taking care of the children of God. My prayer for the church at Oakland is, that its faithful may be kept in peace, that they may dwell together in love, be gentle and kind to one another, bear each others burdons, forgive as they ask to be forgiven, and all meet at last in the presence of Christ where sin and tears shall never be known:

Though I have no high reason, to be sure, to be attached to Haynesville, or any living thing connected therewith; yet my spirit loves to haunt those hills and woods. They remind me of departed joys, departed never to return — of sorrows fled, forever fled. My soul goes there to mourn as the dove returns to its nest to sigh, from which its young are taken. My heart lingers thereabout and cannot long stay away. Links lie buried in that dust, which keep my thoughts from wandering far. Beside a frail father now lie a sister and my mother; and a better mother than mine will never hallow a grave in Clinton. She was a woman of iron will, strong, very strong, quick sense, with even a mother's sweetest, kindest heart. With her, religion was an ever burning never lessening flame; faith a passion, bold and grand; and hope a beacon that blazed through earth's darkest night. Her temper was always even, her judgment so unerring as to make it almost a marvel. Her instincts were keen and far-reaching; and she read human nature with a precision which seemed little less than infallible. I never knew her mistaken in a man or woman in my life; and she was the best talker of her sex I ever heard. Not that she talked elegantly, for such was not the case. Her voice was horizontal, her talk subdued and flowing. It never cost her a seeming thought or effort. Yet like a deep, strong, smoothly gliding stream, it never stopped till it bore you up to the very mark. Her powers of description, always so easily and gently playing, were positively amazing. But her chief power lay in her quick, subtle religion. When she touched your heart she left it literally steeped in faith, and hope, and love. Patient and meek, she bore the ills of her hard life with a resignation and a fortitude which I feel to be simply sublime. Her last moments, like her life, were full of high trust in Christ. To her children she gave her blessing, for each breathed a prayer, and then went hence. May that little band she so tenderly loved and faithfully served, meet her in peace, as the last groan of each is hushed, is the fervent wish of the hand that pens this.

THE MANCHESTER DEBATE.

There was a four days' debate at Manchester, Ill., commencing on the 4th of Dec., 1867, between ERASMUS MANFORD, Universalist, and J. S. SWEENEY, Christian. Mr. MANFORD affirmed and labored to prove that all men would finally be saved. Brother SWEENEY denied the salvation of the wicked, and affirmed and proved the endless punishment of those who reject the Gospel and die in their sins. The discussion was listened to by a large, attentive, interested, and, we are well assured, instructed audience. The disputants were courteous, spirited and earnest. Each worked zealously to sustain his position—sometimes enlivening his addresses with both wit and sarcasm. Brother SWEENEY's brethren were fully satisfied with his defense of the truth. No one of Mr. MANFORD's brethren expressed himself at all decidedly in my hearing. My opinion is that they did not exult much. Mr. MANFORD is a veteran debater, and is able, or at least ought to be, to sustain Universalism, if it can be done. I heard every word of the Discussion. My convictions are that he utterly failed to establish his proposition, not for want of ability; not that he is not posted, but because his position is contrary to the Word of God, and consequently untenable. Let no one say that Mr. M. is not the man. Cover not a retreat in that way. Brother SWEENEY seemed to be master of the situation. He was not once thrown off his balance or in the least confused. In the January No. of MANFORD'S Magazine, Mr. M. expresses himself as follows under the head of

DISCUSSION IN MANCHESTER, ILL.

"Agreeable to notice in our last issue, we have had a four days' discussion in this place, with Rev. J. S. SWEENEY. Large congregations attended, and we know that much good was the result. Br. SWEENEY did the best he could for the cause of endless damnation, but the cause is so false and wicked, he could do but little in its defense. We judge from the zeal he exhibits in defense of eternal woe, that he considers it far the best part of the gospel. He was well prepared for his work; and we confess, that he, failing to sustain that cruel dogma, all lesser lights should never make an effort in its defense. He had some dozen preachers with him, and we had two—Brs. Whendon and Hughes. It was a pleasant season. We had good friends, fine weather, tolerable roads, large congregations, and an excellent spirit was manifested by all present."

As the reader already knows, I differ with Mr. M. somewhat. He says: "We know that much good was the result." I believe this to be true, but think the "much good" consisted in the triumphant refutation of Universalism, rather than its establishment, as he would make his readers believe. He would make the readers of the Magazine think that Brother S. "could do but little" in defense of a cause "so false and wicked." He doubtless finds this an easier task than to convince the people who heard the Debate. They who saw and heard Mr. M.'s struggles, and saw him wince under the strokes of "The old Jerusalem Blade" thought Brother S. was doing more than a "little." If I am not mistaken, Mr. MANFORD thought so too, then. "So false and wicked." JESUS says, "These shall go away into everlasting punishment." Mr. M. says "false, so false," and even "wicked." Mr. M., beware how you charge the Son of God with falsehood and wickedness! He seeks to make the impression that Brother S. delights in "Eternal woe," esteeming it "far the best part of the Gospel." This is simply an attempt to heighten and intensify the prejudices of his brethren against those who believe in and defend the whole Bible; who do not try to explain away any part

of the Word of God. Let us illustrate this: Suppose that an army of invaders makes an assault on a walled city. It has three gates. The assailants concentrate their efforts against one of the gates, endeavoring to force an entrance there. One of these gates is made of gold, another of silver, another of iron. The aggressors make their attack upon the iron gate. The citizens would, of course, rally to the defense of that particular place, because it is the point of attack. Then, according to Mr. M.'s reasoning, the would-be plunderers might say "We judge from the zeal you exhibit in defense of the iron gate, that you consider it far the best part of the city. Could they say this with good reason? Not at all. The citizens would defend the iron gate—not because it was more precious, but because the enemy was there. So Brother S. and his brethren defend the Bible doctrine, that God will reject those who reject Him, because it is attacked, and it is a part of the Word of God, as the iron gate is a part of the city. The whole army of Universalists may assault, but they never can take the city, for the Word of the LORD will endure forever.

Mr. M. is also mistaken about the number of Preachers with Brother S. Brothers CHARLES ROWE, M. M. GOODE, LEROY SKELTON, W. G. SWEENEY, W. T. HORNER, LA GRANGE, and the writer were there, some only a part, others all the time.

But he gives the Debate further attention in the same No. of the Magazine, in another place, under the head of

HELL DESTROYED.

"Mr. SWEENEY, in his recent discussion with us, said that *hades*, the place in which was the rich man, was not the final place of punishment for the wicked. They would remain there till the resurrection, when *hades* would be destroyed, and the wicked would be cast into 'the lake of fire.' But we showed that "the lake of fire," according to Orthodox authority, was the place of punishment in *hades*, and as *hades* was to be destroyed, the lake of fire being part of *hades*, is also to be destroyed. This being an unexpected attack on his lake of fire, threw him and his argument for endless misery, into confusion. He never recovered from that assault on his hell. He was confounded, and his friends were confounded.

"One of his brothers tried to keep him out of the difficulty, by stating at an evening meeting, that the lake of fire would last as long as heaven; for, said he, 'we read in the book of Revelation, that the damned will be all around the holy city, running from door to door, crying, 'Let us in, let us in, LET US IN.' According to this brother, we remarked in one of our speeches the next day, heaven is in the midst of 'lake of fire; the devil's dominions are all around *hoteen*, extend to its very walls. The devil has surrounded heaven, and actually has possession of its twelve gates. Mr. SWEENEY did not endorse this brother's exposition of the subject, but according to his view, all the hell the Bible reveals, will not survive the resurrection of the dead."

It is true that Brother S. said that "hades was not the final place of punishment for the wicked. They would remain there till the resurrection, when *hades* would be destroyed, and the wicked would be cast into 'the lake of fire.'" But it is not true that he "threw him and his argument for endless misery, into confusion." It is not true that "He was confounded, and his friends were confounded." I do not pretend to assert that Mr. MANFORD misstates the facts wilfully. I wish to put a charitable construction on the matter. I think that he was so badly confused himself that he imagined that everybody else was "confounded," just like the drunken man who thought everybody else drunk and himself sober. Mr. MANFORD knows, at least ought to know, that *hades* simply means unseen. That it is a noun derived from a compound verb, meaning not to see. Men are seen in this life. We behold the faces of our friends as long as we remain on the earth. But there is an interim

between death and the resurrection, in which we do not, can not, see. To this intermediate state is applied the term *hades*. It aptly expresses the condition of those in the state to which it is given as its name,—the unseen world, unseen state. This invisible world is divided into two apartments, separated by an impassable gulf. On one side of the barrier is a delightful place, called Paradise or Abraham's Bosom. In this there is pleasure. On the other side, a place called Tartarus. In this there is torment. This *hades* is sometimes called a prison. The spirit is there, while the body is in the grave.

This state of things must terminate. We will not always remain in prison. But when the bodies of all the dead come out of the grave, and the spirits out of *hades*, the prison will have been burst asunder, the unseen world destroyed, for all will see and be seen then. Brother SWEENEY'S argument was sound. The point made was that there is a place of punishment for the wicked, not only beyond this world, but beyond the unseen, beyond the destruction or end of *hades*. He sustained the point most triumphantly by the following quotation: "And the sea gave up the dead which were in it; and death and hell (*hades*) delivered up the dead which were in them, and they were judged every man according to their works. And death and hell (*hades*) were cast into the lake of fire. And whosoever was not found written in the book of life, was cast into the lake of fire." This is the second death. The earth and sea surrender the bodies, *hades* the spirits. Bodies and spirits are united. The books are opened, and "every man" sentenced according to the things written in the books, even their works. Those whose names were not written on the pages of "the book of life" were to be cast into the Lake of fire with death and hell (*hades*). Those persons will be in the Lake of fire, after death and *hades* have ceased. Brother S. was most triumphant at this point. I was pleased with brother S.'s independence in regard to human authorities. Mr. M. says he showed "according to orthodox authority," &c. Self-styled "orthodox authority" has no terrors for brother SWEENEY or any of his brethren, when said authorities differ from the Word of God. One leading feature of Mr. MANFORD'S course, was a persistent effort to get the sympathy of the orthodox by an unmanly ridicule of our position on the institution of Christian Baptism.

Nobody is in the habit of saying harder things about orthodoxy than Universalists. No one has a greater contempt for it than they. Yet, when their champion, the hero of a score or two of battles, comes to measure lances with a Christian, he whines for orthodox sympathy, in the most horrific appeals to their prejudices on the baptismal question. Mr. M. also pays his respects to a brother who delivered an exhortation after a discourse had been preached by one of our brethren. This exhortation was delivered by our excellent brother, CHARLES ROWE, of Berlin, Ill. Mr. M. grossly misrepresents him. He never gave Mr. M. any just ground for remarking, "In one of our speeches the next day, heaven is in the *midst* of Lake of fire; the devil's dominions are *all around heaven*, extend to its very walls. The devil has surrounded heaven, and actually has possession of its twelve gates." This gross perversion of our brother's meaning, carries its own refutation on its face.—If the devil has "possession of its twelve gates," why should his servant cry "let us in, let us in, LET US IN?" Brother ROWE simply wished to enforce the necessity of obedience on man's part, in order to be admitted into heaven. There is but one thing more to which I wish to pay any attention. It is "One of his brothers tried to keep him out of the difficulty," &c. Neither brother ROWE nor any other, felt any fear that he would get into any difficulty. There was no occasion "to keep him out of the difficulty," for the all sufficient reason that he never was in any during the whole debate. The Brethren of the Church of Christ were and are fully satisfied with the whole affair.

THE NEW YEAR.

THE NEW YEAR! This implies an old one, now gone to return no more. How much of good and evil, of sin and virtue, of joy and sorrow, will appear on the calendar of A. D. 1867, when the books shall be opened on the great day of final settlement, no finite mind can know. With the dear departed year we have done, but the effects of our actions during that period, will live on, producing their legitimate fruits upon the generations to come. Thousands have gone daily from among the living into the world unseen, and alas, how many of these died hopeless and comfortless. The summer to them is over, and their destiny is sealed. But while such has been the cheerless adieu of the sinner, when he left the shores of time, very different have been the last scenes around the dying friends of Jesus. We have seen some of this latter class go into the dark waters of death's sullen stream, and as they looked back on us, we saw the radiance of the life immortal fall as a mantle of silver light over their pallid features, frozen as they were, in the death-chill, and by faith we heard their glad notes mingle in the joyous acclaim of the ransomed on the other side of the turbid waters, where the sighing sigh no more, and sorrow and weeping never come.

But of the new, not of the old year, we designed to pen a few lines, expressive of our hopes, our desires and our purposes. And here we are reminded that this may be the last year of our sojourn on earth, and such being the case, we desire to turn each hour to the best possible account, in regard to our own good, the good of others, and the glory and honor of the Master's cause and Kingdom in this world. We desire to realize at all times, that we are not our own, and that whatever of talent or treasure we may possess, it is all the Lord's, and should be used according to his will and pleasure. We desire to so spend the year, that when its end comes, should we be still on earth, we may be able, upon a survey of our account, to see something done—something productive of good to men and glory to God, in the reaction of which, our own souls shall be awakened into a diviner life, in the sweet reflection that we have rendered the sterile waste of some human soul a fruitful garden, by planting, in its renewed soil the rose of truth to bloom in immortal beauty through eternal years. Dreams and fantasies may do to amuse the giddy; wild fancies and speculations may do for the curious and imaginative, but for the sober-minded, those who look upon life, not as an end, but as a means to high achievements—a high and happy destiny, nothing but the pure Gospel of Christ, is considered as having intrinsic value. Be it ours then, to aid in our humble sphere, to arouse the the Congregation of the Lord, until they shall blaze like beacon-fires, inviting the sorrowing of earth into God's pavilion of peace, and alluring by love, to virtue and pious endeavors, those now going down to death, Christless, friendless and hopeless.

This may be the last year of our stay on earth, how diligent then should we be, in closing up the work of life; or if by favor we should live beyond its close, how deep thr remorse, how burning the shame will be, to remember, whether we go or remain, that we proved false and unfaithful.

With the new year comes new and increased responsibilities. While, however, increased responsibilities devolve upon us, our means of meeting them are also increased. Certainly our past experience may profitably avail in wisely guiding us to mightier efforts and happier results than have attended us in former years. Experience makes wise, and wisdom is an element of power. Shall we not, then

apply what wisdom we have gained, to the promotion of the cause of Him whose loving kindness has crowned our days, and in whose mercy we hope, and in whose promises we trust?

Servants of God, go into the conflict, determined to do or die. Strive to accomplish great things. The work is a great and glorious one. Scatter abroad the heavenly seed, the words of God's Anointed. Bear the message of life to young and old. Let its joyous echoes ring through every vale, and o'er hilltop and prairie, till hosannas shall go up from plain and woodland, in melody so sweet, that angelic choristers shall join in the grand concert of praise, and honor, and thanksgiving, and glory, and dominion to God and the Lamb forever. E. L. C.

PROGRESS—UNITY.

THE AGE in which we live is marked with strong peculiarities; physical, mental, moral and spiritual. The mental controls and develops the physical. In this department, there never has been in the world's history such marked, rapid and important discoveries and developments made by any of our predecessors. The marble and the canvas, in the hands of such masters as Michael Angelo and Reuben, with their chisels and pencils, may, indeed, be exceptions. The founders of, and the architects of, some of the great cities and monuments of antiquity, may lay just and proper claim, at least, to a respectable comparison. But this is all. What they did in centuries, we accomplish in years. What it took hundreds of thousands in men and treasure to accomplish then, is produced by only a few thousands of educated minds, acting with, and directing the endless machinery now in use and driven by steam. And we are still progressing in new discoveries, opening up new sources of treasure. In every thing, everywhere in civilized life, the age in which we live is one continued progress, transformation and improvement. What a pleasure to gaze on our magnificent river steamers floating on every river, and carrying the product of the soil, as well as the multitude who quickly and rapidly, and most pleasantly, hold intercommunication with those of their neighbors thousands of miles from their homes! And our lakes, too, float on their sparkling bosoms, thousands of those beautiful steamers, sometimes moving gloriously over their crested billows. These, too, develop the progress of the age in which we live and contribute to the comfort and earthly bliss of man. But these tiny crafts, compared to the huge ocean steamer, seem insignificant. Imagination has reached its climax, when beholding the mighty ocean steamer, with its powerful machinery, moving like a thing of life from one continent to another, defying the storms, which bring up from the great deep the rolling billow, the angry surf and crested wave. This is mind's climax in this department, and pours its joint contributions into the nation's treasury, glorifying the power of cultivated intellect, and making the hearts of millions bound with joy and gladness.

Turn we into another direction, and let us look upon the Iron Horse speeding over our vast plains, plunging through mountain gorges, snorting fire from his nostrils, pulling in his train the merchandize of nations and the product of the soil. From city to city on he speeds, never tires, never sleeps. We float at ease on the swan-like steamer, we are drawn in the easy car by this Fire Horse with such speed as almost to annihilate space. Wonderful! truly wonderful to behold!

But this is not all. The coil of wire opens at the will of man, is stretched from place to place, and from station to station, is laid beneath the surging billow of old ocean and connects continent with continent, hemisphere with hemisphere. At either end, on ocean's beach, the battery sends the thoughts of nations under the mighty waters. The electric spark has been brought under the influence of mind, and is meek and submissive to the will of man. This is surely the climax. The earth girdled and the spark, flashing intelligence around it, giving joy or sorrow to earth's inhabitants.

Such is a faint sketch of mind over matter—such is a rapid glance at the progress of the age.

In moral progress, I fear we have not done so well. Still, I am not sure, but far more has been accomplished, far more progress has been made, than is generally conceded. We are too apt to complain, to murmur, to find fault. We forget that men are sinful, imperfect. Our code of morals is perfect, and because men and women are not perfect like the code, we smoke the glass and gaze on the spots which are to be forever on the disc of life. I do not think this is wise. We cannot see the progress in morals, as we see progress in physic. We see splendid cities, splendid palaces, machinery, steamers, railroads, &c., &c., while moral influence must be realized in truth, honor, justice, mercy and love. This requires personal contact. My judgment, limited as it is, decides that the world is making rapid progress morally and socially. There is more good than sin, an outcropping of a higher, purer and nobler morality than in any former age.

So I think in the spiritual there is progress, and rapid progress. True, we have many antagonisms to meet in the form of theories. Still, all of them contend for a pure morality. Even the Universalian insists upon a pure life, and teaches that it is better to love God, love Christ, be his faithful follower, than to give way to the lusts and wrong appetites of life. From this school, through all the schools of religionists and moralists of the day, much good, far more good, is developed than evil, and thus by the joint workings of the various systems for the good of the race, progress is being made.

In conclusion, may we not hope for better days, purer and holier lives, even in our day? I think so. A happy new year to all my old brethren and sisters, their children, their neighbors and neighbors' children, and to my many, very many dear friends whom I have known so many long and pleasant years.

May we make rapid progress this year in holy living, that we may live forever and forever, where all is peace, joy and love. Amen and amen!

D. P. HENDERSON.

CHICAGO, ILL., (Michigan Avenue, No. 776.)

☞ "God is love." The love God had for man caused Him to send his son into the world to save sinners. Every man, who becomes a christian, is made a "partaker of the divine nature." Being divine, a child of God, he will, as his Father does, love all men. And loving all men, will labor for the salvation of his fellow-men.

J. C. R.

STATEMENT OF POSITIONS.

BAPTIZE, it is generally known, is not English, but what is called an anglicised Greek word. A definition of this word is quite sufficient to settle the controversy concerning the action of baptism. What does baptism mean? What is the definition of the word? The inquiry is not after the entire significance of the Rite of baptism, but the meaning of the word baptize, simply. No general discussion of the subject is herein proposed, but simply a statement of the positions of parties to the question. Of these there are two, and for convenience we will style them Baptists and Pedobaptists. The Baptists answer, that baptize means simply immerse; that is, that the word baptize may be properly defined by the word immerse; that it cannot be defined without the word immerse, or some of its equivalents. Thus they enter into the controversy with their position clearly defined, and hence without the possibility of equivocation on their part. On the other hand, Pedobaptists attempt no definition of the word baptize. They avoid a definition. What does the word baptize mean? is a question you may vainly try to get a pedobaptist, who understands the situation, to answer. Say something he may, but define baptize he will not—he cannot. And why cannot a Pedobaptist define this word? Simply because his position in relation to the question is equivocal. He whose position is equivocal must of necessity go clear of sharp definitions. How can a pedobaptist define baptize? He cannot afford to define it to mean simply sprinkle, even if Baptists were agreed to it. For then, whence would he derive any show of authority for pouring and immersing as most of them do? Nor can he afford to define it to mean simply pour. For this would leave him without any authority for sprinkling and immersing. Neither can he define it to mean simply immerse, as Baptists do, for then both pouring and sprinkling would be left without authority, or even show of it. He must give this word a definition, if any, broad enough to cover his entire practice. But his entire practice includes immersion, pouring and sprinkling. Therefore he must define it, if at all, to mean immerse, pour and sprinkle. And then it follows that no one is baptized till he is immersed, poured and sprinkled! For, certainly no one is so silly as to say it means to immerse, or to pour, or to sprinkle. The best, therefore, that Pedobaptists can do is to say that "baptize expresses the thing done," and "immersion, pouring and sprinkling are several modes of doing it." J. S. S.

“I am the vine, you are the branches.” The close relation between the Savior and his Disciples, is forcibly illustrated in this sentence. The spiritual life of the child of God depends upon union with Christ, as the vegetable life of the branch depends on its connection with the vine. Cut off the branch and it dies. Let the christian forsake Christ and he as surely dies. J. C. R.

BAPTISM.—No. 1.

It may be said that this is an old subject; and about which professed Christians have differed, and, still continue to differ, notwithstanding all that has been said and written about it for the last *two hundred* years. This we most freely grant: But is not this one of the best of reasons that could be assigned for continuing the investigation in a Christian spirit, with an honest inquiry after truth? Most certainly it is. As to the subject being *old*, we have but one answer to give, viz: *Every Gospel subject is as old as the Gospel*. It may be true that there are some restless spirits, to whom the *old* subjects of Faith, Repentance and Baptism are distasteful. Our only apology to this class of persons is, the Apostles of Jesus Christ preached Faith, Repentance and Baptism to sinners *as long as they lived*, and, by the grace of God, we intend to do the same. There are many questions of deep interest to the inquiring mind, connected with the subject of Baptism. As an integral part of the Constitutional Law of the Kingdom of Heaven. Baptism is directly connected with the privileges and blessings of that Kingdom.

The following may be considered the leading questions connected with the subject, involving many, *very* many, secondary points of great importance: 1. What is Baptism? 2. By whom to be Administered? 3. To whom to be Administered? 4. For what to be Administered?

1. What is Baptism? Unfortunately it is not an English word. We say *unfortunately*, for thousands of honest inquirers are left in doubt as to what Baptism is, on account of the term being without any definite meaning to the English ear. All admit that it is an anglicised Greek word, that is, it is a Greek word with an English termination. The English termination affords no clue to its meaning; hence we are left to seek and find its true meaning in the Greek word *Baptizo*, as used at the time the New Testament was written. It is, hence, a matter of the very first importance to ascertain, accurately and surely, how Christ and the Apostles used the word in question. *The writers of the New Testament used the word Baptizo in the same sense in which the writers of the Greek language had been, and were then using the word*. And, unless this statement can be shown to be untrue, it goes far, very far towards settling the question as to what Baptism is. It need not be urged by any one that we are under any obligation to show that Christ and his Apostles used this word as it was used by others, who wrote and spoke the Greek language, for the *onus probandi* is clearly with those who deny that the word was thus used. In some of the modernized Lexicons we find a *New Testament* meaning attached to *Baptizo*, which has misled many honest inquirers. It remains for this day of developing wonders to eliminate and publish to the world the *New Testament* meaning of all words that occur in the New Testament. When this important work is accomplished, we shall then clearly understand that "for," in the New Testament, does not mean *for* but *because of*; and that "in" in the New Testament, does not mean *in* but *at or near by*; and that "water" in the New Testament does not mean *water*, but *spirit, &c., &c.* But as we have long since discarded all this Babel we proceed to ascertain the meaning of the Greek word *Baptizo*. We ask a careful and unbiassed consideration of this word, for there is nothing more certain than that *the true meaning of the word Baptizo, settles the whole controversy*.

If *Baptizo*, as used by Christ and his Apostles, meant immerse, or something involving immersion; and if they used this word, knowing that it had this mean-

ing, and *because* it had this meaning, then it follows certainly that whoever is baptized is immersed.

The celebrated Dr. ANTHON, Prof. of Greek in Columbia College, New York, says "The primary meaning of the word is to dip or immerse, and its secondary meanings, if it ever had any, all refer, in some way or other, to the same leading idea. *Sprinkling, &c., are entirely out of the question.*"

The great church historian, NEANDER, on page 310 of the 1st Vol., says, — "In respect to the form of Baptism, it was in conformity with the original institution, and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same." The import of the symbol can only be had in immersion, or its equivalent.

Prof. MOSES STUART, D. D., of Andover, says, — "*Bapto* and *Baptizo* mean to dip, plunge, or immerse into anything liquid. All lexicographers and critics of any note, agree in this." — [Stuart on Baptism, page 51.]

We might quote pages of authority on the meaning of the word, but it is altogether unnecessary, since all lexicographers and critics of any note are agreed on this matter.

N. L. RICE, a Presbyterian Divine, of Lexington notoriety, mentions, in the face of his own Orthodox brother, Dr. STUART, that sprinkle and pour are also meanings of the word *Baptizo*. His reasoning is as follows: One meaning of *Baptizo* is to wash, and one meaning of wash is to sprinkle; therefore one meaning of *Baptizo* is to sprinkle. This reasoning, reduced to the syllogistical form, would stand thus: to baptize is to wash; to sprinkle is to wash; therefore to baptize is to sprinkle. This is exactly equivalent to the following: A man is an animal; a mouse is an animal; therefore a man is a mouse.

It is most certainly true that one of the secondary meanings of the word *Baptizo* is to wash, but this meaning is only admissible when the washing is done by immersing the thing washed. Hence Dr. RICE is guilty of the Logical fallacy of "Nondistribution of the middle term." And so are all those who reason in a similar manner. *

J. W. BUTLER.

☞ "For as often as you eat this bread and drink this cup, you do show the Lord's death till he come."

The Apostle to the Gentiles here states that we show the Lord's death till he come. The object accomplished by the observance of the Lord's supper is the showing of his death. This is to be done "till he come." After he comes, it will not be necessary to show his death in this world, as it is then to be ended. It is proper to keep the fact of his death before the people "till he come." Every time we celebrate the Lord's supper, we thereby say that Jesus died, that he will come again, that he has not come a second time yet, but will surely come at the proper time. Universalists some times observe the command — "do this in remembrance of me." Thus they "show the Lord's death till he come." Still they tell us he came the second time at the destruction of Jerusalem. That he will not come as the "Orthodox" say. If his coming is already past, for what do they observe the Sacrament of the supper?

J. C. R.

"HELL DESTROYED."

AFTER our article entitled *The Manchester Debate*, in which we reviewed "Hell Destroyed," by Mr. MANFORD, we received, per mail, the following scathing review of the same from brother SWEENEY, which we insert. The article with the above caption, is on page 13. It is not necessary to print it again. J. C. R.

THE foregoing appears in the January No. of MANFORD'S MAGAZINE, and is a tolerably fair representation of what I said concerning *hades*. But that Mr. MANFORD "showed that the 'lake of fire,' according to orthodox authority," or any other authority, "was the place of punishment in *hades*," is more than I recollect. Mr. M. was thrown "into confusion" at this point in our discussion. "He never recovered from" it during the discussion, and it seems he has not since the discussion. Now, Mr. M., please tell us what "Orthodox authority" you have for saying "the lake of fire is the place of punishment in *hades*?" Let us have no dodging, twisting or turning, but straightforward work. Just cite the good "orthodox authority" for your allegation, that the "lake of fire is a part of *hades*" — "the place of punishment in *hades*." And, should you find an authority so stupid, tell us if you believe it yourself. John says — Rev. XX, 14 — "And death and hell (*hades*) were cast into the lake of fire." Observe: "Hades was cast into the lake of fire." How can this be if the lake of fire is "a part of *hades*?" Can the *whole* be cast into a *part* of itself? Candidly, Mr. M., can you "show" that John saw the *whole* (*hades*) cast into a part of itself — the lake of fire? When you do so then perhaps, you may really see (what you, in your confusion, imagined you saw at Manchester) me and my friends "confounded." But till you do, many will continue to think the confoundedness all on your own part, as I shall venture to say, and yet hope to escape all imputation of egotism, most of our hearers at Manchester thought. I have no inclination to continue the Manchester debate. I am entirely willing to leave our arguments with those who there heard us so patiently, and only wish they could be given entire to both your friends and mine in a book. And should you and I ever discuss the important matters of difference between us again I shall insist that the discussion shall be given to our friends at large, that neither of us may feel the necessity of publishing our victory in the papers.

It strikes me that the reference to Bro. Rowe's *exhortation* is quite beyond the limit of a rigid christian courtesy, even if its representations were true and fair, which they certainly are not; and since they are so utterly untrue, the reference becomes supremely contemptible.

Magazine copy and remark.

J. S. S.

☞ "It does not yet appear what we shall be." The glorious appearing that the faithful christian will finally put on, is too good for mortal eye. "We shall be like him, — like the glorified son of God. Take courage, christian. Let your

SUNDAY SCHOOL DEPARTMENT.

WHAT WE DESIGN.

We intend during the year 1868, at least, to keep a regular Sunday School Department in the *Ecno*. We do this because of the importance of the Sunday School. We do not propose to make a child's paper of it—we shall attempt nothing of the kind. Other brethren are doing that, and doing it well. May the Lord bless them in making good and lasting impressions on the minds of the little ones. Our Sunday School Department is intended for the fathers, mothers, elders, deacons, preachers, Sunday School superintendents and teachers in the Church of the Living God. We propose to discuss and enforce the duties of parents and church officers in this important interest of the church. The world can be converted more rapidly by training the children for Christ than in any other one way.

Many of the preachers do but little for the Sunday School. We intend to talk plainly to you, brother preachers, on this subject. We propose to talk pointedly to the elders, in regard to the good that could be done by labor among the children in whom Christ manifested so much interest. We intend so far as we can, to stir up the Disciples generally in reference to this weighty matter.

We invite live Sunday School men, and women, too, to write for this department of the *Ecno*. We ask superintendents to report the condition of their schools and the manner of conducting them.

We here present our readers with an article from the pen of Bro. S. J. CLARKE, superintendent of our Sunday School, in Macomb, which will be read, we trust, with interest: J. C. R.

OUR TALENTS.

BRO. REYNOLDS.—At your request, I lay before your readers the following thoughts based upon the Parable of the Talents:

But few, if any, belonging to the Church of Christ, but what manifest a willingness to do their whole duty as Christians—to make use of every talent committed to their care. If they were but properly instructed, they would not fail to improve them. In this article we shall endeavor to show one of the many ways in which we may use our talent to advantage.

We read in the Scriptures of Divine Truth how that a certain man, desiring to go into a far country, called his servants unto him, and delivered into their care certain talents, with instructions to improve until he should return; to one he gave five, to another two, and another one. The one to whom he gave five talents, by trade, gained five more; the one to whom he gave two, also, gained in proportion to the capital invested; but the one to whom he gave one, buried it in the earth, giving, as an excuse, that he knew his lord was a hard and austere man, and

that the two first were commended, and the last condemned upon his own confession.

We would inquire into the meaning of the parable. Who is meant by the man going into a far country? Evidently, our Savior. Who the servants? Without doubt, those who have acknowledged his authority, who have surrendered themselves wholly to his will, those whom he has bought with a price. Some, I am aware, would have servants represented by the whole human family, whether they have surrendered themselves to Christ or not. To this view I cannot consent. They surely cannot be servants of Christ who are living in disobedience to all his precepts. If servants at all, they surely must be servants of the evil one, for him they serve, and not our blessed Lord and Savior, Jesus Christ.

From this parable we learn that our Savior while gone to prepare a home for his followers, has given into their possession a diversity of talents, with the expectation they shall be used for his benefit, and that all will be ready to render a profitable account to him on his return. He has not given to all the same number of talents, consequently he expects not the same return, but only in proportion to the means at his disposal. "For, if there be a willing mind, it is accepted according to what a man hath, and not according to what he hath not." It may be thought by some that our Savior designed to show that he who has but few talents is more likely to employ to no purpose what is committed to his care, than he who has many. I do not understand this to be the case, as experience testifies differently, the man with many talents trusting more to the honors of this world than that of the eternal. The general design, we understand, is to show that we should do our duty in all things, well and profitably. This being true, is it not well that we should make good use of the talent committed to our care? It may be that we are possessed of five; possibly two, and more than likely but one; but whatever they may be, it is our duty to improve, as opportunity may offer.

I have often thought too many of us were in the condition of the man in the parable represented with but one talent. We imagine we have but one, and not knowing the best way to employ it to accomplish great results, we fold our hands and do nothing, expecting, no doubt, to make some reasonable excuse to our Lord at His appearing. I repeat, too many of us, in my estimation, occupy the position just mentioned. Knowing that we are not possessed of the talents of a Luther, a Calvin, a Wesley, a Campbell, or other great reformer, we are apt to allow what we have to rust from want of use. Is this right? I know you will answer with me—no. To quote again: "For if there be a willing mind, it is accepted, according to what a man hath, and not according to what he hath not." God does not require impossibilities of any one. If your opportunities are but few for the improvement of your talent, but little will be required. In whatever situation you may be placed, whether high or low, it is alike honorable in the sight of God. He has placed you there, or allowed you to be so placed, if you like the expression better, for His own good purpose. As I have before remarked, it is not always the man who has great diversity of talents that accomplishes the most good, but the poor, humble follower of Christ, the man with but one talent, who, "by patient continuance in well doing," sometimes accomplishes greater results than the first. Think you not he will be rewarded accordingly? Most assuredly he will. Then does it not behoove us to work energetically in the Lord's cause? You say you are willing to work, if you but knew what to do. You do not desire your talent to rust from want of use, but cannot imagine how to employ it. Thus it is. You know not the best way to use it, therefore, you allow it to rust. Is this the part of a wise servant? Show us the way to work, you answer, and (we

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not be found in which the humblest member of the Church of Christ can work. In doing so, I may unconsciously say words at which some easy-going Christian may take offence. I do not desire such to be the case, but wish to arrive at truth, and believing others desire the same, I shall, therefore, speak plainly.

I know not whether any connected with the Church of Christ, in this city, are qualified to engage in the public ministry, to go out into the highways and by-ways of the world, and proclaim a Savior crucified; but I do know there is work for the humblest; work which can easily and successfully be accomplished. There are the afflicted to comfort, costing nothing but kind and loving words of sympathy in their distress; there are the wants of the poor and needy to be relieved, costing but a trifle, for the poor can be content with but little, when that little comes from a cheerful giver, one who gives with a kind word and cheerful smile. "The Lord loves a cheerful giver." Then, above all, we have the work of the Sunday School. In a nobler work than this, man cannot engage. Teaching the young the way to heaven; sowing the good seed of the word in their young and innocent hearts, trusting, faithfully, in the Lord in his own good time to bring forth a bounteous harvest. I would repeat. In nobler work than that afforded by the Sunday School man cannot engage. "Feed my lambs," was the command to Peter, by our Savior, as proof of his love. "Peter, lovest thou me? Yea, Lord, thou knowest I love thee." He said unto him, "Feed my lambs." Many, at the present time, profess a love for Christ, and a love for his lambs, who are yet unwilling, or too indolent, to work for them. They neglect to feed them — to properly instruct them in God's Holy Word. They suffer them to grow up in ignorance of the divine truths that Christ has enunciated; hoping that others will do that duty they willfully neglect; and yet these same servants hope to be rewarded by the Savior for duty not performed.

I hardly think it necessary to undertake a defense of the Sunday School. Its usefulness is acknowledged by all. True, we have heard of those who oppose the Sunday School because they find no "thus saith the Lord," for it. As well might they oppose the erection of houses of worship, the extending the hand of fellowship, when admitting members into the congregation, as to oppose the work of the Sunday School, for they are only used as matters of expediency and not of command.

The Sunday School is a modern institution, but already its influence for good extends world-wide. Two-thirds, or three-fourths of those who unite with the church, at the present time, come from the Sunday School, and yet, its importance is not realized, to any extent, by a congregation, as a whole, of which we are aware. In every congregation there are a few self-sacrificing Christians, generally the poorest and less educated, who, feeling the want of knowledge in themselves, contribute what they can to the general welfare of the school, while the great mass of the congregation contribute neither time nor money. To illustrate this: Some time since I read of a very wealthy congregation contributing, in one year, over ten thousand dollars to foreign missions, and barely eighty dollars for their Sunday School. The \$10,000 may be instrumental in converting one soul to Christ, while the eighty will contribute to the salvation of a hundred. This picture is not overdrawn. At a sociable, held for the benefit of the Sunday School, which I once attended, I observed a member of the congregation require the collector to change twenty-five cents in order that he might contribute ONE DIME, while a few days afterwards I saw the same brother pay TWENTY-FIVE DOLLARS for a gold watch chain.

I cannot believe any right-thinking man or woman would desire the close of the

School, in Macomb, would announce that we would cease our labors, every member of the congregation would say IT MUST NOT BE; that it would be a lasting disgrace to the congregation; and yet some of those same members may never have cheered our labors with their presence, or contributed one dime to aid us pecuniarily. They never thought that the Sunday School was the place for them to improve their talent; and, I am afraid, if the truth was told, they would not suffer themselves to think upon the subject, for fear their conscience would condemn them for neglect of duty.

It has been my good fortune, or misfortune, to be superintendent of the Christian Sunday School, in Macomb, for the last two or three years. My good fortune, as it has given me an experience I never dreamed of obtaining; a knowledge of matters and things connected with the cause of Christ that could not be obtained elsewhere. My misfortune, for the reason I may have kept the school from a superintendent better qualified to discharge the duties of the office, and one of greater experience in the knowledge and teaching of God's Holy Word.

Many difficulties have I labored under in the attempt to discharge the duties of superintendent faithfully; difficulties hardly imagined, but which my predecessors experienced more or less. I propose to mention some of them. In the first place, sufficient funds have not been contributed for the support of the school. No adequate library have we ever had. This is one of the mainstays of a Sunday School. Good and attractive books are always in demand, and when they can be had, the young will read them with avidity; they will remain at home every evening of the week for that purpose, and the counler attractions of ball room, billiard room, and other places of evening resort, will have no attraction for them. But, whenever the brethren have been appealed to for aid, we hear of them contributing not their five, ten or twenty dollars, NOR EVEN ONE, but their ten and twenty-five cent pieces, and that grudgingly, thus giving the boy or girl whose misfortune placed them upon the committee to solicit funds, a poor opinion of religion and its professors. This I know from experience, having been placed upon such committee at different times and meeting with many rebuffs from those who professed to be followers of the meek and lowly Jesus. Some had given for this political party, and some for that; some complained their legal expenses were so high they could not afford to give; others had just made a contribution for some charitable purpose (possibly ten or fifteen cents); all with causes utterly worthless. They did not think all they had belonged to the Lord, and they were his servants.

Another, and, by far, the greatest difficulty we have labored under, was the lack of teachers to properly conduct the school, and that, too, in a congregation boasting its 200 members! Do you ask me why it is so? Ask yourselves that question, and if you cannot arrive at a satisfactory conclusion, I will answer for you of. One thing you may rest assured—it was, not because we did not labor hard to obtain the requisite number, but because you—yes, you—would not assist in the work. One objected for the reason he did not feel qualified to undertake such an important work: Did you study to qualify? You surely did not, as you never attended the school, nor attempted to help us in any way whatever. Another objected for the reason he had no time—business consumed all! What! no time to render yourself useful in the Lord's cause! No time to engage in the salvation of souls! No time to improve the talent God has given you to use for His glory! Stop and think! Do not give that as your reason; for, if it is not true, you falsify not to men, but to the Holy Spirit—to God who searches the hearts and innermost thoughts of every man. Another says he is too old! What! are you too old to be useful in the Lord's vineyard! Have you done enough for the Savior to entitle

at the point of victory? You say you are too old and younger men should do the work. Ah! but how can the younger work when you turn your back upon the field and leave them to fight the battle alone? Know you not that such action has a tendency to discourage him? Do you not know he needs your assistance, your counsel, your very presence to encourage him to put forth all his powers in behalf of the good cause? If you were not aware of the truth of this, I would endeavor to impress it upon your mind.

To show how little some realize the importance of the work, I will relate an incident that transpired some time since: An old brother was present at one of the meetings of the school. I felt considerably surprised, and gratified, at the same time, thinking it was his desire to encourage us, if not by active work, at least by his presence. According to my usual custom, I passed around to the place where he was sitting, to speak a word with him. Taking him by the hand, I expressed my pleasure, and remarked: "It is not often we see you here?" "No," he replied, "not often. I would not have been here to-day, only I lost my spectacles, and so came after them!" Poor encouragement, I thought, as I turned away to look after the wants of the school.

The work of the Sunday School all understand, though they may not realize how much of that work is depending upon themselves. The object is the salvation of souls; to guide the young along that straight and narrow path that leads to God; to impress upon their minds the duty of obedience to Him who is the giver of all good. Before their hearts are hardened with contact with the world, they will readily receive the impressions of truth. It is our duty to teach that truth. Do you say you are not qualified? Then study that you may be. Take down your Bible; there it is; but yonder shelf, it may be covered with dust—though I hope not—but take it down; brush off the dust that remains; open its sacred lids; study well what is contained therein; drink inspiration from the words of those holy men of old, who spoke as they were moved by the Holy Spirit, and endeavor to make yourself a useful servant. Do you say you have not time? Let not the cares of this world wholly engross your attention; time belongs not to you; it belongs to the Lord. Do you not think you, and yours, will be properly cared for, if you devote some part of your time to the Lord? "Consider the lilies of the field! How they grow! They toil not, neither do they spin; yet Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O you of little faith?" Take time! Rise one hour earlier every morning. It will not hurt you. Study! Prepare yourself carefully, and then go forth to the battle, trusting in the Lord to give you victory. Are you too old? No! no! not too old, surely to strike another blow in the Lord's cause! Not too old to feel an interest in the salvation of those children, growing up around you, who are wandering farther and farther, every day, from the path of duty for the reason they have no guiding hand! Surely you cannot be too old! At any rate, would it not be better to wear out than rust out?

In conclusion, I would urge upon all to work more faithfully in behalf of the Sunday School. It is the Lord's cause. He is with you in your labors of love. There you have an abundant field for the improvement of your talent. Do not neglect it. Let it be your highest aim to faithfully improve what is committed to your care, that when the Lord shall come, and you shall stand before his judgment seat, you may be able to make a good return, and hear those blessed words, "Well done, good and faithful servant! As thou hast been faithful over few things, I will make thee ruler over many. Enter thou into the joy of thy Lord." Yes, enter

not made with hands. Wear it evermore, and gather with all the saints of earth, and the holy angels of heaven, around the throne of God, and sing His praise, and that of the Lamb, forever and forever.

S. J. CLARKE.

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 working 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 lasts 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.

Send your best men, and let us devise means for the prosecution of the work to such an extent that success will surely crown our efforts.

J. C. REYNOLDS,
W. H. FRANKLIN, } Elders Christian Church.
B. F. MARTIN,
J. T. WEBB,

S. J. CLARKE, Superintendent Christian Sunday School.

I hope that many of our brethren will attend this meeting. We as a people ought to do more in the Sunday School cause than we have been doing. Come up, brethren and sisters, to this Convention at Macomb. Let us take counsel together. Let as many preachers as can do so, come. They must be leaders of the people in this good work. There is a mighty field of usefulness here for every variety of talent.

J. C. R.

THE MEMORY AND WORK OF A. CAMPBELL.

To the Disciples of Christ, and the Friends of Bethany College throughout the United States and British America!

Friends of humanity, and Advocates for a return to Primitive Christianity, we appeal to you, for aid in the endowment of the Biblical Department of Bethany College.

To Alexander Campbell, (under the Providence of God,) are we more indebted for the true knowledge of the Bible, than to any other teacher that has arisen in the Church of Christ, since the Apostle John died. To perpetuate his name and labors, and to carry out and consummate the work which he so auspiciously inaugurated, we propose to you the following plan, for the endowment of the Biblical Department of Bethany College; which has been submitted, approved and adopted by its Board of Curators, as a plan of endowment, and which we propose to complete, as a MONUMENT to Alexander Campbell, more enduring than marble and which we trust, will be a blessing to the Church of Christ, and the Cause of humanity, until the end of time.

1st. This department to be endowed as THE CAMPBELL BIBLICAL INSTITUTE OF BETHANY COLLEGE.

2nd. To be endowed as a free school for the training of Ministers of the Gospel and the instruction of all others, who may seek to acquire a true knowledge of the Holy Scriptures.

3rd. The fund for this purpose to be raised by donations of one dollar from each person, and the names of all so contributing, to be enrolled in a book and carefully preserved among the archives of the College.

4th. The fund thus raised to be safely invested, and the interest accruing therefrom, to be used for the support of able and godly men, who shall teach in the said department, the pure word of God, unmingled with the doctrines and commandments of men.

JAMES DARSIE.

One of the Board of Trustees.

It would seem that Brother Darsie can scarcely fail in this labor of love in which he has engaged with so much heart. If his appeal shall reach only one in ten of the Disciples, the sum will be realized. Can it be that nine-tenths of the great body of Christians, who have so long enjoyed the great labors of Alexander Campbell, will let this call pass unheeded? We will not allow ourselves to think so for a moment. This money is to carry out the most cherished object of the founder of Bethany College. For this he labored with all his Herculean powers while he lived, and for this, the desire of his heart still pleads to the grateful thousands, to whom his name and memory must be ever dear. Brethren, do not let this great enterprise "lose the name of action," but let us rise up at once and crown it with its merited success.—[Millennial Harbinger.

W. K. P.

RELIGION.

BATH, ILL., Jan. 9th, 1868.

BRO. CRAIG—

Dear Sir:—By request, I send you a short address based on James 1st, 26th and 27th verses. If, after reading, you consider it worth the room in your paper, you are at liberty to publish it.

There are a great many religions in the world; as many, indeed, as there are sects or parties; but there is only one true religion, only one worthy of our attention. This one is the religion of Jesus the great Master. He is the Author and Finisher of it. The religion of Jesus or the Christian religion should occupy our most serious thoughts, because it is adapted to our wants, because it embraces the glorious plan of human redemption, salvation from sin, the hope of the resurrection from the grave with an everlasting life of happiness and immortality, to be enjoyed in the presence of God and the Holy Angels, with all the redeemed of earth. This system should occupy our attention, because it is so simple that the wayfaring man though a fool, need not err therein, and, though so simple, the greatest minds of earth have never been able to comprehend its length, breadth, height nor depth. It is worthy of its great author. In it is manifested the love of God in the gift of his son, his sufferings, his death, burial, resurrection, ascension and glorification. These being some of the great cardinal principles embraced in this system, the question now with us is, what return shall we make to the "giver of every good and perfect gift" for the many privileges and blessings he has bestowed upon us. What return shall we make to Him who has loved us, and given himself a ransom for us, to Him who raised us from our lost condition, to be called the sons and daughters of God, to him who raised us from this condition to a state of justification and pardon. I ask what return shall we make for all he has done for us? Shall we, now that we have been placed in this position, sit still and with folded arms, cry Abba Father? Is this all that is required of us? Far from it, Brethren. There is work for every one of us to do, and if we would enjoy "these great and precious promises" we must perform it. We are made stewards of the manifold Grace of God, and "as stewards, it is required that we be found faithful." There are two religions, or rather two kinds of religion, in the lessons we have before us, judge ye which you will have. The first one is a vain religion and a man may be so firm and strenuous for it as to derive himself. Yea, he may even talk so much of it as to be compared to an unruly horse that the bits will hardly govern. This religion consists more in talking than doing, and "is vain." Such a character as here depicted, is only "seemingly religious," and will be classed in the "Great Day" with those who claim to have done many wonderful works in thy name. Brethren, remember the Lord's answer to all such. He declares beforehand, "he never knew them. Depart from me, ye workers of iniquity." Let us shun such a character as one that "walketh disorderly." But there is a religion spoken of here that is "pure and undefiled," that comes down to us from Heaven, with the sanction and authority of God the Father, Jesus himself setting the example, "who went about everywhere doing good," being reviled he reviled not again." The religion mentioned here, is so plain there can be no doubt or misunderstanding about it—all can and do understand it alike. In fact it is so plain and easily understood, that as far as my knowledge extends, no

confession of Faith embraces it as one of its articles. But the trouble is so few of us practice it. It is of no use for a man or woman to claim to be a christian when he or she never thinks of practicing this religion." "If a brother or sister be destitute and one of you say, depart in peace; be ye warmed and filled, notwithstanding ye give them not, those things which are needful to the body, what doth it profit? We must be "doers of the word," for if we fail in this we deceive ourselves. "Pure religion and undefiled before God is to visit the Fatherless and widows in their affliction, and keep ourselves unspotted from the world. Then, Brother, be swift to hear, slow to speak, slow to wrath, receiving with meekness the engrafted word which is able to save your souls and be doers of the word, and not hearers only. Let us show our faith by works, for by works is faith made perfect. Then, brethren, we would urge upon you the necessity of practicing these things. Take upon you the whole armor of God. Fight as valliant soldiers, stand fast in the liberty wherewith Christ has made you free, and work earnestly in the Master's vineyard. We sometimes sing,

" 'Tis religion that can give, sweetest pleasures while we live;
 'Tis religion must supply, solid comforts when we die.
 After death its joys will be lasting as eternity.
 Be the living God my friend, then my bliss shall never end."

This is true as the experience of every true christian can testify. Then, Brethren, in conclusion we would again urge you to be faithful, for, by practicing these things you shall never fail; but shall receive an abundant entrance into the everlasting kingdom prepared for those who love the Lord and obey him.

JOS. HAZELRIGG.

OUR MISSIONARY DEPARTMENT.

OUR AIM.

We intend to devote a portion of the *Echo* entirely to the Missionary Cause. We desire to promote the the welfare of the Church in this, one of its most important interests. In this department we propose to investigate, discuss and urge the duty of all the brethren and sisters in spreading the gospel in the world, in sending the word of life to all nations, and in christianizing the inhabitants of earth. We do not expect to engage in the society controversy. We have had plenty of that already. We shall urge the brethren to send the gospel "to every creature," to preach Christ and "him crucified" to all the human family. We will support the claim of the general Missionary Society, and of the State Societies, under whatever name the good brethren may see fit to give them, so long as they shall do the work of evangelizing the world. We shall not stop to contend about plans, while sinners are going to everlasting woe, for want of the bread of life. We need

home missions and foreign missions. There are hundreds of churches, and thousands of families, and tens of thousands of individuals that need to learn "the way of the Lord more perfectly." We need Evangelists in many, perhaps all the states to visit the churches, to instruct and encourage the brethren, to labor from house to house, to establish family worship in the family, Sunday schools in the congregations. In our Missionary Department we shall plead earnestly for the work. We shall to the best of our ability advocate every enterprise that we shall believe to be practical in accomplishing this work. We invite all our Missionary Society officers especially brother Dudley Downs, to write for this department of the Echo. In this part of our paper we will collect and give to our readers all the reports of success we can get.

We here present an article from the pen of our beloved brother E. J. Lampton. It would be profitable for some preacher in every county to get up such matter. It would enable all the brethren to know our real condition throughout the country.

J. C. R.

THE CAUSE IN HANCOCK COUNTY.

BRO. J. C. REYNOLDS:

Permit me, through the columns of the Echo, to give a brief history of the cause, which, I trust, is nearer your heart than all others, namely, the cause of God and humanity. The Church of God, in Hancock county, is daily growing in power for good, amid the most unrelenting opposition, characterized by no manly spirit, but ever hidden in its operations. Had its opponents confidence in their own systems, they would, doubtless, be willing to come out in an open field and boldly strike for conquest. But whither am I wandering. I only designed giving a few facts in reference to the church in this county. There are some ten organized congregations in this county, with 1,300 members. The oldest congregations are Mount Pleasant and Augusta. The former has 150 members, and meets every Lord's day to break the loaf, under the eldership of Brothers Black and McClure. They have no evangelist, but would do, I think, a good part in sustaining one could they procure the services of an efficient laborer. Augusta congregation numbers about 160 members; has preaching every Lord's day, three-fourths of the time by Bro. Stark, an able advocate of the truth; the remaining part of the time is supplied by the writer of this. The greatest obstacle to the progress of this congregation is the want of a house large enough to hold the audience that would convene to hear the word of life. They talk of building in the spring. Withe congregation, for whom we have labored a part of our time for three years, has a membership of 120; Bros Jack and Browning, elders. They have about completed a commodious house of worship. The church at Golden Point numbers about 100 members: Bros Payne and Davis, elders. Bro. Payne spends a good portion of his time preaching the word. The brethren at that point completed an excellent house in June, 1867, and, I trust by a Godly walk will do much good in that community. The congregation numbers 65 members: Bros. J. C. Williams and A. McQuary, elders. This congregation started three years ago with 18 members; they have lost several by death and quite a number have moved away. During that time only two have fallen away. In 1866, they built a very good house of worship, at cost of about \$2,500. They meet every Lord's day to show forth the Lord's death until he come again. They have preaching every second Lord's day in each month by the undersigned. Plymouth congregation numbers about 120. They have a very comfortable house which they put up in 1866. Bro. James Ross lives

there, and preaches for them once a month. I also speak for them the fourth Lord's day in each month. Pilot Grove: Bro. Coffee lives at this point and preaches for the congregation there. They have no house, save a school house. They have preaching at two places; number about 100 members. There is a congregation eight miles east of Carthage, for which Bro. Booz preaches. They meet in a school house and number 80 or 100 members. There is a congregation in Breckinridge which is doing well, numbering about 100 members; have no regular preacher; talk of building a house. At West Point there is a small congregation of about 40 members. Bro. Ross preaches for them once a month, and, I trust, will soon build them up. Three of these congregations have good Sunday Schools, namely: Plymouth, Augusta and Carthage.

By an increased effort the truth may soon triumph in this county; but that effort must be made by every member of the church. All must work, and work together for God and His truth. Let every Christian feel that it is his duty to preach the gospel himself in his every day life, and send it home to the hearts of the people by his tongue, or by the tongue of another. May our brethren everywhere waken to their duty, and work for the spread of the gospel and the salvation of their fellow-beings with a zeal worthy of the cause we plead. When this is done, then shall our hearts be gladdened by the shouts of triumph that will ascend from the lips of the redeemed of the Lord.

E. J. L.

AUGUSTA, ILL.

EDITORS' TABLE.

In assuming the management of the Echo as office editor, I find many things to consume time and make work. I intend, however, to learn how, and do the work. I have "put my hand to the plow" editorial, I am determined, with the blessing of the Lord and the aid of the brethren, "not to turn back." There is a great and glorious work to be done. There is work to do both in the church and in the world. Much of this can be done through the instrumentality of the press. The Echo will labor in both church and world, for the strengthening of the one, and conversion of the other. It will be the aim of the Echo to instruct the ignorant, encourage the desponding, strengthen the weak, and comfort the sorrowful. In this "labor of love" we shall have the aid of our long tried, faithful and highly esteemed brother,

E. L. CRAIG.

Brother CRAIG has been the controlling spirit in the Echo for the last five years. He is still editor, and will continue to greet the patrons of the paper monthly with the productions of his pen. May the Lord spare him yet many years, that he may be our "true yoke-fellow."

In these labors I shall also have the assistance of our beloved brother,

D. P. HENDERSON,

who is a veteran soldier of the "Great King." He has fought many a battle, won many a victory for Christ. Bro. H.'s address is Chicago, Ill.

Owing to the fact of the removal to this place from Carrollton, and all the delay incident to the establishment of a new office, we issue but thirty-two pages this month, but will issue forty-eight next. The Echo is a forty page monthly—thirty-two pages this month and forty-eight next will make it all right.

From the above fact, we have omitted several editorials and articles of interest.

THE GOSPEL ECHO.

VOL. VI.

FEBRUARY, 1868.

NO. 2.

EXCUSES FOR NOT BEING A CHRISTIAN.

THERE are many excuses, some avowed and some not, for not obeying the Savior. The young lady says she would like to be a christian—intends to be some time—but is not ready just now. She says, "I do not intend to join the church, and then act as some others do. It would be better to stay where I am." She will say: "I am afraid to undertake to be a christian, for fear I would not hold out faithful." Are these reasons for living in the world instead of the church genuine? Are they not dodges to get rid of an anxious friend, that urges obedience to the great King? Mere opiates administered to a troublesome conscience, to keep it quiet? Are there not other reasons not offered, but hidden, that stand between you and your God?

Have you not an overweening fondness for the society of light-minded persons whose friendship you might lose by honoring the lovely Jesus? Have you not a love for the ball-room and giddy dance? Are not these, and others like them, the real hindrances in the way of submission to the law of Christ? What is the society and friendship of the vain and sinful worth to you in the time of need? Nothing. What solace will they afford in the day of sorrow? None at all. What comfort can they afford in old age? None. What can they do for you in the hour of death? Simply nothing. Who can help you in the time of need, in the day of sorrow, in old age, in the hour of death? The blessed Jesus, and only he can sustain you in all things, in this world and the world to come, in life and in death, on earth and in heaven. Young man, are you a christian? If not, why? Some make one excuse, some another. Some more candid make no excuse at all. Is not the real difficulty, that you love the pleasures of sin more than you love God? Are you not really a little cowardly? Are you afraid of the scoffs and jeers of your wicked associates? You despise cowardice. You cannot respect the man who is a coward. Can you then respect yourself, and at the same time shrink from your duty to the Son of God because the world points the finger of scorn? Perhaps you take pleasure in the billiard-room, or at the card-table, *merely for amusement*, or occasionally indulge in a "social cup," not that you would be a drunkard, or even get drunk. You have a perfect contempt for drunkenness. But you like to take a "glass of wine with a friend occasionally."

But you think none of these things become a church member. Therefore on their account you stay away from God and from His Son, Jesus Christ. I am glad that your notions of what is becoming a christian man, are so nearly correct. The man who wears the name of Christ and indulges in these things disgraces the christian profession.

But my dear young man, if you stay away from the church for the sake of these things, where will they lead you? What will they give you? Will they pay you anything for your service? The game of billiards or cards, though for amusement only, leads to the blackhearted gambler's den. They will wind the deadly toils about you. The social cup, if it be but beer, or even hard cider, will lead in the end to drunkenness, disgrace and ruin. These things all tend to misery, shame and death in this world, and everlasting destruction in the world to come.

On the other hand obedience to the gospel leaves peace of mind, and a conscience void of offence in the present life, and eternal happiness in the life to come. My dear young friend, which will you choose? Does the course of sin promise you anything worthy of yourself? It only gives you the pleasures that end in no good on earth, and blackness and darkness beyond the earth. The love of God in Christ calls into lively exercise the nobler and more elevated principles of our nature. The course of disobedience brings into action the baser passions and lusts of the flesh. Mother, are you a child of God? Why not? Can you give a satisfactory reason for neglecting the claims of the Redeemer? As a mother, what are the highest aims of your life? You answer, "to make my children happy." You are ambitious to fit your child to move in the best society. This is well. But what is the best society? Is it always to be found amid the blandishments of wealth? Is it always to be found in the aristocratic circle? Certainly not. It is always with the truly virtuous and pious. *The best society is in the church of the living God.* That misguided mother who seeks the proper associations for her daughter in the dancing school or ball-room, makes a sad mistake, both for time and for eternity. She simply prefers fashion to Christ. Many a woman follows this thing called fashion, instead of walking in the footsteps of Jesus.

Mothers, if you value your own souls and the lasting welfare of your children, be christians. Obey the commandments of the gospel. Never let vain show, pride and fashion stand between you and your God. Be a follower of the meek and lowly Savior. Let your children see in your own life an example of the religion of the Bible. It will be of priceless value to them. Make not an excuse of the vanities and empty frivolities of the world for continuing to live in sin.

Father, are you a follower of Christ? Why not? Can you give a good excuse? Have you one you would be willing to risk in the day of judgment? Have you an excuse that you yourself honestly think a sufficient one? Can you lay your hand on your heart and say it is right to stand where you do? If you are not a disciple of the great Teacher, and are intelligent, you cannot. You wish to accomplish some worldly end, then you will become a christian. You wish first to get your farm paid for, a fine house built, and everything fixed to live in good style, then you will honor the Savior. This accomplished, and you will put religious matters aside until you secure a farm or something else for each of your children. Thus you will go from one thing to another. Perhaps you will say, "I care nothing for money, but I wish to rise to an honorable position in the world. I would like to have my name known to my fellow-men abroad. I should like to leave a great name as a patrimony to my children. When I accomplish this I will submit to the terms of the gospel. I will be a christian then." You are an ambitious man. You will never be a christian, if you wait until all your schemes are realized. As fast as you attain one eminence, you will see another before you, more fascinating than the first. You will always have something before you to be attained first. There is but one way for the young woman, the young man, the mother, the father, for all, and that is to give the claims of the Son of God the first place in the heart, in the conversation, in the actions, in the entire life. Honor and obey the Lord first, "For what shall it profit a man, if he shall gain the

whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." The Son of God here covers the whole ground of excuses for neglecting Him. They are, gain the world, in its wealth, its fame, its pleasures, and its vanities, or be ashamed of Him and his words.

Reader, do you not know that in deferring obedience to the gospel, in order to first gain wealth, preferment or any earthly end, you are giving your soul in exchange for these perishable things? Yes, literally selling, bartering away your soul with its eternal destinies, for that which satisfies not, and soon, very soon, to perish. Are you ashamed of Him? Are you afraid of the decision of the world? If so, remember that in that case He will be ashamed of you, when He comes with the holy angels. Rise above all these things in the dignity of your humanity. Rise above the world, the flesh, shame, fear, above everything that is in the way, believe with the whole heart in the Lord Jesus Christ. Obey his commandments and all will be well.

J. C. R.

PROGRESS—UNITY.

CHICAGO, ILL., JANUARY 13, 1868.
MICHIGAN AVENUE, No. 776.

MY DEAR BRO. REYNOLDS:

I propose in this communication to allow myself a wider range of expression than in the form of an essay. Indeed, I greatly prefer this mode, as it will allow me to introduce many things which I would desire to say, that could not so well be said on a special topic, in a special essay. Letter writing has more heart, soul and life, than you can crowd into an essay. I cannot get close enough to my readers when I am confined to number one, two, three, four, and so on.

Now, then, I fancy I see your broad, bland, honest face, and quizzing, critical eye, just looking into mine; your ears keen to listen to every word, and your critical mind engaged analyzing all I have to say. In this position, listen for awhile, and I will tattle to your readers, as well as yourself, on progress and unity.

I think the world is far better than it ever was. True, "evil men and seducers wax worse and worse, deceiving and being deceived." But good men and true, make more progress in the divine life. True, sects multiply, men "have itching ears, heap to themselves teachers, turn away from the truth to fables." But, where division abounds, the spirit of unity more greatly abounds. Where you can find one man advocating division now, there are twice the number pleading for the doctrine of unity. Division has grown unpopular, and few advocate it. The multitude now clamor for union. Hence, all over the country, we hear of union meetings being held. True, the union sought, is far from that sought by the Savior and his apostles. But progress points in the right direction. How many now contend for creeds? Comparatively few. And yet, how few are there, who understand that the true word of God, is the only revelation from heaven, and that the New Testament is the only rule of faith and practice for Christians. Progress in

this matter is being made, and that, too, in the right direction. The world was not made in a single day. The acorn does not produce the oak tree, so soon as it germinates. Time is necessary, for the full development of both unity and the acceptance of the word of God, as the only infallible rule God has given. I might go on and show, in how many particulars, we are progressing in Bible knowledge and practice. Enough, however to enlist the truthful mind, has been said, to dissipate the foggy notions of many of my dyspeptic brothers, who think the world is progressing backward, rather than forward. I feel sorry for this class of christians. They nurse this notion of the world's growing so much worse, till their own happiness is greatly diminished, indeed almost utterly destroyed. Cheer up, my complaining brother. Brighter days are coming. Far more comforting times are upon us. Creeds are bed-ridden with religious rheumatism, and cannot survive much longer. Division has just been attacked with consumption, and from present indications, it cannot survive long. Die it must, where progress is so rapid as in this country. Calvinism, Arminianism, and their associates, are hopelessly dying under chronic forms of disease. Religious bigotry and superstition must die, and die soon. Slavery to creeds and ecclesiastical domination is doomed. Christian liberty walks forth as a giant, and transforms everything by its touch. The sinking spirit of the captive is made by it to bound with life and love. Christian liberty! How it grows in the public mind! Progress in this direction, how rapid, in so short a time! Liberty, unity, equality, what a trio of heaven-sent principles to thrill the soul with joy unutterable! We are progressing rapidly to reanimate them once more in the hearts of God's children. Every christian is Christ's freedman. All christians are *one*, as the Father and the Son are *one*. All are *equal* before God, to receive and enjoy according to ability the glorious privileges and blessings, promised to the obedient.

On these topics, I wish to hear from my dear old brethren, with whom I have so long labored. Let us hope to the end, and not be cast down. A smiling sun sets behind the storm-cloud; the morning dawns to cheer us with his smiles.

D. P. HENDERSON,

A BOSTON MEETING.

We noticed a few days since, an account of a meeting in Boston, called "A Convention of the Friends of Liberal Religion." We notice among those in attendance, the names of several whose names have that profuse prefix, *Rev.*, which is now so common among proud and haughty old men, who claim to be servants of Jesus, the meek and holy one, as well as among the vain and youthful strutting coxcombs, who are scarcely less pompous than Romish prelates. We saw the name of R. W. Emerson, and one Mr. Weiss, who was certainly an atheist. There, in the city of Boston, in the presence of these reverend gentlemen, who claimed to be Christian ministers, he denounced the Bible, and the story of the cross, as a foolish fable, and yet no friend of the Master was there to rebuke this defiant Goliath of this enlightened age. Where were these champions for Christ and his religion, these reverend black-clad and white-cravatted gentlemen? What a spectacle for

men and angels to behold! Could we imagine a more shameful scene, or one more calculated to excite demons to the holding of high carnival in *Tartarus*? Great Father! Has it, indeed come to this? Are there those who claim to be disciples of the Lord, who can meet in fraternal conference, those who denounce the religion of the New Testament, deny the divine Lordship of God's only Son, and have no heart to vindicate the Bible, nor to rebuke its vile assailants? What pitiful, Rev. friends to rational Bible christianity are all such snivelling, cowardly hypocrites!

Now, the truth is, thousands who claim to be christians, have no faith in Christ — no respect for his gospel, and many who to-day rent and occupy pews in fashionable churches, are only atheists, and are frequently known to be such; but being wealthy and ready to assist in paying a man — not to preach Christ crucified — but the wild fancies of a vivid imagination, and leave men's guilty consciences in a profound slumber, and their wicked hearts undisturbed. Robert Dale Owen was there, and only asked to have modern spiritualism placed on a par with the miraculous works recorded in the Bible. Here, too, were men who deny that there is an evil spirit, a hell, or anything to be sought or dreaded after this life, thus ignoring some of the plainest statements of the Bible, and contradicting its whole tenor. Here were men of all classes but one (i. e. true believers in the divine Christ) congregated together, for what? To build up the cause of the Bible, truth, God or man? Far from it. Their design was to lay the "corner-stone" of a "free religion" — "The church of humanity." This is virtually saying no such church now exists, and is a reflection on Christ and his work, word and church. If this is a "free religion," then give us the religion of bondage.

Now, there are thousands, whose religious sense will be shocked by the blasphemous work of this Boston gathering, who are living in organizations that originated in the same spirit that moved these men to strike out for a new organization. These Boston heroes are not the first men that became dissatisfied with God's law and church, and set about getting up one that would suit them better. These Boston men could not secure an inventor's patent on this production of their genius and skill. Indeed they are liable to a prosecution for an infringement on the work of those who claim to be orthodox christians. We boldly affirm that the adoption of any law to govern the church, than that given by inspiration of God, is rebellion. This has been fully settled in our mind for thirty years. From all the indications that follow in quick succession, we feel that a crisis is rapidly forming. The question will soon be, not whether this party or that teach and practice as the Bible enjoins; but the issue will be squarely made: *Is the Bible true?* The conflict will be over the question of Bible or no Bible. Boston is not the only place where men distrust the holy writings; men who wear ministerial robes — prefix to their own names the high-sounding title, "Reverend," harangue people who sit on cushioned pews, and pay their minister his thousands a year, are full of distrust, and spread their skepticism among their congregations. God save the church and demolish error.

E. L. C.

TIMOTHY was taught the Holy Scriptures in his childhood. His knowledge of the word of God was an important element in his qualifications for the prominent place he filled in the church. We need a great many Timothys in the church now. The next generation will need more of them still. How shall the growing want be supplied? By teaching the children the word of the Lord.

J. C. R.

HOSPITALITY.

HOSPITALITY is defined by Webster to be: "The act or practice of receiving and entertaining strangers or guests without reward, or with kind and generous liberality." The man who keeps a hotel, and receives pay for the accommodations furnished to strangers, does not thereby practice hospitality, any more than the blacksmith who shoes the traveler's horse and receives pay for his honest labor. But he who feeds and lodges the stranger, or his brother, free of charge, is the hospitable man. Hospitality is a christian duty that *cannot be neglected with impunity*. The apostle Paul says to the Roman brethren to be "given to hospitality."

Now, what does this expression, "Given to hospitality," mean? It can mean nothing less than its habitual practice. To be given to anything, implies an inclination to engage in it. If a man be said to be given to strong drink, it is meant that he is fond of it—takes pleasure in it. So should the christian delight in "entertaining strangers or guests without reward." The injunction to be "given to hospitality," applies to all christians. One cannot throw off the responsibility as only resting upon some individuals. The exhortation is to the brethren, to the church. Reader, if you are a member of the church of the living God, you must be "given to hospitality," must love it, must take pleasure in it, must rejoice in it. It will not do to entertain the stranger because you are ashamed to turn him away. But you must feed and lodge him because you are given to it, fond of it, delight in it. The divine writer says: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." This language is addressed to all christians, and should be obeyed by all. Any man would feel that he was honored, should he be visited by an angel of God. Let us then be not forgetful of the duty of hospitality, and whether we shall entertain an angel or not, we shall entertain some of the saints—God's children—and that will be acceptable to Him who gave Himself for us.

I remember somewhere in my reading to have read the history of a European king, against whose authority there was a rebellion. The insurgents were for a time successful. The king was driven from his throne and was forced to disguise himself as one of the poor of this world. While thus disguised and an outcast he sought the protection of a poor peasant's hut. He was received. He assisted in the work about the house. His hostess never suspecting that he was her king. Yet he ate of their homely fare, and slept beneath that humble roof. After awhile the insurgents were crushed, and he again sat upon his throne in greater splendor than ever before. Then was the peasant's family rewarded and honored. But how would it have been had the king, when he was in want, been turned heartlessly away? So may it happen to you my brother or my sister, a friend of the royal line, a brother or sister of the "King of Kings" may come to your door, hungry and faint, may come in rags and tatters, may come as Lazarus all covered with sores, *may come as a beggar*. Turn him not away! turn him not away!! One day he will sit on a throne, will sway a sceptre, will wear an immortal crown, will dwell in a heavenly mansion in the fathers house. You will rejoice then that you were kind to him in this sorrowing world. Another Apostle says "Use hospitality one to another without grudging." It is our duty to not only entertain our brethren, but we must do it without grudging the expense or labor it may cause us. It would not be hospitality to feed the hungry, and at the same time grudge the bread he ate. This language is also addressed to the brethren in general and ap-

plies to all the people of God. Among the qualifications necessary for a brother to possess in order to his becoming an Elder of the church we find that he must "be given to hospitality;" also a lover of it. If a brother be not this, he is unfit for an Elder of the congregation of the Lord. The Bishop is to be an example to the flock. But if he be lacking in this matter, his example leads in the wrong direction. The overseer of the church *must* set a good example in this matter. If he do not do it, the members will be likely to become cold hearted, selfish and unfeeling. We are now ready to enquire what are the demands of hospitality? If a stranger come to me is it my duty to go to great and unusual expense to entertain him? It is not. It is my duty to give him such as I have, such as my own family lives upon. It is my duty to do this "without grudging." If I have a palatial roof, lodge him under it. If I am poor and have only a cabin, lodge him in it, and do it "heartily as to the Lord." Share with him the best you have, in this spirit, and you will fulfill the law of Christ.

We next enquire, what are the impediments in the way of hospitality? Is poverty in the way? No. The poorest widow can and will divide the last crust. Is wealth? No. The wealthy may bestow in great abundance, and *ought* to do it. There are two, and only two things in the way. What are they? Pride, and, shall I say it? yes, I must; stinginess. There are many families into which even the preacher of the gospel is seldom or never invited. Why? Because there is something in that family that its members are unwilling that he should know. It may be that the obligations of religion are neglected, and they are too proud to have their spiritual poverty exposed. False pride says make a fine display of rich viands and costly furniture. But circumstances are such that this cannot be done. Then the minister of Christ must not come at all. Let no christian become so close-fisted as to be inhospitable on account of mere covetousness. If we are laying up treasures in heaven, we cannot be so niggardly as to begrudge a fellow-being food or shelter.

J. C. R.

ANCIENT AND MODERN CHRISTIANITY.

PERHAPS the first thing we should do, should be to ask the reader's pardon for connecting the adjective, "modern," with christianity. When we speak of pure christianity as it came from its Author and the lips of the inspired Apostles, as now embodied in the christian scriptures, the application of any such qualifying term, is wholly inadmissible. There is nothing in christianity that is modern. Every fact, every promise and command entering into it, is more than eighteen hundred years old. Anything more youthful than this, is spurious—is a corruption—is no part of God-given christianity as taught by the inspired ambassadors of Christ.

We use the term only as distinguishing between the real and the unreal—the pure and the spurious—the divine and the human—the true and the false—and wish to be so understood. We say this because we do not believe one single truth has been revealed since John the Apostle fell asleep; nor do we believe one single right or saving emotion has ever been awakened in a man's heart, independent of what Christ and the Apostles taught, nor without a knowledge of the same. If any man affirms differently, we challenge him to a trial by his proof. We are

ready to test it by rigid, fair and open investigation, at any time and at any place. This being our position, we can have no sympathy or co-operation in any of the many of the unscriptural modern devices for getting up high pressure excitements by the use of "anxious seats," or "mourning bench" wind-storms, by which nervous and excitable persons, as well as weak-minded men, women and children are sometimes phrenzied; and then all this confusion of sound, feeling and action with its results attributed to the spirit of God. Now a man would search the Acts of Apostles in vain, to find such proceedings. No such practice obtained at that day, nor does it now, by divine sanction. How any set of men can have the presumption to innovate thus upon God's attested order, confirmed by the miracles of the Apostolic age, sustained by the lives, labors and martyrdom of the Apostle, is to us a question so fearfully solemn, that we tremble for those who do it, whenever we contemplate the subject in the light of truth. The Apostles went before the world with their plea, as if men could comprehend it, weigh evidence and receive a proposition; receive a command and obey it, and trust in a promise and enjoy it. No talk then about man's native inability to believe and obey. Not one word of it. We had a "Divinity School" then, too; but Jesus presided, and not modern, self-styled Doctors of Divinity. The Apostles seemed to proceed on a supposition that we have long entertained, namely: That we had sufficient ability to constitute responsible beings, and having this, they were proper subjects of law, which they could not be, if destitute of ability to receive and obey it. If man has not the ability to receive the "Law of the Spirit" of the gospel, and obey it, and he is at last condemned for not believing and obeying, he will be condemned simply for his inability, which inability is his misfortune, and not his fault.

If there is any defect in the above reasoning, facts or conclusions, we hope some one will kindly step forward and point it out. We predict no one will ever attempt the task, knowing it is impossible. We still cling to the divine oracles, that "The gospel is the power of God unto salvation, to every one that believeth." There is no other people on earth who believe and teach this, unqualifiedly, but the people called Disciples of Christ. True, all say the gospel is the ordinary instrument in conversion, but then, they say it has no native power in it; but has to be vitalized by the spirit of God, before it can accomplish anything. There are two parties, however, who contend for this vitalizing energy from the spirit of God; but they differ as to the point of its application. One party says the word is made effectual by the Spirit, while the other party contend that the Spirit is applied to the heart of the sinner, and prepares it for the reception of the word of God. This latter position may look a little better than the former; but it involves terrible consequences. For if the Spirit has to prepare the heart for the reception of the word, then must all hearts be prepared, and all so prepared, will receive the word, and if any one fail to receive it, it will be because of a want of due preparation, by the Spirit, and the want of preparation is attributable to either a want of *will*, or a want of *power*, on the part of the Spirit. This is where modern theology lands all its advocates. It is a base counterfeit. E. L. C.

THE wise man says, "Remember now thy Creator in the days of thy youth." Those who obey this command, will escape a thousand evils in this world, and win eternal felicity in the world to come.

J. C. H.

PRESIDING ELDER WALKER—THE SLAYER OF "CAMPBELLISM"—VISITS ASTORIA.

For several months past, the "United Brethren" of this place, have been consoling themselves with the thought, that "when Elder WALKER comes he will drive C —, out of town and kill Campbellism." Of course this hope was not entertained without an assurance to that end from the Elder. The Elder is here, and, as publicly announced, will leave to-morrow, but the ancient gospel, styled by him and men of like spirit, "Campbellism," still survives; though, I confess, that things have been said and deeds committed sufficient to shake any *human structure*, but "the eternal years of God" belong to truth, and she stands to-day glorious in strength and majesty. We have brethren here who have pledged their all to its maintainance, and right well do they perform their duty.

I have been careful to attend Mr. WALKER'S meeting. In his pious labors to kill the monster and save souls, (†) he was not alone. In addition to his own brethren of this and from distant communities, he secured, as is usual when "Campbellism" is to be beheaded, the united co-operation of the Methodists and their polite and gentlemanly preacher—Mr. ROBERTSON. These two, with Mr. FIELDS, the regular preacher at the "Brethren Church," labored for "the union of all God's professing children, in order to secure His blessing in the outpouring of the Holy Ghost and conversion of sinners;" but their labors did not accord with an expression of gratitude to God, on the part of Mr. R., in an otherwise good discourse of his, preached during the meeting, "that His people were divided," and that it indicated a narrowness of mind, to say the least, on the part of a certain people, to arrogate to themselves Scriptural titles, to the exclusion of others. I leave the reader to decide how well such a union and the sentiments of Mr. ROBERTSON accords with the Bible. See John xvii, 20-21; Rom. xii, 4-5; I Cor. 1-10; Eph. iv, 3-6; I Peter iii, 8.

The first discourse I heard the Elder deliver, with one or two exceptions, was really edifying and Scriptural. His subject was "Abraham's faith," and with the life of such a one before him, we were not very greatly astonished to hear him declare with emphasis, "Faith and works are inseparably connected," though unprepared for it just then and there. But how great was my surprise, and unless he had repeated it once or twice, I would have concluded I misunderstood him. "The justification (in the sense of pardon) and salvation of the sinner is suspended on no human agency." To hang this and the foregoing admission together, has been with me a fruitless task since then; nor do I believe with the assistance of all the logicians, I ever will succeed; to say nothing of the antagonism between the Elder's second proposition and the Bible. See Acts viii, 31; also xxii, 10; Rom. x, 14, 15.

But the work of the meeting—the work of months talk and preparation—the work to which the United Brethren looked with so much pleasure and for the accomplishment of which they no doubt fervently prayed—the work in which so many have engaged with high hopes and great expectations—the work in which as many have so signally failed—the work—the task—the enormous task of *kill-
ing Campbellism*, that hydra-headed monster that disturbs communities in open day, and troubles the sleep of the faithful at night—that monster against whose cunning, crafty, insinuating power, the "brethring" have been so long and faithfully warned by those "called of God as was Aaron"—this monster has not been slain, this work not yet accomplished. But the meeting is progressing, the crowd

large, the Elder in fine trim, and the "Brethren" no doubt anxious to see the blood of the monster saturate the earth, and its victims released from its iron grasp—still the work is postponed.

Monday night came, I went to meeting. Found quite a number of my sisters and brethren present. The preachers came and Elder WALKER preached. Is it possible that this was the night to break the monster's neck? His "text" was in Mark, 1st Chap; his subject the "Healing of the Leper"—40th verse. His purpose was, though not so announced—indeed, the sermon was without system or arrangement—to show the analogy between the disease of leprosy and sin, and then its cure—*i. e.* the cure of sin. When he announced his text, I concluded he would preach a sermon for the benefit of the unconverted, and hence, took no notes until he used language hitherto used by me in the pulpit, in the presence of some of his brethren. "This is for me," I thought, "and I will note him." I did so, and after he was through and while they were singing, I asked the advice of two brethren, who were seated near me, whether or not I should reply? They decided in the affirmative. When Mr. FISHER had announced appointments for next day, I requested permission to make an announcement. Permission being granted, I stated, that to so much of the discourse as referred to our teaching I would reply at a certain time, stating when and where. "Are you not aware," said Mr. WALKER, "that I am Presiding Elder of this district?" "Yes, sir, I am." "Then I would say that I am engaged every Sunday, and will have to leave Thursday, and you certainly would not fire behind a man's back," or something to that end. "No, sir. In your discourse you said the meeting would continue *five weeks*. I supposed you would be here a week and a half, at any rate. Will you give me an hour in the forenoon to-morrow?" "No, sir; we have meeting." "Will you come to our meeting-house in the afternoon at 2 o'clock?" "May be. I will not promise." Something was said by him of my abilities, &c., but Mr. Walker would not hear the reply, hence I said, "No, sir; you will fire and run."

Although this paper is already long, still I must give the readers of the Echo a brief but faithful sketch of that discourse, with a few strictures as I go along. And I am sure you will decide with me, that such and so many contradictions and blundering inconsistencies cannot be found in any sermon of equal length, especially in a PRESIDING ELDER'S effort!

1st. His first duty was to notice the law as found in Lev. 14th Chap., for the Leper's cleansing, and while I am not certain that I saw the point he wished to make, I think his use and construction of the 4th, 5th and 6th verses were to show that the word *baptize* did not always mean *immersion*, "for how can you *dip* cedar wood, scarlet, and hyssop and a living bird in the blood of a slain bird?" thus questioning the correctness of the King's translators. Yet in this same discourse, he severely berated the Bible Union of New York for "taking *hell* out of the Bible, and the next we hear will be they have taken out God, Christ, the Spirit and the Gospel." But "hell" was not the word that troubled the gentleman. Not a bit of it. He would be perfectly content to read "hades" every time or "the unseen," if they would only let *baptize* alone. That is the word. Crowd back the Lord's thoughts—crush out his command "be immersed"—only do this, that I may sprinkle, or pour, or tell the people the meaning is uncertain, and the command unnecessary. But the people say, "Nay." They say, "Tell us what the Savior means when He says, 'baptize the believer?'" Every man who translates the word says "He means *immerse*, or its equivalent." Every critic of any note says, "he means *immerse*." All the Lexicons say, "He means *immerse*." Will Mr. WALKER furnish an exception? "How did the Apostles understand him?" ask the people. "They understood him to mean and hence they *practiced immersion*," answer John Calvin, Mar-

tin Luther, Malancthon, John Wesley, Phillip Doddridge, George Whitfield, Daniel Whitby, Bishop Nicholson, Adam Clark; and these hear the voice of the ancients, such as Barnabas, Hemas, Justin, Turtullian, Origen, Cyprian, Cyril, Basil, &c., &c., coming over the storms of ages, testifying to the same. So much for baptize and Mr. W.'s senseless stumble over it.

2nd. "Some people deny the depravity of man." Who are they? Mr. W. knew when he uttered that sentence, if he meant it for us, that it was false. He meant my brethren, because he quoted language used by me, tortured and mangled to suit his purpose. "An infant is as pure as an angel." I said no such thing. "So far as its connection with Adam is concerned it is *depraved*, that which comes from God—*its spirit*—is as pure as an angel." This is what I said. * Let Mr. W. deny if he dare. Again: Mr. W. believes and teaches *total depravity*, but, while he was careful not to use the word *total*, he was as careful to leave the impression that my brethren denied the depravity of man altogether.

3rd. "Understand that *depravity* is one thing and *sin* a different thing. A child is *depraved* but not *sinful*." These are his words as I wrote them. Very well. I shall not at present question the correctness of his assertion, only I would remind the reader that by being *depraved*, Mr. W. would have you understand *totally*—*wholly* *depraved*. Now, I inquire, does not Mr. W. and his brethren—indeed all who teach the doctrine—use *depravity* interchangeably with *sin* meaning the same? That he did in his discourse, I am certain, hence I noted the following: 1. "Sin is the law of its (the child's) nature." That is, sin is natural to it: but he said *total depravity* was its inheritance, hence, with him *sin* and *depravity* are synonymous. 2. "Every part of the mind and every faculty of the soul is under the dominion of sin." That is, he means, "under the dominion of *depravity*—or *totally, wholly* *sinful*, and this, too, in the face of his distinction between *sin* and *depravity*." Finally, the legs of the lame are not equal."

4th. In the fourth place we notice his contradictions. "Sin is the law of its (the child's) nature." "Sin is gradual in its nature—men don't become base at once." But if sin is the *law of nature*—that is, the child is *totally* *sinful*, how can it be gradual—how can men become base and sinful? *Become* what they are already *naturally*? Again: "Sin is contagious, hence association does more than anything else to make a bad-man." What! association *make* a man what he *totally is by nature*, bad! A person whose mind and every faculty of whose soul is under the dominion of sin made bad by association! Again, and worse: A person *totally corrupt*, "a moving, putrid mass of sinfulness in soul and spirit and mind," *catching* the disease of sin! Where is Hedges and Whately that they may not blush for shame? Now place these declarations side by side and see this man's folly:

READ THIS!

THEN THIS!

"Sin is the law of the child's nature."

"Every part of the mind and every faculty of the soul is under the dominion of sin."

"Men don't become base at once."

"Sin is contagious—hence association does more to make a man bad than anything else."

"Sin is growing in its nature."

I question if there ever were as many inconsistencies bunched together in so short a space. But these are only a few of the many I noted. When the Elder came to notice the cure for sin, he was particularly careful to reassert that "faith and works are inseparably connected." That he believed in justification by works, and not one time did he say "faith only." Was he ashamed—has he become enlightened? True, he argued justification by faith with a great deal of earnestness, and perhaps *meant* faith only, still for some reason, he kept that little word locked up in his

own breast. Who knows but the Elder had been studying the Apostle. See James ii, 24.

Here is something refreshing--some truth: "Preachers have repeated the fearful warnings of God to the sinner, and yet they are where they are to-night. Why?" That is the question--why? Because "every part of the mind and faculty of the soul is under the dominion of sin," and sin is a necessity--a law of nature. Is that it? "No!" is Elder W.'s answer. Hear him: "Do you"--the sinner--"say you can't believe--haven't sufficient evidence? Do you say you will wait for more evidence? Then you will be mistaken!" Who could answer otherwise if Mr. W.'s former position--total depravity, &c.,--be true. You, sir, have taught the sinner thus to answer. You, sir, have put this answer in their mouths, and yet you condemn them for repeating it. When you prayed for immediate and direct power from God to operate on the sinner--when you prayed God to convince him then and there, you asked for additional evidence, and yet you reproach the sinner. When you told him he was helpless--utterly sinful--a moving mass of corruption, soul and spirit, you taught him, if this were true, the utter impossibility of doing *anything*, until God chose to change the *law of his nature*, and yet you chide him! O, for shame! I thank God you stumbled over the answer of Abraham to the rich man in hell, and beg you for the sake of consistency and truth to study it. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And your answer to the sinner I would beg you to practice, at least for consistency's sake. "If a rejection on the part of the rich man of the faint light given by the prophets caused his damnation, how certain will your damnation be if you reject the Gospel." And still you have the daring impudence of Dives himself to pray God for additional evidence. Tell the sinner, "Your salvation depends upon your reception and belief of the Gospel," and then ask God for the immediate and direct power of the Holy Spirit in addition to the Gospel! "You make void the law of God by your traditions."

One more point, and I close this hastily written sketch. Mr. W.'s direct and implied charges against us, I haven't time nor space to notice. Such as: 1. Denying the power and efficacy of Christ's blood. 2. Relying solely and alone upon works for remission of sins. These I expect to notice in my reply to his bungle some sermon, and show who believes in works and who denies the atoning power of Christ's blood. Mr. W. said, as a people, we were exceedingly fond of Peter's language.--Acts ii: 38. He did not quote, but said, "I will give Peter's language too," and here it is, just as he spoke it: "Whoever believeth through his name shall have remission of sins." Surely, Peter would say, "Sir, you do me injustice. I said no such thing. I said, 'To Him (Christ) gave all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins.'" A grand difference between BELIEVING *through his name*, and REMISSION *of sins through his name*. Here Peter did not contradict his answer on Pentecost, but proclaimed remission of sins *through the name of Jesus*. Hence "He commanded them to be BAPTIZED IN THE NAME of the Lord. See Acts ii, 38, and x, 48.

So much for Elder WALKER's discourse, saying nothing of private sayings and acts. Inasmuch, Bro. REYNOLDS, as he is a citizen of your place, and as an act of justice, furnish him with a copy of the *ECHO* that contains this article, at my charges; and, by the way of advice gratuitously given, I would say to him, be careful *how* you promise and *what* you promise in relation to "Campbellism." And remember the commandment about bearing false witness against your neighbor. Do this and then learn to preach the pure gospel, and you will no doubt do much good.

JOHN B. CORWIN.

NOTE.--Since writing the above, I have learned that Mr. WALKER does not reside in Macomb. I was misinformed. I do not know his place of residence.

J. B. C.

"GOD IS LOVE."

THE sentence used as the head of this article expresses the foundation principle of the government of the universe. The whole creation was made and is governed in that way that will result in "the greatest good to the greatest number." The material, the animal, and the spirit worlds are all made and controlled in strict accordance with the truth that "God is love." We see God's love as well as his wisdom and power in the perfect adaptation of the worlds of matter to the sustenance, perpetuation and enjoyment of animal life. In the rocks, in the soil, in the water, in the air, in the light, in the heat, in the electric current we find the elements stored up in abundance by the hand of love that contribute to animal existence and happiness. We see this in the perfect adaptedness of food to the palate of contact of matter to the nerves of touch, of odors to those of smell, of sounds to the ear, and of light to the eye. The nerves of taste were made to procure happiness for their possessor in that they appropriate that which is good for the physical man and reject the bad. Those of smell do the same. The ear was made so as to draw pleasure from every vibration in the atmospheric ocean in which we live, or to warn of approaching danger. The eye, that little member, was formed by that mighty being who is love, to get happiness from the whole universe of matter. It is the instrumentality by which we obtain the agreeable sensations excited by beholding the beautiful, the grand, the sublime. It was made in view of the existence of earth, sun, moon and planets. It is adjusted both to sun and earth. By it we enjoy the tiny, tender, modest, lovely flower, and the mighty, towering, sturdy oak. By it we are delighted with the beautiful valley and the lofty rugged mountain crag. By it the earth gives us pleasure both in the verdure of spring and the brown of ripening and dying autumn, both when clothed in summer flowers and wrapped in the white snows of winter. By it we see grandeur in the clear blue sky, as well as in the black, threatening, stormy cloud. By it the material heavens and the earth proclaim to us in silence the mighty power of the hand that made them all. In solemn stillness they say through the eye that "God is love." But we have a still higher manifestation of God's love, than is read by the senses in the beauties of nature. It is expressed by the "beloved disciple," the Apostle John, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." Here is a higher manifestation of Divine love than had before been made to man. It is only possible to give happiness to a being in the state in which he is. The blessedness can rise no higher than the state in which the being exists. You cannot give a brute mental pleasure, for he has no mental capacity. You can only afford him sensual gratification, for he is only a sensual being. So with the child. He is pleased with childish play and frolic. His capacity is only sufficiently developed for that. The doctrines of Euclid have no charm for him. Yet that same child may afterwards become a learned man and go into ecstasies over Euclid. But it will be when he has "put away childish things," and not before. He will first have been taken out of his childhood state, and translated into the manhood state, and educated manhood at that. It is perfectly clear then that felicity enjoyed is always limited by the capacity of him who receives it. If he be only carnal his pleasures can be only carnal. If he be mental his gratifications may be also mental. If he be spiritual his aspirations may be spiritually realized. It is also clear that any being in a lower condition must be elevated to a higher to receive

the good that pertains to that higher state. That the weak may pass out of weakness into strength, he must have the help of the strong. That the strong be disposed to assist the weak he must love him. Love underlies all aid, all assistance. Without love there is no help. For effectual help, love and power must go together. Love conceives the design to lift up the lowly. Power executes it. "God is love." Man is the object upon whom God bestows his love. God is divine, man is human. God is spirit, man is carnal. God is pure, man is corrupt. God is strong, man is weak. God is holy, man is vile. God is righteous, man is wicked. God never committed a sin, man is "dead in trespasses and sins." God is undying, man is doomed to the grave and the unseen world. God dwells in a heaven of purity and delight, man dwells on earth made corrupt by sin, and miserable by sufferings. We go on with the contrast, but enough. What is there then to bring them together?

"God is love." "God so loved the world." Love is the connecting link that binds together Divinity and humanity. "What" is the "manner of love?" we are now prepared to ask? Answer: that "whosoever believeth in him should not perish but have everlasting life." "That we should be called the sons of God." Here then is the love of the strong to the weak, of the Divine to the human, of the living to the dead, of the innocent to the guilty. This love goes out after the fallen to raise them up, to make the weak strong, to make the guilty innocent, to bring the dead to life, to make the human divine, to cause those who "were by nature the children of wrath," to be called "the sons of God." God gave his son to die, that by his blood sinners might be cleansed from their sins. That they might become "partakers of the divine nature," and thus be enabled to enjoy the good things of the kingdom, which they could not do while in their sins. Man in his sins cannot have the spirit of God, but when elevated to the condition of the "sons of God," he may enjoy the spirit of God. The love of God lifts man out of his sins, and then takes him to the bosom of the Father, adopts him as a member of the family divine, and then gives him the joys that belong only to that family. Well may the Apostle say, "Behold what manner of love." If we are God's children we are joint heirs with Jesus Christ, of all things. We are the brethren of him by whom the worlds were made. We are the brothers and sisters of the "King of kings, and Lord of lords." If any man has a right to hold up his head, be cheerful and rejoice, it is the christian. He may be poor in this world, but he is rich—rich in faith. He has a treasure above worth more than all this world.

But there is another side to this picture. It is a bright one, too, if we are faithful. If we are "partakers of the divine nature," which is love, we are, to the extent of our partaking, also love, as he is love of whom we partake. If we are not participants in God's love, we are not His. But if we are full of "love divine," it will prompt us to do as God did. He loved the world, so will we. He pitied the poor, so will we. His son wept with those that wept, so will we, if we be His. Wherever fallen humanity was, God's love followed them; so will ours. If we have the love of God shed abroad in our hearts, we will administer the word of consolation to the sorrowful. We will take care of the orphan with a tender hand. We will clothe the naked and feed the hungry. We will preach the gospel to sinners. We will do everything in our power for the conversion of the world. We will never stop while there is one sinner left without the word of life. It will be perfectly natural for us to do this, if we have the love of God in our hearts. We cannot help it. It is the legitimate result of God's love. This being true, how are we to account for the fact that the orphan is sometimes cruelly treated, the hungry denied bread, the naked clothing, and that, too, by the professed followers of Jesus? The answer is easy. They have allowed covetousness and the love of

the world to take possession of their hearts. The love of God finds no place in their affections. They are not *really* the children of God. Their claim is only nominal, only in name, not in deed and in truth. Reader, are you bordering on this state of selfishness? If so, arouse yourself from your state of lethargy. The Lord will not allow you to place your heart on this world and be His at the same time. If you are His, you must work for Him. Christ says: "If ye love me keep my commandments." It will not do for a man to say he loves God and His Son, and yet not obey the commandments." His professions are all vain, they are false. What will be the result of all this? We are now "called the sons of God," but "it doth not yet appear what we shall be." We have heretofore considered the present effect of the truth that God is love. But there is a future, a glorious future. God not only owns us as His children, but He will take us to Himself after awhile. "We know not what we shall be." The future state is too glorious for us to comprehend it. Cheering thought, that we, *even we*, brethren, shall be so beautiful, so glorious, that mortal powers cannot comprehend it, mortal eye cannot behold it. When shall we put on *this* glory? "When He shall appear." How shall we be then? We cannot tell. But we know this; that "we shall be like Him." Like whom? Like the blessed Jesus; like the glorious Son of God. When He was transfigured on Mount Tabor, the natural eye could not endure the sight. The disciples fell to the earth. When he appeared to Saul of Tarsus, the sight was too grand for mortal vision to gaze upon. But when He comes we shall no longer be mortal. "We shall be like Him." Glorious thought; "Be like Him." Yes, brethren of the Savior, "like Him." As he is beautiful, so shall we be beautiful. As He is lovely, so shall we be lovely. As He is immortal, so shall we be immortal. As He is to live forever, so shall we live forever. As He is honored in Heaven, so shall we be honored for His sake. "God is love." He is our God. He takes us to Himself, if we are faithful. Go on, brother, sister, glory awaits you in the eternal world.

J. C. R.

DICK AND SOUTH POINT.

UNDER the above title we present the readers of the Echo with an article of Brother M. E. LARD'S. It appeared in the first No. of the "Quarterly" ever issued. I publish it again because of its real worth, and because a great many of the readers of the Echo have never seen it. I like it for its kind spirit. It shows the power there is in preaching, when the preacher concentrates his powers to the accomplishment of a single purpose. How effectual the sermon preached specially for Thomas. The straight-forward story of the Gospel, told in plain, common language, went home to the honest heart of the boy. The plain precepts of Christ were easily understood when presented in words adapted to his capacity. In good faith he obeyed and laid hold on the promises. I like it also because it shows what can be done for the cause of Christ even by the humblest. Dick, poor servant as he was, was able to do much, very much, for the Lord and for his fellow men. Reader, just think of that toil-worn laborer going fifteen miles and back to hear the Gospel. He takes Thomas along, too. For what? That he might hear the word spoken, and hearing "might believe," and believing "might have life through his name." How richly rewarded did he feel when Thomas made that "good con-

cession," and went down into the watery grave and arose to "walk in newness of life." But how much more will he be richly rewarded when the Master comes. Then see what glorious work was brought about by so humble an instrumentality at "South Point." But for the agency of those two humble disciples, Dick and Thomas, our able brother might not have gone to "South Point" at all. Brother L.'s preaching and work there was like the primitive order of things. The Gospel was preached, sinners heard it, believed it, obeyed it, enjoyed it. They were simply banded together as disciples, endorsing nothinn human as authoritative. They met together on the first of the week to break the loaf and show forth the Lord's death "till He come." Let the weakest take courage. There is something good and great that you can do. Let the strong be admonished. If the weak and lowly can do so much, what will be expected of you my strong, intelligent wealthy brother?

J. C. R.

DICK AND SOUTH POINT.

"In the summer of 1853 I had an appointment to preach in Richfield, Missouri. The Sunday morning at length came, and I rode down to the village. While hitching my horse a black man came up to me and said: "You do not know me but I know you, and have known you for a long time. My name is Dick; I once belonged to the Church at Stanley's, where old brother Warrinner used to preach; and near which he is buried. Since his death the church has gone to pieces; and I have been long without its privileges. I have come fifteen miles to-day to hear you preach, and have brought with me my young master, Thomas. He is a good boy; and I think would be a Christian if he knew how."

With this artless tale of a poor servant man, my heart was touched. My memory at once became fragrant with reminiscences of the past. The strange, sweet eloquence of Jacob Warrinner warbled once more through my soul; and I felt the spell of that dear man: He had been my friend; and I loved him still. When a young man, and trying to preach, I had sometimes blundered. Others had criticised me coarsely; but Jacob Warrinner patted me on the shoulder, looked me warmly in the eye, and said: 'Go on, my son; you have done well. Be thoughtful and persevere; and when I am gone you will be a man.' These were precious words; and dear to me still the lips that had spoken them. My preaching brother, perhaps you have many years and much experience on your side. Your counsel is weighty. Then lay your hand gently on that young brother whose devoted, anxious heart prompts him to preach. Again, I say, criticise him gently. If God stooped to make him, he may not be worthless. An encouraging word will cost you nothing. Risk a few, then, on that young man. You may one day be glad you did it. But I am wandering.

Dick soon introduced me to Thomas, whom I took to be an honest, steady boy. Musing on this incident I went into the meeting-house. May there not be, I said to myself, something providential in this? I recollected that many people do not believe in special providences; yet, just then, the conviction of their reality clung very close to my heart. Indeed, I was in no mood to debate a question which strung me for the work of the day; and which afforded me so easy and so pleasing a solution of the presence of Dick and Thomas. Let fatalists talk as they may, thought I, I believe there is something in this. For why should God condescend to give His Son to save us; and yet decline to guide some trivial incident of life, when it can be made subservient to that great end? Or why should He think it worth while to number the very hairs of our heads; and still overlook the small, worldly affair which may help to save the immortal spirit? If He is not ashamed to watch the fall of sparrows, is it unworthy of Him to so link the events of earth

as to make one, now and then, so fall out, as to help on his way back some prodigal longing to return? This may all be superstition; but I confess I envy not him his cold incredulity who can so regard it. I love the thought to lie close to my heart, that on even the humblest child of man, God looks evermore with special solicitude. Earth in its truer features is but the type of Heaven. Here the mother sends her earnest wish with her boy wherever he wanders. Tell me not, then, that God leaves that child to pass through life a deserted and unnoticed orphan Never.

But I was now in the meeting-house. The audience was of good size; yet not a Christian in it had come fifteen miles to worship that day, save Dick. Is not this a critique, I asked myself, on the small zeal of the proud white man? He does not toil; yet he travels no fifteen miles to meeting. I thought of the previous week's labor of Dick. He might, with much reason, have claimed that day as a day of rest. I counted again his fifteen miles, and then went to work with heart. Thomas was in that congregation—a circumstance which I determined not to forget the next hour and a half. In other words, though many were present, I intended my audience to consist, except by chance, of a single person. In my boyhood's days, when hunting was the idol of my heart, I loved the single, fatal rifle shot. I resolved to try it now. In my speech I kept steadily in mind a plain, honest boy of sixteen. I knew if he had no great, cultivated mind to comprehend the subtleties of Christianity, he had an anxious, yearning heart to feel its blessed provisions. To this I trusted largely; and never have I trusted in vain. Let him who sets out to preach, early learn this lesson, that man has a heart as well as a head. Logic is for this, love and sympathy for that. The one requires large culture in the hearer, the other large honesty in the speaker. The one cannot be misguided, the other should not. Logic merely cracks nuts; but love and sympathy unseal fountains of kindness; and few men, after all, are so lost as to be wholly devoid of the latter. In preaching I have always found it both safe and profitable to trust largely to the spiritual and better instincts of the human family. With them all are richly endowed, and, no doubt, for wise and gracious ends. But I am wandering again.

My discourse, as already intimated, was to Thomas; and was exceedingly plain. It consisted in a simple statement of what Christ had done for him, and now required of him. In plowman's phrase, I told the tale. This was my early dialect, and I spoke it to perfection. I felt that, might be, the interests of an immortal spirit were staked on that speech: I did not wish to make it too long; nor was I willing to stop short of the mark. At length I guessed the time and closed. My invitation ended, Thomas came forward and gave me his hand. Poor Dick was as near Heaven then, as he will ever be again, till he reaches that blessed abode. He could not sit, he could not stand, he did not shout, but clapped his hands; while tears ran down those toil-worn cheeks. He meekly occupied a distant corner of the house; and I felt, if angels delight to gather around the heart that is all full of gratitude to Christ, surely they must have a strange pleasure in folding their wings in that corner just then. I borrowed clothes for Thomas, and immersed him that evening. He and Dick retraced those fifteen miles; but, in what mood, the true heart needs not be told. The day had been a glorious one to me; and I returned home happy and thankful.

Two weeks after this, I was going to an appointment at Lexington, same State, when, within about one mile of their home, I met Dick and Thomas in the road. I need not say they were glad to see me. As Thomas was a quiet boy, Dick did most of the talking. "You have stirred up the Devil in this neighborhood," he began. (Dick alluded to the preachers!) "Since you baptized Thomas, the

preachers have made you their text generally, sometimes Thomas; and, sir, they have even stooped to talk of poor Dick. For the Lord's sake come and preach for us just once, if no more." Dick, said I, on Wednesday next, God willing, I shall return this way on my road home. If you and Thomas will smooth off the top of a stump, under some shade trees, somewhere in the neighborhood, and will circulate the appointment, on that day, at eleven, I will preach for you. "God bless you," replied Dick, "you shall have a place to preach, if Thomas and I have to work every night from now till then." In a few minutes I took leave of Dick and Thomas, perfectly confident that this promise would be kept to the letter.

On the following Wednesday I returned. In the shade of some great trees, according to promise of Dick, I found a stand for myself, seats for the people; and close by, a Baptist church well locked. This last I at once interpreted as an evidence of a work of grace on the soul; and so felt perfectly content to speak out of doors. True, my stand was not an imposing one in appearance; nor were the seats of the model to suggest the easiest posture of body. But then from the one the Gospel could be preached, and on the others heard; and I what cared I for more than this? Long ago, in Missouri, in stands like this, stood James McBride, Allen Wright, Duke Young, and other men of like noble type; and preached Christ to the crowds that came to hear him—and seldom has it been better done. They are now gone to their rest; but a hundred years from this writing will still show traces of the vast, and now ill-appreciated, labors of these men of God. I felt proud to stand where they had stood, and humbly aid in carrying forward the work in which their lives had been spent.

The audience was large, unusually large for a Wednesday. A glance at it told me who they were, and what they were. They were an honest, agricultural people, blest with pertinent common sense and sound hearts. I deemed them a soil full of promise. There was a repose in the eye and an unsinister look, a candor in the expression of face, and an artlessness of manner, which filled me with hope. I felt inspired for the work of the day. The religious element of the audience was chiefly Methodist and Baptist. They were plain, honest, unlettered people. Their prejudices I knew to be many and strong, and, believing them to be sincerely held, I determined to treat them tenderly. This course I have always found best with these parties. Among them are many truly pious and worthy people. They are deep in error, I verily believe, but this cannot be corrected by harshness. Let them be dealt with faithfully and firmly, yet gently and in a good spirit. We ourselves, do not like to be treated harshly. Let us remember this in dealing with others.

I only had that day and one more to remain in the neighborhood, without making a disappointment in a distant county, which I was most anxious to avoid. I consequently resolved to make the most of my limited time. Accordingly, I spoke for two hours and thirty minutes—an unconscionable length of time I grant. The attention was profound and most respectful. Indeed I never saw better. I felt sure a deep and good impression had been made. The audience lingered on the ground as if enchanted. The discourse was freely spoken of. Some dissented; but the greater number heartily approved. Many said, to use their own language, "If that was Campbellism they had been Campbellites all their lives. It was the very thing they had read in their Bibles, and was good enough for them." An appointment was made for the next day, and the congregation separated.

The next day found the audience undiminished in size. Again the discourse reached through two hours and a half. At the close, four of the neighbor men came forward to confess their faith in Christ. The excitement was intense. Many a bosom, then, for the first time, heaved with deep, religious emotion; and men, unused to tears, bravely wept. I loved to see this. The heart that can weep is

not wholly corrupt; and when men turn to Christ, I like to see them deeply broken in spirit. Let the proud heart be melted, and tears stream freely; it is well. There is hope in such tokens. The scene now to be enacted was an unusual one in that community. We had met in the shade of grand old trees. Never had Christ, there, in that primeval forest, been confessed after the primitive manner. The audience was silent as the dead. Each of those four strong men then formally and solemnly avowed his faith in Christ. We sang a song, gave them the hand and said, "God be with you." The old members of the Stanley church now came out, and greeted these their neighbors, and greeted each other; and in the joy of that glad hour forgot the privations of past years. Last of all came Dick—that same Dick, gentle reader, that traveled those fifteen miles, and took with him Thomas. His heart was full. "Thank God," was all he said, as he shook my hand and passed on to his seat.

I now felt that it would be highly improper to leave that audience in its present mood, and proceed to another appointment where, possibly, nothing might be accomplished; and so resolved to stay. Meeting was accordingly announced for the next day; and we again adjourned. On the following day, eight confessed their faith in Christ. Thus the meeting continued, from day to day, until about forty were immersed. I give the number merely from memory.

Shortly after this, we met, about a mile distant, at a more convenient spot, for the purpose of organizing a church. The day was a glorious one—being the ever-memorable first of the week. Previous devotion had prepared the brethren for the occasion. The whole country flocked together to witness the scene. The new converts were all present. Here, too, had come all that remained of the old Stanley church to take their seats once more in an assembly of the saints. Their joy was complete. They had long disbanded. Meanwhile, their children had grown up; and in the recent meeting many of them had entered the family of God. Now, parents, and children, and neighbors, sat down together to have their names enrolled as members of the "one body." Lovely was the sight! The object of the meeting was concisely, but clearly set forth. All were made fully sensible of the solemn step about to be taken. Appropriate portions of Scripture were read, and the names of the brethren then taken down in a book provided for the purpose. A hymn was sung, and they gave each other the right hand of fellowship. The protection of the "Great Shepherd of the Sheep" was then fervently invoked on that little flock; and it was committed to His keeping. Will those dear brethren ever forget that day, that scene, and the resolutions there formed? I trust not.

A table was then spread; and on it was placed the emblematic loaf and cup. The supper was then eaten in memory of the Master, a song sung, and the services of the hour closed.

A question now arose as to where their future meetings should be held. It was unanimously agreed that they should be held on that spot. It was the base of a gentle hill looking toward the south. But what name should it bear? With one consent it was called South Point. It lies in Ray county, Missouri. Thus originated the name South Point, and the Church meeting there. It is very dear to the writer of this piece. He may never more see these brethren in the flesh. His fervent prayer is, that they may be ever true to their high calling. Also, will they remember to be kind to Dick, to whom, in the Providence of God, they owe their existence as a church?

Here, on this same spot, these brethren subsequently built them a house; and here do they still continue to meet to worship God. On the top of that gentle hill sleep the remains of Jacob Warriner. His grave, like a grateful sentinel,

looks ever down on the house at its base. It is hallowed ground. May God keep and bless the church that is planted there.

Thus, kind reader, to a single act of a servant man in his fidelity to Christ, do I trace the origin of a church, the joy of a neighborhood, and the salvation of many a soul. You may think it accidental; be not angry with me if I see fit to view it in different light.

ABINGDON DISCUSSION.

I find that there has been no report of this discussion published in the *Review*. And although it is somewhat late, I think a brief report should appear. The discussion began on the 15th of October and continued seven days. The disputants were Franklin Smith, a presiding elder of the M. E. Church, and Bro. Butler, president of Abingdon College. The propositions discussed were four in number, on subjects as follows: Action of Baptism, Design of Baptism, Subjects of Baptism, and justification by faith only.

Mr. Smith has had considerable experience in debating, and has learned by experience to conduct a retreat quite well. This was Bro. Butler's first debate. At the first, of course, it was new work to him—hence, as the debate advanced, he became stronger to the end. The brethren were well pleased with the effort.

As it is quite usual for both parties to claim victory in the reports of these encounters, I will simply state a few facts, and leave others to judge of the effect of the discussion on the minds of the people.

We had meeting each night, and so had the Methodists till Friday night, when their audiences became so small that they gave up night meetings entirely. Our meetings continued of nights during the entire debate and about a week after it closed, with several good additions from the Methodists during the debate, and several after the debate closed; just how many I do not now remember, but I think about eight in all from the Methodists. Bro. J. S. Sweeney and myself did most of the preaching. Brethren Lampton and J. C. Reynolds each delivered an excellent discourse while the debate was going on.

During the discussion the brethren present from different places determined unitedly to invite the Methodists to discuss the issues between us, by indorsed men, at other places, where a discussion might be thought to do good. This coming authoritatively from so many leading men as it did, we supposed would, of course, be accepted, especially as there were present quite a number of their best preachers, and among them the great "Campbellite Killer," John Luckock. But to our astonishment, although the invitation was made in their presence before the large audience assembled, it remains unaccepted till the present time. I am authorized to repeat the invitation through the *Review*.

What would you think, Bro. Franklin, if I were to tell you that, as we familiarly call him, old John Luckock has learned to behave himself quite well before an audience during a discussion? Hard as it may be for you or your readers who know him to believe it, yet it is true. During the entire discussion he behaved himself

like a gentleman—a thing which I presume he never did before in all his life, when he, or one of his brethren, was holding a discussion.

"While the lamp holds out to burn," etc.

Let brethren say what they may about public discussions, yet when they are conducted as was the Abingdon debate, I am sure they can but result in good.

Let me, in this connection, say a word or two for the benefit of those who may debate the action of baptism, that you will need to examine the Greek Lexicons of the late editions published. The definitions of *baptizo* are changed in several of them, and among these is a late edition of Pickering's excellent Greek Lexicon. This must be about the last resort in behalf of the sinking cause of *rantism*.

Review.

ALEX. JOHNSTON.

WHY NOT HEAR BOTH SIDES?

THE above caption is the same in substance with the Apostle Paul's injunction "Prove all things, hold fast that which is good." A disregard for this divine precept has robbed countless thousands of souls of many precious gems of divine truth. There is almost as much intolerance among party editors, and partisan churches, as there is on the part of papists themselves. Why is it that sectarian editors almost invariably refuse to permit a discussion of any of their peculiar views, by any of our scribes, in any of their papers? It cannot be that it is because we have no men sufficiently scholarly to make a respectable appearance in their best journals. The day has passed, when such an apology for exclusiveness in this regard can be offered in the hope of its being believed. To present such a plea now for closing their columns against earnest, candid investigation, would subject those offering it to the scorn and contempt felt by an enlightened Christian for a poor pitiable bigot.

Why a Baptist should shun investigation, when they are under no Central Organization, to abridge the rights of conscience, or check free inquiry and Scriptural investigation, is, to us, a mystery, on the supposition, that all they claim is well founded, and in strict accord with the teachings of the New Testament Scriptures. The man who would object to having his house searched for missing goods, when the officer of the law demands the privilege, would, thereby, create a presumption against himself, as being either the thief, or an accomplice, conscious of his own guilt. The course of an honest man, conscious of his own innocence, would be to invite a rigid search, in order to place his innocence beyond any possible cavil. And even though the missing goods might be found on his premises, his manifest eagerness to have the search thorough, would go very far in support of the opinion that other hands, unknown to him, had placed the stolen goods there to divert attention from the guilty party, and render his detection the more unlikely and difficult.

In view of all the facts surrounding the course of our Baptist brethren, in refusing us space in their papers, even to disclaim and deny the vilest calumnies penned against us, and circulate through their journals, we are half inclined to think the refusal to permit the search grows out of the consciousness on their part, that they

have contraband goods on board—Romish wares, on which the King's seal is not found, and on which no duty has been paid; or, in other words, teachings and practices unsustained by the Christian Scriptures, and for the safety of which they fear, if we, with burning tapers, were permitted to come on board the old ship, once commanded by Roger Williams, when, indeed, her clearance papers were less suspicious than now.

Free and friendly discussion is favorable to the discovery of truth. If it be said, that the reason for not permitting us to be heard, was to avoid unfriendly discussion, then we urge that the best way of doing this, is to let these discussions become frequent, and, in proportion to their greater frequency, will be their improvement in tone and friendliness. We should be sorry to believe that Christian gentlemen could not discuss with the pen any theme about which they might differ, without disgracing themselves, offending the Master, or shocking the refined feelings of a truly Christian editor. A man's piety and religious sense of propriety, that would not restrain and keep him within proper bounds in such an investigation, is insufficient to save the soul, and the sooner all such are thrust out the better for the church, and for the poor unsanctified man.

The fact is, no progress can ever be made towards an essential, real, permanent union, on a basis of the truth as it is in Jesus, mutually recognized and accepted by those who differ, until a closer comparison of views shall be had. How unchristian the spirit is that permits the centrifugal force of the revolving dogmas of a scholastic theology to drive him to a greater distance from his fellow man; and which would force his fellow to a greater distance from that true center where he claims to stand himself.

We must say, in conclusion, that those who shut their columns against manly investigation, evince fear as to the result. We are sure no man who feels confident of the tenableness of his position, can ever shrink from having it tested. Truth is meek but bold, while error is intolerant, proscriptive and cowardly, and ever imparts its spirit to its votaries. Truth liberalizes the mind of man, while error dwarfs and contracts it. Error is the parent of sectarianism. If there was no religious error among men, all professed Christians would be united in the one Body, under one Head. Thank God that sectarianism is doomed, for God has said, "Let there be light," and light is abroad.

E. L. C.

How weak and short-sighted the man, who spends his whole life laboring to acquire wealth, merely to hoard it up, merely to be called a rich man. Wealth used to obtain food and raiment is worth having. More than this for the body is worthless. Many who possess their thousands refuse a liberal education to their children, because it costs money. Money is a blessing when properly used, but a great curse when misapplied. The poor man in a hut with a tender heart is better off, than the rich in a palace with the fountains of the soul dried up by the "love of money." Money expended to feed the hungry, clothe the naked, instruct the ignorant, and convert the sinner is a blessing, but beyond this it is of no account, utterly worthless.

J. C. R.

D. P. HENDERSON TO THE CHURCH IN LOUISVILLE, ON THE DEATH OF D. S. BURNET.

[It has been months since the following letter was written, but the subject of it is still fresh in many affectionate Christian hearts, and its generous and tender words of admiration will be none the less grateful for the lapse of time since they were written.—W. K. P.]

SPRINGFIELD, July 15, 1867.

To the Christian Church cor. 4th and Walnut Streets, Louisville, Ky.:—

BELOVED BRETHREN AND SISTERS:—Not a day has passed since I started on my mission, without remembering you at a throne of Grace. From you, have I heard through many of the members again and again, and as often have I mingled in your society in spirit; rejoicing with you in your prosperity and sympathizing in the afflictions and bereavements which, alas! have come upon you. Let me join you in heartfelt sorrow and earnest grief, in the personal loss of your late unanimously elected pastor. And let us unitedly mingle our common sympathies, because the general brotherhood has lost one of the strongest, most earnest, and successful men in our communion. While the brethren in Baltimore were deeply lamenting the removal of the loved Pastor, you were rejoicing that he was coming to minister to you. In this conflict of emotion, the angel wing of death spread over his couch, and in ecstasy of the triumph of the faith, this true soldier of the Cross, sweetly fell asleep in the arms of Jesus, uniting the tears of both congregations over his lifeless corpse. Bro. Gilbert, one of our children, stood by his side and witnessed his departure to a home where care and sorrow shall never invade, and has been the medium of first communicating the painful news to a grief-stricken brotherhood.

My heart is full. What mysterious Providence is this? How strangely blended into one common grief, the hearts of the two congregations in Baltimore and Louisville! These two congregations have been lights to the Christian brotherhood. In my visit to Baltimore, I felt much the love of Christian brothers and sisters, who came near to my heart, in sweetest sympathy and Christian fellowship. Bro. Burnet had built up the church by his untiring labors, with those who appreciated those labors, and unitedly stood by him in joint co-operation. At every meeting sinners were coming forward to confess the name of Christ, and the beautiful, neat church, was opened week after week, to receive the new converts and heartily receive them into the fellowship of that congregation. Their health, their spiritual life, reminded me of the loved ones with whom I so long worshipped, and to whom I so long ministered. Dear old Sister Benson, who contributed so much to our pleasure and comfort in Louisville in 1855, still occupies a seat among the saints in Baltimore. She is as pious, as intelligent and as useful, as ever, and through me sends love to all who knew her in the church 4th and Walnut.

Of my labors in Washington City, you have been advised. My time is now devoted to the brethren and friends of my youth. I am visiting the churches which I planted long, long years ago. The reminiscences of thirty years, give me pleasure and pain. The greetings I receive, make me happy—the vacant chairs around the homes I once visited, make me sad. Dear brethren and sisters, remember me in your prayers. Very soon, all of us will lie in the silent grave. The days are fast numbering, and ere autumn comes, or be past, many will sleep in Cave Hill, or some other cemetery.

Let the past, with any of its pangs, be forgotten—the future bright with promise. Let us learn to overlook the frailties of humanity, and give our hearts *once* to Christ. Ever dear to my heart, shall be the memories of the past in sweet fellowship with you. Let us throw a veil over the disappointments and trials which cast their shadows over any portion of our pathway. God bless you again and again, and make you a brighter light to attract wanderers to the fold of Christ than you have ever been.

I hope to return after awhile and communicate with you by word of mouth. Stand fast in the UNITY of the faith. Let nothing be done in strife; be of one mind, and one heart;—contend earnestly for the faith once delivered to the saints. May God keep you in every time of trouble, and make you perfect in his will. In heaven may we meet when life and its labors are over.

In much affection and in sorrow, I am yours in Christ,
—Millennial Harbinger.

D. P. HENDERSON.

CHANGE OF HEART.

A GREAT deal has been said and written upon the subject of a change of heart, and from the prejudice exhibited by many who are better informed, and the ignorance of many who have not had the opportunities of information upon the subject, has induced me to write this article.

Many persons think and speak of the human heart as though it was a material portion of the human system, and as if a change of heart consisted in the physical alteration of that organ.

And here I remark that the term heart, as used in the Scriptures, must be either figurative or literal, and when we speak of its change, do we mean the physical alteration of the organ situate in the left part of the breast? It is one of the laws of nature that no one organ of the system can perform the functions of any other organ. Thus, the function of the ear is to hear, of the nose to smell, of the gustatory nerves to taste, of the eye to see. The nose never sees, the ear never smells, &c. The function of the liver is to secrete bile, of the heart to propel blood, and of the brain to act and be acted upon by the mind. Each one of these has its particular duty to perform, and never performs the functions of the other. The literal heart, then, propels the blood into the arteries, and to predicate a change of feeling of this organ, in a literal point of view, is preposterous.

Whenever feeling is predicated upon a change of heart, in the Scriptures, it is used figuratively for the *mind, nature or disposition*. And it is not difficult to tell how the word thus came to be used. "All mental emanations affect the heart. Whenever the mind is affected in consequence of its connection with the brain, that organ is also affected."

An excitement of the brain increases the circulation and affects the heart, it becomes affected whenever the mind is excited, and just in proportion to that excitement, and as this excitement is more perceptibly felt in the heart than any other organ, it is natural to refer one's feelings to it. Alarming and sudden intelligence of any kind produces increased action of this organ, sometimes called palpitation of the heart. And thus we have been in the too frequent habit of saying

our heart is sick, we have a feeling heart, substituting the effect for the cause. Correctly speaking, no organ of the human system ever is literally changed, much less the heart. And no organ ever literally feels, correctly speaking, except the brain.

"The brain and its prolongation, either directly or indirectly, supplies nerves to the different parts of the system, by means of which the center of perception is made acquainted with the condition of these respectively. *Divect* these nerves, and our feeling as well as motion is destroyed. Thus, *bisection* of the optic nerves destroys vision, although there may be no defect in the eyes themselves. So divide the nerves connecting the heart and brain, and let the former be affected in any manner whatever, and we will be insensible of it. Sever the nerves of sensibility extending to the foot, and that part of the system, may be punctured, torn or amputated without giving the least pain whatever. The brain, then, must be the only part of the system that feels pleasure or pain; and this itself is sensible in consequence alone of its intimate connection with the mind, that most sublimated, exalted portion of our nature, immortal, so far at least, as the spirit forms an integral part of it."

We conclude, therefore, that whatever affects the brain also affects the mind, in consequence of its connection with it. The consequence of these conclusions is such that the term heart, as used in this sense, is nothing more nor less than the *mind*; and when we speak of a change of heart, we mean a change of mind, a change of feeling, a change of disposition, being consequent upon a change of mind. Thus, we are driven to the conclusion that a change of heart and a change of mind mean the same thing. The one being figurative and the other a literal expression.

A few Scripture expressions will serve to illustrate these several propositions.

The Savior commands us not to lay up treasures on earth, but to lay up our treasures in Heaven, for where our treasure is will be our heart also. It cannot be that the Savior intended to convey the idea that whilst living our literal heart would be in Heaven where our treasure was, but that having our treasure in Heaven, there would be our mind, our affections. Solomon says, "The heart of the fool is in the house of mirth." How is this? The foolish man knows of a dance, play or some foolish place of mirth, but he cannot be there, but his mind is there, his affections are there. Again says Solomon, "The heart of the wise man is in the house of mourning." A wife has been suddenly called to mourn the loss of a husband. Her children are suddenly left orphans and penniless. The wise man knows all this. He knows they need his assistance, but from some cause, he is prevented from being there, yet his mind is there, his affections are there. He can feel, weep and mourn for them, and even send them words of cheer and comfort, and even those things needful for the body, such as food and raiment, but he cannot be there.

Believing that the indulgent reader will now be enabled to discriminate between literal and figurative language, and thus avoid errors that many have fallen into, we will here leave this subject and proceed to answer an important inquiry that here arises, to-wit? What are the means by which a change of heart—or mind—may be effected? When we speak of the change of mind in the politician, farmer or mechanic, we readily understand ourselves. But the popular orthodoxy of the present day has thrown around us such inexplicable notions of a miraculous and mysterious change of heart, that we find it hard to get rid of our prejudices, and to give the subject a candid investigation.

All Christendom at once concedes the point that without a change of heart, the sinner cannot expect salvation, and we are sensible that the idea is in the world

that the Holy Ghost, or Holy Spirit, in an abstract or miraculous manner, enters the heart, even of the infidel, and in an indefinable manner, changes his heart, before he has faith in God's word, or without obedience to the same. Every sane mind must admit that a change of mind is an *effect*, and that every effect must have a *cause*. All will now agree with me that the Spirit of God is the *cause* producing the effect called a change of mind, and no one will deny but that the Spirit, in order to produce this change, must have access to the mind in some manner, but how? is the great bone of contention. That the mind can only be reached through a material organization, is an established rule of science. And the human system is so constructed that there are but five roads, if you please, to the human mind, through which are transmitted all the ideas that affect directly or indirectly the mind in a moral point of view. These five roads or channels are denominated the five senses, seeing, hearing, feeling, tasting and smelling. These alone establish the relation between man and the external world. In the present mode of existence, these form the connection between the spirit of man and the Spirit of God. No person will contend for a moment that the Spirit of God operates upon our minds through the organs of seeing, tasting, smelling or feeling, since no person has ever literally seen, tasted, smelt, or even felt the Lord. Let me ask, if your heart has ever been changed, how it was done? Was it by the Spirit operating through one or all of these senses? You must, therefore, admit with me that it was through the organ of hearing alone.

We may hear sounds, but these cannot effect a change in our minds farther than they are the representatives of ideas. Hence the ideas of the Holy Spirit are conveyed to our minds through the organ of hearing, or in other words, our minds are changed by the *words* of the Spirit, and the Spirit cannot, therefore, change the hearts of the children of men, unless it speaks *intelligent* words. Hence the Spirit of God, since the days of Moses, communicated all things necessary to our change of heart by its words, addressed to man and addressed to his understanding. Hence the opinion entertained by the most of mankind, that man cannot change his own heart is true, for this change is to be effected by *means*, but the means is not within the reach of man, or rather, man does not *supply* them, for the *testimony* of the Spirit is the means, and were this testimony never given, our minds could never be changed in reference to salvation.

A judge is seated upon his seat, a jury is empanelled to try a criminal for murder. A chain of testimony is introduced of so strong a nature as to leave no doubt upon the minds of both judge and jury of the culprit's guilt, the sentence is pronounced, he is condemned, and executed. Shortly afterwards facts are elicited that throw new light upon the subject. A chain of evidence is elicited explaining away the most of the former, and invalidating the rest. All are now satisfied beyond a doubt that an innocent man has been executed. The judge and jury are notified that they have pronounced sentence upon an innocent man. Are not their hearts (minds) changed? The Jews adjudged the Savior an impostor, and worthy of death by the law of Moses, and he was executed upon the Roman cross. A short time after this, Peter opened their understanding, and presented a connected chain of evidence from the prophets—including David, their favorite King—which entirely convinced them that they had crucified, not an impostor, but the Lord of Glory. When they were thus brought to see their guilt, like the judge and jury, they had deep anguish of heart, and cried out, "What shall we do?" The cry of guilt extorted from them by Peter shows that their minds (hearts) were changed.

Upon these principles the sinner's mind may be, and is, changed by the testimony offered in the words of the Spirit. But in order to produce an effect upon the mind, these words must be heard and believed, and, therefore we are not author-

zed to say that all who hear the words of the Spirit will have their minds changed. Our minds may be so operated upon by prejudice and prepossession as to entirely preclude us from believing the words of the Spirit when we hear them.

And again. Our minds may be changed by the Spirit without our being made Christians. This may be illustrated as follows: Under the laws of the dark ages, all prisoners taken in battle were the slaves of the captors. The King takes two young ladies, whom we will call Mary and Sarah, prisoners. They loathe and hate the King. He enrolls them among his female domestics, and by his amiable disposition convinces them that he is no tyrant. Their fears are soon turned into real love for the King. They once shunned him and avoided his presence, but they now seek and desire his company; and from their loving nature, kind dispositions and devotedness to the King, he resolves to make Mary his wife. Now her mind is changed, but before she can become his wife her state must be changed. This is done in her case by the marriage ceremony. She is then no longer the King's captured slave, but his wife. But Sarah, although her mind is changed, she is still his slave, and must be till her state is changed. And "so the sinner who delights to tread in forbidden paths, who blasphemes the name of God, and with an uplifted arm rebels against the authority of Heaven, is brought to see, from a contemplation of God's goodness—from an exhibition of his unparalleled benevolence, as displayed in creation, providence and redemption, the obligation and relations under which he is placed. He feels that God has caused all things to unite in producing the happiness of man, both in time and eternity, and therefore he becomes more and more reconciled to his Heavenly Father. He beholds the love of God as exhibited in the works of nature—in the tender grass that yields beneath the light tread, and the stately forests that have braved a thousand storms, in the limpid brook rippling down the mountain side, and the turbid stream rushing along with destructive fury, in the mirrored surface of the silvery lake, and the dashing billows of old ocean, in the gentle breezes of summer, and the tornadoes destructive scourge, in the refreshing showers of burning climes, and deluging torrents that sweep away the labors of man and beast."

And then he looks to revelation, and beholds the goodness of God in the gift of His Son to save a lost and ruined world. He sees the vast relations he sustains to his God. He now sees and feels that God does love him, and therefore cannot withhold his love to him. His mind is now changed; and although his disposition and feelings have been changed, his state must be changed as was Mary's. This is effected for the sinner by baptism, as Mary's was by the marriage ceremony. The means of changing the heart or mind of the sinner being God's, the sinner cannot change his own mind or heart, for God is the author of the means. God sent his only begotten Son into the world to prepare the means, to establish a Kingdom, for a great and grand and glorious plan of salvation, adapted to man in all his different relations. And then as a fulfillment or completion of the whole matter, he sent his inspired messenger, bearing the glad tidings of life and salvation to a lost and ruined world. By obedience to this glorious Gospel of the Son of God, life and salvation is promised to man. The gladdening intelligence of life and immortality and eternal life is conveyed to the mind of the sinner by the words of the Spirit. He believes it. From the very nature of man it is impossible for him to believe without testimony; and without faith our minds never can be changed. The only testimony that must precede the requisite faith, God has given, consequently God changes the sinner's heart. But I hear an individual saying that faith does not necessarily precede a change of heart.

A few thoughts upon this subject is all that is necessary to convince any one of the fallacy of such a position. A. believes that B. is a dishonest man. He believes

this from testimony furnished in his words and actions. B. and all of his friends may declare his honesty to A., but his mind, feelings and disposition would remain the same until he should believe the things to be true. Indeed, this belief and change of mind stand connected as antecedent and consequent. God, by his testimony may change the sinner's mind, yet it does not follow that he will become a Christian until his state is changed, as before shown. The state of pardon is promised the sinner only upon condition that he enter the Kingdom of His Son.

Do not understand me as saying that baptism ALONE is the means of pardon, as some have represented us as believing and teaching, but that it is the means in connection with the prerequisites of faith, repentance and confession, by which we enter the kingdom of Heaven, (not of glory,) or church militant, and upon this entrance, has God promised to remit ALL our past sins. The sinner is not only unable to change his own mind but is unable to save himself. Nothing, but the goodness of God can or does bring salvation.

The person whose mind has been thus changed, who has formally been introduced into the kingdom, and whose sins have been blotted out in the courts of Heaven, can fully appreciate the declaration of the inspired writer. "For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God." And now, notwithstanding the sinner's heart, disposition and state have all been changed, still his literal heart is the same, indeed all his faculties are the same, and are still governed by the same laws of nature. Indeed, man neither gains nor loses any natural powers by becoming a Christian. Adam after his fall possessed all the faculties of mind and body as before, and so it is with the christian. His functions are not altered from what the Creator intended. In ordinary conversation we can understand what is meant by conversion, but when we open the Bible, or speak of the conversion of the sinner, our minds are perfectly befogged. When we speak of the conversion of a democrat to a republican, are any of his functions changed? Evidently not, only their uses are changed. The faculties of body and mind that were once used to promote one party, are now employed to promote the interests of another. The sinner's hands are engaged in works of wickedness, and his feet are swift in forbidden paths, and his tongue employed in blaspheming the God who made him. But when he is made a Christian, the same feet are found joyfully treading the road to the house of the Lord, the same hands are employed in works of charity, and the same tongue is now loud in uttering praises to God. There is then nothing strange or mysterious in a change of heart.

There seems, then to be a regular order in effecting this change, and the 1st item in this order is an "idea," 2d, "words," 3d, "hear," 4th, "believe," (heart changed,) and 5th, "obey," a Christian. And 1st this idea originated in the Divine mind, 2d it was conveyed to the mind of man by words, 3d, the man heard, and this produced, 4th, faith or a change of mind, and that change of mind produced, 5th, obedience, which made him a Christian. It would require no labored argument to prove that this was the ancient apostolic method.

The holy apostles under the commission to preach the Gospel to every creature, taught faith, repentance, confession and baptism, for the remission of sins. These items embrace a change of heart or mind, the new birth, or as the Savior expresses it, "Born of water and of the Spirit," regeneration, a change from "nature to grace," and a transition from the kingdom of satan into the kingdom of God's Son.

How plain and simple is the whole matter. When reflecting upon these things we are not unfrequently constrained to ask, how long will ignorance and blind devotion to party prevent the inspired truths of Heaven from having their wonted influence upon the hearts of men?

May the time speedily come when prejudice and prepossession, when parties and party distinctions, the great barriers to truth, shall have been done away with.

Lord hasten the day when the word of the Lord will be no longer perverted by the fine spun theories, fanciful speculations, and inexplicable mysticisms of man. When the blessed volume shall be known, read and understood by all men. When the children of men shall turn its sacred pages in order to learn their duty to God, and not to find proof in favor of a favorite theory. When all the earth from pole to pole shall believe and obey its Divine precepts, and at last receive a final reward for all their toils and labors, persecutions and distresses whilst traveling through this vale of tears, is my prayer.

HOLDEN, Mo.

DAVID NATIONS.

A DEBATE.

NOBLESVILLE, Ind., Dec. 4, 1867.

BRO. W. K. PENDLETON:—On the evening of the 18th ult., a discussion commenced and continued four evenings, between Bro. O. A. Burgess of Indianapolis, Ind., and W. W. Curry, pastor of the second Universalist church in Indianapolis. The discussion was held in Morrison's large and commodious Opera Hall, Indianapolis, Ind.

The discussion came up in this way: On the 5th of October last Bro. B. received a letter from Mr. Curry, inviting him to a public discussion. A personal interview was had without further correspondence, which resulted in the discussion.

Here are the propositions discussed.

1. The kingdom of Jesus Christ has been established on earth, and men must accept the conditions of initiation in this life in order to be finally saved.

2. The mediatorial kingdom of Jesus Christ is not limited to earth, and all men will be finally reconciled and saved, whether they believe and obey the Gospel in this life or not.

The disputants were both men of acknowledged ability. They were both respectful and courteous and high-toned. Dense crowds of people compactly filled the Hall and gave deep attention every evening.

Bro. W. R. Jewell of Danville, Ind., was present and took a faithful report of the discussion. A very manifest desire was expressed for its publication. It will, I understand from brother Jewell, be published soon. It will be a standard work. A grand triumph did the Gospel gain in this debate.

Much good will result from the discussion. The people of Indianapolis learned that they can hear a simple and pure Gospel at the corner of Ohio and Delaware Streets.

Yours for the Gospel,

Harbinger.

J. L. PARSON.

"BLESSED are the pure in heart; for they shall see God. Blessed are the peace makers; for they shall be called the sons of God."—JESUS.

THE TABLE GROVE DEBATE.

We had the pleasure of attending a four days' discussion, held at Table Grove, Fulton county, Ills., commencing on the 21st of Jan. This discussion was conducted on the part of the Universalists by Mr. JOHN HUGHES, and brother J. C. REYNOLDS on the part of the Disciples of Christ. I have attended a number of debates, but I never witnessed such interest on such occasions before. The discussion was held in a neat and commodious church building, erected by the Disciples, yet the attendance was so large that hundreds came and went away without being able to hear the discussion. The house was completely jammed and packed in every available space, nook and corner. Notwithstanding the great crowd of people which exceeded anything I ever saw, and which continued throughout the discussion, yet there was the best of order, and profound respect shown to both disputants.

Mr. HUGHES is one of the best debaters that I have heard, a very attractive speaker, and for the most part, fair and gentlemanly in his deportment toward his opponent. Mr. HUGHES certainly defended the cause of Universalism as ably as it can be done by any one with whom I am acquainted. I would judge that Mr. HUGHES is a man of a fair English education, and I do not know that he pretends to more; as a speaker he is clear, forceable and to a limited extent logical in his manner of presenting his arguments. He sometimes succeeds quite well in the sympathetic, frequently appealing to the popular prejudice. Altogether I consider Mr. HUGHES a man of more than ordinary ability, with a heart and head worthy of a better cause.

BRO. REYNOLDS is too well known in Illinois to need any lengthy eulogy from me. I must be permitted to say, however, that Bro. REYNOLDS is a fine scholar, and a man of unusual weight of character in any position that he attempts to fill. His strength as a debater is certainly in his logic, rather than in his rhetoric. He is a man of great earnestness, making no pretensions to polish. He comes slowly to his full strength, hence his best efforts at the first of his discussions are not so powerful as in the latter part.

For two days Mr. HUGHES affirmed that "The scriptures teach that all men will be finally holy and happy." Bro. REYNOLDS denying. Then Bro. REYNOLDS affirmed during the next two days that "The scriptures teach that a part of the human family will suffer endless punishment." Mr. HUGHES denying.

I am not fully advised as to the claims set up by the parties as to the victory, but my own judgment is, that during the first day Bro. REYNOLDS had his hands quite full, but on the morning of the second day he gained a decided advantage, and maintained it to the close of the discussion.

J. W. BUTLER.

ARABINGTON, ILLINOIS.

REMARKS.—Brother BUTLER is a gentleman, a scholar, and a Christian. The foregoing bears candor, magnanimity and honesty on its very face. So far as the late discussion is concerned, I was content to leave it with the people who heard it. But our Universalist friends seem not satisfied to let it rest in quiet, but keep up the war by a kind of ecclesiastical "tush-whacking" to achieve in that way what they did not do in the open field.

Blindfold a man and he will stumble at noonday. A man's understanding may be so blinded by Universalism that he cannot distinguish between argument and

fallacy. It may be possible that a man might misrepresent the true state of the argument and not know it, being blinded. From my heart I pity such a man. There is a possibility that under the influence of that human system called Universalism, a man with an India rubber conscience might wilfully misrepresent the facts. Such a man I would pray for. "Pray for them who despitefully use you." "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, *Vengeance is mine, I will repay, saith the Lord.*" It is possible that some *intellectual deafs* might not be at all able to see an argument when it was made. Such a man for want of mental calibre might fall into the mistake of thinking an argument met and triumphantly refuted by never even so much as referring to it. I would seriously admonish the friends of such a man, if he have any, to take care of him, to keep him at home, especially to keep him away from debates, for he might get hurt. Against all that has been said by any or all of the three above-mentioned classes, I am willing to put the statement and judgment of Brother Butler, whose well-known integrity and scholarship are entitled to the most profound respect—against all the misrepresentations, whether wilful or ignorant, that have been, or may be made by Macomb Universalists.

I propose to test the faith of its votaries in the invincibility of Universalism. The late debate was to have been reported, according to agreement between Mr. Hughes and myself, but we failed to get the reporter agreed upon. So that matter failed. I am now sorry that it did fail. If it were in a shape for the press, it would be out of the power of anybody to make a wholesale perversion of the entire discussion twenty miles away from where it was held. The Disciples furnished a house for the debate where the Universalists have none. I now ask the Universalists whether they will do the same thing somewhere else? Are they willing to pay half the expense of employing a reporter, and publishing a debate in book form? Are they willing to risk Mr. Hughes to gain "the victory" for them? Are they willing to have a full, fair and thorough investigation of their system in such a manner that it will have to stand on its merits, and not depend on after blowing to make the thing go? What say you, Macomb Universalists? Do you say yes? If so, with the consent and advice of the Elders of the Christian Church in Macomb, the Lord blessing me with life and health, I will meet Mr. Hughes, and debate candidly and fairly, and publish it. Speak out quickly. J. C. R.

AN ITEM—THE LIGHT BREAKING.

No doubt many of the readers of the *Ecno* have noticed how difficult it is with Methodists, Baptists, &c., to "get up a revival" this winter and the past fall. True, in some places, they have succeeded, by long and earnest effort—succeeded to some extent—not, however, as eight, ten, and twenty years ago, to "get up a breeze," or excite a "shout in the camp," still the failures to reach even that point are more numerous than the successes. From a letter before me, written by an earnest and successful evangelist, I make this short extract: "In W—, (one of his preaching places, and where the congregation is prospering finely,) D— and

They have tried for two weeks to get up a revival, but so far a blissful failure. Of more than a score of such efforts in this county, is the above the true history. In our little town, two denominations united and labored for near three weeks, day and night, publicly and privately, to "revive professors," and have God convert sinners; but they met with a miserable, painful failure. Four years ago such could not have been the result. They would have succeeded. Dozens would have expressed a hope, got religion, got through. The mourner's bench exercises would have been in full blast. Not so in this meeting. Not one rose for prayer, not one came forward to state his wishes, and the mourner's bench was not once mentioned—not once used! Why all this? We have the answer in a single fact. Within three years past, the truth by faithful men, has been preached here, and people have learned the uselessness—yea, the injuriousness of such human institutions. They have learned that the true origin of the mourner's bench exercise along with sprinkling infants and adults, is in the practice of the SCARLET LADY, and not in the authority of God's word. The light is breaking! The clouds of ignorance and superstition, which for so long have hung like the pall of death over the minds of men, is being dispelled by the blessed, ever sacred light of God's truth. Roll on in the might of thy golden strength, glorious day, until the last vestige of the ignorance and fanaticism of the "dark ages" is forever driven away, and every lover of Jesus rejoices in the truth with which he has been freed! JULIAN.

OUR PASTOR'S FAREWELL.

"Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—1 Cor. xiii, 11.

This beautiful admonition of the Apostle Paul to the church at Corinth, was appropriately selected by our beloved pastor, D. P. Henderson, for his valedictory, after an absence of some months of successful labor at Washington and Chicago, he returned to Louisville to visit his loved flock and give them his parting benediction, and admonish them in the fervor of love to be united in thought and purpose; to be of one mind.

The church was crowded to overflowing, and many eyes were filled with tears, when brother Henderson took his place that he had worthily filled for many years, and uttered that mournful sentence, "Finally, Brethren, Farewell." He was bound by many endearing associations to the hearts of this people. He had been our faithful teacher and counselor through trying times; mourned with us over our dead and comforted us in our hours of affliction; rejoiced with us in prosperity and aided us in our spiritual and temporal good. He had baptized our children, and instilled in their young minds the Christian's duty as members of the body of Christ.

He was a friend indeed—watching over his charge with a father's anxious solicitude; the great thought ever before him—the advancement of the Savior's kingdom, and rendering a faithful account of his stewardship and the feelings of the brethren testified at this sad parting, their appreciation of his worthiness of being loved.—*Harbinger.*

H. G. LEGGITT.

SUNDAY SCHOOL DEPARTMENT.

SUNDAY SCHOOL EXAMINATION.

Editor Gospel Echo,

DEAR BRO.:—It was my good fortune to attend the semi-annual examination of the Abingdon Christian Sunday school on last Lord's day, Feb. 2d, and believing as I verily do, that the Christian brotherhood generally, not only fail to appreciate the vast importance of this mighty engine of power for the accomplishment of good, but farther, that they have, as a general thing, hitherto mistaken the road to success; and believing most earnestly that the school referred to has struck the key-note to a final and glorious success, I propose to give the readers of the Echo a sketch of the plan acted upon by the school referred to, and invite their careful consideration to it.

This school is built *exclusively* upon the *ever sure* foundation of the Apostles and Prophets: discarding entirely all Sunday school union, American tract society, and in short, *all* sectarian TRASH. They confine their studies in the class to the pure word of life, and their general readings to publications of the Christian Brotherhood. Thus protecting the pure minds of the children from the deadly poison that his Satanic majesty is circulating so very extensively in the modest garb of sectarian documents.

The organization of the school is complete. The system with which everything is conducted stands without a parallel in any organization of the kind with which I have ever been acquainted. *

As a financial system they have adopted the weekly contribution, believing that Solomon's plan, "to train up a child in the way he should go," is right, the practice of the world to the contrary notwithstanding. This, I learned from the treasurer's report, is proving a happy success, as they now have a very considerable accumulated fund on hand, after paying up all necessary expenditures of the school. In the selection and enlistment of teachers, the most signal ability is displayed.

It has never before been my good fortune to witness in any institution of any character, such a collection of teaching talent as I found in this school. And they not only possess the talent of imparting instruction, but every teacher seems to be stimulated to an earnest and devoted effort in behalf of his or her respective class by a just appreciation of the vast responsibility that rests upon a teacher of the word of the living God. The crowning virtue of those teachers is, they are consistent and earnest Christians. Would that superintendents of Christian Sunday schools all felt the great importance of selecting such teachers!

So great is the interest that pervades every department of this school, and animates every member of it, from the superintendent down to the smallest child in the school, that they meet every Sunday the year round, amid sunshine or storm. No surroundings, however unfavorable, prevents their regular weekly meeting.

I learned from the superintendent that the smallest number present at a regular meeting of the school for the past year, was 114 members. The number in attendance ranges from this to 175.

The school is examined publicly twice a year. Each teacher examines his own

class on the scriptures gone over by them since the last examination. It was one of these examinations that I had the pleasure to witness at the time above referred to. And such a general and thorough familiarity with the Scriptures I never before witnessed in any community. So complete, so systematic, and so thorough was their mastery of the subjects gone over. Their classification and masterly manner of presenting the different subjects under consideration, would have done honor to our best preachers.

But for fear I weary the reader with the length of this article, permit me to close by earnestly recommending that Christian Sunday schools throughout the land follow the noble example of this school, in throwing overboard all *poisonous trash* in the shape of sectarian publications that have hitherto so completely neutralized all our efforts to make Christian Sunday schools a means of good in promoting a knowledge of Bible truth.

It is high time, brethren, that we were waking up to a more just appreciation of the great importance of cutting ourselves entirely loose from all the vain and wicked teachings of the *Babel* around us, and taking our stand *boldly* upon the *Bible* and the *Bible alone*. If we wish to see the world around us converted, and men and women brought back to an acknowledgment of the heaven-born principles of primitive Christianity, we must rid ourselves of all false modesty that has hitherto characterized us as a people, and no longer shrink from the duty, painful though it may be, of calling things by their right names, however rough it may seem. Such modesty never, in any age, formed any part of the character of the *good soldier*. We learn nothing of the kind from the examples of Christ or his Apostles. And I am fully persuaded that nothing but cowardice prompts it. Besides, it is a God-forbidden conformity to the world.

If any reader of this article has even the shadow of an argument to offer in favor of bringing into Christian Sunday schools, and there adopting for use, the publications of those whose teachings we know, in the light of God's word, to be false, let him bring it forth and give the readers of the *Echo* the benefit of it. If no argument can be offered in favor of the practice, the legitimate conclusion is it is wrong and should be abandoned at once.

Yours, in hope of reformation,

A. H.

CAMERON, ILL.

P. S.—We have taken it upon ourselves to investigate fully the entire plan upon which the school referred to is conducted, and if desired, we will, in another number of the *Echo*, give the readers a programme, in detail, of the regular exercises of the school, from which other Sunday schools might perhaps gather some important suggestions.

A. H.

THERE is work for all to do, even the humblest. A little child can do good great good. In almost every town there are many children of irreligious parents. Many of these could be brought into the Sunday school and taught the word of the Lord. Sunday school superintendents and teachers could do great good in getting such children into the school. There are many poor and orphan children who need encouragement and instruction in the school. Little children of Christian parents can do great good in paying attention to, and manifesting sympathy or these lonely little ones.

J. C. R.

HOW WE MAY RETAIN THE OLDER SCHOLARS.

THE question has arisen quite frequently, of late years, in our Sunday school conventions, and discussed, at considerable length, in our papers, as to how we shall retain the scholars of our Sunday schools as they advance in years. It is a sad truth that many, as soon as they arrive at twelve or fourteen years of age, lose all interest in the Sunday school, and from that time forward, begin to absent themselves, a Sunday now and then, until finally they refuse to attend at all. Is there no way to prevent this? I am satisfied there is. In giving my views, it may be I will tell that which has been told time and again by others; if so, well and good. I claim no patent on whatever views I may present; and if other and more experienced men have presented the same views, why, I will console myself with the reflection that I am in good company.

But to the question. How shall we retain the older scholars in the Sunday school? In the first place, I would ask, How do we lose them? An answer to this will, probably, be an answer to the other, or, go far towards the forming of a correct conclusion. Assuming that all believe that the Sunday school is a power for good, and should be sustained, we ask how do you practice your profession? How many of you, when the hour for Sunday school arrives, say to your children, "Come, it is time for Sunday school. Let us go." Do you not rather say, "Come, John, Jim, Nancy, Jennie, it's time for Sunday school. Get ready and go." While you remain at home, it may be to read your weekly newspaper, and more than likely, if in the afternoon, to take your after dinner nap. Thus you beget a distrust in the mind of your children as to the truth of your pretensions. The child will naturally reason, if the Sunday school is so important, why do you not attend? What answer can you give? Can you say you are so well posted in the Word, that there is nothing more for you to learn? Surely not. You cannot say it is impossible that you should gain information there. If you can, then it is your duty to attend and impart some of your knowledge to others that they, too, "may grow in grace and the knowledge of the truth." As I remarked in an article in the *Echo* of last month, many give the reason for non-attendance, that they are too old, and that younger persons should attend to this duty. Your son reasons, too that he is too old—the school is well enough for "children," but he is old enough to roam the streets after night, smoke, chew tobacco, play billiards, and, possibly take the name of God in vain! Your daughter thinks, now that she is old enough to have a beau, and attend dances, that the school is too small a place for her; it is beneath her dignity, she cannot attend. Parents, I ask you if you think this would be so, if you had made it a practice to regularly attend the school—to go with them and to encourage them in the study of the book of books—to study with them? I am satisfied there would not be one of you but what would be compelled to acknowledge that it would be different had you attended the school with them. This, then, I give as the reason why we lose our scholars as they advance in years—because the parents do not manifest that interest they should; but, on the contrary, pursue that course which tends to bring into contempt the school, by absenting themselves, when they could as well be present. This being true, does it not follow that the way for us to retain the older scholars, is for parents to manifest a greater interest in the school; for them, every Lord's day, in place of sending their children to the school, to take them by the hand, and go with them to take part in the exercises; taking a class, or entering into one, if not qualified for a teacher? I must confess I know of no better way to retain our older scholars than for this to

be done. Good books, it is true, will accomplish much; good teachers will exercise a great influence over them, but nothing will have that effect that will follow the presence of the parent. It will give confidence to the child that Christianity is not a sham; that it is our earnest desire that all should be saved.

In conclusion, I would urge the parent to work a reform in this matter. Do not send your children to the school, but go with them; enter a class with them; or better, if qualified, and the school needs your services, take charge of a class, and instruct them in the word of God; teach them the way of salvation; or enter the Bible class and prepare to fill the place of a teacher when called upon. At home, when you gather around the bright evening lamp, study the Word with your children, ask them questions, answer what they propose, and I am certain you will never regret the time as lost. The sweet satisfaction you will experience in having your children grow up virtuous men and women will amply repay you for whatever self-indulgence you may have foregone.

When this is done; when parents take the deep interest in our schools they should, a different state of things will exist; our schools will be full to overflowing, many who are wandering astray will be brought to a knowledge of the truth and through the influence of the Sunday school the world will soon be brought to a knowledge of Christ and his laws. May the day soon come. S. J. C.

TO THE KENTUCKY SUNDAY SCHOOLS.

THE Board of Missions ask all Sunday Schools in our State to take up monthly collections for our missions during the coming spring and summer. The reason of this is that we have a larger number of evangelists in the field this year than before, and we want to keep them at the good work all the year round. We have promised a good deal of money, and may fall behind unless the Sunday Schools will help us.

The Presbyterian Missionary Society fell in debt last year \$35,000. They called on the children to help to pay that debt, and up to this time the Sunday Schools have paid over \$20,000 of it. This shows what the children can do. Will every superintendent and preacher in Kentucky explain this matter to their schools, and set apart the first Sunday in each month for a missionary collection and send the amount forthwith to Prof. White, Lexington, Ky., who is our treasurer.

We have no one State agent for Sunday Schools, but all our missionaries are Sunday School agents. So that the money the children give is for the Sunday School cause directly. The missionaries are building up Sunday Schools in places where the children never saw a Sunday School before. One missionary started nine Sunday Schools in one county. The last monthly report he made, he said these nine schools had committed over 22,000 verses in one month. Surely the children, every one of them, will give a little money every month now for such a cause as this. Quite a number have promised to do so. Will not all superintendents and preachers urge this, whether I have time to address you a private letter or not? The work must be done, brethren. Train the children to give; it will do them good, and it will do you good.—Review

THOMAS MUNNELL.

SUNDAY SCHOOL LITERATURE.

PERRY, PIERCE CO., ILL. Dec. 2 1867.

BRETHREN FRANKLIN & RICE.

You remember, perhaps, sending a collection of Sunday School books to this place during the latter part of the summer. I worked faithfully and zealously for quite a while, trying to collect money for the library, firmly believing that we should receive books suitable for the Christian Church, and free from all sectarianism; but in this I am sadly disappointed. I have read several of the books, and I find that some of them are merely sectarian books, others political, some love stories or novels, and others thrilling events of robberies, etc., wherein I can find no good at all for the edification of our Sunday School scholars. I trust that you will excuse me for saying so much; but I have been not a little provoked at finding our books to be of such a character, and it does not seem to be right to encourage little children, by the reading of such books, in sectarian doctrines. Please let us know, through the columns of the REVIEW, what your ideas are on the subject,

And oblige your sister in Christ,

Miss G. C. T.

COMMENT.

Children had better read no books than such as described above. We do not desire anybody to read sectarian books, especially the children committed to our care in the Sunday Schools. We have examined the Sunday School libraries but very little, for the reason that we have no possible time to do it. The books we have sent have sometimes consisted of the small library from the pens of brethren, and two or three sets of books selected by prudent brethren, and represented as the best that can be had at present. We have recommended no library, only to say that certain brethren had selected several classes of books and decided that they would do. With these we have filled orders. We desire the brethren to understand that we have examined no Sunday School books, and have no possible time to do this, and can only fill orders with such books as are ordered, or such as other brethren have recommended. If brethren will describe the books they want we can send them, or if they order those recommended by brethren, we can send them, but not knowing them to be suitable.—*Review*.

PARENTS are commanded to bring up their children "in the nurture and admonition of the Lord." This cannot be done without instructing them in the Scriptures. When a father wishes his son to learn arithmetic, he procures for him a book and slate, and everything necessary to facilitate his advancement in the knowledge of the science. He then assigns him a regular lesson, and requires him to study and recite it. Why not do the same thing with the Bible? Suppose a Christian father should put the Bible and the "Midway Question Book" into the hands of his children, taking the lessons regularly, and having a certain portion of time set apart daily for recitation. The result would be both parents and children would learn rapidly. Thus study the Sunday school lesson through the week, and the children will be able to make good recitations on the Lord's day in the school.

J. C. R.

OUR MISSIONARY DEPARTMENT.

AN EARNEST ADDRESS.

TO THE PREACHERS, ELDERS AND CHURCHES OF KENTUCKY.

DEAR BRETHREN:—Allow me in humbleness of mind, to address a few earnest words to you in reference to the condition and wants of the churches of Kentucky. What I shall say will of course be chiefly in the interest of the Missionary Cause; but not wholly so, for the churches in many of the best parts of the State, not considered missionary ground, may here see their own feeble condition described and an effectual remedy suggested. The only apology offered for the appearance of this paper, may be found in the intimate acquaintance gained by extensive travel over our State, of the wants referred to, and in the ardent desire felt to see those wants provided for.

I do not intimate that we are, as a whole, behind other religious people in the things to be spoken of, nor is it desirable to compare ourselves with any churches but those the Apostles founded and taught. The different denominations around us are not our examples. To the New Testament let us come, and if we are weighed in that balance and found wanting, let us humble ourselves before the Lord, "and pray that we may awake to righteousness" and put on "the whole armor of God."

We set out to return to primitive Christianity in everything—an effort that has commanded the noblest talents and the purest hearts of the current age. Many of these have grown old and frail in the effort, and some have gone to their heavenly rest. God has owned and blessed their labors in the founding of hundreds of Christian churches in nearly all the States. The chief lesson taught, indeed, has been, *how to establish churches—how to come into the kingdom.* Never has God had, on this, his footstool, a more heroic band of soldiers of the cross than the pioneers of this Reformation. When the earth shall have been enriched with the bodies of those who still linger and labor among us, who shall lie, like precious jewels, under ground, let no rude hand their tombs disturb nor lying tongues their names defame. May we after awhile rest with them and have *our* good works to follow us.

But we are the men of a succeeding age, and find ourselves loaded with responsibilities peculiar to our day; and the question with us is, are we carrying out and finishing the work our fathers began—to return completely to primitive Christianity? This question bids us look honestly at our own work as preachers and elders, as exhibited in the condition of our churches. Now I am conscious of no desire to make out the state of our churches worse than it is, but will rather keep back whatever is not necessary to excite an onward movement to the goal of the "ancient order of things." What then is the present status of the great majority of our congregations?

1. We have between 400 and 500 churches in Kentucky, and of these there are about twenty that I would say are approximating the Bible standard of a Christian church. Let no one be discouraged at this statement, nor suppose the writer to be

in a dark, melancholy mood to-day, or even in a brown study, for I have never been afflicted with melancholy either dark or brown. On the contrary, there are bright hopes for the future if we are only willing to learn our real situation, and go to work to remedy it. If other States think they can give a better account of things than we can, let them withhold their judgment till they read this through. The twenty congregations alluded to have the following characteristics. (a.) They meet regularly every Lord's day; (b.) they have active and devoted preachers and elders; (c.) the preacher's labor "publicly and from house to house;" (d.) the preachers and elders of each of these churches have their regular private meetings, weekly or monthly as the demand may be, to look over their list of members and consult for the interest of each one, and attend promptly to anything that needs attention; (e.) they seldom or never allow an unruly or indiscreet member to go unadmonished; (f.) they have large flourishing Sunday Schools, where the children are taught to love the Savior and obey him, as fast as they become old enough; (g.) the parents are urged not to leave the religious instructions of their children to the preacher and Sunday School teachers, but to diligently teach their own children. This is urged upon them both publicly and privately, for their preachers never think their work half done when they leave the pulpit door, for his time and his cares are all consecrated through the week as well as on Sunday. These seven specifications make up the circumference of the work of the officers of an ancient church of Christ, and the result is the members are nearly all praying members; they are liberal with their means for every good work; have but few difficulties among them, and few fall away from the grace of God.

2. Outside of these few churches you will find few, if any, preachers, who devote any time except Sundays to the interests of the church. This is sometimes the fault of the church, and sometimes it is that of the preacher. Frequently the churches do not give him half a living, and he is compelled to return home to work for the support of his family. In some instances where he is receiving a competency, his habits of mere Sunday preaching are too strong for a feeble will to overcome. In either case the work is left undone. It is very certain that the Savior and his Apostles labored much more in private than in public, and they have "left us an example that we should follow their steps." Shall we do the same, and in this particular return to the ancient order of things?

I have just visited a church whose preacher comes more than twenty miles, once a month, comes late, Saturday night, and leaves early Monday morning. He visits no family except where he goes to eat. His sermons therefore cannot meet their wants, for he knows nothing of their wants; he never even visits their little struggling Sunday School; receives \$300 "for a fourth of his time," so-called, two days in a month, which makes only *one-fifteenth* of his time; tells the poor hard-working elders, that it is their duty to "do the visiting from house to house," and his "to do the preaching." The result is, the church is discouraged by the inactivity of their preachers, as they see their young members straggling about with no one to spend any time to save them; when they see a sectarian preacher coming only once a month also, but spending from three to five days among them, busily every visit, trying to build up his church and Sunday school, how often do the brethren, and more frequently the sisters, almost weep when they say: "we thought when we were getting brother —— to preach for us, he would build us up, but here, 'tis the same old thing." It is truly distressing to witness the coldness and pulselessness in many of the churches, distinctly traceable to the spiritual languor of the preacher. Yet these churches are just as good as they can be, under the circumstances; they are just what the preachers have made them. "Like priest like people" said an old prophet of Israel. The truth is, no church can live and carry the

load of a dull, sluggish preacher, and should dispose of all such immediately.

Would that this case were an exception among us. How few of our monthly preachers take any interest in things outside of the pulpit. I fear that I shall be considered querulous and a fault-finder, but on this I am ready to meet my Judge. True, whoever will accompany me in my peculiar kind of work, looking for the wants of destitute churches, principally, will, with me, see much that is at fault, but as you all love tender hearts, and hearts in sympathy with the frailties and imperfections of humanity, and especially in sympathy with the church and her ministers, one beats, I know, in this frail body here, and I hope I will be allowed to speak plain truths in a plain way. Any one who will travel over and survey the whole field at present, will find the deepest conviction in his heart to be—the necessity of an active, devoted ministry, devoted to all that work that lies outside of the pulpit. To sharpen this point so that every one may feel it, consider the following specifications, which will also suit, perhaps, latitudes and longitudes beyond the limits of Kentucky.

(a.) In canvassing one of our counties recently, in company with a brother, he pointed out a fine residence, saying that the man who lived there was once a member of his church, but had not been there for three or four years. I said, "have any of you visited him to ascertain the cause of his defection?" Not that he knew of, he said. A little further on he observed that a sister lived in that large white house who had become offended at some of the members, during the war, and had absented herself ever since. A mile beyond he showed me another household that for some other reason had become dissatisfied with the church. In answer to my questions in each case, he said no effort had been made to conciliate their feelings, and win them back to their duties. He said, moreover, that he could show me dozens of such families all over that region, in the same condition. The church had had regular monthly preaching. The minister had no time to visit the young, the weak, the disaffected, the cold. He always put up with some prominent family, and from thence went home. The elders either had not time, or were to diffident, or were incompetent to the work. No one seemed to care for their souls so as to "warn the unruly, to comfort the feeble minded, or to support the weak," and hence the wandering, straggling, and falling of the grace of God.

When we remember that this is but one case among the hundreds in every State the highest activity and zeal are demanded for a return to "the ancient order of things," where "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts v.

(b.) What is being done for the religious culture of our children? Is our Sunday school system adequate to this work? Outside of our town and city churches, the Sunday schools are very few, very inefficient, and of very little spiritual force. The great bulk of our people and their children are in the country, consequently the great majority of the latter are fearfully neglected. In the absence, too, of family religion and parental instruction, no wonder so many of our children get away from us. The Catholic is at least consistent in training every child for his church. Parents seem to trust their children to what they may chance to learn from the Sunday sermons, and from inexperienced, and often not very religious Sunday school teachers. It is not necessary to describe this clear through. You all know the deficiency in this matter and mourn over it, and have no doubt been praying for a better state of things.

(c.) In most congregations a few men do all the paying for home expenses, missionary expenses, and every other demand made upon the churches. Not the half of our members pay anything. This is exceedingly hostile to their spiritual growth. Every member old or young should pay according to his ability. This will raise

more means, but above all, it will favor their spiritual development. This is too evident to require any extended statement. We might also name among our deficiencies, the irregular attendance of many at church service, the failure of many churches to meet at all except when there is preaching, and the great number of young members and others, who, we are beginning to find out, have no proper habits of reading the Bible, and of secret prayer. I acknowledge there is something oppressive in this view of the churches, and it may not be acceptable to many, but, as the Lord liveth, I have not told it all, as many of you will testify. I could name a county of ten churches, in which there are but two elders that will pray in public, and it cannot but be beneficial to let all know the truth, that we may not be satisfied with our present attainments. For one, I do not feel discouraged, but greatly encouraged in the belief that our brethren will search the scriptures anew and will yet completely restore primitive Christianity to the world.

How shall this be done? I answer without hesitation, by fully restoring the primitive ministry. Not that we have or can have successors to the Apostles, but our preachers and elders are to do all the work in the churches that was done in ancient times, except the work of miracles and revealing the will of God. These we now do not require, but we can devote our whole time to the Word as they did. We can preach privately as they did. We can "warn every man and teach every man." We can get parents to not depend on Sunday schools only, but bring up their own children in the instruction of the Lord. The churches can be induced to fully support every active preacher in the land, and an active, live ministry will do all the work and correct all the evils of which I have spoken, and bring up a condition of things equal to that of the first century of the Christian era. The Gospel is still the power of God, just as powerful as ever it was, and humanity no worse than formerly. There is no reason why our triumphs should not equal theirs if we only apply the Gospel in the same way.

All this work has actually been begun in our missionary districts—our evangelists are already laboring in the apostolic manner. They are preaching "in season and out of season;" they are inducing every indifferent member to read and pray every day; they are inducing many families to erect their family altars, and when they cannot induce them to pray in their families at first, they secure regular family reading of the Scriptures, for the Lord says, "Blessed is he that readeth." They are looking after all the cold and backslidden members, and bringing them back to God; they are inducing parents to have their children commit a few verses of Scripture to memory every day; they are establishing Sunday schools and keeping them up wherever it is at all practicable, and where this cannot be done they secure the daily verses recited and a Sunday school paper in every family at home; and besides all this, preaching, generally, once a day, (which is enough,) and baptizing all who will believe on the Lord Jesus Christ. We do not say this is working to perfection, but the work is begun and is destined to succeed, simply because it is Scriptural and right.

But how small a portion of the State we can reach with a few missionary evangelists. The object of this address is not only the benefit of the missionary districts, for in these the matters presented above are pretty well understood.

It is hoped the brethren in other parts of the State will allow a suggestion by which many of them can carry on the work in the primitive manner, that as a brotherhood we may present a continuous claim to the title of Reformers.

1. If those congregations in the richer portions of the State, who but partially support their preachers, allowing them to make part of their living by farming, teaching or merchandising, will make a little effort to support them entirely, and require their week days as well as Sundays, to be devoted to the work, in the way

suggested above, it will effect a marvelous change in their condition in a very short time. The money can be raised by getting every member to do his part. If one or two churches cannot support him, let three or four employ him, but let his time be secured. Any live evangelist, with the aid of the elders, can keep four churches flourishing, can keep up Sunday schools, Bible classes, prayer meetings; can visit all the members and get most families to read their Bibles every day, and pray in secret if not in the family. Our missionary evangelists do this sometimes in more than four churches, and so can any other "good minister of Jesus Christ." If you cannot raise sufficient money, make it up in provisions for the preacher's family, which the farmers could very easily supply. But the churches with such labor done among them, would be so much stronger that they would experience no difficulty in raising the salaries. Let the system of mere monthly, pulpit ministry, without any outside labor done, be entirely abandoned, except in cases where our preachers are doing an indispensable work in colleges or serving the cause in some other way, or where other circumstances forbid any more than Lord's day preaching. Such ministers are among our most devoted and laborious workers, and will receive a crown of glory that fadeth not away. Of these there are but very few, however, leaving ninety per cent. of the brethren who could and would give their whole time to the work if the churches would but support their families. In some cases, it must be confessed, the preachers are receiving a support quite liberal, and might devote all of their time without much or any increase of salary, and yet through the force of old habits, do nothing outside of the pulpit. The churches should call the attention of such to their duties, and they will be performed. If not, employ some other preacher who will agree to build up the members and their children in the holy faith.

2. The writer and several other brethren are visiting the weak and destitute counties as fast as we can, raising all the means we can first among themselves, for evangelists whom they approve, and then supplementing their salaries when necessary out of the Lexington treasury. This is succeeding finely, as it develops the liberality of the weak churches, interests nearly every member in the enterprise and largely increases our means. We hope after a while to succeed thus in every destitute county. But cannot the preachers and elders in any county where this work is needed, get up co-operations without waiting for our assistance? The missionary convention that meets at Lexington, are not anxious that the work shall be started by their traveling evangelists, but would be glad to see a spontaneous rising of the churches all over the State in all the holy work above described. We will give our personal assistance, however, in any such county that may desire it, and will also, as far as our treasury will allow, help to make up the salaries of their evangelists who would be glad to make their regular reports of all the good done by them, to be printed in the minutes for the year, showing what the churches are doing in all parts of the State. We all, as evangelists, would be doing the same kind of work, and would make our monthly report to Bro. McGarvey, who keeps a regular book account of it, from which the reports are made up at the end of the year.

This brings up a thought that I have been for some months intending to suggest to the brethren of Kentucky. Why should we meet in Lexington every year and report merely what we are doing for the destitute parts of the State? Why should we report nothing but our missionary work. We are doing much besides this, equally important, and that would be equally encouraging to all the brethren.—The whole church is a Society, not merely to send the Gospel to the destitute, but to promote religious education, and every possible good. It could have no other than a good effect to know every year what the aggregate of our labor and liberal-

ity has amounted to. I only throw out the thought at present, to be rejected or at some future time to be acted upon as the brethren may elect, but will mention one or two reasons in its favor for your consideration.

1. It would be the means of stimulating one another to love and good works. It would be an efficient way of showing how much more some churches are doing than others, possessed of an equal amount of means. A little church I have just visited, of thirty-seven members, raised for the county evangelists \$200. I know of several rich churches the last year that have raised from \$5,000 to \$7,000, all told, while others equally rich, have scarcely raised as many hundreds. The feeling arising from seeing the noble examples of others is one of the driving forces of our nature, which God intended to be used.

1. If we should all (who are not in missionary districts,) report (say quarterly,) on the same blank forms, having a column for money paid out for all purposes, a column for the members received, one for Sunday School—number of scholars, number of verses committed, &c., and a separate column for missionary money, whether sent to the common treasury or paid out in their own districts, &c., I say if we could have such reports made every year when we come together, it would have the most cheering effect upon our future activeness. No church would like to present herself as having done little or nothing for missions or Sunday Schools and such like good works. Nor would this be an appeal to unworthy motives, for as said above, God himself would stir us up by the example of others. The yearly minutes would then amount to something, and if sent out to all the churches of the State, would enlarge the ideas of many, and unify the interests and sympathies of all the brethren. This then would not all be the work merely of the Missionary Society. It would tell what the churches of God are doing in Kentucky, one item of which would be their missionary work. Why we should single out the missionary item and apply every stimulant to it alone, in our conventions, when other interests of the cause, and just as great and just as dear to us all, should have no share in this public way of encouragement, is not very clear to me. But it is thrown out here only as a feeler of the judgment of the brethren, hoping it may not divert the attention from the other and main matters contained in this address.

It must be clear to all Bible students that we have not yet restored "the ancient order of things" in the care of our churches. It is also very certain the primitive way of working by our whole ministry, preachers and elders, is of the very first consideration in this restoration. Every deficiency we see must find its cure first in the preachers, then in the elders. If the churches are not in order, if the children are not being taught, or if the elders are inexperienced and need instruction and qualification for the work of their holy office, the experienced and godly preacher, not by virtue of authority vested in him, but by virtue of his superior knowledge and holiness and moral force, is the one principally responsible to God. We need, above all things, an entire ministry, alive to the work found outside of the pulpit. In the pulpit we succeed. But little complaint can be made of this. As to the other we are all learning. Let us pray that a few years more may behold our Zion going on conquering and to conquer, and rising from glory to glory, even as by the Spirit of God.

THOMAS MUNNELL.

APPEAL OF A MISSIONARY.

W. C. Kirkpatrick to his Brethren and Sisters in Christ Sendeth Christian Salvation.

DEARLY BELOVED IN THE LORD:—Through the Christian urbanity of the Editor of the *HARBINGER*, I wish to address you in testimony of my undiminished Christian affection. It is at all times gratifying to us to interchange with you religious correspondence—believing as we do that we are the children of the same Father—guided and instructed by the same holy word—having in view the same object—the glory of God and the good of immortal souls.

The pleasure of thus addressing you on this occasion, is greatly augmented, from the fact that we have abundant evidence of the continual kindness of our Heavenly Father. Many of the congregations of the saints have been abundantly refreshed and strengthened, and all, as we hope, built up in the most pure and holy faith, during the year 1867. We are also cheered by the evidence we have that our Churches are yet alive to the subject of gospel effort. Dear sisters and brethren, let the strong assurance that God has given during the past year, of his kindness and mercy, animate us to a more active and energetic discharge of our duty. Let it tend to humble us, and induce us to use all the means which a beneficent God has placed in our power, for the promotion of Christ's kingdom upon earth. But, brethren, while we have much reason to rejoice at the success of the gospel in the past, yet we fear that we are not all fully awake to our duty in this great crisis.

While our prayers have been offered up to the Father of mercies, for the conversion of the heathen world, and our money bestowed to send to them the words of life, but little has been done for those who are perishing for "lack of knowledge" in our own midst. Who, I ask, of all the sons and daughters of men who inhabit this green earth of ours, have stronger claims than those who sustain to us the relation of neighbors and fellow-citizens of a common country?

May we not, then, brethren, urge you, in the spirit of love, to unite with us in our endeavors to instruct them more fully in the way of truth than we have hitherto done, with our prayers to God that our efforts for the coming year may be crowned with success. We invite your co-operation, brethren, in every good word and work. Yours in the kingdom and patience of our Lord Jesus Christ.

W. C. K.

Bro. Kirkpatrick is the selected evangelist of the brethren for the counties of Lowndes, Montgomery, Tallapoosa and Crenshaw, and the co-operation he needs, is money to support him in his work. Will not the Missionary Society consider his appeal and help him? Will not the brethren who read this appeal, send to the Missionary Society contributions to sustain him? This appeal is earnestly seconded by that of other brethren. A few faithful disciples in the city of Montgomery, are deeply concerned to have the cause established in that capital, and they are depending, in hope, upon the labors of Bro. K. Any person who prefers to send aid directly, can remit to Bro. Charlie A. Allen, Care of Allen & Smith, No. 92 Commerce St., Montgomery, Alabama.—*Harbinger*.

W. K. P.

REPORTS OF SUCCESS.

BRO. REYNOLDS:—After your debate with Mr. Hughes ceased, I remained and held a meeting for some ten or twelve days. We had eight additions by baptism, and left a very general good feeling among the brethren of the Table Grove congregation, and also of the Vermont and New Salem congregations, a good number of whom attended during the meeting. But the Universalists were not pleased. The debate did not go off as they had hoped. The leaders felt cross. Mr. Hughes told me himself that his "brethren were not going to honor me so much as to hear me preach." He and his friends very well know that a good religious feeling in a community is ruinous to their miserable system of Universalian infidelity. Hence they did all they could to oppose the meeting. I had been very naughty during the debate. "Had assisted you," "looked pleased," and even "impudent," &c., &c., besides sundry other naughty things, too tedious to mention. Finally, Mr. Hughes came to meeting on Lord's day morning, but was not pleased with my preaching. My subject, by request, was the resurrection of the mortal body. But with Hughes, it was the weakest effort he had ever heard. Was all a fallacy. Came again at night, still feeling worse, got decidedly bad before I was done preaching. Symptoms of disease, great nervousness at times, very red in the face, then again very pale, followed by strange muscular contortions of the hips, resulting in quick jerks and twisting about on the seat. Finally, as we were singing a song of invitation, the little man seemed to take a spasm, started and came rapidly toward the pulpit. Some of the brethren thought he was converted, and was coming forward to confess that he believed in Jesus. But no—he was only mad, and wanted to vent himself in a speech. I was afraid that the hero of Table Grove would do himself some harm, but he didn't only to make the boys laugh and his friends ashamed. After Mr. Hughes became quiet, and somewhat calm, except a snapping of thumb and finger, which he kept up for some minutes, reminding one somewhat of certain "snap doctors" I stated to the audience that if the Universalists were not satisfied with the debate, as it seemed clear they were not, if they would select some one of their ablest men, for instance, Mr. Manford, they would have the opportunity of another battle on the same field. But this they will never do. They have had discussion enough at Table Grove. ALEX. JOHNSTON.

BRO. REYNOLDS:—During a meeting of some fifteen days, held with the brethren in Toulon, the county seat of Stark county, last month, there were eleven additions to the congregation, all by baptism but one. The congregations were large the most of the time, and the night the meeting closed very large. The brethren thought much good was done besides the immediate results, in planting the truth in many good and honest hearts. ALEX. JOHNSTON.

ABOUT the middle of December last Brother SWEENEY came to Macomb and remained until after the holidays, doing much good preaching. Result, nineteen additions to the Church—ten by baptism, the rest otherwise. J. C. R.

GLORIOUS RESULTS AT WINCHESTER.

BRO. REYNOLD'S:—You know something of the illustration the church at Winchester has recently had, of "how great a matter a little fire kindleth." The disease was soul-sleeping, but it principally went off in the fever, and only broke out in a few spots. Bro. SWENEY commenced a meeting here about four weeks ago, and the results have been all that reasonable christians had a right to expect or ask. He dismounted the guns of the soul-sleepers, who had erected a little *earth work* in the town, by just an occasional random shot, and killed their cause so dead that intelligent christianity holds its nose when it passes the spot where its *soul-less carcass* lies rotting. He not only did this, but he called back to duty nearly all the delinquent members of the church, and added thereto 56 new converts, embracing many of the most substantial citizens of the county. The church is feeling glorious—may'n't we shout? Please put this in your paper and let it *Echo*.

Yours, N. M. KNAPP.

PETERSBURG, ILL., Jan. 23, 1868.

DEAR BRO. REYNOLDS:—On my last visit to Pleasant Grove three noble spirits obeyed our Master. Is not telling the story of the Cross a glorious work?

In the hope of Heaven,

JOE E. CAIN,

COLD WATER, WAYNE CO., MO., Jan. 5, 1868.

BRO. CRAIG:—I came to this place two years ago next April. Found only two members of the Church of Christ here. I sent for the *ECHO* and passed it round. We have had some preaching. Gained two from the Baptists. Organized with six. Hope to accomplish much in future.

E. J. HENDERSON.

CARTHAGE, ILL., Jan. 29, 1868.

BRO. WRIGHT:—Since I last wrote you, I held a meeting at the Bennett school house. Six confessed the Lord. To God be all the praise. I send you \$5 for *Pioneer*, and pray God to bless your labors to the salvation of many. Yours in hope.

J. H. COPFEY.

NOTICE.

THE new Christian Church in Bushnell, Ill., will be opened for public worship for the first time, on the second Lord's Day, in March, 1868. First discourse by the "Office Editor" of the *ECHO*. Every body is invited to attend. By order of the Church.

OUR VISIT TO ABINGDON.

I RECENTLY spent two days and nights at Abingdon, my former home. That village was the place of my residence for years. The reminiscences of those days and the associations and ties, then and there formed will never be effaced the former, from my memory, the latter from my heart. Those six years of labor among the brethren of that congregation, with the joys and sorrows, the tears both of gladness and grief mutually shared with them, can never be forgotten by me neither in time nor eternity. I have a strong attachment for Abingdon, six consecutive years of the best of my life were passed in that hamlet. The object of my late visit was to see and exchange greetings with the brethren, preach to them a couple of discourses, and get subscribers to the Echo. These ends were all attained. Every christian courtesy was shown me that could be asked for. Fine audiences came out to hear the preaching, and listened with eager attention.—

Though we had not time to go beyond the limits of the town to canvass, we received fifty subscribers to the Echo. The number will be very considerably increased yet. I wish to mention the name of one of the deacons, brother William E. Meadows, who nobly turned out and assisted me in getting subscribers. I speak of this as worthy of imitation by others in other places. Abingdon is favored with three great blessings: 1st. A christian congregation, large, lively and spiritual minded. 2d, A christian Sunday School, in which the children learn the word of the Lord, of this the reader is informed in another article in this No. of the Echo, from another pen. 3d, Abingdon College, which is in a flourishing condition, Pres. J.-W. Butler, Profs. A. J. Thomson, S. P. Lucy, Judge Derham, and Albert Linn, with some assistants are conducting the institution to the satisfaction of all so far as I know. It is the intention of the authorities of the College, to erect a new and commodious building very soon, which together with the present building will amply supply the wants of the institution in that particular. I am furnished with the following statement of the present condition and future prospects of the new edifice, by brother Dr. J. H. Bacon, the chairman of the finance committee. "The amount stipulated by the donors, viz: \$30,000 will be raised in a short time, when the committee will call on the subscribers for one third of their subscriptions, and immediately proceed to procure materials and erect the edifice, as rapidly as the means can be collected. The members of the committee express the confident expectation that the subscribers will be punctual in responding to this call, that they may be able to push the work rapidly forward. They also greatly desire that every brother who has not yet subscribed will yet be liberal in their subscriptions, when the agents of the committee call on them, which they will do during the present season. It is the intention of the committee to raise by subscription \$10,000 in the next five months. This amount will be required to erect the contemplated building. The brethren have been generous so far, and the committee confidently expect that when the claims of the College are presented to the brethren in the localities not yet visited, that the response will be liberal and worthy of a great brotherhood. The necessity of the work is apparent to every lover of truth and education. This is the College of the brotherhood. It has done much good, a vast amount of good, and promises more in future. Brethren it is with you to say whether it shall be a success or no—the no must not be said. It is the Lord's work and it must go on. What say you?" Let this call of the committee be heeded by all. Let us have a structure reared up there that our children will be proud of after we are gone.

J. C. R.

EDITOR'S TABLE.

THIS No. of the ECHO contains 48 Pages, making with the Jan. No. 80 Pages. It will always contain 40 pages or average that. There are three articles from the pen of brother Craig in this No. One from brother Henderson, all good. The readers of the Echo will have the pleasure of reading their productions regularly.

J. B. Corwine writes a stirring article in this No., in which he ventilates Mr. "Presiding Elder Walker," with a master hand. Mr. W. gets what he richly merits, viz: a good castigation. We expect to hear frequently from brother Corwine.

Alexander Johnston—Brother J's name appears in our paper this month. He is an able preacher, a ripe scholar and number one in logic. We shall be glad to hear from him *very often*. Our Universalist friends will possibly wince a little under what he says.

J. S. Sweeney is one of our regular contributors. He is one of the ablest of all our evangelists. Among debaters he stands in the front rank. He has been holding a great meeting at Winchester, reported on another page by brother Knapp of that place.

We place on the cover as a regular contributor for the future, the name of brother I. B. Grubbs, who is a good scholar and a fine writer, our readers will be pleased with this.

Our highly esteemed and educated brother, J. W. Butler, will continue to write for the Echo. He ranks foremost among scholars, is President of Abingdon College, and will add very much to the value of the Echo.

Brother David Nation of Holden, Mo., writes an article on the "Change of Heart," which will be read with interest. He is a stranger to me, but we shall be glad to hear from him again.

OBITUARIES.

DIED—In Bushnell, Ill., Jan. 24th, 1868, Sister DELIA, wife of Brother ALEXANDER HAMILTON, aged 36 years and 26 days. This sister obeyed the Gospel in Ohio at the early age of 12 years, and remained a faithful member of the Church of Christ until the day of her death. I have been personally acquainted with her for 12 years, and can testify to her zeal in the cause of Christ. Her husband has lost a faithful wife, her children an affectionate mother, and society at large one of its brightest ornaments.
J. C. R.

ON Monday Jan. 27th, as Mrs. MITTIE CLARKE, relict of Dr. I. H. CLARKE, was returning home from Quincy, where she had been on a visit of some weeks, she suddenly expired, while on board the cars. Her friends in this city were immediately telegraphed, and preparations were made to receive her corpse, which on its arrival was conveyed at once to the residence of Hon. J. S. BAILEY. On Tuesday she was conveyed to her final resting place, followed by a large concourse of friends, who mourn her early demise. Mrs. CLARKE was born June 17th, 1843, and was, therefore, but 24 years of age. She was a member of the Christian Church in this city, a true friend, and was beloved by all who knew her.—*Western Light*.

I have been well acquainted with Sister CLARKE during her entire connection with the Church, and endorse all that is said in her praise in the above. J. C. R.

DEPARTED this life Oct. 24th, 1867, in Wayne Co., Mo., Bro. ADOLPHUS HENDERSON, in the 30th year of his age. He obeyed the Gospel at Browning, Ill. Had the confidence of all his new acquaintances in Missouri. He was in good standing in the Church.
F. J. HENDFRSON.

THE GOSPEL ECHO.

VOL. VI.

MARCH, 1868.

NO. 3.

DIDASKALOS MATHEETES.

THESE Greek words occur very frequently in the New Testament Scriptures. Didaskalos is defined "a Teacher, Master, instructor, preceptor." These words used to define Didaskalos have substantially the same signification. Master is here used in the sense of teacher. So of instructor and preceptor.

Matheetes is defined "a Scholar, pupil, disciple." Scholar is here used in the sense of pupil. Disciple means the same thing. Didaskalos is often applied to the Savior, Matheetes never. Jesus is the great Teacher, but never a disciple. He continually imparts instruction, but never receives it.

Didaskalos is applied both to the Lord and to men, Matheetes to men only. Men can be, ought to be, must be taught. God need not, can not be taught. Hence His Son could not be a disciple. He is the great Teacher, "the true Light."

The world was in darkness and ignorance. Its first necessity is light. The darkness that shrouds the minds of the people must be dispelled. There must be one perfect Teacher. That teacher must be divine. If He be not divine, He must be imperfect, if imperfect all may become darkness and ignorance again. If men receive the instruction of a Divine Teacher, and are thus fully enlightened, they cannot be again wrapped in "blackness and darkness."

Our Savior is the great original Teacher. He imparted the great lessons to the Apostles in person, and afterwards gave the miraculous influence of the Holy Spirit to bring all things to their remembrance, to guide them into all truth. They became, in turn, the instructors of the world. Not original teachers, imparting knowledge inherent in themselves, but under teachers, giving to their fellow men the truth which they had received from the original Master, the Son of God. They did this under the inspiration of the Holy Spirit, consequently no mistakes could be made. They thus presented to the world the exact lessons which they had received.

They thus organized the Church after the divine model shown them, as Moses set up the Tabernacle according to the pattern shown him "in the Mount." They gave all necessary instruction to the church after its establishment.

But the Apostles were men, and must leave the world. One of two things had to be done, or humanity would go back to heathenism and idolatry again as soon as the Apostles were all dead. Other men must be endowed with inspiration, and thus keep inspired men in the world all the time, thus perpetuating the Apostolic office; or they must, under inspiration of the Spirit, embody all the necessary information in a tangible form and give it into the keeping of the Church.

It is certain they did not do the former. There are none among us now who open the blind eyes, who unstop the deaf ears, who raise the dead, or do anything that was peculiar to the Apostolic office. They *did do* the latter in the writings

of Matthew, Mark, Luke, John, Paul, James, Peter and Jude. Men are not left without a perfect fountain from which light can be had. Jesus was the perfect original Teacher, (Didaskalos,) any knowledge gained independently of him while he was on the earth was imperfect and worthless. His inspired Apostles imparted the perfect knowledge gained from him. Anything learned independently of the Apostles while they were living was imperfect and worthless. They have left us the inspired Word, and whatever is in it is perfect. Whatever is not according to it is imperfect and worthless.

But since all the inspired teachers left the world, and the Word is given to the Church, who are the instructors? "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Our question is answered by the language of the Apostle. Timothy had heard the inspired man. It was his duty to impart to "faithful men." Timothy was preceptor to them. They were to "be able to teach others also." These having learned "the same" things, and being "faithful men," would impart to others, and the work would be thus perpetuated. This teaching will continue just as long as those who have access to the pure fountain, the Word of God, are faithful.

The man who neglects or refuses to teach, or teaches something else than the word of God, is unfaithful. Who then is faithful? All Christians. No man can be a Christian without receiving the Gospel, the word of God, "the same" things that Timothy had heard. If he be a Christian, he has the word, and is faithful, for he cannot be unfaithful and a Christian at the same time. Then a Christian is one who has the word and is faithful, but such are "to teach others also." The duty of teaching falls on Christians as such. There is a fearful responsibility here. There is work for every one. How many are doing it? True all have not the same talent. Some have one gift, some another. Not every one is fit for the same position. It is not expected that all will teach publicly in the pulpit. This is not required. There are other places than the public congregation where it is necessary to teach.

1st. It must be done in the family at home. There are not many who are not members of a family. Obligations grow out of all the family ties. The parents are in duty bound to educate their children, to train them up to proper habits. Can any Christian father or mother be excused from this weighty matter? Certainly not. Do you plead inability here? If you think yourself incompetent to teach your precious little ones God's Holy Book, begin to-day, this very hour to read and study the Scriptures. You will learn rapidly if you go at it in earnest. Do you feel weak? Then go to your God in prayer, in secret; ask Him for strength. Ask in faith, without wavering. Set apart a certain hour each day once or twice for family reading and prayer. Let each child have a book and read with them. Your labor will not be in vain. You will become stronger daily. You will be sure to grow if you feed upon "the sincere milk of the word." It will be just as natural to grow stronger upon it, as it is for a child to grow upon the natural food for the body. You may be a full grown man or woman physically, but if you are a disciple of Christ, you are but a child of God and need spiritual growth. If you master a lesson every day, to teach your children, you cannot fail to become learned in the word and strong in the Lord. Our profoundly learned men in science are those who instruct others. Our thorough linguists and mathematicians are those who devote long years to teaching. No man becomes critically and accurately learned until he becomes a teacher. He must be both student and teacher to become a "master workman."

All the followers of Christ are members of families, most of them become pa-

rents, and have the privilege of teaching their children the "Holy Scriptures," and thus have the advantage of being teachers. Oh, how many neglect it! How many ever have any regular reading in the family. It is a sad sight to see the children of professed Christian parents running the streets during the hours of night, visiting the billiard rooms, whisky shops and gambling dens of our towns and cities. Parents who permit this are living in open violation of the "Law of Christ" themselves, and are destined to see their sons grow up profane swearers, drunkards, gamblers and profligates. In their old age these wicked sons will, in all probability, render their last days miserable—even cursing the father and mother that reared them. The wicked sons themselves going down to premature graves and to everlasting destruction. All of this, in nearly all cases, might have been avoided by early, faithful Christian training in the family. Those same sons kept out of bad company, and vicious influences, and trained in the Scriptures might have been the pride of the mother's heart, and the support of the father's declining years. Might have been ornaments to society and pillars in the Church. Reader, would you have it so with your child? Yes, you say, let my child be my pride in my old age. Let me lean upon him when I am old, feeble, tottering upon the brink of the grave. Would you have it so? Then begin now, this very hour, to train him for God. Put it not off I beseech you. "Delays are dangerous." "Procrastination is the thief of time." There is no limit to the field for doing good in teaching the children the right way of the Lord.

Second. There is a large field of modest, quiet work in the world, among one's personal acquaintances. Every day you have an opportunity to give a word of instruction. It seldom happens that a day passes without your having a conversation with some one. The Savior says, "ye are the light of the world." Then the cheering rays that make glad the hearts of those who are in superstition and darkness must come from the followers of Christ. If Christians do not impart the enlightening principles of the Gospel, the world must remain in ignorance and sin. The Lord also says, "Let your light so shine before men, that they may see your good works, and glorify your father who is in heaven." True, they must see "your good works," but these "good works" include the making known the word of divine wisdom.

This world will not get the right impression from a good act, unless the act is caused by the influence of the Christian religion. A wicked man may perform a good act; even an infidel may do it. The world will admire, men will applaud the man, and give not God the glory. Let a child of God do the same act *in the name* of the Lord Jesus; letting the beholder know that the love of God prompts it, and the admiration of the world is bestowed upon God instead of the man. Among the "good works" always impart a knowledge of the word of God. When you give a meal do not neglect to speak of Jesus, the friend of the poor. When you "visit the fatherless and widow in their affliction," bestowing a load of wood, a sack of flour, or a garment for the body, then speak a word for the Master. It will not be lost on them now. Cause them to feel that Jesus is their friend. Read to them the word of God, pray with them and for them. Invite them to the Lord's house on the Lord's day. Invite the children to the Sunday school. Depend upon it they will come. They will readily perceive that you are prompted by the high and holy principles of the Gospel. When you visit the sick you have a good opportunity to teach holy lessons of life. Point the enfeebled and afflicted man to the bleeding Savior. Show him what the Son of God suffered for us all. You will seldom fail to make a good and lasting impression.

Third. There is an immense amount of teaching to be done publicly in the schools, in the colleges, in the public assemblies; in all these the word of life

ought to be, must be taught before the world will be thoroughly enlightened. This involves the necessity of "an innumerable company," so to speak, of public teachers, to labor at home and abroad. Men who can present and defend the truth against all the assaults of sectarianism at home, idolatry abroad, and infidelity everywhere. We need a countless host of men, mighty in the Scriptures, to go into every nook and corner of our own country, to go to the continents, to go to the islands of the ocean, to go "into all the world," to "preach the Gospel to every creature." How are these to be obtained? Not by immediate inspiration. Not by any miraculous agency, but by the plain, common sense matter of teaching and study. The future Elders, Evangelists and Missionaries, home and foreign, are to be prepared by teaching the children of the present in the family, in the private circle, in the Sunday school and in the church. What a tremendous responsibility rests upon those who now have the Word to impart to others.

But we pass from the thoughts suggested by Didaskalos to those suggested by Matheetes. As already stated, it means a Disciple, or pupil. It is used in a great many places, as a designation of the followers of Christ; oftener, perhaps, than any other one term. We read of John's Disciples, of the Disciples of the Pharisees, and of Christ's Disciples. The Pharisees claimed to be the Disciples of Moses. But we never read of the Disciples of Paul, nor Peter, nor James, nor any of the Apostles. No christian is a Disciple of any other christian. Yet all christians are to be taught by their brethren. If the terms teacher, (Didaskolos), and Disciple, (Matheetes), stand related to each other as instructor and pupil, as preceptor and student, why are not all the taught Disciples of those who are their teachers? Those whom John taught, were his Disciples. Even those whom the Pharisees taught, are called their Disciples. Yet those whom the Apostles taught, were the Disciples, not of the Apostles, but of Christ. The things preached by John, had not been proclaimed by any before. The lessons he imparted, were original with him in this, that no one else offered them to men before. Those that received them were his Disciples. But when John's Disciples preached the things learned from him, and they were believed by those who heard them, the hearers became thereby, John's Disciples, though they never saw John. Men could, and probably did, become John's Disciples after his death. The whole matter is easily illustrated as follows:

A originates a theory, and makes it known to B. B believes it, and acts and lives according to it. He thereby becomes A's Disciple. Afterwards B presents it to C. He receives it as B had done before. Whose Disciple is he? Not B's, but A's. C might in like manner preach it to D, and he might receive it as the others had done before him. He would not be C's Disciple, not B's, but A's, the author of the theory. So the Lord first, as the great teacher, presented the original principles to the Apostles. They received them, and thus became the Disciples of Christ. They, in turn, taught others, who through their instructions became his Disciples. These latter, also, committed the things to "faithful men," who preached still to others. All who believe the original divine truth, became the Disciples of the Lord, but not of the men from whom they heard. So far then, as one man is the Disciple of another, he is so from receiving a truth, or error that originated with the man. If a man be a Disciple of John Calvin, it is because he receives something first promulgated by Calvin, that Calvin himself did not learn from Christ. So far as his salvation is concerned, it will do him no good; for the great salvation began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Whatever began to be spoken by any man, "is something added to, or distinct from the great salvation," and consequently unnecessary, however good it may be.

Useless, even if true, but positively injurious, if untrue. Thus far, we have learned, that to be a Disciple of Christ, it is necessary, 1st, to receive the things taught by him, and imparted by the Apostles to other men. 2d, That to receive less, is not sufficient. 3d, To receive more is useless. 4th, That the things originally taught by the Lord, contain the "great salvation." 5th, That those who receive these things, receive the "great salvation." It now only remains to be shown what it is to become a Disciple of Christ, and have the salvation. It is certain, that it includes faith in Christ, and in his teachings. This will not be disputed by any one. But the question is, is anything more than faith necessary, on man's part? The Savior himself says, "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my Disciple. And whosoever doth not bear his cross, and come after me cannot be my Disciple." To be a Disciple it is necessary for a man to sacrifice everything in this life, that is between him and Christ. Nothing that pertains to this world must be preferred to the commandments of the Son of God. The mere belief in the existence of a person, whether human or divine, does not constitute Discipleship to that person, nor does the approval of the judgment of his teachings. To be his Disciple, it is necessary to obey his commandments, imitate and practice his virtues, and inculcate his doctrines. Again, "Then said Jesus to the Jews, who believed on him, if ye continue in my word, then are ye my disciples indeed." There were persons who believed in him, who had faith in him, yet their discipleship depended upon continuance in his word. Being disciples, and continuance in his word are inseparably connected.

Then, dear reader, are you a follower of Christ? If so, continue to learn of Christ. Do the commandments. Remember that you were first taught and made a disciple. (Matheetes). That in the second place, you must be a teacher (Didaskalos) of others, as you have ability, and opportunity. Faithfulness, continued to the end, will be abundantly rewarded in the future world. That you, gentle reader, may wear a crown of glory, is the sincere and earnest wish of J. C. R.

WHEN IS LIFE A FAILURE?

It must be a sad reflection at last to think that life has been a failure. How much is implied in it! It is something more than to fail to realize our anticipations; for all do this, and yet life is not a failure to all.

If a man seeks happiness in the things of this world, in pleasure, ease, dress, houses, lands, business, wealth, luxury, or any mere gratification of the appetites and passions, he will fail to secure what he seeks. His anticipations will not be realized, and they ought not to be. God never designed that they should be. Pride makes us happy? Never! It "cometh before destruction and a haughty spirit before a fall."

But with the Christian—the living Christian—there is no such thing as failure. The word does not belong to his vocabulary. He may be unfortunate in his worldly affairs, in his social and domestic relations; but if he has peace with his God and himself, and spends his life in laying up a treasure above—if he is truly pious, consecrates himself to his work and faithfully prosecutes it—he accomplishes the great end of life, and wears the crown at last. Life to him is a glorious success.—
Ed.

SOLOMON'S CONFESSION.

Be not startled, gentle reader, at the mention of Solomon's confession; my speech is not fiction, but sober truth. Yet think not that I speak of the great king who wore and rendered illustrious the name here used. Such is not the case. I speak now of no king; neither of the hollowness and vanity of courtly pretensions to religion. I speak of a far humbler Solomon than was, perhaps, suggested to your mind on seeing the caption to this modest piece; still I speak of one whose deeds may not be wholly unworthy of the mention which herein follows. To courts and kings and the other great, as a general rule, we go when our object is to study plots and tricks and schemes for power, plunder, and other selfish ends; but to the obscure and lowly walks of life, and to those that move therein, when we wish to learn what constitutes faith and trust in Christ and a sublime obedience to his will. Into one of these obscure walks you will hereby be led; and, it may be, introduced to a man to whom you would do little more than toss a cold highway nod if you passed him in life's bustle, but who may still in a thing or two serve to hold the lamp which may light you into the better way.

The two little incidents to which chiefly your attention is here invited transpired, as well as memory now avouches, about fourteen years ago—transpired in and near Haynesville, a noticeable place, afore this mentioned in the pages of the Quarterly. The town at the time of which we write was in its pride. In it and around it, in the circumjacent country, was as true and as happy a band of saints as it ever falls to the lot of neighborhood to be blessed with. Among them were men who would have gone to the stake with all the calm heroism of a primitive martyr—men who, I am ashamed to say, would since then have sent, if they have not sent, even their brethren to their last account for a very different cause from that which kept them in check and filled them with hope and love and gentleness then. Phillip Gill, who was the best croaker I ever knew, was still in the vicinity, and spent six days in the week in blustering and pouting, but the "Sabbath" piously devoted to the humane task of gibbeting "Campbellism." Phillip was never regarded as a very artistic workman, but few that knew him will fail to give him credit for faultless swagger and bravado while engaged in his chosen work. In eminent coparcency with Phillip stood George Huffaker, of the Methodist Episcopal Church. George was famous chiefly for his large pretensions to mental wealth, and small assets when the balance-sheet was struck. He was a quiet man, without glaring faults or striking virtues. Never did mortal struggle harder to put on the clergyman than he; never did mortal more signally fail. The white necktie, to be sure, wore a most celestial air, and was very apt to inspire a peculiar awe, especially in spirits like my own; but then it lay in ludicrous contrast beneath the tame dull face above it. George's preaching was a platitude, unrelieved by the semblance of variety, and as desolate and destitute of interest as the sands of Sahara. But to sketch his portrait is not the object of this paper.

Fourteen years from this writing will carry us back to a time when Allen Wright was in his prime, and doing a great work in Missouri. He was present and acted his noble part in the meeting where Solomon made his confession. Dear man! we almost envy him his quiet sleep in the little wood which hides him now. Since his time what changes have taken place! The war-storm sweeps over the country he loved, and its children slaughter each other at present. And when, Lord, when

will the angel of death, who has lowered on it his fatal wing—when will he flout away and leave it resting from the throats that convulse it to-day? Besides, his brethren for whose prosperity he so faithfully toiled, and for whose perpetual union in faith, in heart, and in practice, he ever so fervently prayed, have cooled toward one another, and, in heart at least, will never be one again. I am thankful that our Heavenly Father did not let him stay to witness and mourn over the sight. Almost am I made to wish at times that I slept in companionship with him. But a high sense of duty and noble impulses of heart bid us toil on; for still is there harvest to gather, and it is ripe.

The meeting in which Solomon made his confession was held in August. It was intensely warm, and the farmers were enjoying a season of leisure. For some time previous the country had been looking forward to the meeting with not a little interest—the brethren with uncommon anxiety. The Devil and Phillip Gill *et al* *genus omnia*, all combined to defeat it. Almost as soon as the meeting commenced, the strife began to rage. High and still higher arose the opposition. The scene was sublime. The struggle was between the ancient Gospel—the truth as it is in Christ, and sectarianism wrought up to a white heat and wearing its most malignant front. From two to four preachers attended the meeting daily, mingled with the crowd, and were fiercest and foremost in the opposition. Lies flew through the air like rockets, and misrepresentations stalked through the streets like exercised demons. Allen Wright was in his glory. To stand unflinchingly by the cause of Christ through a scene like this was one of his finest characteristics. He neither shrank from opposition, nor refused to assume responsibilities. He cowered before no adversary, nor suffered a human lip to malign the cause of his Master. Not slow to see an advantage, laborious and faithful, he sat gracefully at the helm through such a storm; and little had the ship to fear while he guarded its fate. The crowd in attendance was large, while the interest obviously increased from day to day. Ten, fifteen, and even twenty miles the people came to attend the meeting, and some of these almost nightly. That famous old flock meeting at Mount Gilboa attended almost to a man. Many of its members sang well, and all with heart. They gave the meeting their undivided attention, and prayed for its success with a fervor indicative of the truest devotion to the cause of Christ. When assembled the audience was silent as the graves in the rear of the house, and began early to show signs of deep interest and fine feeling. It cannot be said of the excitement that it was uncommonly high. Indeed, it had depth rather than height. It was the excitement of thought more than of feeling. It was within, not without—the motion of a hidden fire kindling in the inner man, not the frothings and boilings of the flesh. The breathless stillness of the great crowd was at times oppressive and painful. You felt as if you wanted to see the crowd move, wanted some sign of outer bustling life—any thing, in a word, to relieve the petrified scene before you. Had you entered a room in some buried city where a whole audience had perished in an instant, where the spirits had left the bodies fresh as in life, with the hue on the cheek; the sparkle in the eye, and the thought on the brow, little more could you have felt the awe-inspiring stillness than in the silent audience before you. Only on one occasion did the emotion rise so high as to be overpowering. At the close of one of the exhortations even Mason Summers was mute. He could not *say* a word. Several tried, but all failed. So overwhelming was the feeling that every tongue and note was hushed. Here and there a deep-drawn breath or bursting sigh was all that could be heard. Men stood and looked like statues weeping. First one and then another would arise and come forward to confess his faith in Christ, until twelve strong men sat on the front seat. Such a sight I have never seen before; I have not seen it since. Glad hearts were in

that audience that night, but far too full to talk. Men thought, but thought in silence; felt, but never spoke. Even after the crowd adjourned, they glided over the road homeward through the deep shadows of primitive woods, noiselessly as if they had been troops of spectres marching to their last doom. Even Gill for the time ceased to bray, while Huffaker was mute and walked clerically. The sects grew sullen, bigots gnashed, even the wizzard spirit of Collet Haynes was dumb, and it is believed that any rake in the neighborhood might, for the time, have climbed one of Andy Fuller's saplings without the fear of a presentment to the grand jury.

It was about the time of this meeting that my old friend and brother, Dr. J. W. Cox, settled in Haynesville—the keenest and brightest wit that ever sparkled through its streets, with a taste for the sublime and beautiful faultlessly pure, and an eye for the ludicrous which even Swift might have envied. I shall not soon forget the Doctor's war with Gill. It was on the temperance question. Gill took the side of swill; the Doctor stood against it. Gill puffed, and raged, and wrote, but neither fought nor swore. The Doctor kept cool, while that supple, caustic pen clipped, and skinned, and minced his victim, who, Falstaff-like, was daily growing grayer and growing larger.

Long after this occurred the Doctor's tilt with Elder Bird, who, after Redman, assumed to be the first Shanghai in the ranks of the Methodist in the West. Bird, like Gill, had been called (whence or by whom I decline to affirm dogmatically) to a special task—that of blaspheming the ancient Gospel under the vulgar name of "Campbellism." Bird was a pedagogue, a preacher, a wag, a mountebank, a killer of Campbellites, and a politician. The last calling suited him best. He was a fit subject for *ties* of any kind, especially politics—a word which in his case meant many *ties*. Never have I known a more admirable compound of *ties* and clerical pretensions than he. Like some preachers of the present day—he looked *ticy*, talked *ticy*, acted *ticy*, preached *ticy*; in a word, he was generically, specifically, essentially, differentially, and professionally a *ticy* man, with innumerable cognates and counterparts in the year of grace, the present. Now I love to see a man whole-hearted in everything; and this trait alone raised Bird above contempt. Even when he acted the hypocrite he did it coolly and so thoroughly as to leave you admiring the completeness of the thing. You never thought of finding fault with the man for any deficiency. He rounded up his part, and never left it incomplete.

Bird spent most of his time in coining vulgar epithets for immersion—that holy rite to which Christ himself submitted, and which he subsequently appointed to be obeyed by all the believing and the pure in heart, and in supplying his audiences with the obscene representations thereof. I shall give him some credit for distinction in his calling. It was upon one of these occasions, an occasion of maligning immersion, that the Doctor felt it to be his duty to call him to account. Of the occasion, and the mode of handling his subject, I do not here propose to treat. But a dozen pages of the *Quarterly* are at the Doctor's command, if he sees fit to preserve the memory of the incident. It would be a fine relief, when finished by his racy pen, to some of the austere themes here, from time to time, discussed. True, a few will object to such subjects, but what of that? Men objected to John when he neither ate nor drank; they objected to the Savior when he did both. My recollection now is that Bird seldom or never appeared in Haynesville after passing through the Doctor's fingers. But I have wandered.

During the meeting could constantly be seen moving about among the crowd a modest, aged, black man, now about eighty, who showed obvious signs of a deep interest in what was going on. As he had but few years of life left, and appeared

deeply concerned, the brethren took uncommon pains to converse with him often, as to his state of mind and intentions. His views seemed so just, his conversation so sensible, that, added to his shrewd mother-wit, they soon attracted much attention. Solomon was clearly no common man. He was decidedly an original negro, original in his thoughts, original in his talk—especially original in his striking, ready replies. I mention a single instance: Several years after the date of the meeting of which I am now speaking, I met Solomon in the road. At first he did not recognize me, as his eye was now-dim; hence his replies to general questions were rather dry. At last I began to question him about his religious state and prospects. In an instant he spoke my name, and gave me a long, warm, tender shake of the hand. We were alone in a forest, and I remained and spoke much with him about the future. There, amid the solitude of dark woods, I read to him the Word of God, and bowed and prayed with him. When we parted he wept like a child. I felt that I left him on the banks of the Jordan. During our conversation I said to him: "Solomon, how does John get on religiously these times?" He replied: "Why, sir, John now-a-days takes along step out and a short one back." That struck me as about the happiest description of a certain class of professors I had ever, up to that time, heard, and I still think I never heard a better.

But the meeting was moving grandly on, Solomon began to exhibit signs of interest which clearly must have vent ere long. He was now the object of much prayerful solicitude. We all felt that if the present meeting closed and left him still in in the world, there in all probability he would end his days, and be lost. Day after day passed away, and each day the old man drew a little nearer to the stand. At length, at the close of one of Bro. Wright's best and most powerful exhortations, (and these were no tame efforts,) Solomon arose and walked calmly forward. The song closed, and the audience seated, he accosted us thus:

"Gentlemen— I have come forward to be examined by you. I have been hearing you preach for a number of days, and you seem to me to preach the truth. At least your preaching sounds much like my Bible reads. (He reads the Bible well.) I wish to be simply a Christian, gentlemen. I am unwilling to be anything more, and I am afraid to be anything less. I am an old man, you see, and cannot carry much; and am afraid to take on anything more than Christianity, lest I should not be able to get along with it; and then I am afraid to start with anything less, lest I should not get through with it. You see what I want. I hear the people talk much about the Baptists, and the Methodists, and the Presbyterians and the Reformers—they are all very good people, I have no doubt, and I love them very much, but my Bible says nothing about them, and I am afraid to go with them. They may be right; they may be wrong; don't know. But to be just a Christian will do me. Believe I should be satisfied with that; can't say about anything else. Think that would let me in, should not like to risk anything besides. It might do; then it might not. Solomon would not like to try anything else, gentlemen. You see what I want."

This talk seemed to me so sensible and so pertinent that I had no inclination to stop it, and so let the old man go on till he ended of his own accord. I then said to him: "Solomon, you have hemmed in my path and made it very narrow and very straight. After what you have now said, I can ask you no questions except such as the Bible will warrant, and do with you nothing except what it will sanction." He replied: "That seems to me about right, sir. I can risk the Bible; am afraid of everything else." Requesting him to stand up, I put the question to him: "Solomon, do you believe with your whole heart that Jesus is the Christ the Son of the living God?" He dropped his head as if in deep thought paused a little, clasped his hand, and said: "I believe with my whole heart that Jesus is the Christ

the Son of the living God." All this was said in the most solemn and measured manner. I had never heard the good confession so made before; I wish I could never hear it made otherwise.

Of the good confession I wish here, in passing, to say one thing: it is extremely desirable that all our preachers in taking it should be uniform in their procedure. We all claim that the Bible, and that alone, furnishes us the matter of our faith, and that it and it only is the rule of our conduct. How is it, then, that there is even a verbal difference in taking the confession? The thing to be believed confessedly is, that Jesus is the Christ the Son of the living God. This is to be believed with all the heart, or from the whole heart (we a little prefer the latter.) Hence the confession, it seems to me clear, should be taken thus: Do you believe from your whole heart that Jesus is the Christ the Son of the living God? This is necessary, and more than this is not. To say: Do you believe on the testimony of the apostles and prophets; or, do you believe on the authority of the Holy Scriptures, is unsanctioned by the New Testament, and a clear innovation on the simplicity and power of the ancient confession. Brethren, meditate on these things. Uniformity here, as in all other important items, is highly desirable. How is it, our opponents will say, unless we are uniform, that you profess to take your faith and your practice from the Bible, to speak of its teachings and its duties in its own terms, and yet in so simple and clear a matter as that of the confession you are not one? We cannot say that it is untaught, discretionary, and that therefore uniformity is not required. And if taught, especially if practiced by the primitive saints, then let us teach and practice it precisely as did they, without addition, variation, or change. I confess I feel scrupulous in these matters. A simple and faultless conformity to the usages of the New Testament, with an utterance of its truths in its own terms, is an end to be intensely desired and to be labored for with all pains and perseverance by every one who seeks to be true to the Master. Except in the State of Missouri, I have never known even general uniformity among our brethren in taking the confession. In Kentucky they are far from uniform. Each man varies the procedure a little, where not even the slightest difference should exist. If the New Testament supplies a form, let us determine it and follow it. If it supplies none, then let us agree on some discretionary one, and use it always and everywhere. My voice is for union in heart, agreement in speech, and sameness in practice among the children of God. This is lovely and good.

But the next day after Solomon made the confession was appointed for the immersion. A number were to bow in that sacred rite to Christ. Many had already done so, and the work was daily repeated. The place selected was a clear little pool, mostly supplied, at that particular season, by a spring once owned by my poor mother, and from which her own faithful hands had lifted many a pail of water. As I visited that pool daily, melancholy were the feelings of my heart, and mournful the recollections of the past. Here, in that same pool, in other days I had fished, a listless boy. Now I stood there to bury, or to see buried, such as avowed their faith in Christ. I realized the transition, and yet it seemed half a dream.

That day Bro. Wright did the immersing; for we immersed alternately, he on one day, I on the next. A song was sung, and an appropriate prayer offered. Several were led down into the water, after the ancient custom, and immersed. The crowd on the banks was large and profoundly respectful. Slowly at length Solomon descended into the stream. The proper depth of water was reached, and Bro. Wright was preparing to immerse him, when he said: "Mr. Wright, may I pray?" "Certainly, Solomon," gently and kindly replied this amiable man. Solomon fold-

ed his hands, raised, his eyes to heaven, and uttered this prayer in the identical words here repeated: "O Lord, have mercy on me, and help me to serve you faithfully the balance of my days. Amen." When that prayer closed not a dry eye stood on that bank as far as I could see. Many and touching have been the little incidents I have known to happen at immersions. This in power and effect exceeded them all. It brought to my mind afresh, and never had it struck me with so much force before, the language of Ananias to Saul: "Arise, and be immersed, and wash away your sins, calling on the name of the Lord." Here was the act in all its original simplicity, with its power to move the heart wholly unabated. Would that all who, in this holy rite, consecrate themselves to Jesus, could in the act thus invoke the Divine blessing and commit themselves to the service of the Savior. Never is the truth so powerful as when pleaded in its purity; never are the ordinances of Christ so sure to touch the heart as when administered precisely as he ordained them; and never will his people move the world as they could move it, until they accept that and do these just as they stand in his Holy Word.

BAPTISM—NO. 2.

In No. 1 we stated that the true meaning of baptizo settles the question as to what baptism is. Of course we mean that the true meaning of the word as used by Christ and his Apostles. This statement is made on the ground that baptizo was the word used by the Savior when he said, "Go into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved," &c. Hence, to know the meaning of this word, as used by the Christian's King, is to know the action that he requires in order to salvation.

The reader will also keep in mind another statement made in our last, which we deem of great importance, which was that Jesus and his Apostles used the word baptizo in the same sense in which other writers had been, and were then, using it. For they either used it in its common acceptation or in an accommodated sense; and if in the latter sense, then they would have given notice of the same; for had they used this word in any other than the usual sense, without giving notice of the change, in that case they would have been guilty of deception, which is not to be charged upon Jesus and his Apostles. Again, if the Savior and the Apostles used this and other words in some undefined, New Testament sense, then it would follow that the New Testament is not a revelation to man of his duty to God, under the New Dispensation; but it is such a revelation, therefore they did use this and other words as other speakers and writers used them.

Now, in view of these premises already laid, we proceed to show the use of the word baptizo, by those who wrote and spoke the Greek language prior to, during and since the Apostolic day. Let it also be observed that we do not propose to give all the instances that might be presented, but only a few that may serve as an example of the many passages that might be produced, and are equally as clear as these presented. We here call attention to a few passages that clearly show the use of the word baptizo prior to the time of Jesus and his Apostles.

1. Polybius, who was born 205 years before the Christian era, wrote a history in the Greek language, the same in which the original of the New Testament was

written. In book 1, ch. 51, sec. 6, the writer says: "For if any were hard pressed by the enemy, they retreated safely, on account of their fast sailing, into the open space; and then with reversed course, now sailing round, and now attacking in flank the more advanced of the pursuers, while turning and embarrassed on account of the weight of the ships, and the unskillfulness of the crews, they made continual assaults and *submerged* many of the vessels."

In this instance Polybius used the same word to describe the fate of the ships that Jesus used when he commanded the Apostles to baptize the nations. Certainly there can be no doubt as to the ships being submerged, so there need be no doubt as to the candidate being submerged in baptism. If Jesus had spoken of baptizing the ships of some conquered foe, or had he commanded his Apostles to do so, would he have meant anything different from that which Polybius meant, when speaking of the same thing in the same language? Certainly not. Nor does it change the meaning of the word when it is applied to persons instead of ships.

2. Aristotle, who was born 384 years before Christ, when speaking of wonderful reports, on page 136 says: "They say that the Phœnicians who inhabit the so-called Gadira, sailing four days outside of the pillars of Hercules with an east wind, came to certain desert places full of rushes and sea-weeds; which, when it is ebb-tide, are not *submerged*, but when it is flood-tide are overflowed."

This instance is so plain that there is no room to doubt in regard to the meaning of Aristotle when he says that these desert places were *overflowed* by the flood-tide. But this language is no plainer, it seems to me, than the language of the historian Luke, when he says, "And they both went down into the water, both Phillip and the eunuch; and he baptized him." The same word that tells what was done to the desert places, also tells what was done to the eunuch. And if we are not at liberty to say that these desert places were merely *sprinkled*, neither are we at liberty to say that the eunuch was sprinkled.

3. Strabo, who was born about 60 years before Christ, when describing the march of Alexander's army between the mountain Climax and the Pamphilian sea, he says: "Alexander happening to be there at the stormy season, and accustomed to trust for the most part to fortune, set forward before the swell subsided; and they marched the whole day in water, *immersed* as far as to the waist."

It will not be said that Alexander's army was sprinkled as far as to the waist, or that they were poured as far as to the waist. And why will this not be said? First, because the word used by the writer to represent the action means to immerse; and secondly because the context sustains the correct reading. So when it is said by Dr. Luke, "And he commanded the chariot to stand still; and they went down both into the water, both Phillip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Phillip," &c., the baptism consisted in nothing more nor less than the immersion of the eunuch by Phillip, first, because the word here rendered *baptize* means immerse; and secondly, because the context sustains that meaning.

4. Diodorus, who lived about 50 years before Christ, wrote a history in the Greek language. In book 16, ch. 80 of his history, he says: "The river, rushing down with the current, increased in violence, *immersed* many, and destroyed them attempting to swim through with their armor."

Now I ask, in all candor, how would it sound to say, the river, rushing down with the current, increased in violence, *sprinkled* many, and destroyed them attempting to swim through with their armor; or, the river, rushing down with the current, increased in violence, *poured* many, and destroyed them, &c. I answer that it would sound fully as well as to say, "But when they believed Phillip, preaching the things concerning the Kingdom of God, and the name of Jesus

Christ, they were sprinkled both men and women;" or, "they were poured both men and women."

We deem the foregoing examples sufficient to show the use of the word baptizo prior to the New Testament writers. It should be carefully borne in mind that not a single example can be produced, in which any of the ancient Greek writers used the word baptizo in any different sense than that given in the above examples, except when they used it figuratively.

But what meaning had this word at the time that the New Testament Scriptures were written? We cannot easily attach too much importance to this inquiry; for when this is settled, the act of baptism is settled; unless it can be shown that Jesus used this word in some unusual sense,—different from the sense in which other writers, who lived at the same time and in the same country, used it. Then, in order to settle this question, we appeal to Josephus, who was cotemporary with the Apostles.

1. On page 305, book 15, ch. 3, sec. 3, the historian says: "Now as the nature of the place was better than ordinary, so they went out in a body, and of a sudden, and in a vein of madness; and as they stood by the fish-ponds, of which there were large ones about the house, they went to cool themselves, because it was a hot day. At first they were only spectators of Herod's servants and acquaintances as they were swimming, but after awhile, the young man, at the instigation of Herod, went into the water among them, while such of Herod's acquaintances as he had appointed to do it, *dipped* him as he was swimming and *plunged* him under the water, in the dark of the evening as if it had been done in sport only, nor did they desist till he was entirely suffocated; and thus was Aristobulus murdered, having lived no more in all than eighteen years," &c.

This is the celebrated case of the boy Aristobulus, who was murdered by the treacherous Herod. It appears that Herod, by a previous understanding with his servants and acquaintances, decoyed the unsuspecting boy into the water, and by a continued dipping, suffocated him beneath the water. To express this dipping Josephus used baptizo, in regard to the meaning of which no one ever pretended to have the least difficulty. Yet when the Apostles of Jesus, who lived and wrote at the same time and in the same country, employ the same word, at once many can find great difficulty in translating the word; while some go so far as to say that it is impossible to give the meaning of this word by any English word.

2. On page 199, book 9, ch. 10, sec. 2, the writer says: Jonah had been commanded by God to go to the kingdom of Nineveh, and when he was there, to publish in that city, how it should lose the dominion it had over the nations. But he went not out of fear; nay, he ran away from God to the city of Joppa, and finding a ship there, he went into it, and sailed to Tarsus, in Cilicia, and upon the rise of a most terrible storm, which was so great that the ship was in danger of *sinking*, the mariners, the master, and the pilot himself, made prayers and vows, in case they escaped the sea," &c.

If baptizo means to sprinkle, why does not some one give us an edition of Josephus, in which we could read, "But he went not, out of fear; nay, he ran away from God to Tarsus, in Cilicia, and upon the rise of a most terrible storm, which was so great that the ship was in danger of being *sprinkled*, the mariners, the master, and the pilot himself, made prayers and vows," &c.

3. Again, on page 435, book 1, ch. 22, sec. 2, the case of the boy Aristobulus is again referred to as follows: "Whereupon the child was sent by night to Jericho, and was there *dipped* by the Galla, at Herod's command, in a pool till he was drowned." Surely he was not *sprinkled* till he was drowned. Yet that is just as plausible as that Jesus or any of his Apostles, ever *sprinkled* any one and called it

baptism. I say that, so far as the meaning of the word baptizo is concerned, it is just as likely that Aristobulus was drowned by sprinkling as that any one was ever baptized properly by sprinkling.

4. On page 493, book 3, ch. 8, sec. 5, the following passage occurs: "And are we then in a state of liberty at present? It may also be said, that it is a manly act for one to kill himself? No, certainly, but a most unmanly one; as I should esteem that pilot to be an arrant coward, who, out of fear of a storm, should *sink* his ship of his own accord."

All would say at once that it would be nonsense to talk about a pilot being a coward because he should *sprinkle* his ship of his own accord. But when the same word is used by our Savior, and the writers of the New Testament, many affect to understand sprinkle to be the thing intended.

5. page 495, book 3, ch. 9, sec. 3, the following passage occurs: "Now as these people of Joppa were floating about in this sea, in the morning there fell a violent wind upon them — it is called by those that sail there the black north wind — and there dashed their ships one against another, and dashed some of them against the rocks, and carried many of them by force, while they strove against the opposite waves into the main sea, for the shore was so rocky, and had so many of the enemy upon it, that they were afraid to come to land; nay, the waves rose so very high that they drowned them," &c.

Sometimes it is claimed, in order to evade the force of this and similar passages that, if these passages settle the meaning of the word in controversy, then the candidate should be drowned in order that he be truly baptized. But the fallacy in this objection lies upon the very surface; for be it observed that the drowning is the effect of the overwhelming — a separable result of the action, and not an integral part of the action implied in the word baptizo.

Let us now see how this word was used by those who have written since the days of the Apostles.

1. Plutarch, who was born in the year 50 after Christ, in his life of Marcellus, ch. 15, says: "Some [of the vessels] thrusting down, under a weight firmly fixed above, they sunk into the deep; and others, with iron hands, or beaks, like those of cranes, hauling up by the prow till they were erect on the stern, they *submerged*." It certainly would have been an unnecessary work to have hauled these heavy ships up by the prow till they stood erect on the stern in order to sprinkle them.

2. The same writer, quoting the oracle of Sibyl, in reference to the city of Athens, says: "A bladder, thou mayest be *immersed*, but it is not possible for thee to sink."

3. Lucian Timon, or the man-hater, born 135 years after Christ, says: "And if the winter's torrent were bearing one away, and he, with outstretched hands, were imploring help, to thrust him headlong, overwhelming him, so that he should not be able to come up again." Surely not to sprinkle him so that he would not be able to come up again.

4. Porphyry, born 233 years after Christ, in his account of the lake of Probaton, in India, says: The depth is as far as to the knees; * * * and when the accursed comes to it, if he is guiltless he goes through without fear, having the water as far as to the knees; but if guilty, after proceeding a little way, he is *immersed* unto the head."

These instances do not admit of any doubt as to the use made of the word baptizo by the writers quoted. Many other passages might be cited equally clear, but we deem these sufficient.

We now proceed to examine the passages in which the word occurs in the New Testament.

1. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins, Matthew iii. 5-6.

On the supposition that the baptizing in this passage consisted in immersing the people in the river Jordan, the whole is natural; but on the supposition that sprinkling was the act performed, it is most unnatural. For why go out into the wilderness to do that which might have been performed in the city, or even in the house? Do those who contend for sprinkling usually go to some stream or river to perform the rite? No! but on the contrary, it is usually attended to in the church. Truly it may be said that the phrase "in the river," as used in this and similar passages, does not prove beyond doubt, that the people were immersed in the river Jordan by John, but it does corroborate the fact before fixed by the meaning of the word baptizo.

J. W. BUTLER.

QUERY.

BRO. REYNOLDS:—I desire to invite your attention to the following passage of Scripture: Rev., xx, 13. "And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them; and they were judged, every one according to his works."—[Anderson's Translation.

The following questions suggest themselves:

1st. Is *hades*, as some teach, the place or abode of departed spirits?

2d. Do the spirits of all the dead enter *hades*?

3d. If so, what is meant, (1), by the sea giving up its dead? and (2), by death giving up its dead? and (3), by *hades* giving up its dead? or how is it that those included in the word "dead," come from these three places, when it is taught that there is but one place for the dead, viz., *hades*. You, no doubt, see my difficulty.

It was impossible for me to attend the last two days of the debate at the Grove, or perhaps I could have heard this passage investigated. An early answer is solicited.

Yours, truly,

DISCIPLE.

ANSWER.

1st. Yes. See Luke xvii, 13. "In hell (*hades*), he lifts up his eyes." The rich man had died, and his body had been buried. There had been no resurrection yet. The body was unconscious, consequently, was not, could not be tormented. But while the body was yet unconscious, and in the grave, the rich man's spirit was conscious, in *hades*, the unseen world; that state or place, invisible to the physical eye. See, also, Acts ii., 27, "Wilt not leave my soul in hell" (*hades*). This language is applied to the Savior himself, when his body was in the grave. His soul is here spoken of in contrast with his body. His body was in the grave; his soul was not in the grave; for if it was, death does not separate soul and body. It follows therefore, that they were in different places. The one was in the grave, the other in *hades*. *Hades* and the grave are therefore different places. "His soul was not left in hell, (*hades*), neither his flesh did see corruption." At the dawn of the first day of the week, his soul came out of *hades*, and his body out of the tomb.

2d. Yes, but not the same department of it. The rich man and the Savior were

both in hades, but not together. Macomb and Quincy are in the same State, but not in the same county. Lazarus was really in hades, but not where the rich man was.

3d. All the questions under the 3d, seem to me, to be based on an assumption that is not true, viz., "It is taught that there is but *one* place for the dead, viz., hades." This may be "taught," by many, but I think it untrue. As already shown, there is one world, the unseen for the spirits, and another, the seen, for the bodies. The unseen is divided into two apartments, separated by a "great gulf." The bodies rest in the earth, and in the sea.

(1). It is simply meant, that at the general resurrection, the sea will give up the bodies of the dead that are in it.

(2). The word death, is evidently used here instead of the grave, or earth that will deliver up the bodies of the dead that are in it.

(3). The spirits of all the dead will come out of hades at the same time that their bodies come out of the sea, and the earth. The word "dead," is certainly applied to both body and spirit; both are properly called the dead, when they are separated from each other. When they are united, they will not be dead. J. C. R.

TABLE GROVE DEBATE.

A DISCUSSION was held at Table Grove, Fulton county, Illinois, between J. C. Reynolds, of the Church of Christ, and John Hughes, of the Universalist Church. The debate commenced on Tuesday, the 21st of January, 1868, at 10 o'clock, A. M., and continued four days. The two first days Hughes affirmed the following:

"Do the Scriptures teach the final holiness and happiness of all mankind?"

His first argument was based upon the LOVE OF GOD.

2. Holiness of God.
3. Justice of God.
4. Will of God.
5. Design of Christ's Mission.
6. Promise to Abraham.
7. Rom. v: 12, 18, 19.
8. Rom. viii: 19, 20, 21.
9. Matt. xxii: 30.
10. 1 Cor. xv: 22.

In presenting these arguments, Hughes was eloquent, and I think hopeful; but to my mind, and I heard every word of the debate, Reynolds in a masterly way met these points, and in addition to this, presented twelve counter arguments, any one of which forever destroys Universalism.

During the two last days of the discussion, Reynolds affirmed the following: "Do the Scriptures teach that any part of the human family will suffer endless punishment?"

His line of argument was as follows:

1. There is a future general Judgment.
2. There are rewards and punishments beyond this life.
3. The punishment is endless.

In proof of a future general Judgment, 1st argument Acts xvii: 31; 2d, 2 Cor. v: 10; 3d, 2 Peter iii: 6, 7; 4th, Acts xxiv: 25; 5th, Matt. xii: 36; 6th, Matt. xi: 22; 7th, Matt. xii: 41; 8th, 2 Peter, ii: 4; 9th, Rom. ii: 16; 10th, Rev. xx: 12; 11th, Heb. x: 27; 12th, Heb. ix: 27; 13th, 2 Tim. iv: 1; 14th, Rom. xiv: 10.

In presenting these fourteen arguments, Reynolds sounded the death-knell of Universalism so far as Judgment is concerned. Hughes never attempted to answer but five of these points, and I thought it wise in him to let them alone; for he never could succeed in harmonizing these proofs with the idea that Jesus came to judge all nations at the destruction of Jerusalem.

Reynolds, in his line of argument, next proved future rewards and punishment. His first argument was based on John iii: 36; 2d, Matt. v: 12; 3d, Luke xiv: 14; 4th, John v: 24; 5th, Matt. x: 28; 6th, Luke xiii: 23, 24, 25; 7th, Heb. x: 29; 8th, Luke xvi: 19 to 31.

After carrying this point in the line of argument, Reynolds proceeded to prove that the punishment was endless. His first argument was based on Mark ix: 43; 2d, Matt. xii: 32; 3d, Mark iii: 29; 4th, Rom. vi: 21. Reynolds showed this death spoken of in Rom. vi: 21, was beyond this life, beyond HADES, beyond the Judgment—that death and HADES were cast into the lake of fire; that this was the second death; those whose names were not found written in the book of life, were cast into the lake of fire. He then called upon Hughes to find a resurrection from the power and dominion of this death. Hughes could not raise them. Reynolds' 5th argument was based on Jude 6, and 2 Peter ii: 4; 6th, Rev. xx: 10 to 15; 7th, Matt. xxv: 41; 8th, Matt. xxv: 46. Brother Reynolds seemed to improve all the time, while Hughes manifestly fell back in his work during the last two days of the discussion, and if I am not mistaken, his friends felt it. I am perfectly satisfied with the discussion, and pray God that the vast and attentive crowd which assembled from day to day may be benefited by it.

J. H. COFFY.

PILOT GROVE Jan. 29, 1868.—*Christian Pioneer.*

OUR POSITION—THE ONLY TRUE ONE.

WHILE we acknowledge that much truth is taught by the various religious parties of the day, and in our heart love many of the members of these parties, and expect to meet them in the land immortal, over the flood; yet we are constrained to say, they omit to teach some truths, pervert some others, and substitute in their stead errors which subvert the religion of the New Testament. Men adopt conclusions, supposing them to be in strict harmony with truth when really they are not, and then such forced constructions are put on the word of God, as to harmonize it with the previously received conclusions. This course leads them away from the truth, and increases the distance between the different partizans, filling the world with confusion, and driving thousands into downright infidelity.

As a people, we alone teach, and insist on going to the New Testament Scriptures for our conclusions, divinely given, and not to find evidence to support a conclusion not stated in the word of the Lord. In this course we feel safe, and avoid all conflict with the teachings of the Holy Scriptures. To receive conclusions divinely formed and given, and then seek to illustrate, sustain and enforce such conclusions by argument is a very different thing from assuming a position not stated

in the Bible, and then going to the Bible to seek proof to sustain it. Our position is a plain one, and is this: God has not simply given man the premises from which to deduce conclusions; but in his own unerring wisdom, has submitted premises and conclusions.

Can any other position touching this matter be true or infallibly safe? We unhesitatingly answer, no, and challenge the world to show any error in our reply. Here is where the great radical error of the Protestant parties rests. We say radical error, for it has been, and is, the great tap-root from which has sprung every species of false teaching and schism; and yet, all claiming support for their antagonistic positions, from the divine oracles, when none of their conclusions can be found in the Bible, and each one seeks to so construe the language of Scripture, as to overthrow his neighbor's position, and sustain his own.

If there is any one thing, on which the church of Christ may congratulate itself, it is, that we have no position to defend against any one, who admits the statements of the Bible to be correct. This is one of the beauties of our position, and we glory in occupying it.

In regard to the elements of Christianity; or, if you please, the conditions of pardon, we have never had any positions, properly our own. We are, and have been satisfied with the plain and simple statements of Christ and the Apostles. In order to make the contrast between ourselves and others stand out, we simply say: Protestants teach, that, "faith is inwrought in the heart, by the immediate presence of the Holy Spirit." We are content with the statement of the Apostle Paul, that, "*faith comes by hearing.*" This is sufficient for us. We have no theory to suffer by this statement. That others have, we know; but it is no fault of ours, and if they controvert our position, they contend against infinite wisdom and omnipotent power, and must assuredly fail in such an unequal contest. Our trust in this case is not in human wisdom, for it might mislead; but in the divine declaration, in which no error is ever found.

On the action of baptism, we accept the divine conclusion as given by the Apostle Paul in the sixth of Romans and Colossians second, in which places he calls baptism a burial. This we accept as full and final. Those who controvert this, simply measure arms with the Lord of hosts, and must suffer defeat. We have no theory in regard to the matter; but plant ourselves on the solid rock—divinely enunciated truth.

In regard to the design of baptism we simply receive the Pentecostan oracle, which says, it is "for the remission of sins." The man that rejects this, wars not with us, but against God, and the contest is as fearful as it is unequal. If God's word can be overthrown, then may we be successfully assaulted, and not before. What has been said in regard to the points named, may be truthfully said of every item of christian teaching and practice. No other position is the true one—no other is safe.

No other people have, in modern times, taken such high and safe ground, as the church of Christ. No human creed to defend—no pet theories to sustain. If we only persevere in our good-begun work, no earthly power can withstand our progress in bringing men to a knowledge of the truth as it is in Jesus, and soon the waste places in Zion shall be rebuilt.

The admission of believing penitents to the ordinance of baptism, upon making the good confession, has been rudely and wickedly ridiculed by some. This ridicule, however, does not fall on us, as the rule is not one of our own contrivance. When the Ethiopian nobleman demanded baptism of Philip and asked what hindered, Philip said: "If thou believest with all thy heart thou mayest." He answered: "I believe that Jesus Christ is the Son of God." Here is our warrant

for our practice. No other can be successfully defended. And to those who object, we simply say, we have no apology to offer; but on the contrary, glory in the divine simplicity of God's scheme of grace and mercy. Should Rome and all her descendents, enter into a solemn league and covenant to oppose and denounce this course, we should be neither diverted nor deterred from our course, but should regard all such opposition, as the insane ravings of a hopeless maniac, and should cherish feelings of sincere pity for them.

We build only on the foundation stone which God laid in Zion. What He has declared, we will believe; what He has commanded, will we do; what He has promised, we will hope for, and if men will oppose, they will imperil their soul's future good. Sound the alarm, watchmen! Cry aloud! The day draws nigh when God will avenge His elect, which cry to Him day and night. No compromise with error; no surrender of one of God's truths. Victory is at hand, if only we labor.

E. L. C.

"NOTHING NEW UNDER THE SUN."

The above is the language of the wise man, and no one can reasonably question its correctness. True, things frequently present themselves which we think unusual, and indeed they are, but this does not prove them to be new. Among the seemingly new things of which we have heard, is the following, as related to us by an eye and ear witness: The Rev. Mr. Akers of this city, the pastor of the M. E. Church, has been engaged since January first, in holding meetings every evening, called "revival meetings." We know not the origin of the phrase, words we do not see the propriety of applying to religion, as is usually done. Religion needs no reviving—it never slept—never died, and can not, therefore, be revived. But this is not the point. After the meeting had gone on for some three weeks or more, during which time quite a number of little girls and boys had been induced to go to the "mourning bench," and perhaps a very few larger ones, the work seemed to stiffen on his hands. A heavy appeal was made for persons to come forward, but none came. Nothing dismayed, the Rev. gentleman fell upon the following happy expedient. He said some who had been forward the previous evening, had not come out to meeting this evening. "Now" said he, "some Methodists here are very much chilled, and I invite them forward as proxys," for those of their friends who are not present.

The above struck us, at first, as something new, but it is not, unless Methodism be new, for the whole system of sponsors, godfathers and godmothers, at the Christening of unconscious babes, is a religion of proxy. We had heard of Romish confessions by proxy, for souls said to be in purgatory; we had heard of proxy baptism for the dead among the Saints of Salt Lake city, but mourning penitents, and conversions by proxy, among enlightened Methodist ministers, was unknown to the writer until this Rev. gentleman adopted it in a public meeting. If men can thus serve God by proxy, then may they go to heaven by proxy. This will not suit me, as my wish is, to go in any own proper person by the favor of God.

How humiliated the intelligent Bible christian feels, at seeing these butchers of truth, letting the sublime and heaven inspired worship and service of God be thus reduced to a baseless, senseless, scriptureless, foolish, mummery. It is frequently

the case that such scenes excite jest and ribaldry on the part of the unconverted, which is wrong, but we can not much wonder at it. How often do these scenes of extravagance cause men who entertain a favorable opinion of Christianity to scoff at these ebullitions of human weakness and human folly, and go out from such exhibitions with less veneration for holy things, than when they came. Through such extravagances, "the way of truth is evil spoken against." Thus the professed friends of the Lord's cause, become stumbling-blocks in the way of others.

It is indeed sad, to see how the divine appointments are supplanted by human expedients, as it is being done all over this land. To all who do this, the Lord says: "In vain this people worship me, teaching for doctrines, the commandments of men." Divinity alone can save, and Divinity alone has selected and made known the means, and the "Anxious seat," or "Mourning bench," is not mentioned. This is purely a human innovation on the divine prerogative, which has filled the world with confusions, and implies presumption on the part of all who have a hand in this unauthorized — this censurable and forbidden work. We tremble for those who do it.

How absurd to an intelligent student of the New Testament, are all human inventions, as effectual in saving souls. Nothing not as old as the New Testament, is worth one farthing, in the salvation of men. Time only demonstrates the fact, that as men become wedded to a party and rise to the position of salaried advocates of the same, their veneration for the plain teachings of God's word, grows less and less; for the party claim seems to be first, and must be promoted at all hazards.

Let all who love a pure religion — one all divine, cling to the solid rock of God's imperishable truth. The world is wild with speculations, and the church so-called has wandered into the midst of vague superstition, its leaders following the phantasmagoras of the wildest imaginings of minds all distempered and diseased, supposing the impulses of their own hearts to be monitions of the Holy Spirit, by which mistakes, they and all who heed them, work by feeling, not "by faith;" and thus they are left to set at nought the solemn sanctions of the word of God. Alas! alas!

E. L. C.

CORRESPONDENCE.

DRESDEN, Mo., Feb. 22, 1868.

Bro. Reynolds,

DER SIR:— Yours of the 11th inst, has been on hands several days, but I have not heretofore found time to reply. I have been for several years a frequent contributor to the Christian Pioneer, published by our excellent Brother WRIGHT, here in our own State. As a home paper, I feel under obligations to work for its circulation in preference to others. It has not, hitherto, been well sustained, and I fear that its prospects are none too bright, even now. I would be glad to see the Echo circulated in Missouri, if it can be done without injury to the Pioneer. What I can do for you subject to this condition, I am willing to do. If my name as a contributor will be of any service to you, you are at liberty to use it. I will furnish you short articles as often as I can find time to write them. Meantime, I wish you abundant success in your new enterprise. We have too many papers, I

think, without they were better sustained; but not near enough, if the brethren could be induced to patronize them as they should. The Lord is giving us a glorious opportunity to work for the spread of his truth, and for the emancipation and salvation of our race. May He enable us to correctly estimate the responsibilities of our position, and to acquit ourselves like men in the great work to which he has called us.

Yours in the Lord,

GEO. W. LONGAN.

ASTORIA, ILLS., Feb., 23d, 1868.

BRO. REYNOLDS.—Your note, reminding me of the Sunday School Convention, to assemble at Macomb, and requesting that a representative be sent from this place, was received in due time; but owing to sickness in my family, it was entirely forgotten. Our little boy, (our babe), who, seven months ago, came to gladden our hearts and home, was at the point of death, and we were anxiously watching and waiting at his cradle. Lord's day night, Feb., 16th, he died, and we are almost desolate. We know he is happy, but our grief is great. Our Willie—Willie Goode we called him, was the pet of every one. Always smiling, bright sparkling eyes, quiet and patient and gentle, he won all hearts; and when he died, we all wept together. Monday afternoon, a goodly company of brethren and friends met at our house; the elders read, prayed and comforted, and sang the 1069th hymn, so sweet, so true, so appropriate. Oh, how grateful are we to God, that we are among such good brethren! They did every thing in their power to save our boy. The brethren, Tolers—old and experienced physicians, were unremitting in their care, and when he died, they wept with, talked to us, and prayed for us; indeed we are members of the heavenly family. It was hard to kiss the babe "good bye," hard to see him shut up in the little coffin, harder to see it let down into the cold frozen ground. But we will see him again, literally, really, truly, I confidently believe, in the resurrection morning; see him with the same smile, the same bright, black eyes, the same pearl-like face, coming out of his grave home, to be clothed in immortality. This gives us joy, and makes us strong to endure life's toil.

I would have taken great pleasure in meeting with you and talking over the cause of Sunday Schools. I believe I am doing right, when I say that I will second your work, anyhow, and do what I can to give it permanence. I have that much confidence in my brethren. I love the Sunday Schools, and am sure the good they accomplish, is beyond computation. The spring is here, and now is the time to begin organizing schools in the country. Wherever there are a few brethren, and an unoccupied school house, in it, let a school be formed, and children taught the way of life. Now, brethren, is the time to work; the result when "angels shout the harvest home." Yours in Holy bonds, JOHN B. CORWINE.

MY DEAR BROTHER CORWINE:—From my heart, I sympathize with you in the loss of your lovely little child. I know and feel the pang that wrings your heart. Twice have I had to see the body of a darling child, of a precious little pet, lowered into its little grave, to "wait till Jesus comes," when we shall see them again. Yes, we shall see them again, more beautiful, more lovely than ever. There will be no parting, no sorrow, no tears, no suffering, no death, on the other side of "the rolling river."

Let us patiently endure our trials here, though they be sore, for soon, very soon, they will be o'er, and we, I believe, my dear brother, will be permitted to go up higher. Let us work for Jesus, in the family, in the Sunday school, in the world; yes, let us work for Jesus everywhere, and he will soon take us to himself. Then we shall join our babes, who have "gone before."

J. C. R.

SUNDAY SCHOOL DEPARTMENT.

ILLINOIS SUNDAY SCHOOL ASSOCIATION.

If the Illinois brethren, who are about to move in the Sunday School cause, will allow me to address them at this particular juncture of things, I will say what seems to me of great importance to the success of this noble enterprise. Much depends upon the start we get upon the constitutional frame-work of the building. We must not get up too elaborate a machinery for Sunday Schools. Let us see how much we can simplify? By the simple revolution of the earth, with inclined axis, God accomplishes many different purposes. Can we not simply, by a proper evangelizing system, accomplish every purpose that is before us—strengthening weak churches, converting the world, raising money, promoting Sunday schools, circulating papers and tracts? Why send a Sunday school agent along with the missionary when the missionary is the very man to do that work? Why send a Sunday school agent to Rock Island when Bro. Sherwood is there? Will not he attend to that interest? Why have a separate corresponding secretary writing to your missionaries about Sunday schools when Bro. Downs can do it all in the same letter? Why have a separate Board for Sunday schools when the State Missionary Board has not half enough to do in its monthly sessions? What is the use of a separate Sunday school convention? In short, can we not do everything that is to be done through the one set of State officers? No danger of their having too many irons in the fire." The missionaries have never had half enough objects before them when in the field. We have been simply asking them to preach and report the number of baptisms and churches organized. Why have we not had the number of their religious visits reported; the number of Sunday schools organized; the number of family altars erected; the number of verses committed by the schools? These should all be so many irons in the fire with every evangelist. There is nothing to hinder the Board from hearing Sunday school reports on the same blanks on which evangelists make their reports of other labor. Nor is there anything to hinder the corresponding secretary from urging Sunday schools as a part of his proper missionary work.

The fact that the children have been excluded from our conventions, seems to me an almost ineffaceable disgrace. The Sunday school question has been shut out along with the political and governmental questions of the day, as not falling inside the line of our duties in convention. "Children can't come to the first table." And for this reason the friends of Sunday schools have been compelled to begin to form Sunday school associations outside of the missionary enterprise, as if it were no part of the missionary work. This will require separate conventions, separate boards, separate sets of agents and a heavy expense, when the whole work could be more efficiently and more economically done by the one Board. Must we have a Tract Society, a Missionary Co-operation and a Sunday School Association, and a separate co-operation for every special purpose? As well might our nation have a president, cabinet and congress to see to the naval interests of the country; another

president, cabinet and congress to see to the military; a president, a cabinet and a congress for administering the interior affairs of the country, and each board of them having their separate agencies reporting to three different seats of government.

The Illinois brethren of course will take such action as, in their judgment, will best promote the Sunday school interests; but to illustrate, I will suppose that State about to move in the Sunday school enterprise, according to the above suggestions. Their work would then assume a form something like the following:

1. The State Missionary Board is charged, at the State Convention, with the Sunday school interests. They consider it perhaps the most important part of the missionary work. They print their blanks for the monthly reports of all their evangelists. These blanks have columns not only for the number of sermons, immersions, religious visits, etc., but have also a column for Sunday schools established; one for the average attendance of teachers and scholars, and one for the number of verses committed. All this will add no great burden to the present duties of the Board, but can be discharged by them better than by a separate Sunday school board.

2. The evangelists employed while preaching and building up weak churches can establish Sunday schools in every church in the country without ever losing a sermon, or in the least detracting from their efficiency as preachers. Besides, confining themselves to small districts as they always should, they can be around often enough to keep the school going. They can find superintendents, teachers and scholars too, for one *live man* in a county can keep everything in a glow by getting everybody else to work. We never can get State Sunday school agents enough to keep up the schools if they were started. The missionaries must be enlisted, and this can be done more effectually by the State Corresponding Secretary and Board than by a separate board and secretary for a Sunday school association, separate from the missionary organization.

3. The corresponding Secretary would have no more to do than he ought to have if he attended to Sunday schools in the same circulars and letters with which he communicates missionary intelligence to evangelists and the board. A trip to a district or a town can arrange for Sunday schools at the same time it arranges for preaching sermons, and that with the same men. He can make out his annual report for the Convention, embracing all the information a separate Sunday school secretary could give, so that it will burden neither the convention, nor the board, nor the evangelist, nor the corresponding secretary, but will give them all something worth while to do and make an annual report worth hearing. The thing itself being wholly practicable, as above described, let us enumerate several advantages gained by the arrangement. I grant that the above arrangement refers only to missionary ground, and makes no provisions for rousing up this work among the strong and well supplied churches. But if a general movement is made these will all take hold of themselves, being waked up by their own preachers. At any rate the missionary secretary could do as much with them as the Sunday school secretary would do, and perhaps more, as they are already engaged with him in the missionary contributions. Thus the whole State could, in due time, be reached. But let us see what would be gained by this plan:

1. It would be more economical, as there would be but one secretary to pay. Also printing and postage and traveling expenses would not be duplicated.

2. It would prevent the Sunday school cause from being considered a sort of outside, second-rate affair that does not legitimately belong to our missionary conventions. It would therefore have more of the sympathies of the whole brotherhood of the State.

3. It would prevent that confusion in our financial system which has always been felt between our general and State missionary societies, in which churches are often appealed to the same week for two different purposes. The missionary money and the Sunday school money should all be raised under one uniform system.

4. A Sunday school secretary and Sunday school agents can never do the work without enlisting the missionaries and other preachers in the work. It would require more men than we could ever pay. And if it depends upon enlisting the evangelists you might as well let the missionary board do this, as that is their business anyhow. They will do it more successfully than the others.

5. The experience of Baptists and others, I think, is that an agent traveling over the State starting Sunday schools, always sees them fall in his rear, because there is no arrangement left to take care of them. But our evangelists are just the men to start them and watch over them. One of our Kentucky missionaries has started nine schools in one mountain county and is keeping them all up. His last report told of twenty-two thousand verses committed by the schools of that county in one month. This, of course, is but a mere beginning, is nothing compared to what ought to be done; but, may not every evangelist in every State make the Sunday schools an especial part of his work in connection with the missionary board, and so save the expense and confusion of a separate system of machinery for Sunday schools? The Corresponding Secretary for Missions can do much more for these schools than any general Sunday school agent, as soon as we get the evangelizing system well at work. And until that time nobody else would do much for the schools. These things are written under the conviction that whether we all see precisely alike just now, the working of a few years will bring us all to the same conclusion. We ought to do a great work for God; we can do it, and must do it. A crisis in our history is upon us. We are to rise, to great strength and efficiency, or in a few years will show the signs of feebleness and decay. May God strengthen us all in this day of battle. THOMAS MUNSSELL.

—*Brief.*

REMARKS.—There is much good sense in the above from the pen of Bro. MUNSSELL. At the last annual meeting of the General Missionary Society, at Cincinnati, a General Sunday School Association was organized, of which Bro. MUNSSELL was elected president. This important step was taken because the General and State Missionary Societies had excluded everything from their deliberations and operations except preaching and organizing congregations. The work done by all their agents was adapted to the capacity of adults. The movement at Cincinnati has been followed by one in Indiana, resulting in a State Association distinct from the State Missionary Society, as the Cincinnati movement had been from the General Society. Following the example of others in other States, a call was issued from Marcomb for a Sunday school convention at Macomb, on the 19th and 20th of Feb., 1868, for the purpose of organizing a State Association. The meeting has been held. It was not largely attended. Those who did attend were, and are, alive to Sunday school work. The meeting was a most happy one. I believe great good will come of it. The question of organization was pretty thoroughly discussed. There was a general feeling in favor of but one organization. I am myself, so far as I have studied the matter, in favor of one society or co-operation, and its doing the whole work, *provided* we can have the assurance that it *will* do it. But as there will be no general meeting of the State Co-operation until the 1st of September next, it was thought best to effect an organization now, and have a meeting on the

day preceding the annual meeting of the co-operation, at the same place. In the meantime the separate or joint organization can be fully discussed throughout the State. The pages of the *Eccho* are open to the brethren for this purpose. If the wisdom of the brethren then say one co-operation, one board, one set of officers, it will be easy to have it so. I will go into it with all my heart.

There is work to do before that meeting, however. There were two things prominently before the convention thought to be necessities by every brother present, so far as I know. 1st. The establishment of Sunday schools in all our congregations. 2nd. Reading matter free from superstition and sectarianism for all the children, that shall at the same time be adapted to their capacity. Bro. DUDLEY Downes and myself were appointed a committee on Sunday school literature, with instructions to take such steps as seemed best, to bring into existence, at the earliest possible day, a good Sunday school library, the productions of the pens of our own brethren. We are to report to the September meeting. I think this will all probably harmonize with Bro. MUNSSELL'S views. It seems to me, at least, to be the best that could be done under all the circumstances. J. C. R.

MINUTES OF THE S. S. CONVENTION.

MACOMB, ILL., 2½ P. M., Wednesday, Feb. 19, 1868.

The Christian S. S. Association met pursuant to call in the Christian chapel. Opened by prayer, after which a temporary organization was effected by calling J. C. Reynolds to the chair, and appointing S. P. Lucy secretary.

On motion, a committee, consisting of Bros. S. J. Clarke, J. R. Ross and S. P. Lucy, was appointed on permanent organization.

On motion, Bros. J. C. Reynolds, C. Ades and W. D. Campbell were appointed a committee on S. S. literature.

2½ P. M.—Discussion—What constitutes a model Sunday school? What are the qualifications of superintendents? How may teachers retain the interest of their classes? These discussions were highly entertaining and profitable. Singing, prayer and adjournment at 5 P. M. to 7 P. M. S. P. Lucy, Sec'y.

WEDNESDAY evening, 7 P. M.

CHILDREN'S MEETING.

Devotional exercises and addresses to the children by Brethren C. Ades, J. R. Ross, and S. P. Lucy. Before and after each address the children of the Macomb Sunday school entertained the audience with some stirring and beautiful songs, well executed. We have seldom enjoyed a more pleasant musical entertainment.

S. P. Lucy, Sec'y.

Thursday, 10 A. M., Feb. 20, 1868.

The S. S. Convention convened. Opened by prayer. Minutes of previous sessions read and approved.

Report of committee on organization was read as follows:

PLAN OF ORGANIZATION.

ARTICLE I.—Name.

This Society shall be known as the "Illinois Christian Sunday School Association."

ARTICLE II.—*Object.*

The object of this Association shall be to enlist the entire Christian Brotherhood of the State in earnest efforts to promote the cause of Sunday schools; and for this purpose, we recommend the formation of Auxiliary Associations throughout the State to co-operate, with this Association in this work.

ARTICLE III.—*Membership.*

All persons contributing annually to the funds of this Association, shall be considered members of the same.

ARTICLE IV.—*The Convention.*

This Association shall convene annually at such time and place as shall have been designated by the previous convention, and shall be composed of its officers, missionaries and agents, and not more than three delegates from each S. S. co-operating with it in the S. S. work.

ARTICLE V.—*Officers.*

The Officers of this Association shall be a President, one Vice President for each Auxiliary Association, a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Board of Managers, consisting of five members, all of whom, excepting the Vice Presidents, shall be elected annually at the regular meeting of the Association. The Presidents of the Auxiliary Associations, shall be Vice Presidents of this Association, *ex-officio*.

ARTICLE VI.—*Duties of Officers.*

SECTION 1.—The President, Vice Presidents, Recording Secretary, and Treasurer, shall respectively perform the duties incident to their offices in carrying out the objects of this Association.

SECTION 2.—The Corresponding Secretary shall conduct the correspondence of the Association, collect statistics and other useful information, solicit funds, superintend the affairs of the Association financial and otherwise, and devote himself to the private and public advocacy of its interests and aims.

SECTION 3.—The Board of Managers, three of whom shall consist of the Pres., Cor. Sec. and Treas., and the same number shall constitute a business quorum, shall appoint their own Chairman and Secretary, fill vacancies that may occur during the year, receive and disburse funds, appoint agents and missionaries, fix their compensation and direct their labors, and through the Corresponding Secretary, present to the Association, at each Annual Convention, a full report of their proceedings during the year.

ARTICLE VII.—*Qualifications.*

All Officers, Missionaries, and Agents of the Association shall be members in good standing in the Church of Christ.

ARTICLE VIII.—*Power to Amend.*

This Constitution may be altered or amended at any Annual Convention, by a vote of a majority of the members present.

The report was received, and the question of organization was discussed in the kindest spirit until the hour of adjournment. The first article was adopted, and the Convention adjourned to 2 P. M.

S. P. DUEY, Sec'y.

THURSDAY, 2 P. M.

The Macomb S. S. marched into the chapel with banners bearing the motto, "Suffer little children to come unto me," and singing the song called the Sunday

school. The procession presented a lively appearance. The scholars were led by Bro. G. H. Payne, who is also their music teacher. After all were orderly seated, Bro. J. C. Reynolds welcomed the school in the name of the convention by a short and appropriate address. We were then led in prayer by Bro. Ross. After another song, Bro. D. Downs was introduced to the school, who addressed them earnestly and with much feeling. Song. The children were then dismissed, and the convention resumed its business session. [It is pleasant to be in the company of children; their smiles and sweet voices enliven and purify the heart: we feel refreshed.]

The different articles of the Constitution were then read, and adopted item by item.

3 $\frac{1}{2}$ P. M.—Next business in order was the report of committee on S. S. Literature. Report read as follows:

The committee to whom was referred the consideration of Sunday school Literature, would respectfully present the following Report:

Inasmuch as our efforts, as a people, have heretofore been mainly directed to the preaching of the Gospel, to adults, we have but little that is actually suitable reading matter for little children: we would recommend the appointment of a committee of —, whose duty it shall be to open up a correspondence with all our leading writers on the subject, and ascertain what can be done in procuring books adapted to the capacity of children, that shall at the same time be "sound in the faith." We would also recommend the encouragement and patronage of our present Sunday school papers. We would recommend the appointment of another meeting of the same kind as the present, at which the committee recommended in this paper, shall make full report.

J. C. REYNOLDS, }
C. ADES, } Committee.

Which, on motion of Bro. Downs, was adopted unanimously.

On motion, Bros. J. C. Reynolds and D. Downs were elected as committee on correspondence, mentioned in the above report.

The question "The necessity of teachers' meetings" was discussed 30 minutes.

The discussion of the question, "The Elders of the Congregation; their duty towards the school." Time limited to 10 minutes.

On motion a committee of three were appointed by the President to confer and present nominations. After recess, committee submitted their report, which, on motion of Bro. Hampton, was received.

On motion, the Brothers reported as the Officers, were respectively elected to the offices provided for in the articles of agreement, as follows: J. C. Reynolds, Pres; Dudley Downs, Corresponding Secretary; S. J. Clarke, Rec. Sec.; D. P. Coffman, Treasurer; Board of Managers, J. C. Reynolds, Dudley Downs, D. P. Coffman, Benj. Gould, J. W. Karr.

On motion, carried, that when the Association adjourn, it adjourn to meet on Tuesday before the first Lord's day in September, 1868, at 10 o'clock, A. M., at Winchester, Scott co., Ills. On motion, adjourned to meet at 7 P. M.

THURSDAY EVENING, 7 P. M.

The convention was entertained still further by songs from the children; choruses and solos by some of the little ones. Prayer and addresses by the members of the convention. A social meeting with the children whose results cannot be otherwise than happy to old and young. The remarks of all the speakers were very full of interest and warmth of feeling.

S. P. LUCY, Sec'y.

TO THE YOUNG FOLKS OF THE BETHANY SUNDAY SCHOOL.

CINCINNATI, Ohio, Dec. 31st, 1867.

MY DEAR CHILDREN:—A few evenings ago, I attended the Annual Christmas celebration of the Sunday School which is taught in one of our meeting houses here in this large city, and it has set me to thinking a great deal about you all, of the years during which I was a little pupil among you, and then for a long time one of our teachers, and as this festival here was so very pleasing to me, I have concluded that maybe it might interest some of you to hear about it, and I will try to describe it to you. This Sunday School has for its Superintendent our brother, R. M. Bishop, a gentleman who comes up to Bethany for a few days every summer, and whom doubtless the most of you will remember to have seen. He seems to love all the children a great deal, and to exert himself to the utmost to make it a pleasant and happy thing for his little flock to belong to his fold. I have often thought that of all the offices to be filled in the service of our blessed Savior, I would rather be the dear, loving superintendent of a bright, earnest Sunday school, than anything else. If our preacher does not happen to be the most extraordinary person that ever was, there are always one or two among us grown up people, who will grumble at him, and the good man must be contented just to know that he has done his best, though I am afraid he can not help often going home with a little sigh alive somewhere in his heart, to think his people are not all trying to help him. But the children are not so. If you only have reason to know that your superintendent loves you and is trying to make you happy, you will be happy, every one of you, and he may go home every Sunday morning from meeting with you, quite certain that if all of you should live to be gray old men and women, you will think of him with nothing but pleasant and grateful feelings for what he tried to do for you when you were young. I wish we could all learn this good lesson of charity from you, but I am afraid we never can.

Well this celebration I am going to tell you about, took place on the Monday evening before Christmas day. I went quite early, wishing to be in time to see everything that might be done, but when I got there the house was so crowded that I could scarcely make my way up the aisle, but by a good deal of pushing and winding I did manage to get through up to the front where the members of the school were seated, and there I was kindly furnished with a comfortable chair just before the platform where the pulpit, or desk, stands on Sunday. People were standing up in all the aisles and in the gallery, and on every vacant spot of floor. There seemed to be at least twice as many visitors as there were seats in the house, although so many had to stand up for three or four hours, everybody looked contented and pleased. The entertainment opened with the pretty and appropriate song whose chorus is "Happy greeting to all," and it was very sweetly sung by the children of the school; then the 84th Psalm was read, beginning with the words, "How amiable are thy tabernacles, O Lord of hosts!" and ending with that beautiful expression of faith which I trust all of you who are old enough, have already committed to memory:

"For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

The reading of this was followed by prayer, after which a young girl came forward and bade us all welcome in a very cordial salutation, and then a curtain drew up from the front of the platform, and disclosed a most beautiful *tableau vivant*, or picture in which the figures are in fact living human beings, but keeping so perfectly still while you look at them as to seem like painted pictures of themselves. This picture was called *The evening Prayer*. It was a simple home scene, such as we might doubtless witness in part on any evening, could we peep in upon many of you just before you go to bed. A mother was seated in her room with her little boy and girl each kneeling beside her, but we should not be able to see in reality, what this tableau showed us, the beautiful guardian spirit that we like to think is always listening with happy smiles when good children are mindful to thank our Heavenly Father for his constant care and ask his blessing before they go to sleep.

After this a very, very little girl stood before us and sang a beautiful song called "Mary Aileen." She did not look to be more than six years old, and her little voice trembled some when she began, standing up there alone before so many people, but she went on bravely; everybody kept as still as still could be to listen to her, and she made her words so very distinct that I think every one in the house could have heard them plainly. The little singer seemed to feel the music in her own heart; for she kept time quite naturally with her tiny hands, and when she had finished, it was very easy to see that she had given a great deal of pleasure to all who heard her. After this, all the children together sang "We are waiting by the River," and then we were shown another living picture, and this was called, *The Dream of the Wanderer*. It represented Jacob's vision when he rested at the place he called Bethel, on his way toward Haran. How many of you can tell without looking back to your Bibles all about this vision of Jacob—how he saw a ladder whose top reached to heaven, and beheld the angels of God ascending and descending on it? You know that, in almost all of our pictures, when we try to paint the likeness of angels, we make them like little children, and so this living picture of the angels Jacob saw, was made up of the children of the school. I am sure none of those who made the picture or those who looked at them, can soon forget this, or any other of the beautiful Bible stories represented at this festival. After this all the children sang together "The Angels in the Air." The next picture was called the *Guardian Angel*. A little girl was asleep on the grass, and a great, poisonous serpent was coiled up very close and holding his head up as if to strike, but a kind angel stood just above the sleeper and would not let the serpent harm her. Next the children sang, "I know Thou art Praying to-night, Mother," and then they showed us a picture of *A Dying Soldier*. His wife was sitting on the ground with his head upon her knee, while her own was bowed over him in unutterable grief, but he had done his duty at his post, and here was the good angel still, watching over both of them, though the poor wife could not look up yet awhile to see that it was so. After this the school sang another song, and then we had a picture of *Cain and Abel offering sacrifice*. Each brother was by his altar, the sacrifice upon Abel's was burning and he was kneeling with his head bowed; but there was no fire on the altar of Cain, and he was standing up and lifting his face to heaven with angry looks. Directly after this was a picture with the same figure, but Abel was lying stretched upon the ground, and Cain stood over him looking angry still, and holding in his hands the club with which he had slain his brother. Then a couple of ladies and gentlemen sang a beautiful quartette called "Distant Bells are softly Pealing," and afterward we were shown a picture of Abraham standing upon the mountain, with Isaac bound upon the altar, just at the moment when he had lifted his knife to slay his son and the ram was caught in the thicket but the voice had not yet spoken which was to say, "Lay not thine hand upon the

lad." After this a little boy and girl sang a duet called "O say shall we meet you all there?" and all the children of the school joined in the chorus. The next picture was from the Parable of *The Ten Virgins*, as they might have appeared at midnight when the cry was made, "Behold the bridegroom cometh, go ye out to meet him." The five wise virgins were standing with their lamps trimmed and burning, while the five who were foolish kneeled before them, holding out their empty lamps as though they were saying, "give us of your oil." After this a lady who had a remarkably rich, sweet voice, came forward and sang, to beautiful music those verses from Job, which begin, "I know that my Redeemer liveth."

There was only one more picture after this; it was called *Views of Paradise*. A great many members of the school were among the figures, and it was a very beautiful picture, but I must not attempt to describe it, as I did not fully understand what idea it was intended to convey. This was followed by a short valedictory address from a member of the school, and I noticed particularly that he acknowledged the special mercies of our Heavenly Father toward themselves in calling to their attention that, during the whole of the year, then just about to pass away, death had not taken a single child from their happy Sunday school.

The children next gave us the "Sunday School Battle Song," and as soon as that was over, several of the teachers came down among us, each carrying a tremendous basket, which baskets were each filled with good sized boxes neatly tied up. A box was then presented to each child belonging to the school, and I suspect they were well filled with good things to eat, but it had grown so late that the superintendent enjoined upon the children not to open any of their boxes till they got home, I cannot tell you with positive certainty what was in them. So ended this Christmas treat, and as I write to you about it, these many days after it is over, I wish you all a "happy new year."—*Millennial Harbinger*. C. P. M.

OUR SUNDAY SCHOOL.

BRO. REYNOLDS:—Although we do not claim the Christian Sunday school of Macomb, as a "model one," yet we still think it *very near* "as good as the best." We propose, in this paper, to tell how we aim to conduct it, hoping that others will follow, giving us their experience in order that we may profit by what we learn.

Promptly, at half past two o'clock, we call to order; ten minutes is spent in devotional exercises; the roll of officers and teachers is then called, after which, the lesson is recited, thirty minutes being all allowed for that exercise. The Superintendent now reviews the lessons on the black board, or addresses the school for fifteen minutes; five minutes are now allowed for reports of teachers as to their classes, and five for devotional exercises, and the school is dismissed.

To record the reports of teachers, we have a book, ruled as follows, and which we fill out to show how it is kept:

Classes.	No. Pres't.	No. Absent.	No. Verses Rec't'd.	Conduct.	Am't. Contributed.	Remarks.
A*	5	2	71	good	.25	
B	6	0	68	bad	.16	
C*	7	1	127	good	1.18	
2	18	3	266		1.59	

The teachers present, we mark with a star, thus (*). We now can see at a glance, whether the teachers are present, number of scholars present, number absent, number verses recited, &c., and at the foot we see the total of number teachers and scholars present, number absent, verses recited, amount contributed to the school.

The officers of the school are a Superintendent, Assistant Superintendent, Secretary, Librarian and Treasurer.

In order to encourage the smaller scholars, in attending, we give each one present, every Sunday, a small card with a Bible verse on it, and redeem them by giving them a larger one when they have obtained four. When twelve large cards are obtained by a scholar, we give him a present of some book, suitable to his age.

A teachers meeting and Bible class, we have in connection with the school, meeting at present, every Sunday morning, at half past nine o'clock. Much good results from such meetings.

Not having the books present, we cannot give the number of scholars enrolled, or average number present, each Sunday, but think we have from 160 to 175 enrolled, with an average attendance of 130.

We would be well pleased to hear from other Superintendents, with a desire to profit by their experience.

S. J. C.

The church of Christ, on Swan Creek, Warren Co. Ills., numbers about forty members. Meets every Lord's day for social worship. Has no meeting-house. Meets in a school house, and some times in a Baptist meeting house. Has Sunday School in the summer, but none in the winter. They have but one Elder, whose name is Julius Lathrop; have preaching once a month by the writer of this. I was there last Lord's day, and there was quite a good congregation, good order, and good attention. Some interest.

C. ADES.

ABINGDON COLLEGE.

ABINGDON, ILL., Feb. 20, 1868.

At a meeting of the subscribers to Abingdon College, convened at Abingdon, Illinois, in September last, it was resolved, That the sum of Thirty Thousand Dollars should be secured by subscription, before any work on the College Building should commence. That amount has been subscribed and one-third of such subscription is now due.

The committee will proceed immediately to collect the amount so due, and subscribers are hereby notified accordingly. They will continue their efforts in obtaining additional subscription.

The sums collected by the committee will be used as fast as raised in procuring material and prosecuting the work on the College Building. The early completion of the same will depend on the punctuality of the subscribers.

It is hoped and earnestly requested that all when called on by the proper Agent, will respond promptly.

J. H. BACON,

Chairman Finance and Building Committee.

EDITOR'S TABLE.

BROTHER MUNNELL'S Address to the Churches of Kentucky, which appeared in the February number of the Echo, was sent to us, by him, on one side of a printed sheet. We thought it too good to be left in so perishable a form: besides, it was just as applicable to the Churches of Illinois, as to those in Kentucky. It will richly repay a second careful reading.

SOLOMON'S CONFESSION, reprinted from "Lard's Quarterly," in this number, is one of the finest productions of Brother Lard's racy pen. We feel sure it will be read with great interest. The compositor forgot to credit it to the Quarterly, at the proper place. This explanation, we trust will be satisfactory.

G. W. LONGAN.—This able brother will hereafter be a contributor to the pages of the Echo. He is a resident of Missouri, and rightly desires the success of "The Pioneer." The Echo is not the rival of any of our publications. The Echo is the friend and co-worker with all of them. There are brethren enough in Missouri, to sustain the Pioneer, and they ought to do it.

OUR THANKS are hereby tendered to Brothers D. W. Wilson, E. L. Craig, John Hazelrigg, William E. Meadows, E. G. Rice, J. R. Ross, C. Ades, and J. B. Royal, for lists of subscribers.

OUR EXCHANGES.—We intend to notice all our Exchanges next month.

UNIVERSALIST POLITENESS.—Just as soon as the February number of the Echo was ready to mail, I sent Mr. Hughes a copy, so that he might see what was said about the Debate. This I thought I ought to do, as a gentleman. I do not think that I could honor my position as a christian, and do less than act gentlemanly in this matter. I suppose that Universalist Editors claim to be gentlemen, and I suppose they are, according to their standard. But it seems that Universalism and the Christian religion, have different standards of gentility. Rumor has it, that a certain Universalist paper, has had something to say about the Table Grove Debate, but up to this writing, just as the last form of the Echo is going to press, I have had no opportunity to see said paper. So much for the gentility of *Unicerialism*. The same men, under the influence of the Gospel, would act differently. But under the influence of that false system, it is not to be wondered at, that they act as they do. After the Manchester Debate, between Mr. Manford and Brother Sweeney, the Echo spoke of it, but, I was careful to send Mr. Manford a copy.

UNIVERSALIST BRAVERY.—Our Universalist friends were in former times a courageous people always ready for debate, ready for the contest with all opposers of their system. They seemed to be, especially brave here in Macomb, after the Table Grove affair. But as soon as a proposition is made, to put the war on Universalist territory, in a community where they have a Church, and we have none; also to print the debate, thus cutting them off from the blowing process, their ardor cools, their noise ceases, and we only hear of regrets, that the Echo editer ever wrote that article. I have no doubt of the sincerity of these regrets.

This number contains but thirty-two pages. The next will have forty-eight, which will make it all right. Our Missionary department is crowded out this month, but will appear in our next.

THE GOSPEL ECHO.

VOL. VI

APRIL, 1868.

NO. 4

A PURE HEART.

The Savior said, "Blessed are the pure in heart, for they shall see God." There is a blessing here promised upon those who have a pure heart. Of what does this blessing consist? Of a promise. This promise points to the future. The blessing is not actually received, but the promise assures those having the pure heart, that "they shall see God."

Query: How, or in what sense, does the Master use the word heart? This can be best answered by examining other passages where He uses it. He says "a good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things." The word is either applied to the literal heart of flesh, or else to the mind. But it cannot be applied to the flesh in this passage, for it is said to have a treasure. The good man has a "good treasure of his heart." The evil man, an "evil treasure of his heart." The heart of flesh has no treasure. If it had, there could be in the sight of God, no distinction of good and evil. Nothing comes out of the fleshy heart but blood. Under the Gospel dispensation God respect not flesh and blood. Again, out of the abundance of the heart the mouth speaketh." Now it is certain, that the mouth does not speak "out of the abundance of the heart" of flesh. But it does speak the things thought of and treasured up in the mind. Once more, Paul says, "with the heart man believeth unto righteousness." It is certain that man cannot believe with the heart of flesh. The Scriptural use of the term heart is mind, including, of course, its purposes, its desires, its will, and its expectations. The idea is the same, as if the Lord had said, "blessed are the pure in" mind. What extent of purity is necessary to have the promise of seeing God? Purity of heart or mind, nothing more. Purity of body is necessary only so far as it is connected with purity of heart. So far it is a necessity, but no farther. All who are "pure in heart" have the promise of seeing God. No man actually sees God in this life. The blessing is present, "blessed are (present) the pure in heart for they shall (future,) see God." The present blessing is the promise, but the realization of it will come only to those who have the promise. A holds B's note, B's promise for a thousand dollars, due twelve months hence. His present blessing is the note, the promise, but the realization will be the money. C cannot get the thousand dollars, because he has no note, no promise. A can get it, because he has the note. He could also surrender the note and not get the money. So every one who is "pure in heart" has the assurance of seeing God at the proper time, and will see him if he surrender not the purity of heart. But he who has not the pure heart, has not the promise, and can no more expect to "see God," than C can expect to get the thousand dollars of A, when he has no note, no claim against him. We are now ready for the question, what is a pure heart or mind? This can perhaps be best answered

by ascertaining the origin both of pure, and impure minds. Purity is from above, impurity from below. Purity came from God, the reverse from the devil. God made man good, very good. His heart was pure then, and remained so as long as he conformed to God's requirements. After awhile the tempter came, man fell, became a sinner. No one will contend that Adam's heart was impure before he sinned, for that would be to charge Deity with making him so, and consequently to make God the author of the impurity. No one will contend that his heart was right after he sinned. It follows, then, that the impurity was acquired in sinning. Or, in other words, that sin is the impurity.

What is sin? John says "sin is the transgression of law." Who are sinners? Those, and only those, who transgress law. Those who have transgressed no law, are pure in heart, and have the promise. So far as the heart is concerned, there is no barrier in the way of their seeing God. The infant has transgressed no law, in its own person committed no sin, and consequently "pure in heart." But it is not pure in body. If it die in infancy, and be thus released from the corruptions of the flesh the terrestrial body, in the resurrection a celestial body will be given it, and it will "see God." But, as all who come to the years of accountability, sin in their own persons, to a greater or less extent, all are without the pure heart, and consequently without the promise of "seeing God."

This being true, all hearts must be changed from the impure to the pure state, in order to have the promise, and all must have the promise in order to "see God." Of what does this change consist? As a whole, it consists of all that is necessary to take away sins. If it take less, a man might have a pure heart, and be yet in his sins. But no one will for a moment contend for such an absurdity. If it require more, then a man might be made free from his sins, and his heart be not yet purified; but no one will contend for this absurdity. What takes away sin? Whose act is it? Is it God's, or man's? These are questions of momentous importance. No one will contend that man can, of himself, take away sin. All will agree that God does the act; but he does not do it independently of man's will and conduct in the matter. Then how does he do it? Let the Apostle Peter answer: "And God, who knoweth the hearts, gave them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." God does not purify the heart, take away sin without means, but by the use of means.

In the above quotations from the Apostle, faith is said to be a means by which he purifies the heart. But faith is the act of the man, yet God does not take away sin without it. This act of God then depends on what man does; that is, God will not save the man who does not have faith. Faith is an act of the heart: "with the heart man believeth," says the Apostle. Some men will not believe the Gospel. They deny the truth of the resurrection of Christ. How can God purify their hearts? He cannot do it without departing from his plan of saving by faith, and this he cannot do consistently with his own attributes. The faith must also be in the right proposition. Faith or belief, abstractly, will do no good. To believe in Mahomet or any other man, will do no good. The faith must be in the Son of God, in his death, in his burial, in his resurrection from the dead. Is this all that is necessary on the sinner's part, in order to the purification of the heart? Does God forgive the sinner, purify his heart just as soon as he believes, without any other act of obedience? Certainly not, for James says, that "faith without works is dead being alone." Then if the heart be purified by faith alone, it is done by dead faith. But this will not be claimed by any. Does it not follow from what James says, that all faith is dead until it is quickened by obedience? The love of God, manifested in the gift of the Son of God, is received into the heart by faith. If it

be into a good heart, not wholly given over to vice, its legitimate result will be love on the man's part to God, and that will produce obedience. But if the love of sinful pleasure, and the deceitfulness of the world have full possession of the soul, the faith will remain dead, for he loves sin more than he loves God, and will not keep his commandments. The Apostle tells the whole process of the purification of the heart, when he says to the brethren, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." These brethren are commanded to love each other with pure hearts. This they could not do if they did not have pure hearts; but they had pure hearts. They had been born again, and this birth was of the incorruptible seed, the word of God. They had been begotten with the word when they believed it. "Of his own will begat he us with the word of truth." This was done "through the spirit," for the spirit gave the word. The Apostles spoke the word as the spirit gave them utterance. The people heard the words of the spirit, spoken and written by the Apostles. They believed the things heard, were begotten, obeyed the things commanded, were born, purified "their souls in obeying the truth." Then they had pure hearts and could "love one another fervently" with them. They could then claim the promise, that "they shall see God." This promise cannot be fulfilled in this state of existence, but will be beyond the resurrection to all those who leave this world in possession of the promise. But as the promise is based on a pure heart, and that on obedience, it is necessary to obey as long as there are commands to be observed. The King has left orders for us all, during life. There is no cessation in his work until death. To stop doing the commandments, is disobedience, and that is sin, and that corrupts the heart, and cuts us off from the promise of "seeing God." All malice, all guile, all envies, all hatred, all deceit, all hypocrisy, and jealousy, must be driven out of our hearts. We cannot harbor those things in our hearts, and at the same time keep them pure. Evil thoughts must not be indulged in the heart; if they are, they will corrupt it. The company we keep, has a tremendous effect upon the inner man. You cannot make the low and vile your associates, and remain free from contamination. If you make "lewd-fellows of the baser sort," your companions, depend upon it, you will be injured. Many youths are ruined in this way by reading bad books, and papers; you really make the authors you read, your associates. Then read good books, pure and chaste, and you will be blessed thereby. Especially, read the Holy writings of inspired men, and thus you will imbibe the pure spirit, from which those books emanated. "Let the word of Christ dwell in you richly in all wisdom" is an Apostolic injunction that every one should obey who desires to have his heart pure. If this be done, he who does it will stand firm; he cannot be enticed nor driven from the path of duty. His heart will remain pure, and he will finally "see God." The wise man understood these things. He said "keep thy heart with all diligence," reason, "for out of it are the issues of life." This is still true. Then how important that we receive and act upon the advice given by the inspired man.

J. C. R.

"Ye are the salt of the earth: but if the salt has become tasteless, by what means shall it become salt again? It is then good for nothing but to be thrown out and trod upon by men."

LET -IT ECHO.

Not long since, we heard the following remark made by a Universalist, referring to the GOSPEL ECHO: "I don't like echoes; they are calculated to lead persons astray." We tried to divine the reason why he does not like echoes. We considered the GOSPEL ECHO, as it is called, with other echoes. But this bettered it not. Remembering the nature of echoes, we saw that the GOSPEL ECHO could be nothing more or less than *the Gospel Echoed*. But the more we tried to solve the problem, the more we became perplexed; and not until the subject of this essay presented itself to our mind, did we feel relieved. Our very heart echoed—Let it echo.

There is a vast difference between the periodicals at the present day; some are Gospel Echoes, some are Gospel Compounders. The water gushes clear from the rock upon the mountain side. It runs down in its rippling coolness, through its pebbly channel, to the reservoir paved with marble, to whose purity the running clear water of near two thousand years can testify. One stands there, dips up the pure water, gives it to the weary traveler, and sends it to those who are famishing on the desert. This is the Gospel Echo. The love of God, through the Gospel, flows in crystal drops from the mountain of His holiness; settles in the great reservoir, the Bible. The GOSPEL ECHO is content to dip up the water which Christ gives him, and hand it without pollution to the weary traveler over the sandy desert of life's journey. But some one digs a trench from the great reservoir. He causes the water to run over marshy bogs, and to settle in some stagnant pond, mixed with mud, scum and slime, he drinks it greedily, and gives it to his followers; this is the Gospel compounder.

He does not like echoes; he prefers a change in the sound; he will not take the pure water of life; he mixes it with the degraded conceptions of human experiences, which have settled in creeds and confessions of faith. Do you believe, oh Christian, that the Gospel proclaimed in prophesy, "He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth," has been verified in the life and passion of Christ; and this same divine personage proclaimed to the world, as the object of the christian faith? Then can you fail to join with us in the sentiment, Let it Echo?

When we hear the Gospel echoed in prophesy and in type, when we hear it faintly in the character of Adam, and more distinctly and louder in the life and character of Moses; when we hear its echo in the thunder and lightning of God's eloquent voice on Mount Sinai; when we see it presented in a grand tableau, and echoed in the history of the children of Israel, can we not exclaim, Let it Echo?

Let the lovely voice of Christ echo in the heart; let the character of the dear Redeemer echo in the life. There are thoughts and emotions which are heaven-born; they have echoed from mind to mind, from heart to heart, down through the space of near six thousand years; let them echo.

Is "the Gospel the power of God unto salvation?" let it echo where it has been heard. Let the sweet word of Christ upon the mountain, his dying words upon the cross, coming warm from his Divine lips, bathed in the spirit of the most High, filled with mercy supreme, tinged with his own blood, let them echo over the wide world. Let them echo over the gentle undulating prairies, and rough the dense forests of the West; let them echo from hill top to mountain crag of the sectarian and infidel East.

Christian, stand as a polished marble pyramid. Echo the Gospel; its touching

peals will polish your soul, and benefit the nations round. God speaks from his lofty throne; Christ on an eminence, "speaks the words of his Father." The Apostles echo the same sound. Consider then, reader, if he who echoes the Gospel is found in bad company.

Christians, will you catch the ray of light Divine that comes from heaven? feast the eyes of your soul upon its never fading beauty, upon its celestial grandeur; and having done this, let it echo, that others may receive the same effulgent gleam. Look again! they come thick and fast around you. Like the *Mana* from Heaven, copiously supplying the wants of the Israelites, comes the bread of life to the christian now. Wo unto the spiritual miser.

Reader, emulate the virtues of the fair faced moon; in her melting tenderness, she looks down and smiles as her soft beams light the lonely traveler. She receives the light of the sun, but ever dispenses it, and the christian's admiration becomes stronger and stronger every time he looks upon her lovely face.

One who receives and dispenses, has a double share of the effect of the Gospel; it polishes when it comes, and embellishes when it goes; so that the face of the christian's soul becomes more lovely, and still more beautiful every time he looks upon the face of the Son of God, and as he receives light from His countenance, he dispenses it to the sons and daughters of Adam. Therefore, our subject shall be our concluding sentiment — Let it echo, U. W. HARDY.

THE TWO WAYS.

We propose to present a few scriptural truths for the benefit of our Universalist friends, as they still possess some degree of reverence for the Bible.

Not many months since, we heard one of the able men of this fraternity deliver a discourse on their vital theme, in which he said that Father Ballou, and others of the early Universalists, were extremists on the question of future enjoyment. "They said that all men, irrespective of character or life, would come up to the judgment, pure and holy, and thus enjoy the association of the saints of the earth." But, says he, "we do not believe this — this is too extreme — but we do believe that there will be an opportunity for persons to repent in some intermediate state." This doctrine of post mortem repentance, we must say, as far as we know, is only found in the unwritten part of the word of God, of which the evangelist John spake; and we have no evidence that this unwritten portion has ever been revealed to the Universalists. We propose, however, to be governed only by the written portion of the word. But we proceed to present some points for the benefit of those who sympathize with this modern religion.

Our Savior in his memorable sermon on the Mount, says, "Enter ye in at the straight gate, for wide is the gate and broad is the way that leads to destruction, and many there be, that go in thereat — because straight is the gate, and narrow is the way that leadeth to life, and few there be that find it."

But what gate, we ask? the straight gate — yes; but both gates are straight. So they are; the gate to sin is straight, and the gate to righteousness is straight. But where does the first gate lead? to destruction. And where does the other gate lead? to life. Yet the way to sin is broad, while the way to life is narrow.

Another question presents itself here. What kind of destruction? Matthew

says, everlasting punishment, where he contrasts it with everlasting life — as when he says: "These shall go away into everlasting punishment, but the righteous into everlasting life." And, says the Savior, there is but one way that leads to everlasting life; "I am the way, the truth, and the life; no man cometh unto the father, but by me." "I am the door, by me, if any man enter in, he shall be saved, and shall go in and out and shall find pasture."

But how many find this broad and straight way? many. How many find this straight and narrow way? "few there be that find it." We see then, that few and many are not synonymous terms, and that all mankind must be either among the few or many, and must be traveling either the broad or narrow way. Gentle reader, which way are you traveling.

But, says one, the Savior came to seek and to save that which was lost, and as man lost his pristine purity in the fall, he is now saved. Again it is said, "that all flesh shall see thy salvation." We answer, it is very probable that many may see the salvation of God, that will not be permitted to enjoy it.

With the foregoing passages of scripture we call attention to the following: "Verily, verily, I say unto you, except a man be born again, he cannot see the Kingdom of God." "He that believeth and is baptised shall be saved." "Not every one that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my father who is in Heaven." "Marvel not at this, for the hour is coming in the which, all that are in their graves shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." "Repent and turn that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." Thus the word of God is its own interpreter, and fully sets aside this infidel doctrine.

Its truths cheer the christian on his pathway, and will purify the muddy stream of contention if men only obey its call and turn to our Heavenly Father, who hath said that "His yoke is easy, and his burden is light; come and you shall find rest for your souls."

J. D.

ABINGDON COLLEGE.

TWO KINDS OF FAITH.

Are there two kinds of faith? Now I love to be counted orthodox, and I am aware it is somewhat dangerous, (though we have no written creed, except the Bible), to travel out of the beaten track that greater men than I, have marked out. But at the risk of the cry Babylon! I will venture to look at the above question, and even seriously consider it affirmatively.

And, first, I assert there are two kinds of men. May be I am not orthodox in this; but I verily believe there are two kinds of men. You ask me, is not a man a man? Yes, a man is a man, and a man, to be a man at all, must be every whit a man; nevertheless among men who are wholly men, there are two kinds, to-wit: men with wives, and men without wives. We call the former married men, and the latter single men. Am I orthodox? But some one objects to the phraseology, two kinds of men. Well, I want some word to express the idea; what word will

as well express it? Do you say "degree" is a better word than "kind;" two degrees of men, married and single? But is man any more a man in degree by the addition of a wife? Perhaps some one will say he is. But will any degree of a single man, no matter how high the degree, ever constitute him a married man. Let the single man be ever so brave, or ever so tall, or ever so much of him, he is still only a single man, and no degree of a single man will ever constitute him a married man. Again, a man does not cease to be a man, does not rise above being a man by taking to himself a wife. Kind means sort, and we sort or class men into two kinds; married and single. Many things can be truly asserted of all married men, that cannot truly be said of single, and vice versa. It is possible, however, that should I assert, there are two kinds of men, somebody might misunderstand me. But if I explain myself, adding "there are single men and married men," then gentle reader, you, at least, would not misunderstand me, would you? "No sir, but I am afraid somebody else might misunderstand you." Well, that is very complimentary to "somebody else!" It reminds me of what Young says, "all men think all men mortal but themselves." Dear reader, if you understand, why not every other reader?

Now, there are, in my humble opinion, two kinds of faith, two kinds and no more, to-wit: faith without works, and faith with works. Faith without work James says, is "dead;" faith with works he says is "perfect." You object and tell me faith is faith if it be faith at all, and it is faith without the addition of works, and faith is no more than faith with the addition of works.

But many things can truly be said of faith with works, the "perfect" faith, that cannot truly be said of faith without works, and vice versa. Divorce works from faith, and no good results, no pardon of sin, no being counted righteous, no standing in God's favor, no enjoyment of the indulging spirit will ever spring from faith single. But let faith and works be conjoined and from this blissful union will spring pardon, justification, Sonship, the indwelling of the Holy Spirit, and finally eternal life.

When one speaks of a man's children, everybody knows we mean a married man; just so whenever any blessing is said to result from faith, we know that faith with works is meant. James says "as the body without the spirit is dead, so faith without works is dead also." Now albeit a body is a body whether dead or living and is no more a body nor less a body, with a spirit in it or without a spirit, yet I think so far as bodies are concerned, I am perfectly orthodox in asserting that a dead body is a very different kind of a thing from a living body. When I say, "if a body meet a body," how do you know which kind, dead or living meant? You know I mean a living body, a body with a spirit in it, just because dead bodies do not walk and meet. I simply said "a body," but I meant body and spirit both. And it is very easy to know when body alone is meant, and when body with the spirit is meant; the assertion made shows clearly always, which kind of a body is meant. Now, faith without works never secured any blessing from God to man; to believe God's promises and yet refuse to perform the terms upon which the blessings are promised, is an insult to God, is treating his offers with contempt.

We know, therefore, that in every case, from Genesis to Revelation, wherever any blessing or favor from God is said to result from faith or believing, we know that faith with works is meant. Since the Savior's resurrection, since he sent his Apostles to preach the Gospel, the Gospel contains all the promises of spiritual blessings that are for us. The Gospel promises are all conditional, coupled with commands. Since Jesus' death then, the Gospel is that which must be believed and obeyed, in order to secure from God spiritual blessings. Since Jesus' death, then, whenever any blessing is predicated of faith, we know that belief with obe-

alience to the Gospel is just what is meant. Now, is it not perfectly orthodox to maintain that faith with obedience to the Gospel is a very different kind of a thing from faith without obedience to the Gospel?

Now, just as "a body" is often used to mean "a body with the spirit," just so I assert that "faith" and "believing," are words used since Jesus' death to mean obedience to the Gospel believed, in every case in which blessing is predicated of faith, of believing. James explains to us that faith with works is the faith that is counted to one for righteousness. James says that faith with works, is just what that scripture means, when it says, "Abraham believed God," &c.

The object of this article is not controversy, or curiosity, but to call attention to a matter of the highest importance; a matter which we conceive has not, by the brotherhood, been duly appreciated. If Paul and the other inspired writers, since Jesus' death, use that one word faith or belief in the sense of obedience to the Gospel believed, let us begin by defining the sense in which the word is used. If the word "body" really means "body with the spirit," let us settle that to begin with. Having first settled in what sense the word is used, then we can substitute the definition for the word, and thus show the true idea of the writer every time.

Now I fearlessly make this assertion, and I ask an intelligent brotherhood to test it: Either that one word, faith or believe, is used to mean "belief and obedience to the Gospel," or otherwise, belief alone with obedience to the Gospel will secure justification and salvation. We must either establish that faith is used to mean faith with works, or we must come to the conclusion, that the simple act of believing without any obedience to the Gospel will save a man. If baptize means sprinkle, that ends the controversy; but if baptize really means immerse, then that ends the controversy.

Let me cite some passages: "I am not ashamed of the Gospel of Christ, for it is the power of God to salvation to every one that believeth." If this does not mean "to every obedient believer," to every one who, believing, obeys the Gospel, then Paul teaches that the Gospel is God's power to save every one who believes it, whether he obeys it or not.

Again, "By Him, all who believe are justified from all things," &c. If this does not mean that all who believe and obey Jesus, are justified by him, then Paul asserts that "all who believe," are justified "by him," without obedience. Abraham believed God, and it, believing God, was counted to him for righteousness." This either means "faith with works," or it means "faith without works." Believing, whatever that means in the sentence, is just the thing God accepted from Abraham, and counted to him for righteousness. "Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe." If believe here, stands for obedience to the Gospel believed, then justification or being counted righteous, comes upon all them that obey the Gospel. But, if "believe here, means believing without obeying," then Paul asserts here, that God's justification comes upon "all them that believe," whether they obey the Gospel or not.

That one word faith or believe, is undoubtedly used to mean all that is necessary to pardon, justification and all spiritual blessings. Again, and again and again, believing is said to be the very act that is counted to man for righteousness; again, and again and again, justification, salvation, blessing, is asserted of every one that believes. Let us settle what that word, thus used, means in all such passages. This will make short work in debate. If believe is used in the sense of practical belief, obedience to the Gospel believed, then all these passages assert obedience to the Gospel as the condition of God's favor, and they actually go to prove baptism for the remission of sins.

But, if believe, in all these passages, is used in the strict sense, meaning faith

single, meaning belief without obedience to the Gospel, then, like honest men, let us give up the controversy, and conclude that every one who believes, without obeying the Gospel, is saved by Jesus only, or through the name of Jesus.

But the true state of the case, is: there is no sect or party, or intelligent man, in all Christendom, who, to-day is willing to take the position, that in the passages above referred to, *believe* is used in its strict sense. All christendom are agreed that in these passages, "believe" is used in a comprehensive sense; somehow or some way, it includes repentance and prayer; they can hardly tell how, but every believer, with them, means every penitent, praying believer! Well, so it does, and it means more; it means every obedient believer. No one is counted a believer, who has not obeyed the Gospel, and obeying the Gospel comprehends all that the Gospel requires. If the Gospel requires repentance, and calling upon the name of the Lord, then faith comprehends these two acts; and if the Gospel requires confession of Jesus with the mouth, and baptism, then faith comprehends these two acts. Nobody in all christendom believes or pleads for justification or salvation by faith alone, using the word faith in its strict sense.

I hence, challenge the whole world to debate the following proposition, of which I will take the affirmative:

Since the death of Jesus, whenever any spiritual blessing is promised to or asserted of any one living since that event, upon the single condition of faith or believing, the word faith or believing, in every such instance, is used to mean belief and obedience of the Gospel. And no amount or degree of belief without obedience to the Gospel will embrace all that is meant in all such passages.

J. J. MILES.

McGARVEY AND LAMAR, ON THE WORD FAITH, IN TWO SENSES.

McGarvey in his Commentary on Acts, (136p), says "It is a common Apostolic usage to employ faith as an equivalent for all the conditions of pardon."

Lamar, on page 142, of his Bible interpretation, a most valuable and scholarly work, says, "In biblical studies, men frequently overlook the fact, that words are sometimes used to comprehend or imply more than is contained in their strict definition; which enlargement of meaning must be ascertained by a comparison of scripture with scripture. The word faith, for example, besides its proper sense, sometimes comprehends also the whole Gospel." "But, if, overlooking this fact, we should take the word faith in passages where it is used in an enlarged sense, and predicate salvation of it in its restricted and proper sense alone, our first canon would enable us to perceive the mistake."

According to McGarvey and Lamar, the word faith or believe, is used in two senses, or to speak out plainly, it has two meanings. Sometimes it means simply believe without action, and sometimes it means belief with obedience to the Gospel. If this is true, the first thing to settle in every passage, is the meaning of the word here. If I begin to study Geometry with a false definition of triangle, circle, or square, in my mind, I receive a false idea every time I meet the words. The very first thing in any study is to fix the meaning of the words. In Isaiah iv. 3, we read, "Hear, and your soul shall live." Every one will admit, "Hear," is used in an enlarged sense, and means in this passage "Hear and obey the message heard." Hear is often used in this sense; a very different sense from hear only. Exactly so, if "believe" used in the passage "Believe on the Lord Jesus Christ and thou shalt be saved."

Miss Catherine E. Beecher, in a very valuable work, "The People and the Bible," expresses the truth on this subject very clearly. (167 and 168). "It is often the

case, that there is an amount of evidence that produces a conviction which rests in the mind, but does not produce its appropriate practical result." Now, in reference to the fact, that there are multitudes of convictions that are imperative, which, if vividly realized, would become principles of action, there is a distinction made in common parlance, between a dead or idle faith, and a living or practical faith. Still more is this distinction required in matters of religion."

Theoretical infidelity is one thing, practical infidelity is another thing. That man is a practical unbeliever in Jesus, who does not obey the Gospel of Jesus. Now, while any practical unbeliever shall be damned, every practical believer receives all spiritual blessings though practically believing. Practical faith is just what James describes, when he says, "By works was faith made perfect." Take a man, a subject, from the plow, and elevate him to the throne, make a King of him, and he is now a very different kind of a man, and can accomplish ten thousand results he was powerless to accomplish before. It is the same man made ruler. So faith; take faith in Jesus, and instead of its occupying a subordinate place in the man, another power being ruler, elevate faith to the throne, make him King. Faith as king or ruler, has power to effect for man a thousand blessings which the same faith in a subordinate position, is utterly powerless to effect. No degree of faith in a subordinate place, will procure man spiritual blessings; no matter how strong, though it amount to certainty, as in the case of devils. You must make faith different in kind, make him king, regulating body, soul and spirit, if you would be blessed by faith. The very same faith becomes a very different kind of thing, when elevated to be king. God gives us faith for king. If we set him aside from being king, we may as well kill him; we do kill him "dead," so far as any benefit, any "profit" to us is concerned.

Finally, if any one objects to the phraseology "two kinds of faith," we seek no controversy on this point. But I do wish to direct attention to the idea of this article. If I were debating with a sectarian, and he quoted such passages as I have quoted above, I would insist upon his defining the word believe. If he defined it in its strict sense, then the passages would disprove his own teaching, viz., repentance and prayer before pardon, and indeed, before eternal life. If he defined it in its enlarged sense, then it would embrace confession with the mouth, and baptism, as easily and as truly as it embraced repentance and calling upon the name of the Lord, and would prove my position. And if he would not or could not define it, I would get James to define it for him: "By works was faith made perfect." Without works, it falls very short of the whole thing meant in that scripture which says, "Abraham believed God and it (believing God), was counted to him for righteousness."

J. J. M.

BRETHREN BRANKLIN & RICE:—A Methodist in Pleasants county, West Virginia, said, if the Apostle Peter was to swear that baptism was for the remission of sins, he would not believe it.

M. L.

COMMENT.

No doubt he would not, for the Almighty Father has confirmed the entire new covenant with an oath, baptism for the remission of sins, and everything in it, and if he will not believe that to which God has sworn, he of course would not believe it if Peter were to swear to it.

A NATURALIST'S JOURNEY.

It is not known, probably, to most of our readers, that, in the spring of 1865, Professor Agassiz went to Brazil, assisted pecuniarily, by Mr. Nathaniel Thayer, of Boston, a wealthy and generous friend of science, for the purpose of adding to the world's store of scientific knowledge, by investigations in the prolific regions of the Amazon, concerning the animal productions of which but little was accurately known. His party comprised Mrs. Agassiz, six assistants, and several volunteers, and their journey to Rio de Janeiro was made in the steamship *Colorado*, which was just then sailing for the Pacific coast from New York, and the hospitality of which the President of the Pacific Mail Steamship Company politely tendered to the party.

In view of the progress which is unquestionably being made by the Darwinian theory of the origin and transmutation of species, we are gratified to learn that one of the prime objects of Professor Agassiz in taking this journey was its refutation. In one of the lectures which, during the voyage, he almost daily made to his associates, he said: "I am often asked what is my chief aim in this expedition to South America. No doubt, in a general way, it is to collect materials for a future study. But the convention which draws me irresistibly is that the combination of animals on this continent will give me the means of showing that the transmutation theory is wholly without foundation in fact." We are glad that, while so many of the scientific men of Europe are becoming bewildered in their deductions, we have one — the peer of the most profound — who believes, with the lamented Hugh Miller, that the God of nature is identical with the God of revelation, and that everywhere the same lessons are written for the guidance of his children.

A SOLAR ECLIPSE.

Professor Agassiz had an opportunity of witnessing an eclipse of the sun in Rio, and of making some observations on the action of animals under the novel circumstances. The following extract is from his notes:

"The effect of the waning light on animals was very striking. The bay of Rio is daily frequented by large numbers of frigate-birds and gannets, which at night fly to the outer islands to roost, while the carrion crows (*urubus*) swarming into the suburbs, and especially about the slaughter houses of the city, retire to the mountains in the neighborhood of Tijuca, their line of travel passing over San Christovao. As soon as the light began to diminish, these birds became uneasy; evidently conscious that their day was suddenly encroached upon, they were uncertain for a moment how to act. Presently, however, as the darkness increased, they started for their usual night-quarters, the water-birds flying southward, the vultures in a northwesterly direction, and they had all left their feeding ground before the moment of the greatest obscurity arrived. They seemed to fly in all haste, but were not half way to their night home when the light began to return with rapidly increasing brightness. Their confusion was now at its height. Some continued their flight toward the mountains, or the harbor; others hurried back toward the city, while others whirled about, uncertain what to do next. The re-establishment of the full light of noon seemed to decide them, however, upon making another day of it, and the whole crowd once more moved steadily toward the city."

INCARNATE LAZINESS.

"We have a sloth on board, the most fascinating of all pets to me — not certainly

for his charms, but for his oddities. I never tired of watching him, he looks so deliciously lazy. His head sunk in his arms, his whole attitude lax and indifferent, he seems to ask only for rest. If you push him, or if, as often happens, a passerby gives him a smart tap to arouse him, he lifts his head and drops his arms so slowly, so deliberately, that they hardly seem to move, raises his heavy lids, and lets his large eyes rest upon your face for a moment with appealing, hopeless indolence; then the lids fall softly, the head droops, the arms fold heavy about it, and he collapses again into absolute repose. This mute remonstrance is the nearest approach to activity I have seen in him."

FLOATING ISLAND.

"The quantity of detached grass, shrubs, etc. carried past the vessel, as we lie here at anchor, is amazing—floating gardens, sometimes half an acre in extent. Some of these green rafts are inhabited; water-birds go sailing upon them, and large animals are occasionally carried down the river in this way. The commander told me that, on one occasion, when an English vessel was lying at anchor in the Parana, one of these grassy gardens was seen coming down the river with two deer upon it. The current brought it directly against the ship, and the captain had only to receive on board the guests who arrived thus unexpectedly to demand his hospitality. In the same river another floating island brought with it a less agreeable inhabitant; a large tiger had possessed himself of it, and was sailing majestically with the current, passing so near the shores that he was distinctly seen from the banks; and people went out in montarias to get a nearer view of him, though keeping always at a respectful distance."—[Standard.

A LETTER.

BRO. REYNOLDS:—If you please, you may consider this communication just a letter, as I have it in mind to say several things without strictly regarding either order or method, and should I say some things which in your good judgment go a little beyond the limits of christian propriety, then do not print the letter; for I am free to confess, at the outset, that my experience during the last few weeks, has not thrown me into the very happiest mood for writing pretty pleasing things.

Since I returned-home from your city, we have had meeting all the time, and sometimes meetings, in our usually quiet and pleasant town. Indeed, going a little back, the Methodist friends had tried it prior to that time, tried it till they had, to use the language of the preacher, in charge, "got tired of hammering cold iron and quit." After my return, aforementioned, we began a meeting, and continued it about four weeks, and though furiously opposed by all the "sects," singly, and combined, the result was good, as has already been reported to you by brother Knapp. So soon as the Methodist saw our meeting going so grandly on, they began again to hammer their cold iron. Also, an Advent, or soul-sleeper preacher made his advent and began to preach to the people that would go to hear him, in the Court House. He preached to the people to "repent, for the Kingdom of Heaven is at hand," preaching a Kingdom too, something like that the Jews were expecting when the Baptist proclaimed to them, "the Kingdom of Heaven is at hand," preaching, also, the material philosophy of man; that he is wholly composed of flesh, blood, bones and breath, all the *sense* he has being a result of the organ-

ization of these; preaching the annihilation of all wicked persons after the judgment, and hence, the eternal existence of only a few, who, in virtue of a precious little bit of faith like his shall inherit a sort of Israelitish Kingdom at the coming of the Lord, which, by the way, is an event certain to transpire between this and 1875. The weather was cold, the doctrine colder, and consequently, notwithstanding the warm sympathies of many of the orthodox, who, you are aware, can force a little sympathy for almost anything, if it be in any wise damaging to what they call "Campbellism"—the whole thing froze out in almost a week; and the preacher, after saying something about a "tent in the spring," left, astonished at the hardness of the people.

About this time, one Dr. Davis, from somewhere, came to the assistance of the Methodist "branch," and then a desperate attack was made on that same thing "Campbellism," from that quarter. It was a fierce and merciless onslaught. This, said Dr., is a little fat man, with short neck, and as brave as Julius Cæsar, or any other hero of authority: was in the last war, and had a short stemmed pipe shot out of his mouth, and "stopped deliberately and picked up the pieces." He used no common language, but big words: such, for instance, as "juxta position," "tri-une-God-nature," etc. He saw a great many soldiers die, getting religion on the battle-field, where, notwithstanding his utmost endeavors, water enough could not be obtained to assuage their dying thirst, much less to baptize them. Therefore his experience in the war, if nothing else, could be said of it, was quite sufficient to convince him of the "rotteness of Campbellism." This Dr. affirmed, and *proved*, after his manner of proving things, that "Campbellism is simply baptized infidelity." So the vexing question is now settled. "Campbellism," hitherto undefined, is now defined to be, "simply baptized infidelity." So I suppose neither it nor its ghost will hereafter trouble the orthodox in this region! But *after all that*, the people refused to "crowd forward to this altar, and seek Holy Ghost religion," whence so many had "gone shouting in the days of yore." When the Dr. told of persons in his present charge, which, by the way, is some distance from here, who, "after trying this baptized infidelity for years," came to the altar in his church, "and there sought and found the pearl of great price, and went away shouting happy." Still the people refused to crowd the altar, as they had done where the Dr. had been operating just before coming here! Perverse people of Winchester! Then the Dr. preached about dry countries and cold countries, countries where everlasting ice abides and water never enough to immerse in, and of "leaky tanks and drunken Irishmen," etc. Still the people would not "crowd the altar!" Then the Dr. seemed angry, fretted, and fought everybody, and the people laughed in his face! cruel people! to laugh in the face of "an humble ambassador of Jesus Christ!" what is christendom coming to? Then the Dr. talked of "penitent believers, desiring, longing, praying to be baptized, and the preachers refusing to baptize him," and a voice was heard somewhere in the congregation, saying, "thank the Lord for better preachers." After that, all began to pray for the Campbellites: and oh, how earnestly and furiously they did pray! "specially for the blind leader of so many of our neighbors and neighbors children." After this manner prayed they: "Lord, he is here to night in this thy holy sanctuary, thou knowest him. We pray not that thou shouldst kill him, Lord, but convict him. Convict and convert him now, Lord, this very hour, and get to thyself a great name, and save the blind people from the ditch," etc. And *still* the people would not crowd the anxious seat!! Oh! hopeless people.

There have been only a few children, children of sectarian parents, "got religion" in this town, within the last two years, and within that time some two hundred persons have obeyed the Gospel, and united with the Disciples of Christ; and this

accounts for such preaching, and praying and scenes as I have referred in this letter. In another letter I will notice a Baptist meeting that began when the Methodists had worn themselves out and is still in progress.

May the Lord hasten the day, when all the people shall have the Gospel in all its simplicity, preciousness and power. Very truly yours,
J. S. S.
WINCHESTER, Ill., March 3, 1868.

PROGRESS—UNITY—CHICAGO.

DEAR BROTHER REYNOLDS:—Indisposition and excessive labor must plead excuse for delay in forwarding my paper at an earlier day. Indeed, I have to spur a jaded mind to the present writing.

I am a prisoner at home, around my little quiet fireside. The storm of the 1st, which continued during the night, blockaded the streets and sidewalks with the largest snow drifts I have seen for many a year. The roaring waves of the Lake, the shrill whistle of the wind, and the atmosphere darkened with gusts of snow, formed a picture which no artist, however skillful, could imitate. I am no poet, and hence drop the theme with the hope, that, as March was introduced by a lion, it will disappear like a lamb.

Of this great city, I am yet unprepared to say much. Progress marches on, regardless of winter or weather. The erection of massive blocks of houses has continued all winter; no stop whatever in this department. To me, it is a great novelty, to see a gang of workmen, quarrying up the frozen earth and sand, for the foundations of large stone and brick structures. To see masons thawing mortar with boiling water, and laying stone and brick during almost any working day in all the winter, was more than I ever expected to witness, so far north as Chicago. Yet, I have seen it all this winter, and magnificent houses have arisen, as by magic, to add to the growing energy and enterprise of this city.

Dr. Johnson once said, that a woman's tongue was made to run, and run it would, and run many times wrong, unless it was set right by a proper education. So I think of the people of Chicago. They work; work with the greatest possible energy, and work they will, and often for the wrong objects. Set their hearts on truth and righteousness, fix their energies on Christianity, and I have never seen a people, who can do more for the cause of primitive Christianity than the citizens of Chicago. Already, Chicago contains more solid, substantial, and I may truly say, elegant church buildings, than any other city in the valley of the Mississippi. The people have been liberal in this direction. They sustain their ministers, and sustain them well. A large number of the churches give, for the support of their pastors, five thousand dollars each, per annum. I went to the Assessors office to-day, with one of the city pastors, whose regular annual salary is five thousand dollars a year. He lives like a Christian gentleman. He has means, as well as disposition to be an example to his flock in the way of liberality. He is foremost in every good work, full of charity, and leads in works of philanthropy. The regular annual income of the Church, of which he is pastor, is between thirteen and fourteen thousand dollars. He and his brethren, are doing a great work in the city. His meeting house cost about one hundred and seventy thousand dollars. This

minister is a warm advocate for the unity of immersed believers. Of course I shall be most happy to facilitate this heaven-born principle, uttered so devoutly, and so full of affection by our Lord and Savior, in his ever memorable prayer.

I thank God, and take courage from day to day; the people who love Christ, clamor for union. The preachers are beginning to move in the matter. My religious ancestors, the Presbyterians of this city, held a meeting last night for prayer, the object of which, was the union of the old and the new school of this faith and opinion.

The following account of it will be read with interest, showing how rapidly the subject of unity is gaining ground in the minds of this pious and learned people:

"Last night a Presbyterian union prayer meeting, composed of the pastors and members of the old and new schools was held at the Second Presbyterian Church.

Rev. Robert Patterson stated the object of the meeting, saying they had met to enjoy an outpouring of the spirit of love, peace and union, and to ask that God would bestow the spirit of wisdom and grace to the joint committee of the two schools which was to meet in Philadelphia yesterday, to see what could be done towards a re-union of the two schools. He had just heard that the committee had adjourned for a week so as to be able to have Rev. Dr. Patterson with them. God was always the hearer of prayers. The union of the two branches of the Presbyterian Church had been the subject of special prayer at the noonday prayer meeting. Prayers had been offered for that union in almost all the meetings of the Young Men's Christian Association. In answer to those prayers the Lord had poured out his spirit remarkably.

Rev. Dr. Lord was chosen Chairman.

Prayer was offered by Rev. Mr. Burns.

Rev. Dr. Lord said that for them to all live in harmony, as they should, it was necessary that they should have the spirit of the Holy Ghost.

Part of the hymn commencing

"Come Holy Spirit, Heavenly dove,"

was sung.

Prayer was offered by a gentleman present.

The hymn commencing

"Jesus sought me when a stranger,"

was sung.

Rev. Mr. Millard said as soon as the Christians were found to be full of enterprising love, they could not be kept apart. What could the Young Men's Christian Association do if that was not so? He believed the present meeting was a prophecy of the union of the churches of all denominations. The millennial period could not come until that spirit of feeling of unity did. As long as all hearts were turned towards the Savior, they would also be turned to each other. He once had thought that the fact that the great Church of Christ was divided into divisions and denominations, was for the best; that it stimulated each other to a religious spirit of Christian enterprise. It was true that the division of the Church was not lacking in good, but it would be far better if they were all united. There was never so great a need as at the present time that all Christians should stand together in unity against the common foe.

He then offered up prayer.

Rev. Dr. Van Doren said he could not but think of the words that Christ had said regarding the unity of the Church—"That they all may be one." He knew that some people tried to divert the meaning. It was plain, however, that it meant the Church ought to be one. The history of the Church of Christ everywhere taught us the necessity of union between all Christians. We saw how Augustine, Melancthon and Luther believed in that common unity. John Calvin wished all

the Churches having one law, one faith and one hope to unite together. Robert Hall would not agree with some others of his denomination when they wished to draw a cordon around the communion table. He differed with some of the ministers of his own denomination on some little points, but that made no difference. When the great questions of religion were agitated, they were united on all important points.

He then prayed.

The hymn commencing

"Blessed be the tie that binds,"

was sung.

Rev. Dr. Lord offered up prayer.

The hymn commencing

"Oh, for a closer walk with God,"

was sung.

The benediction was then pronounced, and thus closing the exercises."

You will notice particularly what Dr. Van Doren says touching the Savior's prayer, the unity of all Christians in one Church, and his concluding remarks, that "when the great questions of religion are agitated, they are united on all important points." Let this spirit increase for a year or two to come, as it has within the past few years, and we shall have glorious times. They are not far distant.

I presume you exchange with the new congregational paper, the "Advance." If you do not, you should by all means have it. In common parlance, it is a live paper. It is edited with marked ability, showing great research and scholarship. I presume it is increasing its patronage more rapidly than any religious paper ever started in the valley of the Mississippi. Its tone is of the independent ring. With its editor, Dr. Patton, I am yet unacquainted, though it is my fault. I hope, however, soon to form his acquaintance. With that people we hold many important truths in common, and I am glad we have such a powerful paper advocating progress towards pure and undefiled religion.

The STANDARD, published here, is also a very able auxiliary. It is a Baptist paper, and is pushing on the column against Pedo Baptist practices. You should have this weekly, also, by all means. The editor has, I am told, signified a desire to become known to me, which I trust ere long will ripen into mutual profit to us both, and better still, be the means of a better understanding between that good people and ourselves. The Baptists are very numerous in the city, and are doing a great work in establishing Mission Churches and Sunday Schools. They are entitled to great praise for what they have done, and are now doing. Our brethren and the Baptists should work together. Combined in effort, we should soon see another Pentecost in the West. God speed the day! I am sick and weary of strife among those who love the Lord.

There are some Baptists, and, by the way, there are some of our own brethren, too, who are full of prejudice and quite opposed to each other. But this can soon be burned up by the love and hope of the gospel. In my judgment the differences are more imaginary than real. Baptists differ in opinion. So do our brethren. Baptists tolerate these differences among themselves. So do we. And pray, what fundamental difference is there between us? We all believe in the same God, the same Lord Jesus Christ, the same Holy Spirit, developed in the word of God, as the Father, the Son and the Holy Spirit. We immerse penitent believers into Father, Son and Holy Spirit. Neither of us would baptize an unconverted man—one whose heart had not been changed by the word and spirit of God. Both of us would baptize such a changed converted man upon his publicly confessing faith in Christ. Baptists do not teach that any but a child of God is en-

tified to communion at the Lord's table. So do we. Jesus said, "Except a man be born of water and spirit he cannot enter into the kingdom." A man must be born before he is introduced into God's family—the church. With regard to metaphysical notions, or opinions, I know we differ. But what of that? Some Baptists are Calvinistic; others are Arminian; and yet they work together, are united. All of them agree that man is depraved. But some contend for "total hereditary depravity," while a large number differ in this opinion, and reject it altogether. Still they live in unity so far as their faith and obedience is concerned, and do as we have always done. "Receive one another without regard to differences of opinion." I see but one slight difficulty in the way of uniting together and being known as the Church of Christ, and that is, drop every name and practice not plainly taught in the Word of God. Now, where have we any scripture authority for "Baptist Church?" Is there any authority for "Disciple Church?" The New Testament does not recognize any such names for the Church of Christ. We ought, therefore, to drop the use of such names. Where does the New Testament speak of the children of God by the name "Baptists?" The name Baptist, is not claimed by intelligent Baptists, to be the name God gave to his Church. It is altogether a human use made of a term, which, indicated a practice opposite to that of Pedro Baptist. In other words, those who understood, and obeyed Christ, were immersed, instead of being sprinkled. Hence they were called Baptists, instead of Pedro Baptists. They never gave themselves the name of Baptists, but accepted it after a long time, and now, no intelligent and pious Baptist will pretend to claim any divine authority for the continued use of that name.

Can we not both accept the name, "The Church of Christ," for the body of immersed believers, and the name "Christian," for the family name of all its members? Were not the Disciples called Christians by Paul and Barnabus first at Antioch? Did not the distinguished Agrippa, after hearing the Apostle Paul, say: "Almost thou persuadest me to be a Christian?" Did not the Apostle Peter say to the children of God, to whom he wrote his epistle: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf," or in this name, as the Bible Union version has it. Here, then, we have a name God has given His children as their family name, of which, none of us are ashamed, a name given to all God's family, both in heaven and on earth. Blessed, precious name! Can we not bury all human creeds, and party names, in the grave of oblivion, and come forth, not only with the names God has given, but bear in our persons, in our lives, the glorious example of our ever-blessed Lord, our Jesus the Christ, King of Kings, and Lord of Lords? We say to our Baptist brethren, that we cannot, conscientiously, take the name Baptist Church, for the name of the New Testament, the Church of Christ. We cannot take the name Baptist, as our family name, for "the whole family, in heaven and earth is named" after Christ—Christian—Eph. iii, 15. With the Church in Philadelphia, one of the seven churches of Asia, to whom John wrote, and of which, it is said, in approbation, "For thou hast a little strength, and hast kept my word, and hast not denied my name;" so we wish it applied to us, even that we have kept God's word, and have not denied that worthy name by which all the members of God's family are named.

Now, our Baptist brethren have no conscientious scruples upon the subject. Indeed they claim the name of Christian, as well as we. Why not then, drop their human appendage, and let us come forth under one banner, with the name Christian, emblazoned upon it, the name of our leader, and "contend earnestly for the faith once delivered to the saints?" The responsibility be with them, and not with us, if we continue separated.

Of our little congregation, over which, in the providence of God, I have been

called to preside. I have not much to say. We are living in peace, and gradually growing in numbers, and in "the grace of God, and the knowledge of the truth." Since I came and took the regular pastoral charge, the last Lord's day of September last, we have had additions every week, save one. I labor for regularity and constancy, in building up a Church. If a congregation have weekly additions, it gives life and vigor to all the members. There is no chill and fever, alternating. We keep out of periodical paroxysms, such as popular protracted meetings bring on. We seek religious health and vigor, through a regular and uniform faith in and obedience to the will of our Lord and Master.

Sudden paroxysms of prosperity, so called, in the way of unusual religious excitement, soon cools down, not only to zero, but far below, and leaves, too often, everything frozen up. This is unfortunate anywhere, and in a city would be ruinous. But we are all learning, and the fitful flashes of the sensational preaching, can no longer be regarded of interest and value to the piety and growth of a Church. We are moving along very quietly, and I trust successfully, to a brighter future for the cause in Chicago.

I am sorry to say that we have not a good location for our house of worship. While it is quite centrally located, so far as the whole geographical city campus is concerned, it is too near the business center, surrounded with manufactories warehouses, &c., to accommodate the population of an immediate district. You will be astonished when I tell you that we have no Sunday School at all. The neighborhood will not support one, for the reason that the children living in the neighborhood, go to other places of worship. The children of nearly all our brotherhood live from one to three miles from the church edifice. It is impossible, therefore, to start a school in the present locality with sufficient prospect for success. It is now *statu quo*. We are, however, by no means indifferent to this great interest. We want, not only one good Sunday School, but several of them, as soon as we possibly can arrange to that end.

Another difficulty and embarrassment grows out of the want of money, with which to purchase a suitable location, on which to erect a house of worship, in keeping with the other churches in the city. You need not be astonished, when I tell you the lot, 75 feet front, and the usual depth of 150 to 170 feet, will cost the sum of \$20,000. And less than \$50,000 to 75,000, will illy supply us with a suitable house for worship, Sunday school, reading room, Bible classes, library rooms, &c. Now, when are we to get this money? and how is it to be done? You are wiser than I am, if you can tell how. We wait and pray God to show us the path of duty and success. We have hope that He will. We wait patiently, and write hopefully. Surely, the brethren, 60 to 70,000 strong, in the State, will not suffer us, in this greatest of commercial centres, to wait long. If fifty, or more, wealthy brethren will combine their strength, and say, that in the city of Chicago, the cause of Christianity shall be represented, and come forward, and liberally apply their means, then we can go ahead with success. God grant it!

D. P. HENDERSON, 778, Michigan Avenue, Chicago.

It is observed that the most censorious are generally the least judicious, who, having nothing to recommend themselves, will be finding fault with others. No man envies the merits of another who has enough of his own.

"RIDICULUS MUS."

MACOMB, March 10th, 1868.

EDITOR GOSPEL ECHO:—In your Magazine, of February and March, are two articles devoted to "Macomb Universalists," and one on "Universalist politeness," which demands a passing notice, not for any merit the articles possess, but merely to show the animus of the writer, and as I cannot claim the name of Christian, without infringing on the editor's prerogative, and have but very little "politeness," or "gentility," I may be permitted to speak in a plain, *manly* way, the only one left unpatented by the editor. To show how much claim the writer has to these qualities of head and heart, and of which Universalists have so little, let us examine some of the terms by which he seeks to stigmatize "Macomb Universalists." He calls them "ecclesiastical bushwhackers," being "blindfolded," with "India rubber consciences," might "willfully misrepresent facts," such "he would pray for." Now, Mr. Editor, did you really feel like praying when you penned that article. Its tone is decidedly pious, and very meek, and may be after the style of the Master's prayer, but I fail to perceive the resemblance. He taught us to enter our closets, and close the door, but some men in His day, stood at the corners and prayed. If they had lived at this day, they would probably have printed their prayers instead.

In the next sentence, after saying "he would pray for such," he says he would not "avenge himself," but leave us to the "vengeance of the Lord;" how considerate. Again, he talks of "intellectual dwarfs," "getting hurt," if not protected. Now, Mr. Editor, do you think it would look well for a *praying Christian gentleman* a man of *gigantic* intellect, to attack one of those "intellectual dwarfs?" If my memory serves me right, and I think it does, that was tried at Table Grove with very poor success: "went for wool, and came back shorn." *Great men* differ why might not one whose "mental calibre" is so very small, fail to comprehend such *lofty flights of eloquence*, as we were favored with in that debate; had you not better take a cold water bath, to cool your fevered brain? Such excitement is dangerous.

Again, we are accused of "misrepresentations," of "making wholesale perversions of facts," concerning said debate; we have nothing to regret concerning it; it was all we could desire; it resulted in the formation of a Church in Table Grove, and a deep religious feeling in the community, and is a source of much gratification all who wish the Master's cause to prosper.

As to the challenge of the Editor, for another debate, it was coupled with a condition that does not meet our views. If he really wishes a debate, and will do his own reporting, and publishing, he can have one, and may have all the *honor* as well as profit, that he can make out of it.

In the February number, it seems he wants the debate in this city. In the March number, in a place where the Universalists have a church, and Campbellites have none, which is decidedly cool. How would the learned Editor like to go to Boston or New York, and display his *graces of person*, and *diction*, to an audience in either of these cities.

In conclusion, there may have been some things said of the Editor, that are not quite right, for instance, he may have been called a gentleman, and Christian, by us, but from the tone of those articles, the assertion had better be modified, so as to leave the question open.

"MACOMB UNIVERSALISTS."

REMARKS.

We insert the above, "not for any merit" the poor little thing possesses, for

possesses none, not even "to show the animus" of "Macomb Universalists," for that is pretty well shown in the February and March numbers of the *Echo*. This little squib, I suppose to be the production of the brains of "Macomb Universalists." Perhaps they have labored in spirit, as one man, and after "hard labor," and many throes, this spiteful, malicious, vindictive little thing is born. A modest good-natured man, brought the precious little thing to the *Echo* office, in a public manner, avowing the paternity of the little creature. Afterwards, in a public place of business, he claimed its authorship, and asked for mercy, for its grammar. If he be its only author, how does it happen that it has such a big "animus?" Are there not plain English words enough, for this "humble individual" to express himself. Why must the old Roman be called into requisition? "Animus," smacks of "classic lore." If the reputed author really desires to hide himself from the public gaze, in the quoted signature, "Macomb Universalists," why show his document in two public places?

"Macomb Universalists" must stand good for the abusive thing. But since the Latin is appealed to by the writers, another Latin expression, perhaps, would not be out of place. No doubt the classical one of the "Macomb Universalists," remembers that the "Mountains were in labor," and that "Ridiculus Mus," was brought forth. In plain English, a contemptible little mouse. So, here the classic, as well as rustic intellects of "Macomb Universalists," have been in mental labor, and this little "Ridiculus Mus" is brought to light.

I must confess that there is one ability displayed, by the authors of "Ridiculus Mus," viz., to misquote, as follows:

"He calls them ecclesiastical bushwhackers." Why repeat "bushwhackers," in quotations, referring it to me? Not because I ever said it, for I never did; but they did it with the hope that I would refuse to pollute the pages of the *Echo*, with the vile thing, and then they would publish it in some political sheet, and it would be read by those who had not seen what I did say, and they would have a chance to blow about my refusal to publish it. Yet, these are the people who talk about speaking "in a plain *manly* way." This may be, and I presume is the manliness of Universalism, but not of the Gospel of Christ.

Again, "being blindfolded;" reader, turn to pages 62 and 63, of the February number of the *Echo*, and read the article that "Macomb Universalists" are trying to review, and see if you can find "blindfolded" in it. It is not there. This is speaking in a plain *manly* way, with "Macomb Universalists," *manly*; pshaw.

One more of their quotations: "with India rubber consciences," might wilfully misrepresent facts." Reader, see if you can find "consciences," in what I said. It is not there; yet this is *manly*. I did say, and now say, that "there is a possibility, that under the influence of that humane system, called Universalism, a man, not all "Macomb Universalists," with an India rubber conscience, not consciences, might wilfully misrepresent the facts. How *manly* it is to change a man's language from what he did say, and then apply it in a different way from that in which he applied it.

As to going "for wool," I would never think of going among Universalists for that. When I propose to seek that article, I will go among the sheep, but not among the goats.

As to the result of the debate, we are also satisfied. But "it resulted in the formation of a Church;" yes, of old Universalists, "fifty additions." I had a little talk with one of those additions, as follows:

R. Are you not one of those additions?

Ad. Yes sir, I am.

R. Have you not been a Universalist all your life?

Ad. I never was a member of any Church.

R. That is not the question. You are claiming fifty converts to Universalism. You admit that you are one of them. I repeat the question. Have you not been a Universalist all your life?

Ad. Well, yes, I have been a Universalist all my life.

R. Is not old Mr. Hughes, the father of the preacher, one of the additions, and has he not always been a Universalist?

Ad. Well, yes, he is one of them, and I suppose he has been a Universalist many years.

R. Well, now, is not the same true of all your additions. Have they not all been Universalists before?

Ad. I do not know that they have all been Universalists, before.

R. Do you know that they were not Universalists before?

Ad. I do not know.

R. Have you baptized your fifty additions?

Ad. We have baptized none of them.

R. We had eight additions at Table Grove, and more than twenty in the same neighborhood, at New Salem, (since largely increased). These were *real* additions *genuine* converts, who have been baptized, in whose hearts there was a real change. What change has there been in your fifty additions, real genuine change?

Ad. I think there is not any change; I cannot see any change. They are the same that they were before, and I think your converts are the same way.

This Addition was too honest to answer falsely when the direct questions were put to him.

This conversation actually occurred in Bro. Webb's store in Macomb, in his presence and several other persons, and as nearly in the words here given as I can remember. This "manly" people are willing to hold another debate if he "will do his own reporting and publishing." This is too *small* to notice in a people that made such a flourish of trumpets a few weeks ago. "In the Feb. Number it seems he wants the debate in this city." In the Feb. No. I said the Disciples furnished a house for the debate where the Universalists have none. I now ask the Universalists whether they are willing to do the same thing somewhere else?" Now the writers of this "Ridiculus Mus" knew that the Disciples have a house in Macomb, and a man that can understand plain language would know that it does not seem that "he wants the debate in this city."

Those "*intellectual dwarfs*" must be about again. This proposition to debate, "Macomb Universalists" seem to apply to themselves and nobody else. Look out for the "*dwarfs*." I said "I proposed to test the faith of its votaries in the invincibility of Universalism." Are "Macomb Universalists," its only votaries?

Again, "I now ask the Universalists, whether they will do the same thing somewhere else?" Are "Macomb Universalists," the only members of that fraternity?

That "challenge," as they are pleased to call it, and I have no objection, was, and is as broad as the whole fraternity. True, I asked the Macomb Universalists what *they* had to say to it, and I have found out. Neither is it confined to Mr. Hughes. True, I asked the Universalists, not of Macomb only, but Universalists, whether they were "willing to risk Mr. Hughes to gain the victory for them." The writers of this wonderful production attempt a witticism in asking me if I would go to Boston or New York; this is only to cover up a cowardly retreat. I do not suppose the people of Boston or New York, understand the Bible any better than the people of Illinois. The Universalists have a *little* Boston up at Galesburg, and a little less one at Avon. Perhaps it would be as well to try one of those; yes, screw their courage up to Avon, before they talk about Boston, or New York.

In conclusion, I reiterate every thing said in the former numbers of the *Echo*. I am now, more than ever, convinced of the correctness of all that I said. I now take leave of the graceless thing, that I have headed "*Ridiculus Mus*." J. C. R.

DOING THE WILL OF GOD.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven."

There are four questions that may be properly asked here. 1st. What is "the kingdom of Heaven" here spoken of by the Savior? 2nd. What is "the will of my Father?" 3d. What is it to do that will? 4th. What will be the consequence of doing that will? The phrase "kingdom of Heaven" is used in two senses in the words of Christ. 1. It is applied to the church on earth. John preached, saying, "Repent, for the kingdom of Heaven is at hand." What was it that was at hand? Not anything in the past or present, but something in the *immediate* future. It was to be on earth, among the Jews to whom John preached. It was to be a "kingdom." A "kingdom" implies the existence of a king to rule and subjects to be governed, and these under the actual control of the king. Without these there is no kingdom. This was to be "the kingdom of Heaven." A kingdom of the earth implies an earthly king, earthly subjects, and an earthly reign. A heavenly kingdom implies a heavenly king, heavenly subjects, and a heavenly reign. A kingdom of any kind implies organization, including, at least, the coronation of the king, and the recognition of his authority by some, at least, of those over whom he is to reign. Of the prospective kingdom that was "at hand" Christ was to be king. He never was crowned while on earth, nor attempted to exercise the authority of a king while in person on earth. More than that. He said, "My kingdom is not of this world." That "kingdom of Heaven" that was "at hand," preached by John, by the Savior, by the twelve and by the seventy, was to be set up on earth, among the Jews, at Jerusalem. To accomplish this the Son of God left the earth, went up on high, was glorified, was crowned in Heaven, coronated king of saints, "King of kings and Lord of lords." He was then a king, a heavenly king, a Divine king. After this the Holy Spirit is sent from Heaven to earth to inspire the Apostles, that they might preach the gospel with power, that men might be changed, that they might be made "partakers of the divine nature," and thus become citizens of "the kingdom of Heaven;" or what is the same thing, become members of the "church of Christ." The church on earth, in which the Lord Jesus reigns as king, although personally present in Heaven, is the "kingdom of Heaven" that was "at hand." 2. The phrase "kingdom of Heaven" is also applied to the everlasting state of glory into which all the citizens of the kingdom on earth will have the privilege of entering. But whether applicable to the one or the other, the condition of admission into it is the doing of the will of the Father. We now proceed to the consideration of the 2d question. "What is "the will of my Father?" Jesus says "it is not the will of your Father who is in Heaven that one of these little ones should perish." Here the will is the desire, the wish of the Father that none should perish, but that all should live, all should be saved. The will of God being his desire, his wish, his purpose concerning men, it includes what he would have them do. Anything

commanded by him is included in his will. We are now ready for our 3d question. What is it to do his will? Evidently to do his bidding. Mere profession will not do. "Not every one who saith unto me Lord, Lord," but "he that doeth the will." Saying Lord, Lord, will not answer. There must be doing. There must be obedience to all the commandments. 4. What will be the consequence of doing that will? The opportunity to enter the kingdom. When the sinner does the will of God, obeys the commands enjoined upon him, believes the gospel, repents of his sins, confesses with the mouth, and is immersed into Christ, he enters the kingdom on earth. He has the remission of his past sins. He is received and acknowledged as a child of God. But God's will, still, is that he continue to obey. He must continue to do the will of the Father, for he is not yet in the everlasting kingdom. A day will come when the claim will be set up that "Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done wonderful works?" This will be at the Judgment, when the righteous will be permitted to enter the everlasting kingdom. These will be the persons who, here in this life, said Lord, Lord, but have not done the will of God. To them the Savior will say, "depart from me, ye that work iniquity," because they had not done the will of the Father, notwithstanding their loud professions. On the other hand the faithful will have a full and free admission into the heavenly mansions. They will have the honor of everlasting crowns on their brows. They will have access to "the tree of life," and will eat and live forever. They will enjoy the society of the redeemed of men, also of the angels and of the Son of God. Reader do the will of God.

J. C. R.

 NOTES ON JUSTIFICATION BY FAITH.

"If Abraham were justified by works he hath whereof to glory; but not before God." For what saith the scriptures? Abraham believed God and it was counted unto him for righteousness. 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. 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. Blessed is the man to whom the Lord will not impute sin." Ro. 4: 2-8.

1. Paul, in this connection, certainly excludes works of *some* kind from all participation in the justification of men. Vers. 5-6.

2. Many suppose the apostle's meaning to be that a man is justified as soon as he believes, and that by faith without any intervening act of obedience.

3. These commit two errors. (a) They confound the "works" here spoken of with the obedience which flows from faith in Christ. (b) As a consequence, they put faith in opposition to "the obedience of faith," which the bible never does.

4. Paul is here combating a theory of justification which ignores the necessity of pardon altogether, and not that theory which, in teaching the necessity of obedience in order to pardon, teaches the necessity of pardon itself.

5. There are only two ways in which justification is possible: (a) Upon the ground of perfect innocence or freedom from all sin, as the angels are justified. (b) Upon the ground of forgiveness or remission of sins.

6. Paul denies the former as applicable to man upon the ground that "all have sinned." Ch. 3, ver. 20.

7. He accepts the latter as the true doctrine of justification in relation to man, and elaborates it in verses 21 and 26.

8. He then, in verse 28, draws the general conclusion that "a man is justified by faith without the deeds of the law," i. e., without such a conformity to moral law as would lift man above the need of freedom.

9. When Paul affirms, then, that "God imputes righteousness *without works*," and that "faith is counted for righteousness to him that *works not*, but believeth on him that justifies the ungodly," we must understand him to exclude such works as render pardon impossible—not "the obedience of faith" as a condition of pardon, but the fulfilment of moral law as subversive of pardon.

10. The theory of justification here repudiated, in ignoring the necessity of pardon, or "the redemption that is in Christ Jesus," frustrates the grace of God and renders abortive the death of his Son. See Gal. 2: 21. For if man could be justified upon the ground of perfect rectitude or personal merit, there would have been no need for the mission of Christ into the world.

11. Hence it is evident that Paul is not objecting to a justification which is conditioned on obedience to Christ, but to a theory which entirely sets aside the necessity of such obedience by dispensing with the agency of Christ altogether.

12. The antithesis between "the obedience of faith" and the works here excluded is rendered still more striking by Paul's description of these works in verse 4 of the passage before us.

13. Here it is evident that Paul does not employ the term "works" to denote the obedience of the gospel, for in that case the obedient would receive the blessing as a debt. This is shown by substituting the one term for the other.

14. Since the works in question are such as superinduce a "debt," it follows that the apostle has reference only to meritorious works: such precisely as a perfect fulfilment of the moral law would be.

15. We hence conclude that Paul's doctrine of justification by faith excludes legal works as the meritorious ground of justification; but not obedience to Christ as the condition to justification.

16. While we thus, with Paul, exclude works in the former sense, we may yet, with James, employing this term to express the latter, exclaim, "You see then how that by works a man is justified, and not by faith only." I. B. GARDNER.

MIRACLES.—"Miracles," says Fuller, "are the swaddling clothes of the infant churches;" and, we may add, not the garments of the full-grown. They were as the proclamation that the king was mounting his throne; who, however, is not proclaimed every day, only at his ascension. When he sits acknowledged on his throne the proclamation ceases. They were as the bright clouds that gather round and announce the sun at his first appearing; his mid-day splendor though as full and fuller indeed of light and heat, knows not those bright heralds and harbingers of his rising. Or they may be likened to the framework on which the arch is rounded, which framework is taken down as soon as that is completed. —[Archbishop Trench.

INTOLERANCE.

DEAR BROTHER REYNOLDS:— It is painful to me, at all times, to chronicle the frailties and shortcomings of my fellow beings, and yet we feel that the common good may sometimes be promoted more by a faithful exposure of a mean and little action, than by observing that silence, which, in ordinary cases, charity would enjoin. I thank God for a religion which does not contract and dwarf the higher faculties of our nature; but which expands and elevates our feelings, and warms into greater activity, the native liberality of the human soul. I say *nature*; for I am clear in the conviction that this principle of generous, liberal, grateful feeling, is implanted in our being, and that an enlightened Christianity develops the faculty from which this feeling springs, and intensifies the feeling into a Holy flame that radiates in every action of those possessing the divine nature; while the frozen frigid dogmas of modern orthodoxy, crushes out this genial spirit, and consigns all the generous instincts of man's nature to the loathsome dungeon of an orthodox purgatory, where such of their numbers as object to making an assignment of their conscience and christian kindness, have to endure more pain than they would suffer in having all their teeth extracted, till at length they come out with hearts of stone, and can lay to themselves the flattering unction, that we are the special guardians of orthodoxy, and are more righteous than others. Fatal delusion!

Having long promised a few brethren and sisters, living in Shipman, to make them a visit and preach to the people, in company with Brother O. W. Topliff, I came here on Saturday last. Previous to our arrival, the brethren had applied for the use of the Presbyterian house of worship, and obtained its use for Saturday evening, and all were told that as Rev. Mr. Taylor was in feeble health, no doubt he would gladly give us the use of the house at eleven o'clock, on Lord's day, and that there could be no doubt about our having the house through the following week. This all looked well, and was encouraging. On Saturday morning, however, Rev. Mr. Taylor informed Bro. Wm. Dodson, that he should "hold a funeral service" in the house, at eleven o'clock, on "Sabbath." We attended, but no "funeral service" was had; and after an earnest exhortation, to do ourselves no harm, (the Rev. gentleman's health having suddenly improved), he announced preaching for the evening. Having been told by Mr. Taylor, on Saturday, that some Rev. gentleman would occupy the house through the week, (which, like the funeral, did not take place), application was made for the Methodist Church, in which we were permitted to speak on Lord's day evening, after which, its doors, too, were closed against us. We pass over the very hard things said of us, to the brother suing for the use of the house, as we will not return evil for evil, nor railing for railing. God pity poor weak humanity! How very, very weak!

It was now manifest, that none of these Rev. gentlemen, or those under their influence, wished our presence in the orthodox village of Shipman, but having come with good intent, we could see no good reason for being so rudely and unkindly thrust out; and on Monday morning, with others, we went to work, and fitted up an upper room, over the smithy of Bro. Isaac Dodson, to which the people were invited to come and hear our plea. The house not being plastered, and the weather being rather cold, some suffering had to be endured by those who came out. This, a goodly number did, and we spoke the word of the Lord boldly to them. Well might we do this, for these Rev. gentlemen have kept away from us, as if it was a pest-house, filled with contagion; nor have they influenced the town council to declare our place of worship a nuisance, nor an unlawful assembly.

For this great clemency we are thankful, for Christians have not, at all times, met with such distinguished favors. We expect to remain here some days, presenting the claims of the Gospel of Christ, contrasting it with the irrational, unreasonable, unphilosophical and unscriptural dogmas of blind, bigoted sectarians. The people generally, evince a disposition to hear, and our congregations are steadily increasing, and we expect to see the banner of Apostolic Christianity floating over the battlements of Zion, in Shipman. God has said: "Let light be," and human shackles are too frail to bind the intelligent, and keep them in mental bondage.

Why is it, that the modern sects are afraid to let us have the use of their houses, where we have none? Are they afraid to let the people hear and decide for themselves? It does really seem so. Are these modern clergymen the anti-types of the Ephesian silver-smiths? Their course is fully as censurable, and the prompting to that course may arise from a like cause; "our craft is in danger." It is now some twenty-six years since I was set apart by solemn prayer and the imposition of the hands of the Presbytery, to the proclamation of the Gospel of Christ. I have preached from Northern Kentucky to the coast of the far off Pacific; have never taught any thing not in the Bible; have been the instrument in bringing multitudes from the world into the Church; am recognized by as intelligent, pious, and respectable people, as can be found in the world; and yet, the houses, professedly, dedicated to the Lord, are closed against me, in the town of Shipman, by those who profess to love the Lord, whom I serve. Poor, short-sighted mortals, to think they can hedge the truth in. Let us pray for all such, for they are in need. More anon.

E. L. C.

THE MOURNING BENCH.

We know not exactly when and where and under what circumstances this institution originated, nor do we comprehend the motive that induced its originators to resort to such an expedient, but one thing we do know, that it never originated with the Savior, never was practiced by the Apostles, and receives no sanction whatever in the Holy Scriptures. It is purely a human expedient proceeding on papal assumption, that the end justifies the means, and its advocates have just as much Scripture proof by which to sustain it, as have the advocates of the Papacy, in sustaining the dogma of absolution—no more, no less. This modern institution being wholly unauthorized by the word of God, and therefore a positive departure from the Apostolic plan of salvation, and serving only to delude and to bewilder the ignorant and unsuspecting, we deem it our duty, as advocates of the Christian religion, to expose its pretensions, to show its evil tendencies, and to pronounce it a positive curse to the Church of Christ.

The mourning bench dispenses with the word of God. Any way, so as to get sinners to the bench, seems to be the prevailing idea. The great blessing to be obtained somehow, in connection with the mourning bench, no matter whether the sinner receives a scriptural knowledge of salvation or not, or whether the preacher declares the Gospel or not, or whether the religion of Christ be comprehended or not; sinners are uniformly and persistently urged to go forward and "get religion." (Somewhere in the vicinity of the bench.) We regard that as an incomprehensible figment of the fancy, producing continual doubts, heart-aches, and soul-puzzles, and

as being at once the prolific source of superstitious notions, myths, imaginations and delusive dreams. When told to go forward and "get religion," the perplexed sinner, in the absence of the word of God to direct him, does not know precisely what the invitation means, but he seems to possess some kind of a vague idea that there is an intangible, inexpressible something to be found floating about in the atmosphere, which, when it strikes his soul, is to make him in a moment a happy man. Feeling after some peculiar animal sensation is put against the facts of the Gospel, and the evidence of what a man hears, and sees and feels, in visions and dreams, is substituted for that faith which "comes by hearing the word of God." (Rom. 10 chap.) Sincere sinners are taught to believe in a mystical operation of the Holy Spirit, which, by some sort of spiritual incubation, is to effect a miraculous change upon their obdurate hearts, a doctrine by the way, wholly unsupported by the word of God, and running in direct opposition to "the Gospel, which is the power of God in order to salvation."

As legitimate consequences of this false doctrine, some "get religion," and keep it awhile; some get it and lose it again, and then pick it up at every subsequent protracted sensational meeting; while others "get" it once and lose it once, but never "get" it again! The first class go into the Church and remain there life members, not because they "got religion"—an animal impulse and nothing more—but because of their superadded knowledge of the Scriptures, however much that may be. The second class, never having been taught the knowledge of salvation, and in fact, having no special desire to be troubled by an investigation of the truth of the Bible, and preferring fancy to faith and fiction to fact, "get religion," just as often as the *mesmeric* influence of a big meeting is brought upon them, and lose it just as often, too, as they go out into the wicked world of trial and temptation. The third class, which is very large, and the most intelligent, and moreover, inclined to investigate and to know the truth, "get religion" once, or try to get it, and having been completely deceived by that undefinable *something*, which is simply caused by magnetic contact, and which has no support in the word of God, become disgusted, grow skeptical, abandon themselves to infidelity, and pronounce all systems of religion impostures. We have no doubt that thousands have been lost to the Church in this way, if not entirely ruined, who, had they been taught God's plan of coming into the Church, instead of being deluded by the phantasm of a special influence, extraneous to the word of God, might be this day bright and shining lights in the kingdom and patience of the Lord Jesus Christ.

The manner in which the mourning bench system has been carried on, during the last fifty years, to go no further back, has not only been such as to overleap all sense of propriety, and to shock the feelings of the truly devout and God-fearing, but it has actually militated against the integrity of God's word, and brought disgrace upon the founder of the Christian religion. A meeting of days is announced. Mighty preachers are published to be present. All of loud lungs assemble. Those gifted in hallelujah meters hasten to the house. All noted for long and loud praying, prepare for the contest. All the great exhorters of the Church attune their voices anew. The preaching commences; the matter of which is mostly made up of the wonderful conversion of small children, death-bed scenes, the horrors of the grave, the torments of hell, the groans of the damned, and now and then a glowing picture, representation of the bliss and blessedness of the redeemed in heaven. The circle around the altar is formed. "Stool pigeons," experts in the business, are on hand to decoy "seekers of religion," into the magic ring. The manipulations begin. Observe the glancing of cunning clerical eyes, the rabbing of hands, the silent whisperings of instructions to the prostrate sinners, the hurry

and flurry of women here and there, Boanergic exhorters pacing up and down the aisles, and vociferating at the top of their voices. The battery is now charged with electro-animal magnetism. Then a scene follows, excelling in noise and confusion and indecency and ludicrousness, even an Indian *pose-vow*; moanings and groaning, leavings and tumbings, loud incoherent prayers, sinners crying and preachers smiling; pleading sinners calling for mercy, while the master of ceremonies in the magic ring bellows out, "Pray on," "pray for faith," "ask God to come down — ask him to draw sensibly near," "pray on and you will obtain the blessing."

All this religious farce is carried on without a reference to the Bible, and without quoting a word from the teachings of the Apostles. These "seekers" are left in reckless and miserable ignorance of God's plan of salvation.

Night after night, while this great meeting is progressing, you will hear irreverent young men, and light-hearted girls, say, "Come, let us go and get religion," and suiting the action to the word, without a moment's thought or reflection, they will go forward to experiment at the mourning bench. Young women fresh from the ball-room, and swaggering men, fresh from drinking-saloons, are induced to go forward on the plaintive plea of the clergy, that if they don't find anything, they won't lose anything. Others will propose to their friends, "Come, let us go forward and see if there is anything in it." Others coming out of the magic circle will say to their quizzical friends, "We have tried it, but could find nothing!" As a general rule, those who do not read the Bible, and never investigate the truth, and possesses but small reasoning powers, "get religion;" while on the other hand, the most intelligent in the Scriptures, and those who look to the word of God for the evidence of pardon, never "get religion." The impulsive, the giddy, the thoughtless, the unstable, "get religion;" those of opposite characteristics never find that peculiar inexplicable something. Those who "find religion" quickly, lose it just as quickly. Now they have it, and now they don't have it; now they have caught it, and now they have lost it.

We therefore ask, what sanctity or sacred associations are there connected with a mourning bench? None! It is simply a resort for experimenters in religion — a human piece of machinery where sinners are "run through." If you gain nothing, you lose nothing. You can seek or not seek. If you don't succeed you lose nothing but failing. You can begin any time you please, and leave off any time you please! There is no sacred obligation or holy vow connected with the mourning bench, because, being wholly a human device, the sanction of God does not rest upon it. Comparing the mourning bench system with the Apostolic order of things. When a sinner goes forward as a candidate for glory and immortality, according to the teachings of the Holy Spirit, he does not rush heedlessly into the presence of God: he enters upon no experiments; he seeks after no mystic influence; he does not offer himself on a six month's probation; and when he submits himself to the organic law of induction into the kingdom of Christ, where he takes upon himself, in an everlasting covenant, the wondrous and majestic names of the Father, Son and Holy Spirit, he realizes that he is performing the most solemn act of his life, and that he is binding himself to God by everything that is sacred both in heaven and in earth. But what is there connected with the mourning bench, that has the least binding force? We answer, nothing, whatever. About a year ago, we saw a statement made by a Bishop of the M. E. Church, to the effect, that out of one million and a half of communicants and converts previously reported, only one million are now in the M. E. Church, and he gravely put the question, what has become of the other half million?

But we have one favorable indication to encourage us; wherever Bible intelli-

gence prevails generally, and the people investigate, and religious theories are critically examined, you will there find the mourning bench set aside; an enlightened public opinion votes it down, and the Lord's plan is sought after by the people.—
[Review.

R.

EDITORS GOSPEL ECHO:—With your permission I will trouble you with a few thoughts growing out of a recent visit, or rather an unannounced call, to our church in this place by our highly esteemed Brother Downs. It is to the manner of all such calls that I wish to speak, as well as to enter my serious objection; and my reason for thus objecting is that there is but one right way to do the King's business. And were I to say that all such calls are, and have been, a bore to the churches, I think I would not be saying too much. You ask why? I will tell you. As stated above, these calls are unannounced. Hence we have but two or three hours to announce the Brother's arrival—but do the best we can. We go to church for what? to hear a Brother from a distance preach. He does so in a short and hurried manner, winding up with the declaration that, "I am out on an important mission to raise funds to help on the Master's cause. And now while the brethren sing the deacons will pass round the hat." Collection taken up, we are dismissed. What follows? Here it is. "Well, that man preached a pretty good little discourse, but if I had known that money was all he wanted I would have stayed at home." You ask why is this the case? I think I can explain. You perhaps have been a farmer; you had a horse that was hard to catch; you resorted to strategy; an ear of corn was held in one hand the bridle in the other. This succeeded admirably well for a few times, but soon failed. Why? There was a big cheat in it—the horse did not get the corn. So with our calling preachers. They show us the corn, but the bridle is hid from light until we are fairly housed, then the door is shut and we are bitted instead of corned. Now for the application. When our missionaries come amongst us let them make the announcement that they are coming to bear up to Jerusalem our liberality that the good and faithful have laid by them in store as God has prospered them; so as Paul says, (see ii Cor. ix chap.) "that there be no gathering when I come." Yes, brethren, announce your coming, and we will set our house in order, make our collections, and have nothing to do but to eat the bread of life that may be dispensed to us by the faithful. No need then of bitting, nor of the disappointed preacher on leaving (receiving three or four dollars,) having to say, "Lord bless your stingy souls;" but you will say we ought to be as Paul said to the Corinthians, "Brethren, have a year's stock ahead." As for other churches we speak not; but as for ours we can only say that unless the calls become more like angel's visits we will hardly ever reach that point.

Now, brethren, I hope that our Evangelists will leave the collecting of missionary funds in the hands of the officers of the different assemblies—where and to whom it legitimately belongs. And further, whenever there is a surplus in the treasury the Treasurer can, by the instructions of the assembly, notify the Evangelists of the fact, and hold it subject to order, or send by messenger or express, as the case may be.

I have made this article too lengthy. Dispose of it as you think best.

Fraternally yours, in the one faith,

G. M. HESS.

CAMP POINT, Ill., Feb. 27, 1868.

BIBLE INTELLIGENCE.

The great evil of the present day is a deplorable ignorance of the scriptures. Nothing is any more certain than that our preachers over-estimate the general intelligence of the people in regard to the truths of the Bible. They are not lacking in general intelligence, but in regard to the teachings of God's word the ignorance is profound and alarming, so far as a large majority of the masses are concerned. Indeed, many preachers are less familiar with the contents of the holy book than they are with Calvin's or Watson's Institutes. Of this truth we have had painful and superabundant testimony in our intercourse with the living ministry of the Protestant parties of our day and country. When the priests and preachers are ignorant of the teachings of the inspired word, we may be assured that the common people will be correspondingly so; for a stream cannot rise higher than its source, or above the fountain.

There can be but two reasons why sectarian preachers are not well versed in the Bible. One is a want of capacity, and the other is false rules of interpretation. In regard to the want of capacity we cannot excuse them, for we well know they are not lacking here. Many of them are men of very superior minds, and upon them science has lavished her stores of wealth. In all the elements of literature and scientific culture they are rich, and no plea of incompetency will avail as a justifying reason for the manifest want of scriptural knowledge so shamefully prevalent among ministerial sectaries and partizan special pleaders.

We are forced to conclude then that the deplorable want of correct scriptural knowledge is owing to the adoption of false rules of interpretation by which God's transparent counsel to man is darkened, misconstrued and perverted, to the injury of truth and souls. Whenever the word of God is made to support any human theory, however true or untrue that theory may be, and such constructions put on its unerring declarations as will cause it to harmonize with that theory, then have those doing so cut loose from the only safe mooring to be found under Heaven, and put to sea with neither compass or chart, and become at once the sport of the variable winds, which may drive them upon rocks, reefs or head-lands, and they are liable to be driven into some city or port of unbelief, or some wild fancy of soulless speculation, if, indeed, they do not chill to death in the dense fogs of a dreamy mysticism. All positions in religion should be tested by the Bible, instead of interpreting the Bible by them. Let theories be tried by God's word, and not the word by the theory.

There is a popular theory which tends to discourage the common people from studying the word of the Lord. This theory is, that men are unable to understand the revelation God has given until they receive the same spirit that dictated that revelation. This is not a divine proposition, not a revealed truth, and yet it may be true. Many things are true that are not found in the Bible; but nothing that conflicts with its sacred words can be admitted as true. But suppose we were to admit this to be a revealed truth, we ask of what use can it be to the unregenerated? They can have no conception of its true import until they are endowed with the spirit that inspired to its utterance; otherwise the position is overthrown. But then we ask why can an unregenerate man not understand correctly any communication from God to man? If man is unable to understand such communications God knew it before they were made, and we can see no reason why He would under such a state of the case, make a communication which He knew man could not understand till supernaturally enlightened. But now why did He not adapt His communications to man's powers and capacities? He either *could* and would

not, or He *would* but could not. If we assume the first position, and say He would not, we deny His goodness; and if we take the other horn of the dilemma, and say He could not, we deny His power, and rob Him of every attribute of an infinite, holy and omnipotent God.

The sentiment alluded to above renders revelation a useless work, and inspiration a continuous and universal necessity. Its cessation for a single moment, or its failure in regard to a single individual, would involve the loss of souls. The assumption is, therefore, false and baseless.

These assumptions are all founded in ignorance of the divine economy of the gospel; and no general progress can be attained till these delusive sentiments are dispelled by pouring into the minds of the people floods of light. The simplest elements of gospel truth need to be iterated, reiterated and elaborated in simple forms and phrases so as to adapt the truth to the perception and judgment of the people, whose understandings have been weakened and distorted by the perverse and false teachings of a church which long since swore allegiance to the idol Secularism.

In view of the condition of things as here set forth what mighty responsibilities rest on the shoulders of our brotherhood. If we have attained to clearer and more truthful views of the gospel, which I assume is the case, then has God constituted us the dispensers of light and the defenders of His truth. In fulfilling our mission, then, we should avail ourselves of every element of power, every instrumentality within our reach, to clear the mental vision of the people of the accumulated film of ages, that they may see the wondrous things contained in the gracious gospel scheme. Among these instrumentalities stands first:—the living ministry. Two things stand in the way of its greater efficiency, namely: A too general seeking for endowed pulpits by too many of our preachers; and the other is a sinful withholding from those who *pant* for the conflict a decent support. Thousands of the rich, whose names are among the names of saints on the church list, will awake to a sense of their guilt *only* in hell, as did the rich man named by our Lord. Next in potency is the press. And how is our press supported? The answer is: A few of the more liberal take some one or more of our papers for their own edification, but the majority take none. Duty demands that all should aid the press in its mission, and that brethren of means should expend something in placing our periodical literature before those who are not of us. Great good might be done in this way, as light is greatly needed—the darkness is profound, and our mission is to dispel it.

E. L. C.

CODEX SINAITICUS.

TISCHENDORF'S GREAT DISCOVERY.

I received, a few days since, through the kind assiduities of H. S. Bosworth, of Cincinnati, a beautiful copy of this venerable MSS. I had been much interested in all that I had heard of this great discovery. But since its reception, I have felt a still greater interest in the work itself.

It appears that Tischendorf had spent some four years in searching the libraries of Paris, England, Holland, Switzerland and Italy for materials in getting up a

new edition of the N. T. And having a great desire to visit the East, from whence so many famous monuments of antiquity had originated, he was assisted in his noble aspirations by the help of Frederic Augustus, King of Saxony. In the month of May, 1844, at the monastery of St. Catharine, at the foot of Mount Sinai, while engaged in hunting up old MSS. he fell upon some in a basket into which had been thrown the remains of the various torn and ruined *codices*, many of which kind the stove had already received. Among these he found those fragments of the most ancient manuscript of the Septuagint. These MSS. being deemed worthless, and very near being destroyed, were quite readily given to Tischendorf. But there were other fragments of the same codex which he could not obtain. Among these were the whole book of Isaiah, the books of the Maccabees, and others. He, however, contented himself with persuading them to take better care of these in hopes of being able at some future time to negotiate for their purchase. But in this he suffered a severe temporary disappointment. For on his second visit to Mount Sinai and the convent of St. Catharine, in 1853, he neither found the much desired treasure, nor could he find out what had become of it.

In the year 1856 he applied to the Emperor of Russia for permission to travel in the East for the purpose of searching out and obtaining ancient Greek MSS. But not until September, 1858, did he receive the order to carry his wishes into effect. But being very busily engaged on an edition of his N. T., he did not start until the last day of the year, and on the last day of January, 1859, he saw the convent of St. Catharine for the third time. But it appears that he was about to give up the search in despair, for on the fourth of February he had sent for the camels to convey him to Egypt, whither he was about to depart on the seventh. But while taking a walk with the steward of the convent, conversation turned on the translation of the Seventy, some copies of which, published by himself, he had brought to those brethren. On returning he went into the steward's bed room and there he was told that the steward had a copy of the Septuagint, and he placed before his eyes the rag in which it was wrapped up. He opened the rag and saw what was beyond his most sanguine expectation. For there were rich remains of the *codex* which, since 1844, he had declared the most ancient manuscript in parchment now in existence. Among which were not only those he had taken out of the basket in 1844, but other books of the Old Testament, and what was of much greater importance, there was the whole of the New Testament without a missing chapter, together with the entire epistle of Barnabas and the first part of the Shepherd.

The joy of this great discovery was so intense that he could not close his eyes to sleep that whole night; but spent the solemn hours of darkness in the labor of transcribing the epistle of Barnabas by artificial light; interrupting his labors with devout ejaculations of praise to God for so great a favor to the church, to literature and to himself.

It is worthy of note that, this most complete of all discovered manuscripts, was found in a convent of the Greek Church; and may be used as a settler of the boast of the Romanists, that they are the *only* preservers of the Holy Scriptures. The great antiquity of this text, and the certainty that it has not been interpolated with Romish fingers, gives it an authority which is necessarily very great. As it sustains many of Griesbacs' emendations I should take it to be, in point of accuracy, greatly superior to the great Vatican MSS.

But here I cannot forbear noting a remarkable coincidence. To the best of my memory, Mr. Rice, in his debate with Mr. Campbell, quoted, in proof of baptism's being sprinkling, Rev. xix, 13; "vesture dipped in blood;" alleging that in the

Syriac version, the oldest translation in the world, the word *debamenon*, participle of *bapto*, was translated "sprinkled" with blood. Mr. Rice used this instance as authority for translating *bapto* by "sprinkle." Mr. Campbell, as well as I can now recollect, insisted that *bapto* was utterly incapable of such a rendering, and this translation of the old Syriac was a proof that the ancient reading was not as it is now, was but *errantiamenon*, or some equivalent word. It is remarkable that the *Codex Sinaiticus* fully justifies the logic of Mr. Campbell. The words are: *perirrammenon haimati*, "sprinkled over with blood." The only difference between Mr. C.'s conjecture and the reality is that he supposed the verb *rantiao* had been used, whereas it was *rainoo*, its full equivalent, with the prefix *peri*, which gives it the signification of "sprinkling over."

So the logical conjecture of Mr. C. is fully vindicated by the most ancient text in existence, which, at the time of that discussion, and for ages before, had lain hid in the cloisters of a Greek convent. How wonderful is the consistency of truth! And how sure and powerful its vindication! If Mr. C. were now living what a triumph to him would be this reading of the *Codex Sinaiticus*! And what shame and confusion to his opponent. The last semblance of argument for aspersion is thus swept away by this great discovery of this most authentic manuscript.

B. U. WATKINS

If there be any inaccuracy in the above statement of Mr. C.'s conjecture, I shall thank any good brother who shall set me right. The above is the best effort of a memory I have had no opportunity of refreshing for some years. And the book, at this time and place, appears to be entirely inaccessible. Perhaps the editor can take time to tell us how it is.

B. U. W.

B. U. W. is correct in his remembrance of Mr. C.'s position.—[Chris. Standard.

SUNDAY SCHOOL DEPARTMENT.

THE RELATION OF THE PASTOR TO THE SABBATH SCHOOL.

In my numerous visits to Sabbath Schools, my attention has been called to the different degrees of interest which the pastors have seemed to manifest, and to the different parts taken by them in sustaining the school. Occasionally the pastor has superintended the school, done doubtless because a suitable superintendent could not be found. In some instances the pastor has himself instructed a Bible class of the more advanced youth, male or female, or both; or a class of middle aged persons, desirous of "the sincere milk of the word." Not unfrequently the pastor has been a regular visitor, spending the time of the session in looking on—with an ear and eye open to what is said or done. In the absence of a regular teacher, the pastor can supply his place without regard to the age or advancement of the class. In a few cases, and I am happy to say few, the pastor was rarely present; either because he was wanting in interest, or because the superintendent did not need him, or thought he did not. If the absence in these cases is optional, he does not deserve the title of pastor. He may be an able preacher. No portion of his flock

so much needs his presence and his care, as the rising generation; and no where can he so easily reach them as in the Sabbath School. This is his field. No where, after the pulpit, can his influence be so direct or so powerful.

If the question be asked, which of these methods of labor will most conduce to the interests of the school, the answer must depend wholly on circumstances. If there are those in the church who are capable of conducting the advanced classes, and who will do it with earnestness, perhaps no influence of the pastor would be so persuasive, and so liable to attach this portion of the flock to himself as a pastor, as to the *minut man*, ready at any time to teach any class, destitute, for the occasion, of its teacher. In this way there are engendered friendly feelings, which is the pastor's stronghold. Without something like this influence exerted in some way, he may be a good preacher, and perhaps a good pastor to the old "old folks," but he will soon have no old folks, as they are to die, and no young ones will be ready to take their places.

A wise pastor and a wise superintendent will not mistake duty or interest in these matters. A pastor may do much to instruct and sustain the superintendent, and the superintendent may be not only a counsellor, but a vast support and encouragement to his pastor. In a few cases is the influence of a deacon so important to the pastor as that of his Sabbath School superintendent. As a pastor I have often felt more solicitude in the selection of a superintendent of a Sabbath School than in the election and ordination of a deacon. And one of the most natural questions asked by a Church in the choosing of a pastor is, will he care for the Sabbath School? — Standard. A FRIEND OF SABBATH SCHOOLS.

ASTORIA SUNDAY SCHOOL INSTITUTE.

BRO. REYNOLDS:— One of our brethren reported some time ago, the proceedings of a session, of what we call here, a Sunday School Teachers' Institute. But as that report was not made through the Echo, and as perhaps many of your readers never saw it, it becomes necessary for me to premise, by stating that we have such an Institution in our town, regularly organized, with a President, Vice President, Secretary, and the various committees, which are essential to its prosperity.

The meetings are held on the First Monday night in each month, and are numerously attended by Methodists, Presbyterians, Baptists, United Brethren, members of the German Reformed Church, Disciples and many others.

They are conducted in a Christian spirit, and seem to be highly interesting, not only to those who actually engage in them, but to others also, who come to hear. And here, let me say, that I verily believe, that much good may be accomplished by them. The two main features are,

1st, The investigation of a New Testament lesson, which, with the teacher, is selected by the proper committee, at the preceding meeting.

2d, The discussion of some subject, which has also been thus decided upon.

The last lesson was the eight concluding verses of the third chapter of John's testimony; the teacher, a Methodist preacher, and a worthy man.

We all agreed, or seemed to agree, upon the entire lesson, which is, to my mind, the strange gist of the matter, and that which renders it worthy of report.

Not saying anything then, of the questions and answers upon the first seven verses, I will endeavor to report, as nearly as I can, what was said upon the first clause of the last verse.

Our teacher read, "He that believeth on the Son hath everlasting life," and asked some one to give an exposition of the passage, and as was the custom, if any person did not agree, he had the privilege of speaking. A Disciple said, belief on the Son implied the securing as true, that in the person of Christ, was fulfilled the promise to our first parents, "that the seed of the woman should bruise the serpent's head," that in Him was fulfilled the pledge made to Abraham, "in thee and thy seed, shall all the nations of the earth be blessed;" that the babe named Jesus, born in Bethlehem of Judea, was the one of whom the Prophets spoke as the Savior of men, — the Messiah — that he established his Messiahship, by the miracles and wonderful works which he performed — that he died upon the cross, was buried, and arose from the tomb, ascended to heaven, and was coronated King of Kings, and Lord of Lords. In short, that he must be secured with all the power of belief as the Christ, the Son of the living God. But this is not all, it must be secured as equally true, that just prior to his final departure, he told his Apostles, that all power was given to him, both in heaven and on earth, and to go forth and teach a guilty world that these things had transpired, that he was Jesus, the anointed, put to death indeed in the flesh, but quickened by the spirit, and that no other name was given in heaven or among men, whereby they could be saved, and that whoever believed it, must repent of their sins, and be baptized for their remission. And this latter, being a proposition submitted for our faith just as much as any other. In the divine arrangement, it follows, that if we will not obey the Savior, we have not the faith requisite to be classed among those, who, believing on the Savior, have everlasting life, or the promise of it. He concluded his remarks by earnestly requesting those who entertained different views to express them, as it was the design of the Institution, that freedom should be had in the expression of sentiments, in reference to the matter. Of course we expected this would call out the opposition. But not so. A Methodist preacher, (local), arose and said that believing on the Son, involved not only faith in, but obedience to the Son of God. Our teacher corroborated what had been said, but added something about what the Holy Spirit does as a witness to our acceptance, or something of the kind. I confess I could not see the point, and I do not think any one else could. The question discussed, was, that the Sunday School books, now in use, contained more, which is injurious, than that which is beneficial to children. There were a good many speeches upon this, but space will not allow me to report at length in this regard. Suffice it to say, that the main argument our side presented, was that they taught a false theology, as instanced in the selections, which so many of them contain, of conversions to Christianity, and pardon of sins, which do not harmonize with those recorded in the Book of conversions, and therefore, not true, and therefore dangerous. One who spoke for the books, said, they served to allure the children to the Savior in the same way that a flower, placed before a child, might allure it to something more substantial beyond. One of our brethren replied that if that arrangement was good, of course it would be right to give a youth a trashy novel to read, in order that he might be allured to the study of Euclid or the attainment of a classical education.

But I have made this article already too long. Straws, they say, show the way the wind blows, and what has been now narrated, only serves to show some of the effects of the labors of our faithful preaching brethren; for a few years ago, these positions could not have been taken without arousing great opposition. Then, brethren, let us contend earnestly for the truth of the Gospel, and also sustain and encourage those who are on the walls of Zion, that conquest may be added to conquest, till all shall come to the knowledge of the truth, as it is in Jesus our Lord.

OUR MISSIONARY DEPARTMENT.

CARROLLTON, Ill., March 16th, 1868.

DEAR BROTHER REYNOLDS:—I closed my labors at Shipman, on last evening, at which time, two young men, who were immersed some three years since, were added to the little band of Disciples here, and one gentleman renounced Romanism, and confessed the Savior, and was this morning buried with the Lord in baptism.

When Bro. Topliff arrived here, on the 30th of April, the meeting house doors were shut against us, on the plea that our teachings made infidels, (so far as Methodism and Presbyterianism is concerned) [^] at nothing daunted, we went to work, and the result is, we now have an organized Church in Shipman, of as good material as can be found in Illinois. Bro. Topliff left for home on Thursday last, but the congregations continued to increase to the last. There is no doubt about our having disabused the public mind, and securing the public sympathy of the community, as well as many members of the two organizations that treated us so cavalierly. I was forced to return home, just when every indication said the meeting should be continued.

In behalf of the brethren at Shipman, I will request the labors of our preaching brethren. They will meet a warm reception, and may do great good. The meeting was a triumphant success, though there were only three immersions.

May God bless and prosper His Church, at Shipman, and may their enemies see their error, and turn to the truth.

In all Christian affection,

E. L. CRAIG.

WHAT ARE ILLINOIS PREACHERS DOING?

At the late annual meeting, many of our preachers expressed a determination to enter heartily on the missionary work. They were resolved to wake up the brethren everywhere, to the magnitude and importance of the work, and insist on their aid in carrying it forward. The conclusion that the time had come when we must renew our efforts with increased energy, and more unreservedly consecrate our lives to the great enterprise, which has for its object the salvation of the lost, was freely expressed. Good resolutions were formed; fair promises were made. Months have passed away, and but few of these brethren have been heard from. From a few, and but very few, we have received reports. A few have done something in the direction indicated; many have done nothing, so far as heard from. Just how to account for this, I do not know. It cannot be that these brethren have lost all interest in the work. It cannot be that they have forgotten their good resolutions. They certainly have not concluded that the Board of Managers and Corresponding Secretary are, of themselves, competent to do what ought to be done, and what *must* be done, if the enterprise is a success. What, then, is the trouble? Are they waiting till the brethren become interested and enlisted, before

they make any move? If so, failure is written upon our banner, already, and we would just as well proclaim it to the world at once. Are they waiting for a more favorable opportunity? One moment's reflection ought to satisfy them that it will never come. "Now is the accepted time; now is the day of salvation." "Time and tide wait for no man," is a trite but true saying. The world moves on, and death claims his thousands of victims every day, whether prepared or unprepared. Our life is but a span, and the terrible realities of the hour call for action, and *prompt action*. To our hands has been committed the high responsibility of preaching the pure Gospel to the present generation, and our acquittal or condemnation at the judgment seat of Christ, depends upon a faithful performance of our duty in this regard. No effort to shuffle off this responsibility will avail anything. It is upon us. God has placed it there, and to him, through Christ, we stand or fall. Let every man be at work. Not one moment is to be lost. Starving multitudes, in the very agony of despair, cry for the word of life. Shall it be withheld?

"Shall we, whose minds are lighted
By wisdom from on high;
Shall we to men benighted,
The lamp of life deny?"

Oh, no, brethren, let us rally gloriously around the standard of our King, a fearless, undaunted band of loyal soldiers, resolved in His service, to conquer every enemy, and overcome every obstacle, till that day, when we are "ready to be offered, and the time of our departure has come."

Bro. C. W. Sherwood, as was announced some time since, is now in Rock Island, preaching the glorious old Gospel, with every prospect of success. There is already a lively interest, and a very fair prospect for permanently establishing our Master's cause in that city. But candor and the necessities of the case, compel me to say that it will be impossible to sustain him there without the cordial and hearty co-operation of the congregations of the State. I therefore, again request that the brethren in every place take monthly contributions and forward them promptly, either to the writer, at Eureka, or Brother J. T. Jones, Treasurer, Jacksonville. Let the contributions be large. We are possessed of much wealth in the State, and the Lord will hold us strictly accountable for our stewardships.

The next annual meeting will be held at Winchester, Scott County, sixteen miles from the city of Jacksonville. Those coming from the west will be met at Bluff City; those from the south, at Manchester; those from the north and east, at Jacksonville. Let every congregation send representatives.

The meeting will commence on Wednesday, before the 1st Sunday in September. All those interested in Sunday Schools should be present on Tuesday, as it is determined to devote at least one day to that cause.

DUDLEY DOWNS.

BRO. REYNOLDS:— Since your debate at Table Grove, we held a series of meetings, at New Salem, five miles west of the Grove. We commenced on Thursday, before the third Lord's day in February, and continued until the second Sunday in March. The *immediate* result was thirty-seven additions to the Master's cause. Twenty-six by confession and baptism, seven by letter, three restored, and one from the Baptists. One very old and feeble sister, made the "good confession," and was "buried with him by baptism into death."

Altogether, it was a "season of refreshing," long to be remembered. The interest appeared to increase up to the very last.

As is usual, Sectarianism manifested its spirit, by endeavoring to hold a protracted meeting in the school house, near by, but thanks be to the Master, for the beauty, simplicity and power of the Gospel, they made a complete failure, and beat an inglorious retreat. Its fate is sealed in that community, for our brethren there, although few in numbers, are, by their daily walk, zeal and piety, exerting an influence that error cannot command nor control. They have recently put up a house of worship, that is a credit to them, and a standing testimonial of their zeal and liberality. May the Lord bless them and keep them in his way.

In hope of immortality.

HENRY SMITHER.

RUSHVILLE, Ill., March 12th, 1868.

BRO. REYNOLDS:— We have built a house of worship at this place, although the congregation was small, and most of the members poor. We have built a brick house, 32 by 50 feet, both neat and comfortable. Our first meeting was held in it on Saturday night before the fourth Lord's day in February. Brother A. D. Northcut, and brother J. N. Mulkey, were invited to be with us, and both came. Brother A. D. Northcut preached, what is generally called, the dedication sermon. The day was pleasant, and more persons came out than could get into the house. We were a good deal behind on the house, and a subscription and collection was taken up, amounting to a little over eleven hundred dollars.

The meeting was continued by these brethren, till the Monday night week following, with 30 additions. Eleven by confession and baptism. The interest remained good till the last.

Will the Review please copy.

Your Brother in Christ,

NOKOMIS, March, 6th, 1868.

WM. VANHOSEN.

THE CHURCH IN BUSHNELL.

There have been some brethren in the flourishing town of Bushnell, ever since it has been a town. They have always been without a place in which to meet for worship. They consequently, have never been able to get a hearing until now. Last autumn they resolved to build a house at all hazards. This they have nobly accomplished. They have completed a brick house, at a cost of \$4,400. They had raised about \$2,700, before the building was completed.

On the 2d Lord's day in March, 1868, at 2 o'clock, P. M., the dedication discourse was preached by the writer, to a very large audience. Professor A. J. Thompson, was present, and reported the address. It will be published in the May number of the *Ecno*.

After the discourse, an appeal was made to the audience, for aid to finish paying for the house. This appeal was nobly responded to by the people. The sum

of \$1,100 was raised in a few minutes, leaving but \$600 yet to be provided for. These brethren have done well, exceedingly well; few in number, none of them wealthy, they have a zeal for the Lord, worthy of imitation by many, more able than they are. They ought to be aided in finishing up the balance yet to be raised. The brethren of other congregations in this part of the State, ought to assist them liberally, on this last \$600. Brothers Adee, Lucy, Thompson Royal and myself have all preached some for them, since the opening of the new house, and there have been added to their number, nineteen, some who had formerly been members in other places, some who had been members of other Churches united on the name of Christ, and Bible alone, and one highly intelligent young lady was immersed upon confession of her faith in Christ.

Lord's day, March 23d, they organized a Sunday School. They will no doubt, succeed well.

Bushnell is an important place, situated at the junction of the C. B. & Q. R. R., with the new road, running from the Mississippi river to Peoria, and thence east.

Let our preachers call on them in passing, form their acquaintance, encourage, strengthen and build them up.

Let preaching brethren, having occasion to stop at Bushnell, call on brothers R. C. Porter, J. H. Epperson, H. Everett, G. W. Kinworthy, Henry Heaton, or any of the brethren and they will be well treated.

J. C. R.

HARRISTOWN, March 13th, 1868.

BRO. REYNOLDS:—The cause is in a prosperous condition in this part of the State. There have been about 120 additions, at meetings in which I have participated this winter. Other good meetings have been held in this county by our brethren. Altogether, the cause has been very much strengthened here.

As ever, your brother,

W. T. MAUPIN.

HOLDEN, Mo., March 16th, 1868.

DEAR ECHO:—Enclosed, I send you a small remittance for the *Ecw*, to be addressed to the accompanying names.

The cause of our Master is in a prosperous condition in this part of the State, There have been added to the congregation worshipping at this place, since January, some 70 noble souls. Four were added yesterday, by the labors of Elder Todd, of Pleasantville, Mo. We have no house of our own. We have a large hall rented, in which we meet every Saturday night for prayer meeting, and we have preaching every Lord's day—every third, by Elder Todd, and the balance of the time by myself.

I like the *ECHO*, and shall do what I can to support it. By your permission, I will contribute to your column, a few articles on the subject of the setting up of the "Kingdom." I don't presume that I will be able to present anything new to

my brethren, but as I had a discussion with a good Baptist brother, a few years since, I may be able to present the matter in a different form than common, and thus make good impressions. With the best wishes for the success of the Echo,
I am your brother in Christ. D. NATION.

TO THE PREACHERS IN ILLINOIS.

DEAR BRETHREN:—We need money for the Rock Island Mission. When last heard from, Bro. Sherwood was carrying forward the work earnestly, and energetically, and with every prospect of success. Five persons had confessed the Savior, and many others had been found and stirred up, who, in their scattered and isolated condition, had been indifferent and lukewarm for years. But, fine as is the prospect, and important as is the work, we cannot prosecute it without your co-operation. Without prompt action on your part it *must* and *will* fail. *Can it be, that the fifty thousand Disciples of Illinois will suffer this glorious work to be defeated?* I do not believe it, neither can I believe it, till forced to do so. Living in one of the greatest States of the "Great West;" in the very midst of one of the finest evangelical fields in the whole world, how can we refuse to rally to the support of our Master's cause, in this, the hour of the greatest need? We have the men who are ready and willing to do the work. All that is lacking, is a support. Shall it be withheld? Time alone will tell.

At this crisis, I am constrained to make the following request, which, I humbly trust, will not pass unheeded; namely: That every preacher in our State, who may chance to read this, deliver, on the 1st Lord's day in May, next, a discourse on *The Necessity and Importance of Missionary Efforts*; at the conclusion of which, he will take a contribution for the special benefit of the co-operation of the State, and forward the same to me, at Eureka. The receipt of these contributions shall be acknowledged, both by letter and through our papers.

DUDLEY DOWNS,

Cor. Sec. I. C. M. C.

THE CAUSE IN CINCINNATI.

There is, at this time, considerable interest in all the Christian churches in this city, and the prospect was never better for a forward movement.

THE CHURCH ON EIGHTH AND WALNUT.

During the entire winter there has been a very decided interest in this Church. There have been additions almost every Lord's day, and at this writing, the prospect is better than it has yet been. The brethren there have had no protracted meeting, and the work has been accomplished at their regular meetings, and by constant labors during the week. This Church is considering the question of building a new house of worship—one that will seat three thousand people. We hope they will succeed in this, as such a house, plainly constructed, would give a new impetus to the cause in this great city.

CHURCH ON SIXTH STREET.

Bro. John A. Brooks is at this time holding a protracted meeting at this Church, with good prospects of success. Bro. Myles is rapidly gaining influence, and the Sunday School of the Church is one of the best in the city.

FULTON STREET CHURCH.

Bro. F. M. Kibbey is doing a good work in this Church, and has recently held a protracted meeting. Several additions were made.

THE HARRISON STREET CHURCH.

Bro. Rufus Conrad is laboring for this Church, and is doing a good work. The Church is not very strong, but is in a healthy condition. — [Review.

BRO. REYNOLDS: — I have just returned from Table Grove, and as that is the field of your "great defeat," and "grand triumph" of Universalism, I have concluded a brief account of my meeting and some other things, would not be uninteresting to your readers.

I began meeting on Thursday night before the fourth Sunday, and closed on Sunday night, having spoken five times. There were nine additions to the congregation; five by immersion, three reclaimed, and one by letter. The audiences were large most of the time, especially on Sunday and Sunday night. The Universalists had meeting on Sunday, (not as an opposition meeting, of course), but simply because they felt extra religious since their "great revival." Well, we could see no difference in our audience, as to the *number* present, but the *order* was decidedly better than when I was there before. Hughes was not present, hence we had no disorderly conduct during our entire meeting, as when I was there last. He also affirms most positively, that he don't like me, that he just "despises the man," &c., that he *will not* hear me preach, that he would just as soon hear H — preach, as me. This H — is said to be a very bad man; is reported to have been guilty of murder. Whether it is owing to a kind of *fellow feeling* between Mr. Hughes and H —, that he would as soon hear him preach, as to hear me, I cannot say. But I am sorry Mr. Hughes has been in such an unpleasant mood, ever since the debate. This is shown by the continued misrepresentation and low abuse of myself and others, since the debate closed, and even while it was going on. Were it not, that it would be improper for the pages of the Echo, I would give your readers a sample of the low slanders and falsehoods resorted to by Hughes and his friends. It is strange, that after a "great victory," and a "great revival," such *blessed men* should pursue a course so unlike anything honorable and Christian!

But the "great revival!" what of that; "fifty additions to the Universalists," after the debate and my other meeting! and Hughes said that they would have fifty more if I came back again. Well, I have been back; now for the next fifty: But will you not be astonished, when I tell you that John Hughes himself, and those known as Universalists, in and around Table Grove, for years, made up at least *forty-five* of the fifty additions during the "great revival!" If our brethren in the Grove had only thought, to have "joined over," and then have reported so many additions to the Church, how grand it would have been; — in sound! Thus passes the glory of a Universalist revival! ALEXANDER JOHNSTON.

CORRESPONDING SECRETARY'S REPORT.

I beg leave to lay before the brethren the following report :

I. On the the third Lord's day in November I visited the Atlanta congregation, Logan county.

1. Their elders are Jefferson Howser, Jas. Shores and Andrew Wright.
2. They have no regular preaching at present.
3. They have in their fellowship about eighty members.
4. About fifty children attend their Sunday School.
5. Their house of worship is valued at two thousand dollars.
6. They break bread every Lord's day.
7. Harmony and love prevail among them.
8. They are agreed to contribute monthly.
9. Contribution taken while with them, thirteen dollars and sixty-five cents.
10. I remained five days preaching the word. Two persons were immersed.
11. On the fourth Lord's day, I visited the brethren at Washington, Tazwell county.

county.

1. They have a membership of about two hundred.
2. Bro. D. R. Howe, preaches for them every Lord's day.
3. John Johnson, Eli Patrick and George Bondurant are their elders.
4. They have a flourishing Sunday School with one hundred children.
5. Their house of worship is valued at two thousand dollars.
6. They are living in peace and love.
8. Whether they will contribute monthly is not yet determined. I presume to say they will.

say they will.

III. On the first Lord's day in December, I visited the brethren at Long Point

1. They may be addressed at Wapella, De Witt county.
2. They number about one hundred and fifty members.
3. Bro. George Owen preaches for them two Lord's days in each month.
4. Their elders are E. W. Swearingen, P. C. Summers, J. C. Howser, and John Cunningham, Wapella, and J. J. Hancock, Heyworth.
5. They have Sunday School in summer with about sixty-five children in attendance.

6. They meet every Lord's day.
7. They are living in peace.
8. Their house of worship is worth two thousand dollars.
9. They will contribute monthly.
10. Contribution taken, twenty-one dollars and five cents.

IV. On the second Lord's day I visited the congregation in Decatur. Unfortunately I have to report in this case merely from memory.

1. If I am not under a wrong impression they number about one hundred and fifty members.
2. Bro. Dawson now of Lexington, Mo., was their preacher till lately. Bro. Vermillion preaches for them now, at least occasionally.
3. William E. Nelson, and Bros. Hammer, Chambers and Odor are their elders, I think.

4. They have about one hundred interesting children in their Sunday School.
5. Their house of worship is of brick, and valued at about three thousand dollars.
6. Peace and harmony are theirs.
7. They are contributing monthly to the work.
8. I took no contribution while with them.

V. From Decatur I went to Harristown, a congregation on the T. W. & W. Rail. way, eight miles west.

1. They have one hundred and thirty-two members.
2. Bro. W. T. Maupin preaches for them every Lord's day.
3. A. Bowers, J. H. Pickerell and W. T. Maupin are their elders.
4. They have in their Sunday School an average of eighty children.
5. They worship God in a house valued at four thousand dollars.
6. They are in good working order and living in peace.
7. They are pledged to contribute monthly to the Co-operation.
8. Owing to the storm I did not take any contribution.

VI. Next, I went to Illiopolis, still further west on the same road. Here again I must report from memory.

1. Bro. Roberts recently held a meeting at this point resulting in forty-four additions.
2. They are taking steps to build a large and substantial house of worship.
3. They are under promise to contribute monthly to the Co-operation.
4. Contribution taken, nine dollars and twenty-one cents.
5. Several items are omitted from a fear that they could not be given with any degree of accuracy.

VII. Next, I went to Pleasant Grove, on Lake Fork, in Logan county.

1. The address of the congregation is Illiopolis Sangamon county.
2. Their membership embraces fifty souls.
3. Their elders are Abner Copeland and William Copeland, Illiopolis.
4. They will in future meet regularly to break bread.
5. They have just finished a house of worship valued at twenty-five hundred dollars.
6. They are living in peace.
7. They agreed to contribute monthly.
8. Contribution taken, sixteen dollars.
9. Here I found Bro. Roberts in the midst of a successful meeting. Several had confessed the Savior.

CONTRIBUTIONS BY LETTER.

November; Rockford congregation, \$7.50; Antioch congregation, \$3.60; Pittsfield congregation, \$5.00; December; Niantic congregation, \$9.00; Grassy Ridge congregation, \$4.00; Mayfield congregation, \$15.00; Athens congregation, \$5.45.

Another month has passed away, and the brethren see what has been done. Arrangements have been perfected to put Bro. C. W. Sherwood in Rock Island, the first of January 1868. Brethren send up your means liberally, to aid in preaching the pure gospel in this sectarian stronghold, I need not speak of Bro. Sherwood. His praise is in all the churches where he is known; and if sustained in this work will give us an example of what the churches in co-operation can do in our great State in the name of the Lord. Shall we not, early in January receive a contribution from every church where this report may be read?

DUDLEY DOWNS.

Christian Herald.

THE WORK IN ILLINOIS.

Bro. C. W. Sherwood, our evangelist at Rock Island, is actively and earnestly engaged in the work. The prospects are good. The hope is entertained that we shall be able to permanently establish the cause of truth and righteousness in that

city. Bro. S., assisted by a few brethren in the place, has been fortunate enough to obtain permission to occupy a small, but comfortable house of worship, belonging to the German Methodists. This house they can occupy three months or more. Now is the time to strike. The surroundings are favorable; a "great door is opened," and we may now reap a glorious harvest, already ripe for the sickle. Brethren, what shall we do? I am sure you will respond. Let us move forward and prosecute the work; let us firmly plant Heaven's truth in Rock Island, let us nobly stand by brother S., and sustain him while he is *taking the city*. This, then we will do, and we once more call on the brethren throughout the State to roll up their contributions. Send them up by fifties and by hundreds. This is purely missionary work. We do not now tell you of what we *will do*, but we will tell you of what we *are doing*, and ask your aid in doing it. Shall we ask in vain?—[Review.]

DUDLEY DOWNS.

B. B. TYLER'S TOUR EAST.

Bro. B. B. Tyler, of Charleston, Ill., proposes to start on a tour East, about the first of May, to remain some three months. He intends, if it meets the approbation of the brethren, extending his tour to Prince Edward's Island. Bro. Tyler is a preacher of decided ability, and of first-rate standing in his own country. We solicited him in response to solicitations from brethren East. Some of the brethren wanted a man who was equal to Bro. F. M. Green. We think Bro. Tyler will compare favorably with Bro. Green. We hope the brethren will write Bro. Tyler soon, and tell him where his commencing point will be. He is not going on a pleasure trip, but on a tour of labor in the cause. The Lord will, he will do a good work. We hope the brethren will perfect the arrangement in time.—[Review.]

LETTER FROM JAMAICA.

KINGSTON, Jamaica, W. I., Jan., 6th, 1868.

JOHN SHACKLEFORD, Cor. Secy. A. C. M. S.

Dear Brother:—With gratitude to our Heavenly Father do I commence this letter, dating with a new figure, denoting that our planet has completed another annual journey around the sun.

Thanks are due for sparing mercies, and that neither death nor protracted illness has seriously interfered with our labors in the Master's cause. Occasional mercyp-drops have fallen with a reviving influence, and, in my immediate sphere the past year has closed, and the present opened with something like a shower. At Bethany I immersed seven and received one from the Baptists during the last month. At Bitoe, (Byto) on Christmas morning, I immersed sixteen on confession, and yesterday received four others from the Baptist ranks, making sixty-three now gathered there into Church fellowship. We had a most interesting day at B., and a crowded house listened with the deepest interest to the unfolding of the ancient Gospel.

In the evening I addressed a large audience in Kingston, and at the close, three, a husband, wife and daughter, made the good confession and were immersed this morning.

The late Wesleyan brother, whose baptism I announced last month, and who has charge of a Baptist congregation about three miles from Bitoe, (near Kingston), also immersed fourteen yesterday, seven of the number being members of his Church in the city. One of his local preachers and a sister in the same Church desire me to immerse them, and I expect to do so to-morrow morning.

One of the principal men of the Dallas Castle people met me yesterday at Bitoe, and stated that they had a chapel in progress, and as soon as completed, or so far inclosed that they could meet in it, they were anxious to have me open it for them, and to be considered as still with us. That station was abandoned during my absence from the Island, and now there is every prospect that they will soon appear again on our record list. How many members still remain faithful, I cannot say. I think by another month or two, I will be able to report the Bitoe congregation as fully with us. They told me yesterday, they were perfectly satisfied, and wished me to consider the matter quite settled that I should keep on with them.

The three stations, Bloxburg, Bitoe, and Dallas Castle are contiguous and form as fine a field as can be found for our mission, while the Church supplied by Mr. Roach keeps up the connecting link between them and Kingston. A Sunday School has been recently organized at Bloxburg, and is superintended by a young man living in the vicinity, who has been a leader and local preacher among the Wesleyans. Two good teachers and local assistants would find ample employment among this cluster of Churches, and I hope the day is not far off when the means needed for this purpose may be found.

Jan. 7th. — I have just returned from the baptism of the brother and sister referred to in the foregoing. They came to our service last evening and made the good confession, and this morning their pastor and a good number of their fellow members accompanied them to the baptism. It was an interesting occasion. The work is spreading rapidly and many will "become obedient to the faith."

In consequence of the new packet arrangement, since the destructive Cyclone at St. Thomas, the English mail came on in advance of the New York mail, and I am thereby compelled to wait for a time for my expected letters. Among them I hope to get the long looked for news from our Secretary, as nothing has been received since meeting of convention.

I saw your appeal in the Standard, by which I learned that you were unable to use your voice in the cause. I hope it is but a temporary ailment and that soon you may be able to enter upon your important work. If threatened with any serious pulmonary affection, you had better come to Jamaica — a most congenial climate for delicate constitutions. Could you, or some good brother come here, and labor in Kingston, a great work could be accomplished. The little I am able to do in my feeble way, is bringing forth manifold for the seed sown. The Lord be praised.

Wishing you health and peace, and abundant success in the mission work for the year 1868, I remain yours in the service of Christ, J. O. BEARDSLEE.

Justice and generosity, rightly blended, constitute a dignified character; but, certainly so far as a person is more just than generous, or more generous than just, that character is defective.

ILLINOIS.

PITTSFIELD, Ill., Feb. 23d, 1868.

REO. ERRETT:— On Thursday night we closed, at this place, the most pleasant and successful series of meetings I ever attended. There were about eighty additions, mostly by confession and obedience. The meetings occupied a little more than three weeks. Bro. J. S. Sweeney was with us about a week at the last. During the remainder of the time, home resources were employed. A very large proportion of the additions are young men, just beginning the activities of life, and married men. A large class in our Sunday School has been formed of young men who came forward, and who never attended before. I was gratified to welcome, among the first to obey the Gospel, quite a number from my Bible class that I have been teaching for the past two years, and many others from the senior classes of the Sunday School. The meeting just seemed to grow up naturally. The Catholic Priest was present occasionally, and for the first time in his life, witnessed an immersion.

I know of about two hundred additions in this county, (Pike), since last December. To-morrow I go to Louisiana, Mo., to begin a series of meetings.

With kindest regards to yourself and the Standard.—[Christian Standard.
H. D. CLARK.

EDITOR'S TABLE.

We propose to notice all our exchanges that have come to us, up to this date, March 26th, in the order in which they first made their appearance at this office, in Maconab. The first we received, was

THE STANDARD,

a Baptist paper; a large eight paged, six column weekly, published at Chicago, Illinois. It is printed on good paper, neatly executed, and is a splendid paper. Our Baptist brethren ought to be proud of it, and will no doubt sustain it well. We esteem it highly, as one of our exchanges. Editors, J. A. Smith, D. D., and Leroy Church.

THE CHRISTIAN STANDARD,

published at Cleveland, Ohio, by our accomplished brother, Isaac Erret, editor and proprietor. It is an eight paged, five column weekly; a live paper, and should be well sustained. Long may it live, and grow stronger to plead the cause of Primitive Christianity.

THE CHRISTIAN HERALD,

a neat, double column, monthly, thirty-two pages to each number, conducted by Brothers Dudley Downs, and J. W. Karr, Eureka, Ill. Success to it. Only the January number received at the Echo office.

THE CHRISTIAN PIONEER,

a weekly pamphlet, of sixteen double column pages, "sound in the faith;" an able advocate of the "ancient order." D. T. Wright, editor and proprietor, assisted by W. C. Rogers and J. M. Long, Chillicothe, Mo.

THE CHRISTIAN RECORD,

a work of many years, conducted by our well known brother J. M. Mathes. The Record is a genteel monthly, of thirty-two pages, and has a fine reputation already established. Bedford, Indiana.

THE CHURCH REPORTER,

a Monthly, of sixteen pages. In its mechanical execution, it is as nearly perfect as things get to be here. It is well worthy of support. Preaches nothing but the Gospel of Christ. Edited by our brother, E. P. Belshe, Quincy, Ill.

THE LADIES' CHRISTIAN MONITOR,

edited by sister M. M. B. Goodwin, Indianapolis, Ind. A ladies' paper, but good for any body. High-toned, pure and chaste, it cannot be too highly commended. There are tens of thousands of families that would be happier by throwing away the worthless, sensational and too often corrupting works of fiction, and taking the really beautiful Christian Monitor in their stead. Let it circulate everywhere.

THE MORNING WATCH,

a Sunday School Monthly, designed for Superintendents and Teachers, but a good paper for anybody. It is devoted to the Sunday School cause; just the thing needed by the Disciples of Christ at this time. Let it be liberally sustained. Bro. W. W. Douling, editor, Indianapolis, Ind.

THE MILLENNIAL HARBINGER,

the oldest of all our publications, founded by Alexander Campbell, now in its thirty-ninth volume. It is a Monthly of sixty pages, conducted by W. K. Pendleton, President of Bethany College, assisted by Professor C. L. Loos. Long may brother Pendleton be spared to conduct the Harbinger and Bethany College. And when, in the course of nature, he must go hence, may another be found so well qualified to succeed him, as he shows himself to be, to follow in the path of his illustrious predecessor.

THE AMERICAN CHRISTIAN REVIEW,

an eight page, six column weekly, edited by the well known Benjamin Franklin, who is emphatically a man-of-war. He is always ready to meet the King's enemies in any way they may present themselves. Perhaps no man now living, has done more for Primitive Christianity, than the editor of the Review. The Review is independent and uncompromising, and is conducted in a masterly manner. It has, perhaps, the largest circulation of any of our papers. We bid it "God speed." Published at Cincinnati, Ohio.

THE BIBLICAL MONTHLY AND PROPHETIC EXAMINER,

a Monthly of thirty-two pages, printed on good paper, got up in good style. Published by John T. Walsh, Newbern, North Carolina. It is an excellent paper, and will do great good if sustained as it ought to be.

THE CHRISTIAN EXAMINER,

a new weekly, just started at Richmond, Virginia, by brothers W. H. Hopson, and J. W. Parish. We have received one number and are highly pleased with it. May the Lord bless these brethren in their endeavors to build up the Master's cause.

THE GOSPEL ADVOCATE,

a weekly pamphlet, of twenty-four pages, conducted by D. Lipscomb, Nashville, Tennessee. We have received but one number yet. Like it well. Hope to get it regularly in the future.

THE HERALD OF TRUTH AND LADIES' HOME MAGAZINE,
a very beautiful Monthly of thirty-two double columned pages, published at Buffalo, New York, by our energetic and excellent brother, W. T. Horner.

THE YOUNG LADY'S FRIEND,
also a Monthly, for young ladies' by the same, and at the same place. We wish them abundant success.

LARD'S QUARTERLY,
we have not yet received, but expect to as soon as it is issued, as we are sending the Echo regularly. We look for it anxiously indeed. It has always been a moral and spiritual giant, and we expect it will be continued so.

OUR THANKS
are due to W. T. Maupin, J. R. Ross, J. B. Royal, D. Nation, and C. Ades, for subscribers since our last issue.

BROTHER ADES,
is authorized to act as agent for the Echo, wherever he may travel.

COMMUNICATIONS.
All communications except Sunday School and Missionary, should be on hand on the first day of the month, previous to the one in which they are to appear. Sunday School and Missionary, ought to be ready by the 15th of each month. We expect, after this, to get the Echo out on time. We do not intend to run a month behind time.

PROGRESS—UNITY—CHICAGO.
We call special attention to brother Henderson's article, under the above heading, in this number of the Echo. Brethren, think of the wants of the cause in Chicago. We need to have our views very considerably enlarged as to the magnitude of the work to be done in our own State, especially in our large cities.

NOTICE.
There will be a debate between brother J. H. Coffey, Christian, and Rev. John L. Shinn, Universalist, at Dallas City, commencing on the 9th day of June next, to continue four days. No Providential hindrance occurring, I will attend J. C. R.

OBITUARY.

DIED— at Astoria, Feb., 16th, 1868, WILLIE GOODE, son of John B. and Mattie M. Corwin, aged 7 months and 12 days.

Little Willie went to Heaven,
On a clear and starry night;
He rested in his little cradle,
When his spirit took its flight.

O, how I loved the little pet,
He was gentle, meek and mild;
I never, never can forget,
The lovely little child.

But little Willie's gone,
His spirit is at rest;
O, let me be prepared,
To meet him with the blest.

ASTORIA, Ill., March 25th, 1868.

ALLIE E. TOLER.

THE GOSPEL ECHO.

VOL. VI.

MAY, 1868.

NO. 5

A DISCOURSE

Preached by J. C. Reynolds, on the occasion of opening the new House of Worship, in Bushnell, Illinois, on the 3d Lord's day in March, 1868.

It is customary in this country, where new houses of worship are erected, to have at the time the house is opened, what is called, in the language of the day, a dedication. I do not undertake to say what idea other people may attach to that matter, but propose to express my understanding of what is proper in the premises. Of course our discourse here is to have no effect on the house. The design is, if we can succeed in producing an effect at all, to affect the people, not the house. The opening of a house, is a very fit occasion to set forth the principles that are proclaimed and advocated by those who have built it; to set forth the truths they expect to have inculcated, and for the propagation of which they erected the edifice; and that is what our dedication on this occasion shall consist of. I presume there are some persons present in the congregation, that are desirous to know just what we, as a people, do believe; and certainly it is desirable on our part that all the people should know. I propose then, in the discourse of the present occasion, to present in outlines, because I cannot go into detail, just what we, as a people, do believe, on all the important and leading topics of the Gospel of the Lord Jesus Christ; and I trust, my dear friends, that I shall have your attention. I am sure I shall have it, so that you will be enabled to understand, whether you may approve or not, just what we teach on the various topics that shall be presented for your consideration. It has been sometimes said of us, as a people, that our Church, as it is expressed, is very young—that it is not very old. You have all heard, I suppose, these remarks. They have been frequently made in good faith; no harm intended by those that made them. But still, those that make these remarks do not understand our plea. They do not fully appreciate the object we have in view. But those of you that will give me your undivided attention during the time that I shall address you this afternoon, will at least be fully able to understand what our plea is. Every people has some special plea. There has never been a society of any kind organized, but that those that organized it, and those who became members of it, and advocates of its principles, had a special object in view. If you go to a member of the Odd Fellows' fraternity, in this town, who is an intelligent member, and I trust they are all intelligent in Odd Fellowship—they ought to be if they are Odd Fellows—he will tell you they have a special plea, and a special object that they profess to accomplish through that institution. You approach any of them and they can tell you what that is. You approach a member of the Masonic fraternity, and he can tell you what he proposes as a Mason to do—what the fraternity propose to accomplish. You go to a brother or a sister of the order of Good Templars, and ask what is the object of their organization, and if the member be intelligent, you can be told what they propose to do. And if you will go to

members of any religious organization, if they intelligently understand the object that the organization has in view ; its origin, and all that, they can tell you what they expect to accomplish. So it is with us, as a people. As advocates of the Lord Jesus Christ, we have an object before us ; we have a special plea to present, and the general object of the Gospel of the Lord Jesus Christ to accomplish. It is well known, I presume, to every one present, that after the Apostolic day, there was a falling away, an apostasy, a departure from the faith, until the whole Church was involved in what is now denominated the dark ages, when the people were denied access to the word of the living God, and when even the Bible itself, was locked up in cells and dark places, even with chains and locks upon it, for the purpose of preventing the masses of the people from reading it. That was once the state of the case in this world, amongst those that pretended to be Christians. Of course every one in this congregation regards that as a very unfortunate state of things ; still, it did exist. During those dark ages, men arose, who have been denominated Reformers. The first of these was Martin Luther. He was reared up in that darkness. He found that Book thus locked and chained ; still he gained access to its sacred pages for himself, read that divine book, and took into his mind, many of the truths and holy principles inculcated in it. The result was that he made a struggle for the truth, an effort for humanity, an effort to throw off the shackles of ignorance and superstition. But he made that in the form of a special plea ; and what was that ? That plea had its origin in the circumstances under which it was made. It was customary in Luther's day, in what was the established Church, because it was all a kind of established arrangement, to sell indulgences. I suppose you understand the use of that term — that there were individuals who had authority from the Pope, who was denominated the Head of the Church, and from his subordinates, to sell, to a man or a woman a right to perpetrate a crime, a wrong of any kind, for a definite amount of money, and that the person who paid the price, could commit the crime and be deemed at the same time guiltless. In this state of things, if a man had a grudge against another, he could go and buy a right to commit murder, and not be a murderer ; and so of any crime that he saw fit to commit — the greater the crime, the greater the sum of money demanded. That was the condition of what was called the Church, in Luther's day. Against that state of things, after Luther had read some of the Scriptures of divine truth, his mind revolted, and he commenced to preach against it. He presented a counter theory, and a correct theory, if not carried to an undue extreme, that righteousness was by faith and not by works of merit. Luther contended against that corrupt theory — that a man, by paying money enough, could do any thing, or that if he had committed a crime he might be absolved from the guilt, by the payment of money. He correctly taught, on the contrary, that righteousness was not by works of merit, as Roman Catholicism had it then, and has it yet, but that it was through faith in the Lord Jesus Christ. And he eliminated and presented to the world a correct principle. I will not say that Luther ran into no extremes. I think he did. Yet the world, humanity, the Church, the lovers of the Lord Jesus Christ, all owe Luther a debt of gratitude, for the good that he did. He commenced to throw off the yoke, to break the shackles that bound the world, and bound those that claimed to be in the Church, in ignorance and darkness, in superstition, in degradation and in vice. But it was soon apparent, that those whom Luther had awakened, were not satisfied with his attainments, for the reason that he had not gone far enough in some things. Luther did not arrive at the whole truth ; if he had, there would have been no need of Reformers after him. But after his day, other Reformers arose and did a good work. To such a man as Wesley, the world, humanity, the Church, all owe a debt of gratitude, for the good that he did. Yet, if

Wesley or Luther could live now, neither would be satisfied with what he accomplished in his day. They both moved, and all the other Reformers moved, when they did move, in the right direction. They presented some truth, and improved on what was before them in the dark ages. I think I can say that, in truth, of every one of them. I have no doubt of their being good men; honest men, men of talent. I have no doubt, that they each did good, while in the world; but yet, there is much more good to be accomplished. From Luther's day, until the present, reform after reform has sprung up. Wesley, in his reform, had a special plea. He was a member of the High Church of England, and remained a member of that Church, so far as he was concerned; but he found that that Church was full of formalism; full of ceremonies and of outside show. That was Wesley's conception. His effort, and his plea was to return to more vital piety, not so much outside, but more for the inner man. And that was right and proper, to have more piety and less formality and less show. But, at the same time, he did not attain to the whole truth, and as I remarked, the continued Reformations all indicate the fact, that the Church, after having been enveloped in darkness and ignorance, in the dark ages, did not come out of Babylon at a single step — not at one bound did she leap over the barriers of superstition, and get clear back to Jerusalem. But movement after movement, effort after effort, has been made, in which, men have been approximating the truth, and getting nearer, and still nearer to it. Our own century has not been an exception to these reformatory movements in the same direction. But the distinguishing characteristic of us, as a people, is, that we have taken — you will pardon the expression, because it is true — a step in advance of all reformations, in that we have aimed at more than a reformation. Not that reformations are not needed, not that they have not been in the right direction, not that they have been actuated by any impure motives, because they have not been so actuated. I have no doubt that Luther's motives were pure, that Calvin's motives were pure, that Wesley's was actuated by a noble desire to do good for his fellow men; and so of all the distinguished Reformers. I have no doubt of that, but we need something more than even a reformation. We need the entire truth; that is, we need to get entirely back to the primitive standard. It is true, our movement, as a people, has been called a reformation. Looking at it from some points of view, it is not entirely out of place. But I am not satisfied that it shall be called a reformation. It is more than that. The man that has been the most distinguished amongst us, and whose name many have insisted on applying to us, improved upon what had been done before by other reformers. He took a mighty step in advance, in the right direction, in that he eliminated and presented to the world, to the Church, and to all men a single thought that no one of the others had attained to; and what is that thought? It is the distinguishing feature, and the leading thought, and the central truth around which our effort has been made. I do not mean that it is the central truth of the system of Christianity; but that it is the central truth in the movement. It is simply this: instead of being content with reformation, we have proposed to drop everything, and go entirely back, and plant ourselves upon primitive ground, occupied by Apostles and Prophets and the Lord himself, to lay aside every thing else, and simply to go back where the Christians were when the Apostles were on earth, where they stood when that time came that the spirit descended from heaven on the day of Pentecost, when it came down and entered into the Disciples, and they spoke the word of the Lord, as the spirit gave them utterance. That, then, is the plea that we make. Entirely different from other reformations — to go back to the primitive ground, to stand there, labor there, die there, and receive the reward that is promised in that primitive state of things, to those who are faithful. The return then, to primitive

ground, you can see, marks a clear distinction between this movement and every thing that preceded it. Our people, many of them, were found in all the different organizations. Some were the advocates and believers of one theory, and some of another, previous to the time the movement was made. But when they came together upon this common ground, they did not make any effort to reform what had been done before. They were not satisfied simply with correcting abuses where they had existed. While that would have been a good work,—they had a better—one that would accomplish all that that would do, and far more. Well now, can any body have any objection to that? No man in his sober senses, whatever his views may be, if he be a lover of the living God, can object to that, in principle. Nor will you find the man who will say that it is wrong—who will say that it is wrong to go back and stand just where the Christians, in the primitive days stood—do what they did, preach just what the Apostles preached, promise what they promised, do what they commanded, enjoy what they promised to those that obey, live as Christians lived in the days of the Apostles. There can be no objection to that. That is the distinguishing feature; that is the great idea of the movement of which we speak. That is the work Alexander Campbell, as a Christian, has done for the world. You will not, certainly on this occasion, blame me, nor fault me for using his name, because it is right and proper that it should be used. I told you what Luther did, and he did it well; what Wesley did, and he did it well. I have referred to Calvin, and other reformers, that did good in their time. But here was this great principle or idea, of going entirely back to primitive ground eliminated by that man Campbell; and that is the principle, that the idea, that the thought that has awakened the world, and in less than half a century has gathered, on the foundation of the Apostles and Prophets, without human authority or any thing else, a people numbering in the United States to-day, of actual communicants at the Lord's Table, seven hundred thousand persons. That is the great rallying cry; Primitive Christianity, nothing more than that, nothing less than that; simply being a Christian, no more than a Christian, and certainly no less than a Christian. That is our rallying cry. That is our distinctive feature, as a people. Now, I trust you will understand me at that point. Now, where has that position led us? In the first place, it has led us to the abandonment of some things that many entertained before. Some of us who were younger, were reared up under the principles that are involved in that matter. Many of those who are older, were attached to the various orders of the day. There was, then, on their part, something for them to abandon. What, then, did this cause them, as advocates of the principle that we have presented here, to give up. First, it involved the abandonment of all human authority as rules of action, and rules of faith in the Church, necessarily involved that. Why? just as soon as we turned our eyes to primitive times and thoughtfully went back to the original primitive gospel, we could find nothing in all that the Apostles ever said or ever wrote, in which there was anything recognized as authoritative, but just simply the word of the living God. We cannot go back to the primitive standard, and at the same time recognize human authority as a rule of faith or of action in the Church, unless it was recognized in the primitive day. But if you examine all the authorities that men ever made, from the beginning, even if you go back to the Apostasy, and come down to the present; whether you look for the names these authorities give or the principles they advocate, you find nothing of the kind in the Apostolic age. Hence, we had to abandon all these things; and that required great sacrifices. There are men and women, hundreds and thousands of them, to-day in the Church of the Lord Jesus Christ, in this country, that had a sore trial, that had for the sake of God and his truth to give up that which they had been trained from earliest infancy to

nourish in their hearts as almost sacred. But yet, for the sake of the word of the living God, they would, with a mighty struggle, overcome their own prejudices, and their own feelings, that they might get back to this standard. They had trial. That trial was sore in many cases. Some of us who are younger did not have such trial. I trust, then, we are understood on that subject; that is what we had to abandon. The position then, is simply that there is nothing in the whole body that is authoritative, but the word of the living God. Now, I believe that those who are present, will say that at least we are entitled to the credit of stating the truth here, and I know of what I am affirming. I know, also, that I will be sustained in what I say, by all my brethren. I think, if any body understands the ground that we occupy as a people, I understand it, and I tell you there is nothing authoritative with any man or any woman belonging to the Church, but the word of the living God. There is no creed nor confession of faith nor anything that any uninspired men have ever made or written that is authoritative with us. Not one single line that Brother Campbell himself ever wrote, has more authority than what I or Brother Adee, says. He was a wiser man than we, and his words more influential. But so far as authority is concerned, we have just as much as he, and that is none at all. We have one law-giver; the Lord Jesus Christ, one Book of Statutes and Laws, the New Testament Scriptures, and nothing not found in the word of the living God, is recognized as authority at all. Now, can any body object to that? Can any man say that it is wrong to be governed by the word of the living God? Can any man say that it is an insufficient standard, that there is any danger in obeying what God says, in doing what he commands; that there is anything wrong in receiving and enjoying the promises that the word of God contains? He will not say it. That is our plea on that subject. Another thing that this step forward to primitive ground caused us to do, (and that is the second,) was the repudiation of all names applied to the children of God, except those found in the Word of God. We were compelled to do that; and here again, with many of the older brethren, was a terrible struggle. You educate a man from infancy to cherish a word, a name in any thing—religion, politics or anything else, I care not what, and he becomes attached to the very word; the sound is sweet to his ear; it is not given up easily. A man has to have a conscience to do it. Men do not give up things of that kind hypocritically. Even in political matters, it is a mighty struggle to give up the old name. The man loves it. That struggle is much greater in religious than in political and other matters. This struggle was encountered by those who had to give up their names, some one, and some another. It was a test of their sincerity. When a man, for God's sake, because he cannot find that name, that he has been brought up to cherish and love and reverence, anywhere in the writings of the Apostles, abandons it, it is proof of his honesty in the matter. Connected immediately with this abandonment of all human names, is the adoption of all names that are applied in the scriptures of divine truth to the followers of Christ. Now, you will pardon me for speaking here of one matter, because I would not feel that I had done my duty if I did not do it. A great many insist that we ought to be called Campbellites. Some do it, perhaps, in derision. I think they do; but a great many insist on calling us by that name, because they think that it is right; they are honest in the matter. Now, I think you understand the ground we occupy here. If you find anywhere in primitive times, that the members of the Church were Campbellites, then I propose to be a Campbellite. But as no such thing was known, in the Apostolic day, and as I propose to go back to the primitive standard, I never can be true to myself and wear the name; neither can you. We have to do one of two things. If we wear any human name, we must give up the idea of going back to primitive ground. We cannot wear it and go there, because it did

not exist there. And that brings us under obligation to wear every name worn in the Apostolic day. I will enumerate them. First, those who were followers of Christ in the primitive day, were called Disciples. I am rejoiced to have the privilege, to say that I am a Disciple. That was not the only name; but one of the names. The term Disciple as applied to those who are the followers of the Lord Jesus Christ expresses a relation that they sustain to him, when they are spoken of in reference to that relation, this term is always used. The relation is that which exists between teacher and pupil. Christ is the teacher, we the students. Whenever Christians are spoken of in reference to the fact that they are taught of Christ, they are called disciples. That is not the only relation, however, that exists between Christ and his followers; hence, there are other names. But what does it take to constitute a disciple? It is necessary for one person to be a disciple of another, that he shall be taught of that other. Let me illustrate. Those who are taught of Christ are his disciples, but not disciples of the man who teaches them. There are under teachers; for instance, I occupy the position, Brother Ades occupies the position of teacher. Brother Ades teaches me the principles of the Lord Jesus Christ; I do not thereby become a disciple of Brother Ades. Why not? Brother Ades is not the author of the system. The truth did not originate with him. He, himself receives them and imparts them, and when he instructs me in those truths, instead of becoming his disciple, I become the disciple of the person who originated these principles; and that is the Lord Jesus Christ. So every man and every woman, who receives the teachings of the Lord Jesus Christ, and acts upon them, becomes a disciple of Christ, whoever the teacher may be that presents the truth. Now, if I should wish to become a disciple of Brother Campbell, the only way I could do it, would be to receive some principles and teachings that he originated, and that were not taught before him. If he had taught any thing that was not taught before, and I had received it, that would constitute me his disciple. But he repudiated anything of this kind. His plea was to have nothing of that kind, to adopt no new things, but to go back to the ancient order of things, and take the Gospel just as it came from the lips and tongues and pens of inspired men. And that position makes every one that receives it a disciple of the Lord Jesus Christ, not of Alexander Campbell, or of any other man. In the second place, we are called Christians in the scriptures; hence, we take that as a legitimate name. Every man, who is a follower of the Lord Jesus Christ, is a Christian. That term also expresses a relation, simply that they are followers of Christ, just Christians. The word is made of the word Christ, with i-a-n attached. Thus, then, we are followers of Christ. All are disciples, because they are learners; but they are also followers of Jesus Christ, and the term Christian expresses that fact. We are willing to be called disciples, because the primitive Christians were called disciples—Christians, because the primitive Christians were called *σὺ*. It is right to be called by any name given by the Apostles; hence, it is right to be called Christians. And we glory in that name, because it comes from the Lord Jesus Christ. Not one here will object to that. All will agree to all that. All will say that that is good ground. There can be no objection to being a disciple of the Lord Jesus Christ, simply a Christian. And if there is anything wrong in it, it is with the inspired men; for unmistakably they made it; not we. But they being inspired men, speaking and writing as the spirit gave them utterance, made no mistake nor will it be pretended that they made any. In the third place, those who were disciples, and Christians, were called the children of God, and that phrase applied to the same persons express another relation. You know the Savior said, men must be born again, in order to come into his kingdom, and by virtue of their adoption into God's family, they become his adopted children. The relation then, of parent and

child exists. God is the Father, Christians are the children; hence, it is right to call them children of God. Well, now, there is no objection to that. This movement of going back to the original primitive ground, brings us just there — that we are simply the children of God. This is a divine appellative expressing a relation not expressed by the other terms. In the fourth place, Disciples, Christians, Children of God are called Saints. What does that express? A man is a disciple, a Christian, a child of God, also a Saint. That term was applied to them in the primitive time. If it was right then, it is right now — just as right to call him a Saint now, as then, if he be a Saint. If he be not a disciple of Christ, a Christian, a child of God, he is not a Saint, and should not be called so. But what does this word Saint express. It does not express relation; these other terms do, to Christ and to God the Father, but this term Saint expresses character or state of mind or heart. What is the meaning of Saint? not the old superstitious idea, that originated in Roman Catholicism, that some men that were Christians, were Saints, and others not, and some must be canonized and called Saints, and others not. Even in our Bible we find that the printers say Saint Matthew, St. Mark, St. Jude, St. Peter, St. Paul, &c. It was right enough to call them Saints, but every other Christian was just as much a saint. The word simply means a holy or righteous person, and expresses the moral state. The term disciple does not do that. It expresses the relation of teacher and pupil. Christian does not directly and necessarily express that. It may be inferred from that term, but the term itself expresses the fact that one is a follower of Jesus Christ. Children of God does not do it. It expresses the relation of sons and daughters simply. But the word Saint comes directly to the point, and expresses the moral status or character of the individual to whom the name is applied. Then every man that is a Christian, of course is a Saint. The term is not exclusive applying to one and not to another. And if there are those in the Church who are sinners, they are out of their place. To use the common proverb, they are simply "in the wrong pew." They have no business there, and the sooner the Church gets rid of them, the better; because they are not the right men to be there. In the fifth place, there is another scriptures term applied, and I believe that about exhausts the appellations, and that is brethren. That indicates relation also, and that is the relation that we sustain one to another. Disciple, then, expresses our relation to the Lord Jesus Christ, that which exists between him and us, as teacher, as pupils. The term Christian, that we are the followers of Christ; children of God, that we have been adopted into God's family by being born again. Saint expresses the moral character of the children of God; and brethren the relation that exists among the members of the Church. When you get all these, you have just names enough. Whenever you leave one of them out, something is lacking, for we find just that many names in the word of God by going back to the primitive standard, and starting on the original ground where the Apostles stood, and the Christians in the Apostolic day. Just get that many names, and it is safe to wear them, because it is right; and it is not very safe ground not to take them, and to take others instead; they may be wrong. It is not safe to take them, it is not necessary. We have Bible names enough; they cover the whole ground. Our movement to primitive ground necessitated not only the abandonment of all human names, but the adoption of all these. In the next place we proceed to the consideration of doctrinal matters that are involved in this movement. First, as to faith. This primitive movement will carry us back to the primitive standard on that matter, and faith with us will be just what we find it was in the days of the Apostles; no more nor less. It will come with us, just as it came in the days of the Apostles. It will secure to us the blessings that it secured in their day; no more, no less. I must be brief upon this

matter. We learn, by going to the primitive standard, that without faith it is impossible to please God, but he that cometh to him, must believe that he is, and that he is a rewarder of them that diligently seek him. We believe that. That is fundamental. And is there any one here, that can say there is anything wrong about it — fundamental in this, that it is impossible for a man to come to God; impossible for him to do anything toward becoming a child of God, or living as a child of God, until he first have faith. Well, we occupy that ground. We reason because God has said, without faith it is impossible to please him, that faith is fundamental. If we go to primitive ground, we must come to that conclusion; we can come to no other; it is what God says himself, and hence, it must be fundamental with us. Then, so far as the Church is concerned, we do not know anything about any body being embraced in it where there is no faith; we cannot, until that is taken out of the word of the living God. But then the question arises, how does faith come? We are satisfied simply to take the language of the Book of the Lord upon that subject. So then, says the Apostle Paul, faith comes by hearing, and hearing by the word of God. Well, that is plain. We have faith or belief in a thing of which we hear. When it is presented to us, and we hear it, and the evidence is presented and we hear that, the mind lays hold of it, the heart and the understanding, and we decide that the thing is true upon the testimony presented, then we have faith in it. A man can have faith in that that is worthless or valueless; can have faith in a falsehood. Men frequently have faith in things that are not true. Perhaps there is not a man here, but has sometimes had faith in that which he afterwards found to be false. That shows that he is liable to have faith in truth or falsehood, but he cannot have faith in any truth or falsehood until he hears it, and has what he supposes, sufficient evidence to establish its truth. But then, in what is our faith; what are we required to believe? And this is important too. Well, we are required simply to believe the Gospel of the Lord Jesus Christ. I tell you, we are simply required to believe every thing that the people were required to believe in the Apostolic day. Everything they were called upon to believe, then, we are to believe now. Any thing they were not called on to believe, then, we are not called on to believe now. What were they called on to believe? That Jesus is the Christ the Son of the living God; it is necessary now. They were to believe that he died on Calvary, it is necessary to believe that now. They were to believe that his precious blood was shed on the cross for the remission of the sins of the world; it is necessary to believe that now. They were to believe that he was buried in Joseph's tomb; it is necessary now. They were to believe that on the third day, he arose in triumph from the dead; it is necessary now. It is necessary, then, to believe what the Apostles preached, to receive all they taught under the inspiration of the Spirit of the living God; and it is necessary to believe all that now, but no more than that and no less than that. A great many questions that might come up, in which, perhaps there might be some truth and some error, and a man might believe one way or another about them, and it be a matter of no great importance. Here is a rule that I will lay down, and I think the more it is canvassed and investigated, the more it will be approved — that it is necessary to believe just what the Apostles taught; and that it is not necessary to believe anything that they did not teach, whether it be true or false. If you raise a question upon any particular topic, on which they did not teach, and about which they said nothing, you may have some things in reference to it that may be true, and they may be false; but then, if they were all true, they would not do any good, so far as our salvation is concerned, even if we believe them; if false, of course they would not. There is enough, so far as that which is to be believed is concerned, in the word of the living God; and he who leaves out a part of what is in the word of the living God,

simply has not got enough. There is not any too much there. Then when the Gospel was to be preached to all the nations of the earth, every one to whom it was to be preached was called upon to exercise faith in it. Faith, then, is a universal requirement amongst all those to whom the Gospel is preached. Another question perhaps, might be asked just at this point, and that is as to the operation of the Spirit in regard to this matter of faith. The question may be asked, has that any thing to do with it? Yes, sir, it has. Well, what has it to do? Just the same that it had in primitive times, exactly. Well, what did it have to do in primitive times? That we can easily learn by going to the word of the living God. How was it there? The Spirit came on the day of Pentecost, and entered into the Apostles, and inspired them to speak forth the words of God, and the words that they spoke, were the words of the spirit, and all that they said were the words of the spirit. Then, the words spoken on the part of the Apostles, and the things heard on the part of the people, were the words of the spirit of God. Then, in that way, the spirit presented the truth, and its work was the preaching of the Gospel, by those inspired men, and heard by the people, believed in their minds, and acted upon in their lives. We know that that is correct, because the word of God says that much about it. We are not safe in saying anything more. That is correct, because that is all that the word of God says about it. The word of God goes that far. It is safe, then, to say that every man who hears the words of the Apostles, hears the words of the spirit. Every man who believes the Gospel, believes the words of the spirit, and hence is taught, instructed, enlightened, by the words of the spirit. Beyond that we are not informed; and hence, I conclude that it is not necessary for us to go beyond that. Second, repentance. This is another one of the vital principles involved in the sinner's coming to God. Well, then, what is necessary on that? Just the same now that it always was in the Apostolic day. The men who then heard the Gospel, were commanded to repent. What was involved in their repentance? Not only sorrow for sin, but where they had done wrong, to cease to do so, where they had been guilty of a wicked course of life, to abandon it, where one man had wronged his fellow, and it was in his power to do so, to make restitution. All that is involved in repentance. It was in it, in the primitive times, and it is in it yet, and it is right and required of every body — required of just as many persons as faith is, and the same persons, but necessarily comes after faith, for the reason that if repentance was before faith, it would be displeasing to God, for it is said, without faith it is impossible to please him. It would be displeasing, because it would be without faith. But when one has faith, he may repent, and when he has repentance, that repentance will be acceptable to God. In the third place, the baptism. Of course we have not time to discuss this matter at any length now. We can only state the Apostolic position in regard to it. We believe that every one that has faith and repentance ought to be baptized, because it was the Apostolic practice. We do not find any command in all the word of God, for baptizing any body else, but some one that has faith and repentance. That is our ground. I suppose we can be understood. Every man, and every woman, that hears the Gospel of the Lord Jesus Christ, believes that Gospel, and is sufficiently penitent for all past sins, to abandon them, is a proper person to be baptized. The Book gives authority for that. I know no place in the whole volume, where it goes any farther than that. Certain it is, that there is no command for baptizing any other, nor is it contended that there is any command for baptizing any except that kind, and there is command for baptizing them, and all such ought to be baptized. On that, then, we are understood. Second under that head, the action of baptism. This going to primitive ground, compels us to come to the action of baptism. You cannot go there and dodge any of these matters.

You cannot adopt a part, and reject a part of the Apostles' teaching, and yet be on primitive ground. We must adopt all, do just what they did anciently, all that and nothing less. We'll, we find that when persons of the primitive Church were to be baptized, they were buried, they went down into the water, and the act of baptism was performed, and the person baptized, and the administrator that did the baptizing, came up out of the water. The Book says that. It is safe then, to say that is right. And the Book says in more places than one, that we are buried with him by baptism. It is safe, then, to have a burial in baptism. We regard it as unsafe to have less, and unnecessary to have more. We find that this act was done by the Apostles and the primitive Christians into the name of the Father, Son and Holy Spirit. We do likewise. That is enough, as to our position upon that matter. Any thing outside of that, we know nothing about, because it is not in the original, that is, the primitive practice and teaching of the Apostles, and those that were their contemporaries. Next, the design of baptism. What was it? We propose only to delay a moment on this question. On the day of Pentecost, when the Apostles had preached, and the multitude heard, and they inquired of the Apostles what they should do—this inquiry, notice was made after they had heard the Gospel, by the spirit which had come down, for he had entered into the Apostles, filled them, inspired them, and they spake as the spirit gave them utterance, and told the story of the gospel. They inquired, men and brethren, what shall we do? Peter's language, as the spirit gave him utterance, was "repent and be baptized for the remission of sins." We are satisfied, then, to take God at his word, not undertaking to explain or fix it up, to do as they did. We regard it safe to do that, and also as safe to expect what was promised, the remission of sins and the gift of the Holy Spirit. Well, then, the primitive teachers connected remission of sins, and the gift of the Holy Spirit, with baptism. We do not expect one and not the other. When a believing penitent is buried and raised up from the liquid grave in a resurrection, the likeness of the resurrection of the Lord Jesus Christ from the dead, to walk in newness of life, the promise of the word of the living God, is the remission of sins and the gift of the Holy Spirit. As the word of God says that, we believe it—believe that a man gets the remission of his sins, and that he gets the gift of the Holy Spirit. You have before you our faith and our position as presented in the primitive standard, as to how the sinner becomes a Christian. As Christians, then, what do we believe? All that is taught in the writings of the Apostles, directed to the brethren, as to what their lives should be after they become saints. Christians are commanded to pray, pray everywhere, to pray in secret. We believe that it is necessary that every Christian man and woman, every disciple of the Lord, should pray in secret, should enter into his closet and pray there in secret to our Heavenly Father, who will reward us openly. And the man or woman, who refuses or neglects to do it, just simply fails to come up to the primitive standard, does not live the Christian life. If he is going to be a Christian, he must pray, and pray in secret, where there is no eye to see or ear to hear, but God's, and God, who sees in secret, has promised to reward him openly. He who knows that much, if he do not do it, just that far rebels against the King of Kings and Lord of Lords. No people believe in prayer more than we do. But that is not enough. Secret prayer is not all that is required. It is right and proper that we should pray, also, in the family, because every Christian parent is commanded to bring up his children in the nurture and in the admonition of the Lord. We are to be praying persons, to pray without ceasing; of course, not that a man is always to be on his knees, but to pray without ceasing; that is, have a regular time for prayer; be a praying man habitually. He does not pray without ceasing, who neglects prayer for months; and he who brings up his children in the nurture

and in the admonition of the Lord, will pray without ceasing. There will be great need of prayer. Hence, he should read the scriptures in his family, teach them the word of the living God in the family circle, around the family altar; and he should put into the hands of each child, just as soon as it learns to read, the Bible, and let every child read. And when they have read and discussed the daily lesson, let the father or the mother, as the case may be, with those children, bow down around the family altar in prayer to the Lord of Hosts, and there ask God's blessing upon them. Let your children grow up with that as a habit of life, and you will bring them up in the nurture and in the admonition of the Lord. We are to pray, not only in secret, and to bring up our children in the nurture and in the admonition of the Lord, but we are to pray in the congregation, with, and for one another. A man may pray for another, without being with him, but he cannot pray with him and not be with him. Hence, the primitive standard is, that we should come together in a congregated capacity, for that purpose, and to make melody in our hearts to the Lord. That involves the necessity of coming together, and the word of God says, "forsake not the assembling of yourselves together as the manner of some is." Then we have the authority of the Bible for the practice of coming together regularly to attend to the worship of God — primitive authority, and primitive practice for that. Also, we have the same authority for coming together on Lord's day, to show forth the Lord's death until he come. All that then is in the primitive standard, to come together every first day of the week, to pray for one another, also, to break bread and show forth the Lord's death until he come; forsake not the assembling of yourselves together as the manner of some is. And if you do "forsake the assembling of yourselves together," and neglect to attend to these things, you just simply are not on the primitive ground. The man or woman, no matter what claims may be made, that wilfully neglects these things, stays away from the Lord's house, neglects to "show forth the Lord's death till he come," neglects to come together with the brethren, and admonish "in psalms, and hymns and spiritual songs," simply has got off the primitive ground, if he ever was on it. He is not living the Christian life. Brethren, let us be careful that we live up to our duties in these particulars. In the next place it is our duty, as Christians, to convert the world. The commission given by the Savior, is still obligatory, and that is, "go into all the world and preach the Gospel to every creature." "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." And that obligation is binding upon you, and upon me, and upon every man and every woman that is a disciple of Christ. Now I do not understand that the primitive order was that every member of the Church was actually a preacher in person, that every one of the brethren and sisters had to get into a pulpit and preach. There was a necessity for some to do that, but the obligation, to "go into all the world and preach the Gospel," involves just what you have done here. This town of Bushnell, is a part of the world, and here it is your duty to have the Gospel preached. To have this primitive Gospel preached, it was necessary to have some place where the people could come together. And that is the reason why you built this house, and there are other reasons; that you might have a place where you could meet and exhort and encourage one another, and show forth the Lord's death. In order that you might preach the Gospel to the world, it was necessary that you have a place where they might come together, and hence, you have built this house. That was an attendant circumstance. It was obedience to that command, that this was done, and it involved not only your prayers, but the exertion of your powers of body, as well as mind, and the use of your money. You gave of your means that you had, that God had blessed you with, in order to

erect this structure, and have the Gospel preached here. You are obeying the command, to have the Gospel preached everywhere, because this was one of the necessities of the case. You have done right. This is a right step, in the right direction. It is true that it is right to preach the Gospel anywhere, where people will listen to it, in the congregation, on the prairie, in the cities—any where on God's earth, that you can get a human being to listen to it—there is the place to preach the Gospel. But you cannot succeed, in this country, at least, unless you have a great many in a house, and you have done right in building it, in consecrating your money, your substance, to the service of God, in putting your hundreds of dollars into these walls, and this structure that you might have a place in which to come together yourselves, and that through that instrumentality, the world might be converted. And I understand, that when a man is thoroughly converted and is a child of God, he belongs to God, and whatever God gives him belongs to God too. If a man becomes a Christian, and owns his thousands, he is God's child, and the thousands that he possesses belong to God, and he is God's steward. God has told him how to use it—to take care of it—to use it for the edification of his family, to give to him that has need. Then it is right, it is a Christian duty, to get money for purposes like these. Now you have before you, dear friends, in substance, our plea—just about what it is. We leave the subject with you praying that every man and woman who is present in this congregation this afternoon, may search the scriptures of divine truth, and see whether these things are so, and if you find them to be true, that you may adopt them, and act upon them; and if they are not according to the word of the Lord, we do not want you to believe them, or receive them. But they are true, and hence, our heart's desire and prayer to God is, that you may receive them and act upon them, and if you are not Christians, that you may become such, followers of the Lord Jesus Christ, children of the living God, and that you may continue to the end of the race, and wear a crown that is in the eternal world, which glorious crown will be given to every Christian that is faithful to the end.

THE BAPTISM OF THE HOLY SPIRIT.

All questions concerning Spirit, are questions of Revelation, or in other words, all that can be known of Spirit, must be learned from that Revelation, which God has given to man. Even the residence of our own Spirit is known by Paul's language, i. e. "What man knoweth the things of a man, save the Spirit of man, which is in him?" "Even so the things of God knoweth no man, but the Spirit of God." But we are informed that he has revealed these things to us by the Spirit. Hence, whatsoever we know of the Baptism of Spirit must be found in that Revelation. There are four things called baptism, in the New Testament. The baptism of water, hence, the inquiry, "see water, what doth hinder me to be baptized." The sufferings of Christ, are by him called baptism, (not rattism,) and also the baptism of Spirit and of Fire. Before entering upon the investigation of the Spirit Baptism, we wish to cast a few thoughts upon the Fire, from the fact we have often heard preachers and others pray for the Baptism of Fire, not only upon themselves, but upon the audience. Now, we are perfectly willing that every one shall pray for whatever he may desire, when he alone is to be the recipient, but when we

compose a part of the audience upon whom it is invoked, we beg leave to be excused, at least before the prayer is answered. My reasons for these reflections are the following:

In every place where the Baptism of Fire is mentioned, there are certain expressions used which tend to show what is meant by the "Fire." In the third chapter of Matthew, preceding the statement of John, in reference to the "Baptism of Fire," we have this language: "The ax is laid at the root of the tree, every tree therefore which bringeth forth not good fruit is hewn down and cast into the fire." Also, in the 12th verse, following this baptism, we have, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but the chaff will be burn with unquenchable fire." Luke, also, speaks of the Baptism of Fire, preceding it, and following it, by the same qualifying expressions. The Baptism of Spirit, is spoken of by other writers, but the Baptism Fire is left out by them, and also, these qualifying statements above referred to. Hence, we infer that there is nothing in the Baptism of Fire, that any good man should pray for; for not the good, but the wicked are the subjects of it. Thus, we dispose of the Baptism of Fire. We now proceed to look into the Baptism of Spirit.

The Baptismal question involves at least four inquiries. First, the Administrator. Second, the subject. Third, the design. Fourth, the act or thing itself.

In regard to the first question, John answers it by saying that he (Christ), shall baptize (en) in the Holy Spirit. Man is never referred to as the Administrator. It is a privilege belonging to our Lord exclusively. Notice farther, that the Baptism of the Holy Spirit is never spoken of by any one save John, only when Christ and Peter quote his language. John always spoke of it prophetically, as having not taken place up to the day of his death. Prophetic language is very seldom to be understood literally. We inquire, therefore, is there any other expression or promise that is equivalent to that used by John. In the 4th chapter of John's testimony, we have the promise of the comforter, made by Christ to his Apostles. The question arises, are this promise, and the statement made by John identical in meaning. They are. The fulfillment of one is the fulfillment of the other. This we conceive to be an important point in understanding this subject, hence we wish it to stand out boldly. Turning to the 1st chapter of the Acts of the Apostles, and 4th and 5th verses inclusive, we have this language: "Being assembled together with them, (the Apostles), commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, you have heard of me, for John truly baptized with water, but you shall be baptized with the Holy Spirit not many day's hence. In this conversation the Redeemer clearly makes the "promise of the Father," and the Baptism of the Holy Spirit, the same thing. Whenever the Savior fulfilled that promise, he baptized with Holy Spirit. Let us bear in mind, that this promise was made to the Apostles, prior to the death, burial and resurrection of our Lord. It was not a promise to all Christians, but directly to the Apostles. John 14th, in affirming that this promise was not made to all believers, we do not deny, that every Christian enjoys the spirit, for this they most assuredly do. See Acts, ii, 38, Romans vii, 9. But we mean simply, that the promise of the comforter being equivalent to the Baptism of Spirit, must not be confounded with the idea of the spirit dwelling in the Christian. The Baptism of the Holy Spirit is not designed to work a moral change in its subject. Those who, with the Apostles, may have been the recipients of it, were made such in view of the leading purpose of that Baptism. With these reflections, let us see what is the design of this baptism. We note first that it was not to make them believers, for they were, prior to their receiving the spirit; hence, said our Lord, "I have given them thy word, and they have kept it." John, xvii. Nor was it to make them

obedient, for they were devoted. See Luke, xxiv, 30th and xxxiii. The same is true of the house of Cornelius. See Acts xv, 7th. Seeing that the Baptism of Spirit was not designed to convert those who received it, to Christ, we conclude that as our Lord said it was to give power, not to believe and obey, for this they did without it, for the Holy Spirit was not given until Christ was glorified; yet there were many who believed on him before he ascended to heaven. Hence, all the prayers for the baptism of the Spirit, to convert men, or make them obedient to Prince Emanuel, are not only worthless, but contrary to the truth, and to that extent sinful. They are not only wrong, from the fact that they are unauthorized by the scriptures, but they are wicked, from the fact that they ignore the Gospel as the power of God unto salvation. May God be merciful to the iniquity of this generation, in this particular, for it is great, indeed. The kind of power conferred by this baptism, was undoubtedly supernatural, designed to establish the Kingdom of God, or to prepare the Apostles for that work. Hence, we may here ask, what was to be its effect upon those to whom it was administered? 1st. It was to guide them into all truth, and bring all things to their memories, that Christ had spoken, John xiv, 26. The spirit was to glorify Christ in this baptism, for he shall receive of mine and show it unto you. John xvi, 14. These are the effects that are promised. Let us now look to its fulfillment. From the language of the 24th of Luke, we are directed by our Lord to Jerusalem as the place of its fulfillment, and in the 1st chapter of Acts, we are brought this side of his ascension to find the time. We shall stop at Jerusalem on the day of Pentecost as the time indicated by the expression, "not many days hence." Note first, the circumstances attending this baptism. We are told that they (the Apostles,) were with one accord in one place. There came a sound of a rushing mighty wind from Heaven, and it filled the room where they were sitting, and there appeared upon each of them, cloven tongues like as of fire, as it sat upon each of them, and they were filled with the Holy Spirit, and they spake with tongues as the Spirit gave them utterance. We conceive this to be the very thing that John calls the Baptism of the Holy Spirit. And, also, a fulfillment of that promise of the Father, which they had heard of Christ. Acts, i, 4. Hence, they spake with tongues as the spirit gave them utterance, verifying the promise, they should be guided into all truth. There is but one other occurrence of this baptism recorded in the New Testament, and we can learn nothing of it in any other Book. That the circumstance attend on that occasion, that did on the first, we infer from Peter's language in the xi, 15 of Acts, "and as I began to speak, the Holy Spirit fell on them, as on us in the beginning." That the effect was the same, is clearly stated in the x, 46 of Acts. Having seen what the Baptism of the Spirit, was, to whom given, the circumstances attending it, and the effect produced by it. The leading purpose being to qualify the Apostles for their work, and to be a witness for Christ, satisfying Jew and Gentile that the middle wall is broken down, that God might make of the two, one New Church, so making peace. These things being done, the necessity for it ceases. Hence, we find no one, baptized, with the spirit, notwithstanding the continued prayers for it, and the oft repeated claims of having been the subject of it. But should any think they have thus been baptized, or enjoyed a "Pentecostial shower," let him tell what room he was in, that was filled with a rushing mighty wind from heaven. Who saw cloven tongues like as of fire, resting upon him? What language can he speak, that he has not learned by hard study. And last, though not least, what things that our blessed Lord said or done, can he remember, save as he finds them recorded upon the sacred page. When he can show us these things, then will we believe he has been the subject of the baptism of the spirit. But, also, how often is it the case that those who make the greatest pretension to this baptism, are the most ignorant of its teaching. May His word always give us light and joy.

RELIGIOUS DIVISIONS WILL END.

The chief hindrance to the conversion of the world, is the unhallowed divisions among those who profess to follow the Christ, and really think they are doing so. Never, till this sectionalising of the Church shall be done away, and the scattered fragments of the ruptured commonwealth, of God's so-called, Spiritual Israel, shall come to the unity of the spirit, in the one bond of peace, and in the one body, will anything approximating the conversion of the world occur. This is being seen and felt in various quarters, and in quarters, too, where a few years ago, no place for such a feeling existed. We feel encouraged by the manifest spread of this feeling, to cling to our long plead for plea of union on the word of God. To this, all who love Jesus, will one day come. The object of creed makers, was not to divide those whom they supposed loved the truth, but to bind all such, more closely together. This has been the design of the makers of every new creed, supposing, in each case, that they had found some new vital truth, not embraced in any former creed. Thus, may we say, each new sect aimed at a reformation from some fancied or real error, and an avowal of some fancied or real newly discovered truth. I think there can be no question of the justness of this conclusion, and charitable admission.

The constant agitation of the question of union, so prevalent among the sects, is significant and ominous. This feeling has already ripened into the establishing of a large weekly paper called "The Church Union," which circulates from Maine to Florida, and from New York to San Francisco, and is earnest in its advocacy of union. True, it has not, nor have any of the numerous conventions lately assembled, to forward the work of union, discovered or proposed the proper basis of union. Still, the effort, though it may not, and will not for a time, be successful, shows clearly, a state of general unrest and dissatisfaction with the present condition of religious sectionalism, and this spirit will never rest, till we shall have gained peace in a Divinely authorized union of all God's people.

The formation of the first creed failed to effect a union, and the formation of every one since, has resulted in a similar failure. The abandonment of one creed will not effect a union any farther than the party abandoning the creed, and the party united with, are concerned. This is, however, a step in the right direction, for it unites two parties in one, on a new basis. This new basis, however, cannot be accepted by all, and we agree, therefore, that the work of abandoning creeds will go on until all will be cast aside, and all lovers of Jesus and his truth, will unite in the Gospel band of "One Lord, one faith, one baptism, one body, one hope, one spirit and one God and Father of all, above, through and in all." But this Divine basis will not be reached, until men shall satisfy themselves that all human expedients are failures. This conclusion is now nearly reached. The voice of Jesus praying for the oneness of his people, rolls over continents and seas, nor will that voice ever be stilled, until the desire of his soul, and that of all true disciples of his shall be joyously, gloriously and triumphantly consummated, when strife and confusion of tongues will cease.

But it may be asked: will all religious parties be induced thus to enter into this holy union, for which the Messiah prayed? We answer no. There are those, who, to-day, could prefer the Papacy, to a Bible union, so long as that union would involve the *one immersion*. Men are now laboring to prove that immersion is not Apostolic baptism at all, (and yet some such practice it in order to save their converts), but a heathen rite, for which great contempt is felt by these party-having and party-loving preachers. Puseyism is not confined to the English Church, but

has infused its poison into other religious bodies, whose tendencies are to Rome—not Jerusalem. From this fact we agree that we are yet to see a conflict between tradition and revelation, between Christianity and Romanism, and the entire professed Christian world, will be mustered under the one banner or the other. The time draws nigh. Let the friends of truth trust in God and stand firm, till victory comes, and glory fills the whole earth.

E. L. C.

SALVATION NOT BY WATER BAPTISM.

The above is the title of a tract of sixty pages recently published by Erasmus Manford, a *post mortem* gospel Universalist; notorious, chiefly from frequent defects he has suffered in his conflicts with the Disciples. Manford's whole effort in said tract, is directed against our teaching, on the design of baptism. And as a whole, is one of the *weakest* and *meanest* things I have seen written on that subject. It is hard to decide in which the work most abounds. It is much after the style of Phillip's strictures in knavery, *minus* most of his shrewdness. But my purpose at present, is not to defend our teaching by a review of this filthy thing, but rather to show the character of the work, by a few quotations; and at some future time, to show wherein Manford refutes his own darling *post mortem* Universalism. Any one acquainted with Manford, and his low vulgarisms, in regard to Christian baptism, would shrink from a review of any thing he would write on that subject, or to enter into a discussion with him on it. Especially would this be true of any one who has any thing like a proper regard for Christ's commandment. That your readers may have something of a view of the character of this "harpie's" attack on Christ's commandment—"be baptized"—I will give them a few quotations without note or comment. I will select these quotations from different parts of the work, as I find them, in as short a space as possible, to represent the writer fully.

"The preaching of water baptism was no part of the Savior's business." "Jesus came to preach 'deliverance to the captives,' not to liberate them immersing them in a pool of water." "But this new-fangled notion, that these results (forgiveness and sanctification) are produced by a hydropathic process, are false and extremely demoralizing." "'We (Paul) baptized a few persons,' for the same reason, I suppose, he performed other Jewish ceremonies—he circumcised Timothy, and took a Jewish vow." "So if water baptism is of God, and men in the Apostle's day had employed it for selfish purposes, that is far from being a good reason why Paul should have thanked God he had not baptized but a small number." "The text (Eph. v, 25: 27) speaks about being *washed with water*, and the Psalmist about being '*purged with hyssop*,' (Ps. li, 21.) Now, why do not the 'sticklers for water baptism to purify the soul, also contend that a dose of hyssop is also necessary? and when they put one into the river to save his soul, also finish the job by giving him a dose of hyssop?" "If one believes that baptism is required, his conscience is relieved by being baptized; so of the washing of feet by the Dunkards, and the counting of beads, and eating the wafer, by the Catholics. God is neither disobeyed or served by such acts." "The Reformers do a great deal of fighting, but it is chiefly for immersion in water. Their papers, books, pamphlets, tracts, sermons,

prayers, hymns, all abound with *ecater-cursism*. They fight night and day for water, not as a substitute for *whiskey*, but as a passport to heaven."

The above, as samples, will do. Now, who would expect any one to answer so vile a thing? I suppose Manford's frequent defeats have had something to do in moving him to publish his vile harpy attack on one of our Savior's own commandments. As a proof of this overwhelming failures in discussion, I will repeat two of the many that might be given; one with myself, some years ago, when his friends of their own accord, acknowledged his complete failure; and more recently, with Brother Sweeney, at Manchester. John Hughes, of Table Grove notoriety, was at the debate, and on his return, said "Manford was overwhelmed." That "he (Hughes) would not have the debate repeated in Table Grove for five hundred dollars;" "that if he (Hughes) could not do better, he would quit and go to preaching our doctrine."

Now, while I have no doubt of the truth of Hughes' statements, I am satisfied that he is prompted to make them, partly from a desire to make it appear that he is a much greater man than Manford. Indeed, Hughes claimed that I was afraid to meet him, when I proposed to meet Manford, or some one of their best men, in a discussion as referred to in my article in the February number of the *ECHO*.

I propose, in another article, to show some points wherein Mr. Manford refutes his own system.

ALEX. JOHNSTON.

DISCUSSION AT ATLANTA.

ATLANTA, Logan County, Illinois.

April 2d, 1868.

BRO REYNOLDS:—I received the *ECHO* from you all safe, with a request that I should write. I have been so busy that I have not been able, so far. Will try and prepare a short article for May. Please announce that there will be a discussion on Rationalism vs Christianity, commencing here, on May 12th, and continuing six nights, between Dr. Burroughs, the popular lecturer on Phrenology, Physiology, Psychology, &c., on the part of the Rationalists, and O. A. Burgess, of Indianapolis, Indiana, on the part of the Christians—on the following proposition, to-wit:

Resolved, That the Book, called the Bible, is of human origin, and fallible in its teachings, and that Jesus Christ was a man born of a woman, as other children are.

This is a fair issue, and now brethren, if you want to judge of the evidences of Christianity, for the nineteenth century, come up—come, preaching brethren, one and all, if possible. There will be a committee at the train, waiting for you all.

J. W. MONSER.

RE-BAPTISM.

Some persons contend that those who have been immersed by sectarians, ought to be immersed again, when they abandon sectarianism. The following letter, received from a brother, sets forth the ground upon which second immersions are claimed:

BROWNING, SCHUYLER COUNTY, Ill.

April 6th, 1868.

BRO. REYNOLDS.—We are surrounded with sectarians, with whom we are fighting, with the sword of the Spirit, but we have one weak point at which they are now directing their largest artillery. They tell us we preach faith, repentance and baptism, for the remission of sins, and then we will receive them as members in our Church, declaring they were not baptized for remission of sins, and claiming remission by faith and prayer. Now, if a person has not been baptized for the remission of sins, how can we consistently receive him in the Church until he has im-

telligently obeyed the gospel. I have decided to baptize them again. Now, we wish to hear your decision. This is an important matter, and we want it legitimately settled. This taking in persons from the sectarians, because they have been immersed because of, instead of for, the remission of sins, and considering their immersion valid, is keeping many intelligent persons out of the Church. Let us hear from you in the May number of the Echo.

Yours truly,

CORNELIUS SPEER.

I think Brother Speer is mistaken about the weakness of the point, against which the enemy is directing his artillery. The whole matter should be settled by the word of God. That which was valid baptism, in the Apostles' days, is valid now. That which was not valid then, is not so now. Three things were necessary then to constitute baptism.

- 1st. A proper person.
- 2d. The proper action.
- 3d. Into the proper name.

"Go, therefore, make disciples of all nations, immersing them, (the disciples), into the name of the Father and of the Son and of the Holy Spirit." Go into all the world, and preach the gospel to every creature. He that believes and is immersed, shall be saved." "Repent, and be immersed, every one of you, in the name of Jesus Christ, in order to the remission of sins."*

According to these scriptures, a proper person to be baptized, is a believing penitent. The proper action is immersion. Into the proper name, is "into the name of the Father and of the Son and of the Holy Spirit." When any one has been sprinkled or poured, for baptism, it is not sufficient, because the action was not the proper one. Infant sprinkling is not baptism, for the double reason, that the person is not a believing penitent, and the action is not immersion. Neither sprinkling nor pouring, nor even immersion is baptism into any other name than that of the Lord. Some contend that the validity of baptism, depends on the administrator. The Bible says nothing about it. Hence, I conclude that we have no right to say a man's baptism is insufficient, because the administrator is not a regularly ordained minister of some "Orthodox Church."

The advocates of re-baptism, assume that the validity of the ordinance depends upon the understanding of the candidate. They claim that the person to be baptized, must, before his baptism, understand that it is for the remission of sins. There is one case of re-baptism recorded in the Acts of the Apostles. It was done, not because of the failure to understand a particular doctrine, on the part of the baptized, but because they had been immersed into another name than the name of the Lord. See Acts, 19th chapter. Baptism is for, that is, in order to the remission of sins, but a man's understanding it, is no where in the word of God, made one of the elements of the baptism itself. Should a man come to me saying he wished to be immersed a second time, because he was not a believer, or was not penitent, or his former immersion was not into the proper name, upon the right confession now, I would baptize him, on the ground that he had never been scripturally immersed. But should he say, that at the time of his former baptism, he had unwavering faith in Christ, that he was fully penitent for his sins, that he was immersed, (buried), "into the name of the Father and of the Son and of the Holy Spirit," I see not how I could re-immersé him.

Let this view of the matter be fully set forth, and I think the artillery of sectarians will be directed to this point in vain. I do not consider our practice of receiving, those who have been immersed by others, into the congregations of the

*Anderson's Translation.

Lord, as a weak point. I think it strong, rather, because scriptural. If one should present himself for membership in our congregation, "claiming remission by faith and prayer," I would then and there, read the scriptures to him, that make repentance and baptism conditions of remission. He would abandon the claim or else not seek membership with us. Stick close to the Bible, and all will be well. J. C. R.

THE CAUSE OF CHRIST IN MISSOURI.

BRO. REYNOLDS:—Knowing the interest which the brethren every where feel, in all that pertains to the common cause, I propose a short communication touching the condition of things, past and present, in this part of Missouri.

Our state, as is well known to your readers, was, in part, the theater of that Great Conflict, which has made the darkest and saddest page in our national history. That such a convulsion should come and go without disastrous moral, as well as physical results, no one can be foolish enough to imagine. Indeed, the greatest evils of civil war are not to be sought for in the desolation and ruin it brings to merely material interests, though in this respect it is appalling enough, but rather in the disruption of social ties, the crushing out of the better impulses of the soul, the utter overthrow of all the blessed influences of a Christian civilization, and even of Heaven-born Christianity itself. These fearful evils are its certain concomitants. And whether in any case, these are adequate compensations, is a question of mighty magnitude, which those who shape the destinies of states and nations, cannot too carefully consider. These evils lie deep, and are difficult to overcome. A few years of patient industry, and the old farms may be again enclosed, new and even better dwellings may be reared upon the ruins of former ones; the fruitful earth will respond bountifully to the tillage of the husbandman, and his shattered fortunes will be in a great measure repaired. But alas! how slowly does society recover from great and general demoralization? Great wrongs are not soon forgotten. Heart-wounds are very slow to heal. The Lord bless and strengthen us in the work that still lies beyond us!

In this county, (Pettis), there were before the war, five churches. I am not able to give the membership, even approximately. We had two very good houses of worship, and one very indifferent one. Besides these, the church in Georgetown, then the County seat, held an interest in a house in which several sectarian parties were joint owners with them.

During the war, there was very little preaching in the county. One congregation—that at Farmers City, had preaching once a month, if I am not mistaken, during the years 1863 and 1864. This preaching was done by Bro. Donan, then of Paris, now of Palmyra Mo. He traveled almost half the breadth of the state on horseback to each of his appointments. I, myself, preached frequently in Sedalia, and occasionally at other points in the county, though I did not then reside in it. Bro. M. H. Burnett, now of Harrisonville, Cass county, resided for a time near Dresden, and preached once a month in the village. Bro. John Dijarnett, a true man, now gone to his reward, preached occasionally, but not often. The churches without regular preaching, or regular meeting of any kind, and under the pressure of fearfully unfavorable surroundings, lost, in some instances, their organization, and everywhere, to a very great extent, their power in the community. Like

others, the brethren were divided over the political issue. Some were for the government; some were against it. Many were violent, not to say fanatical, while few, very few, were prudent, discreet, and Christ-like. These were indeed sad times. Looking back over those dark days it seems wonderful that so many stood firm in the faith, and have come through with a record as clear as our humanity may hope to maintain under such trying circumstances. None, perhaps, can claim to have done always right. There is doubtless much for mutual forbearance and forgiveness. Yet those who meant right, and who only erred where frail human nature is always liable to err, were, as I rejoice to believe, largely in the majority. Some, of course, made shipwreck of faith, and stand as melancholy monuments of human weakness in the day of trial. Of these, when all things are considered, the number, I think, must be regarded as surprisingly small.

In the counties of Johnson and Cass, lying west on the line of the Pacific railroad, the case was much worse than in this county. But in the counties lying south of these three, to the State line, the desolation was most complete. In all this extent of country, where, before the war, we had many churches and a host of brethren, there was scarcely a congregation that maintained even the semblance of an existence. I mention these things to give the brethren in other states an idea of the work, which, since the war, we have had, and, in part, still have before us. Disorganized churches were to be restored to working order; wanderers from the fold were to be hunted up, and, if possible, reclaimed; brethren who had become alienated from each other, were to be persuaded to bury the bitter memories of the long, dreadful strife, and come together in love. And further, if not more difficult, a population hardened and demoralized by four years of internecine war, were to be reached by the Gospel of God's son, and persuaded to become Christians. To enter upon such a work, one must have faith in God and in the power of the gospel. I bless God that this faith was not wholly lost. The war cloud was not more than past when the work was begun. It was begun in earnest, and pursued with vigor. The Lord has been with us; and the success has been such as to inspire every heart with courage and faith to go forward to the task which, still remains to be accomplished.

I desire to state briefly the course we pursued. In the reconstruction of dilapidated churches, the first thing that we attempted, was to get the brethren to ignore, not only in name but in fact, everything except the Gospel of Christ. We told them, that, by the very constitution of Christ's kingdom, all political and secular issues are ruled outside of it. That faith in Christ and obedience to Christ, are the only authorized tests of fellowship. We reminded them of our former plea for the union of all the children of God on this divine foundation. We plead with them to be true to this great principle. We appealed to their love of the truth to their faith in God and in the Gospel, and asked them to bury in the depth of eternal forgetfulness all bitterness and alienation growing out of questions purely secular. We did not appeal in vain. God's truth is omnipresent in the heart that loves it. The brethren reorganized joyfully under the old rallying cry of the Gospel, and at once commenced falling into line under the banner of King Jesus. The work has gone on gloriously. Old churches have been reorganized, and, in some instances, new ones have been established, until in the entire section west of Jefferson City, and along the Pacific road to the Kansas line. I do not hesitate to say that the cause of truth is more firmly established than it was before the war. There is scarcely a town on the road where there is not now an organized and working congregation. From Sedalia west, to the State line, I do not think there is even a village without a church of Christ.

I would not have you think that this work has been accomplished without meet-

ing difficulties, or drawbacks. On the contrary the difficulties have been great, and have only been, thus far, overcome by patient and prayerful effort. In every community, and in almost every church, we have encountered political extremes whose charities are bounded by the articles of their political creed. We have found them in all parties. It has required reproof, rebuke, exhortation, long-suffering, and much faithful teaching to overcome the obstacles, which Satan has thus thrown in our way. Still the work has gone on. It must continue to go on. It is God's work and he will not desert us while we are true to him. The brethren see the superiority of God's plan over the sectarian plan more clearly than they ever did before. While sectarian churches have been wrangling and falling to pieces over politics, we wholly ignoring all such questions, have for the most part, been living in peace and love. The world is beginning to see the difference. Hence our churches have been increasing in a ratio hitherto unprecedented in this section of the State.

In the general principle here laid down, our preachers are, so far as I know, a perfect unit. We have no political preachers among us, and with the divine blessing do not intend to have any. We intend to fraternize in love and toil regardless of difference touching all outside questions. We shall stand by the truth and defend it, who ever may oppose. May the Lord stand by us and strengthen us to the end.

Yours in the Lord,

GEO. W. LONGON.

A LETTER.

BRO. REYNOLDS:—In my last letter I alluded to a Baptist "Revival meeting" then progressing in our town, promising some reflections upon the same, and to redeem that promise is the main purpose of this letter. The meeting was, in one important particular, very unlike those of the Adventists, and Methodists, which I noticed before, and therefore deserves a different kind of notice. It was not, as they evidently were, begun and prosecuted in the spirit of opposition and for purposes of mere spite, but for the furtherance of Baptist interests in our community. In fact I doubt not the Baptist friends supposed their effort was for the furtherance of the Cause of Christ, and so, in some measure, I think it turned out. The meeting was conducted about four weeks and resulted in the conversion of about 20 youths of ages ranging from 6 to 12 years, and all were added to the Baptist Church. I noted as follows:

1. During the entire progress of the meeting no person of mature mind was prevailed upon "to come to the anxious seat," or even to "hold up one hand for prayers," though the effort to induce sinners to do so was as determined, persistent, tremendous as ever I witnessed. This fact I record as hopeful for Christianity in our community, though I have no doubt many view it quite differently.
2. Of all the youths that were induced to become "seekers of religion," I don't think one failed to find it, and to find it without delay, too. This fact I set down to the credit of truth, and as hopeful to those who are pleading for reform. When the children were led forward, by their parents, or Sabbath School teachers, "to the seats for prayers," one prayer—some times a double prayer—was offered, and then they were questioned and instructed. They were asked if they loved the Saviour. Of course they did, as almost all Sunday School children do in this country. They were asked if they felt like obeying him and living the christian life. Of

course they did, otherwise they would not have "taken seats for prayers." They were then instructed that such feelings were all sufficient evidence that God had pardoned their sins: whereupon they "rose and testified." So they were taught, so they believed, so they felt, and so they testified.

3. All the "converts" were baptized promptly, and the same day received the hand of fellowship! They had two or three "baptizings" during the meeting—that is, during the last week or two of the meeting! In these little particulars our Baptist friends seem to be growing more apostolic, in practice at least. Strange that they so soundly berate us from their pulpits for practices to which they are constantly drawing nigh. Perhaps their improvement is of necessity more than from choice. This sentence may be judged uncharitable, but it is my maturest conviction that it is but just.

4. "converts" were not required publicly to confess Christ with the mouth. Just here the Baptists are void of apostolic practice. Here is my greatest difficulty in receiving Baptists into the church. I have never felt, as some of the brethren do, that one must be fully instructed in the design of baptism before he can properly be baptized, but it is hard for me to rid myself of the conviction that he should be required to confess Christ with the mouth before men in a manner more distinct and intelligible than is generally required by Baptists, or Pede-baptists. Whenever a person presents himself for "union" with us, having been immersed by Baptists or Pede-baptists, I confess this matter troubles me a little. Christ requires men to confess him, not themselves, not merely to tell what have been their experiences. The Baptists in receiving persons for baptism, instead of requiring them to confess Christ before men, as the Scriptures plainly require, ask them to testify to what they do not know to be true, to what in fact is clearly not true, namely: That God has pardoned their sins; thus setting aside the "Good confession" and substituting therefor something wholly unauthorized by scripture, and which in fact is clearly false. This is a pretty hard sentence I am aware, but I have pronounced it as softly as I can to meet the requirements of truth, as well as of charity.

5. The preacher of the meeting was styled by his brethren "a first class preacher." Judging from the towns and rivers he referred to so frequently in his illustrations, and from some other peculiarities of his speech and style, I took him to be a New Englander. He was a man of good education and considerably more than ordinary preaching ability; rather popular in his style, abounding with anecdotes and some apt illustrations, and decidedly a shrewd old gentleman, withal; preached "getting religion" with much boldness and no little force, knowing only "feelings" as evidence of pardon and one's acceptance with God. Shrewd as he was, however, in one of his discourses he ran into trouble on this feeling point and dealt a terribly damaging blow to his cause, as well as to Sectarianism generally in this community. He was preaching a regular Baptist revival discourse, urging sinners with great earnestness "to seek religion now" "Just now, while life and opportunity are given"—dwelt earnestly, powerfully, and truthfully on the dangers of delay; spoke of "death-bed repentances," pronouncing "ninety-nine hundredths of them false and spurious." But here he was reminded that "death bed penitents" feel their sins forgiven and their acceptance with God, and this he held to be quite sufficient evidence, indeed the only evidence one can have. Here was a difficulty a serious difficulty in the way of an ordinary man—but the gentleman soon rid himself of it—swapped it off! And if to exchange a less for a greater without paying any difference is to make a good bargain then he made a big thing. He informed us that the old Devil himself often whispered to death-bed-penitents that their sins were forgiven and made them believe it and die happy! Exactly! Then why (cruelly thought some of us) may he not whisper to healthy penitents that their sins are forgiven, and make

them believe it and live happy? Can anybody tell why? Is the matter of one's pardon and acceptance with God one in which he may be deceived by the Devil and die in a happy delusion? And then how can a man in good health know that he is not deceived by the Devil and hence living under a delusion? Is the Devil able to deceive a dying man, but not able to deceive a living one? If answered affirmatively, then I protest that the answer is wholly unsatisfactory, bearing unmistakable appearance of being, extemporized when there is no possibility of the Devil coming in with deceptive whispers for the emergency. Better fall back on the Gospel.

6. The Rev. gentleman, in "a few parting words," informed us that he was an "old man" — that he had known "a great many persons to resist the Gospel of Christ" — quite likely we thought — and that his experience was that after so resisting, persons were always "more liable to have a spurious Gospel imposed upon them." Then he faithfully warned the people against a "Gospel that, overlooking Christ, directs the sinner to an outward ordinance for salvation." In this I most heartily concurred with him. Every one of mature years in his hearing could see that the old gentleman was firing at something that only existed in his own eye — being much like the old astronomer's spot on the Sun. No doubt he had the sympathy of the class of his hearers that he thought he was demolishing.

In another letter, with your permission, I shall speak of the probabilities and improbabilities of a union of Baptists and Disciples.

Very truly Yours,

J. S. S.

WINCHESTER, APRIL, 1868.

SUNDAY SCHOOL DEPARTMENT.

BRO. REYNOLDS: — I write this hasty letter by request of Bro. Camren, our worthy and highly esteemed, superintendent; sickness in his family having prevented him from writing, ere this, and, yesterday evening, being called away on business. While I willingly perform the duty, I feel that it would have been better done, could he have attended to it himself. The object, as I understand, in this, and similar letters from other Sunday Schools, is to present the *modus operandi* pursued by each school, to interest and instruct the youthful mind, in order that every school may have the advantage of the practice and experience of every other one. This would seem to require simply a statement of our order of business.

We meet promptly at 9 o'clock, A. M., each Lord's day morning, punctuality being enforced by example, on the part of the superintendent, officers and teachers, as well as by precept. The superintendent then calls the roll of officers and teachers, after which, a portion of scripture (not too long), is read, and prayer offered. The school then engages in singing a few songs, with zest, after which, we usually have a short lesson on some topic in the Bible, which will interest all; illustrated, if possible, by some drawing which attracts the interest of the children and assists very materially in impressing it upon their minds. Children remember what they see better than what they hear. Our effort is to break up monotony, as far as possible, which is the common bane of Sunday Schools. The human mind, but es-

pecially the youthful mind, to be instructed, must first be interested. After this lesson, (which should never occupy more than fifteen minutes), is over, each teacher takes charge of his own class, calls the roll, receives the contributions, and then proceeds with the lesson which has been assigned at the previous recitation, and *which he has studied himself.*

The great secret, in my opinion, Bro. Reynolds, of the want of interest in our Sunday Schools, so much complained of, is the failure on the part of teachers to study thoroughly *themselves* what they would impart to *others*. And failing to give the lesson the necessary amount of thought, it is utterly impossible to make the recitation either interesting or profitable to the class. The lesson should not only be studied diligently, and prayerfully, but it should be studied systematically. The sooner we learn that Christianity is a science, and must be studied and taught as other sciences, the sooner we will succeed in impressing its great truths on the human mind. Our teachers are required, when the class has selected some one of the books of the Bible, (we use no other text-book), to present an analysis of the book, and require the class, if their advancement will justify it, to do the same. This not only invests the words of inspiration with new interest and importance, but it affords an excellent discipline for the mind. The time allotted for recitations having expired, the Librarian distributes the papers and tickets. The Treasurer reports the amount contributed by each class, and total, he having collected the same from the teachers, during the recitations. The Secretary reports the number of teachers and students present, and the number of verses recited. The exercises are then closed with a few appropriate pieces of music.

I have been thus minute, to some extent, in the details of our school, for the double purpose of receiving suggestions for improvement in any particular, and of allowing other schools to profit by our example, if perchance, there should be seen anything in our procedure to commend itself to their consideration.

In conclusion, allow me to wander from the object of this article, far enough to express my personal gratification, as your former pupil, to see you filling, so well, and nobly, a position of such vast responsibility, and influence, and with the bright prospect before you of extending the boundaries of our Redeemer's Kingdom, by the mighty agency of the press. God speed you, my beloved teacher and brother. If the turning of one soul from the error of his way, adds a star to the Christian's crown, what a dazzling diamond will he wear, who wields the pen in the cause of our blessed Savior! I rejoice to see the newly awakening interest now manifested by the Christian brotherhood, on the subject of Sunday Schools. It is the harbinger of better days. The future is radiant with hope. The rays of gospel truth, shining in their primeval lustre, are bursting o'er the eastern hill-tops, and gilding the valleys and prairies of our fair land, heralding the glorious day, when the Son of righteousness, bearing down in meridian splendor, shall dissipate the fogs of skepticism and infidelity, which now envelop Christendom with their murky folds. For the indications of its near approach, let us thank God and take courage.

Your brother in Christ,

J. H. G.

WHY OUR SUNDAY SCHOOLS LANGUISH.

The lovers of the primitive faith — those who discard every thing in matters of faith and practice, not found in the word of God, are often discouraged, because we have not as largely attended Sunday Schools as some of our neighbors, whose

church membership does not exceed ours. We are exceedingly sorry to know that such is the fact, and we have been led to inquire into the cause, and seek for a remedy. The chief difficulty in the way of greater success in this important enterprise, is the lack of the proper interest, on the part of the church membership. This lack of interest is not because the work is looked upon as of little importance, or as being a piece of impotent machinery. Far from it. All admit the Sunday School to be a vital force, a mighty engine for real good. And here we take occasion to say: The church must, in future, look mainly to the Sunday School, for her most reliable reinforcements. True, the gospel is sent to the nations, men and women will yield to its power, though they may have never belonged to a Sunday School class in their lives; but the great bulk of the converts to Christ, have had the living seed planted in their pliant minds and childish hearts, by a fond mother at home, or a faithful, affectionate Sunday School teacher, whose soul was in the work. Comparatively few, whose early training has been neglected, ever become religious; or if they do, their usefulness is very limited. Hence, the importance of early planting in the virgin soil of the heart, the imperishable seed of the kingdom—the word of the living God.

Before we advance farther, we will state, that the efforts of the Sunday School teachers, do not supersede the necessity for home instruction. The want of the latter, is one cause of indifference to the whole subject of the Sunday School work. There must be sympathy and co-operation between the family and the school, if any great degree of success is ever attained by the school. This, all must admit.

We have already said, the chief difficulty is in a want of interest in Sunday School enterprise. We mean a *practical* interest. It is sickening to hear persons talk about the interest they *feel* in the success of the school or the church, and do nothing more than *feel*. It is well to feel, but feeling will not keep up a church or school. But it may be inquired: Why is it, that this lack of a practical interest exists? We think it grows out of a misapprehension of our mission. Too many persons seem to think, that the Lord has simply called them into his kingdom to enjoy its spiritual dainties. They gladly embrace the invitation to enter the vineyard, not to labor, but to eat grapes. This is consummate selfishness, and is beneath the intelligent children. The producer, rather than the consumer is the useful man. The christian should feel that his call is *not* to "labor," and will be, till the Master shall call to "refreshments" in the skies. When men fully realize this lesson, and go to work for the good of others, then, and not till then, will our schools become efficient in training and developing the minds and hearts of the children, for God, and for heaven.

When Christians fully realize their responsibility, in the direction above referred to, and become so wedded to duty, as to find in its performance the highest joy and enjoyment, then shall we see the work of the Lord prosper in our hands, sinners will hear, and fear, and turn to the Lord, because of the zeal and earnest devotion of his people. An awakening, on the part of the membership generally, to the responsibilities resting upon them, in regard to this department of Christian labor, would unlock their hearts and unite their purses. There is great need of this being done. To avoid the scorn of the world, we forbear to mention the very meager support given to our Sunday Schools, by men who profess to have passed from death unto life, who possess ample means. A Jew had to give one tenth of his earthly increase, to the Lord, besides making many free will offerings; but Christians, so-called, grumble to give the tenth part of one tenth, or the hundredth part of their increase in aid of building up God's "Beautiful Zion." The sin of the age and of the church, is covetousness. Men bury their bags of gold, when God's cause languishes for the want of it, and souls are going down to ruin, while mammon

always an iron scepter, with all the rigor of a heartless tyrant, over all his fettered subjects; crushing out all humane feeling, conscience and sympathy for the fate of the millions of earth. This is a dark picture; but falls far short, of fully representing the dread reality which is paralyzing the energies of the modern church. Some men would hug their bags of silver and gold, as the foundering sea-vessel was sinking beneath them, and go down with their boarded treasure, into the watery abyss; and so some men seem to cling to their gold with such tenacity, that we fear they will sink into the abyss of everlasting darkness. Here lies the trouble in regard to Sunday Schools and all our efforts at evangelization. Men love God, and the working saint is compelled to perform unrequired toil, while the rich in Zion dwell at ease and roll in luxury.

When men learn that they are not mere absorbents; but are designed to be dispensers to others—that there are no independents, absolute, in nature or in grace; but that the universe is made up of mutual dependencies, then will they comprehend something of their true relations to that grand and stupendous whole, of which they are a part. No being in this universe can be truly happy, if in harmony with the great Author of its being, and no man or angel living only for his own, selfish, individual enjoyment, is in harmony with Him, nor can such an one be really happy, because not in his proper sphere. The royal road to true happiness, is to strive to make others happy; because we are then acting in harmony with God—are moving in concert with him, and living in accordance with the true purpose of our being.

What a saddening picture it is to behold professed christians straining every nerve in the great struggle of get-and-grab, and never have a dollar to give to the Sunday School to procure books, maps, papers and to purchase suitable rewards for meritorious pupils. Men seem to look on this as money lost to them, and turn a deaf ear to appeals for aid in such matters. It may be very much feared that all such men will some day hear a voice saying: "Your gold and silver is cankered; and the rest of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Let the brethren ponder well this strong language of the Apostle James; and may the Lord enlarge our hearts, liberalize our souls, cast out the demon covetousness and strengthen our hands for christian sacrifice and labor in the Sunday School cause, and soon Zion will appear in her beautiful garments of praise and rejoicing. E. L. C.

SUNDAY SCHOOL LIBRARIES.

This is a reading age. This is a reading country. There is more reading done in the United States in a single year now than was done in the whole world at no very distant day in the past. Old men, old women, young men, young women, little boys, very little girls all read, read with eagerness. There is a rapid growth in this reading propensity of the American people. The demand for books is increasing with Rail Road speed. We read much more than our fathers. Our children will read more than we do. "Of making many books there is no end" is a literal truth. There will be no end of making books, in this world until "the end of the world." Books for the farmer, books for the mechanic, books for the merchant, books for the doctor, books for the lawyer, books for the teacher, books for the musician, books for the politician, books for the preacher, books for

the christian, books for the sinner, all, all are in demand. Among all the other books those for little children ought not, must not, can not be overlooked! Every sect in christendom is busy in supplying the children with books containing its peculiar dogmas, thus biasing the young mind in favor of its distinctive faith and practice. Sunday Schools are a mighty engine of power. In any Sunday School organized and controlled by Sectarians, the books put into the hands of the children abound with partizan notions of conversion, superstitious ideas about the operation of the Spirit and unscriptural teachings generally. These books are generally written in a captivating style, well adapted to the tastes of children. Many of them show the wisdom of the Serpent whether they exhibit the innocence of the dove or not. Little children are susceptible of almost any impression. They can be taught to regard any thing as right or wrong, Sunday School teachers generally succeed in making the children believe that they are their friends. They must do this to succeed. The children do not think their teachers would do any thing wrong. With this feeling a child receives from the teacher a book, on the Lord's Day, to read through the week. The little fellow receives it, fully believing it to be all right. He goes home and reads the history of a wicked boy doing many sinful acts, but in his career of vice is stricken down perhaps by a special providence and when at death's door the Lord converts him by a direct operation of the Spirit and makes him a christian. The child receives it as true and the mystic theory of conversion is planted in his mind more surely than forty sermons from the pulpit could have done it. The impression grows as he grows and strengthens with his increase of years. When he becomes a man, this early impression has become a part of his very self. He believes, honestly, believes it. Error is taking deeper root in this way, than any other. Unscriptural theories are more surly propagated in this way than in any other. These early impressions last longer than any other. They are seldom if ever entirely obliterated. How important then that the books our children read should be "sound in the faith."

The whole country is flooded with Sectarian trash in the shape of S. S. Books. Every Sect has its S. S. Library and by that instrumentality is filling the minds of not only the children of its own members, but in too many cases the minds of our children. There is need that something shall be done in this matter and that speedily. These Secretarian books, are to, be found in most of our S. S. Schools. Why is this, because the children demand books, and there is nothing better to give them. Some after using these books for a while throw them away, and have none. This will not do long. Perhaps it is best for a while. Throwing these books out of our own schools will not satisfy the children. The children of the sectarian S. S. Schools are the playmates, schoolmates, and classmates, of our children.

When our children see that they have books and we have none it makes them dissatisfied with our S. S. Schools. Indeed there are many, of the disciples who permit their children to attend the Sectarian establishments, many of their books will be read by our children, especially if we have none of our own. Some talk of supplying the lack of a library with papers. Those who have the most extensive, libraries have also the most extensive papers. We take "The Little Sower," in our S. S. School. It is distributed in the school on the Lord's Day, we like it, it is good, very good. I have a little daughter only eight years old who reads every word of it in perhaps less than one hour from the time she receives it. Instead of supplying the place of a Library in her case it only sharpens her desire for books, two or three of which she will read every week, if permitted to do so. Sunday school papers, such as "The Little Sower," are good, and ought to be encouraged, and the brethren who are engaged in producing them are doing "a good work." Such papers ought to be put into the hands of every child in the country. But

they no more supply the want of Sunday school books than the Review, the Standard, the Harbinger, the Quarterly, and the Echo, and other periodicals, supply the want of good books for adults.

But we have no Sunday school books that we can put into our schools. We are forced to use sectarian books, or none. This state of things should not be permitted to continue long. There ought to be something done immediately.

What ought to be done is so clear that it hardly admits of debate. Our writers ought to go to work and make the needed books. True, it will require talent, labor and money to bring into existence the reading matter needed. In every congregation there ought to be a live, active Sunday school, graded as follows:

1st. Those children who are just beginning to read the new testament. This grade should have a library of books, adapted to its capacity of mind, of fifty or more volumes, so that each child could have a new book each week.

Their books, as well as their scripture lessons, should illustrate the history of the birth, life, sufferings, death, burial, resurrection and ascension of Christ. The story of Joseph and of Moses, and perhaps other scripture stories, might be introduced into this library with profit.

2d. Those who read the New Testament fluently, and who have passed the first grade.

This grade should also have a library of as many volumes as the preceding.

Their books, as also their scripture lessons, should embrace the principles of conversion, of how sinners become Christians.

This library should aptly illustrate most of the events and discourses recorded in the Acts of Apostles.

3d. Those who have passed the two preceding grades who ought, and many of them would be members of the church.

This should also have a library of books, corresponding with its scripture lessons, consisting of those scriptures that tell us how to live as Christians and the reward that will be given to those who do so live.

4th. The fourth grade should consist of men and women, should embrace the whole congregation, or at least as many as could attend its recitations.

Its library should also harmonize with its scripture lessons, which should include the whole range of biblical literature, Old Testament and New. In this library there ought to be a work, a master-stroke on the evidences of Christianity. Perhaps this ought to consist of a series of volumes of convenient size. It ought, also, to contain another, giving a full history of all the translations of the scriptures, when and by whom made. This, perhaps, ought to consist of more than one volume. It also ought to contain a church history, systematically arranged, showing the origin and mischievous tendency of all the divisions into which Christians have been so unfortunately and so wickedly led. It should give the origin of all party names, and the folly of using them. You may call this a series of libraries, or a library of a series of grades, I care not which. Something of the sort is needed. How shall it be obtained? It does not now exist among the disciples. It cannot be done in a day, yet it can be done, and well done, too.

We have the men and women who can write the books. We have the money to print them if we will use it. But how shall we get at it? In the next No. of the Echo we propose to speak more fully as to how. In the mean time let us hear from you brethren. Brother Milligan's Reason and Revelation would be a splendid volume for the fourth or highest grade library. Perhaps there may be a few other works suitable, though certainly not many. Again let us hear from you brethren on this important topic.

J. C. R.

OUR MISSIONARY DEPARTMENT.

THE ROCK ISLAND MISSION.

ROCK ISLAND, March 30th, 1868.

DEAR BRO DOWNS:—I am still in this city laboring in the Gospel, under the auspices of the I. C. M. Co-operation, and expect to spend at least another month in making further efforts to establish the ancient Gospel in the midst of this community.

When we consider the exceedingly discouraging circumstances, and many violent hindrances we have been called upon to meet and contend with, we are permitted to rejoice in a degree of success far beyond our most sanguine expectations.

This city is an important and radiating point, at which the ancient Gospel should have been established years ago, when it could have been effected with less labor and more rapid success. Through the good providence of God, we have now introduced the Gospel, removed much prejudice, buried with the Lord in baptism eight persons, effected an incipient organization with thirty members, secured the favorable consideration of a goodly number of people, both rich and poor, and have secured pledges for four hundred dollars for the purpose of securing evangelical labor, and intend to use it as far as it will go, and then trust to the Lord for further providence.

Through the very commendable liberality of one of our brethren, we have arrangements made for the occupation of a suitable hall, situated in a central part of the city, and which is to be furnished, warmed and lighted at his expense, for one year.

We hope to increase the amount of pledges to at least five hundred dollars, and the membership to over forty within the next month, and then we must have a suitable preacher to labor in the place, either all or half the time: and it seems to be essential that I should remain till we can get some one to take my place.

In our search for a man to serve as preacher, till our funds are exhausted, we have written to several, but as yet have received no encouraging response.

When I came here, I found eight persons who were members in Davenport, on the opposite side of the river. These formed the nucleus of our congregation, and to these have been added twenty-two others; and I think that the missionary brethren throughout the State who are aiding with their funds in building up the good cause in this sectarian stronghold, have reason to rejoice with us that so cheering a start has been made, and that such promising results are attending our efforts.

It would be a real calamity if this mission should now be dropped or neglected before the cause is established, and the congregation, by the help of God, able to stand alone, and take care of itself. I do hope you will be able to stir up the pur minds of the brethren to give of their substance, in order that the pure bread of life may be broken to our perishing race; and the Lord, our elder brother, shall reward them abundantly.

May God bless you, my dear brother, in all your labors of love, works of faith and patience of hope, is the prayer of

Your Brother in Christ,

C. W. SHERWOOD.

NOTE.—The foregoing letter speaks for itself, and from it the brethren may learn

something of the immediate results of the means spent and the labor bestowed on Rock Island. The work is a success already, even at ten times the cost. But it is not yet completed. Hundreds of dollars and immense labor will yet be necessary before we can, with any degree of safety, leave them to take care of themselves. I hope the brethren will not conclude that, because a start is made, we may, in the slightest degree, slacken our hold or relax our energies. Day by day, the demand upon us is becoming greater; day by day, the responsibility is becoming heavier. We have not only to retain a firm hold upon the ground we have taken, but we are to proceed to take other cities just as rapidly as possible. I hope, ere long, to announce that we are ready to commence active operations in the city of Alton. Brethren, send up large contributions.

DUDLEY DOWNS, Cor. Sec. I. C. M. C.

P. S.—Communications to me at Eureka.

D. D.

REMARKS.

This is certainly encouraging. The success, under the circumstances, for the amount of labor, is all that we could reasonably expect. Rock Island is an important point, but not more so than others. It is a part of "all the world," and, consequently, is the right place to preach the Gospel.

It will not do to leave that little company unaided for some time. An able evangelist must be kept there until they are able to sustain themselves. It is the duty of the brethren of the State, through the Co-operation, to sustain a missionary there until the congregation is strong enough to sustain an able man to labor among them the whole of his time. It is right that the brethren of Rock Island should assist in this to the extent of their ability. This, it seems, they are now doing. Brother Sherwood has started them right in this matter.

Why not continue Brother Sherwood himself for the year? It seems to me that this would be the better policy. He knows the wants of the place, is acquainted with the brethren, and perhaps could labor more efficiently than a new man. At all events, let Brother S. remain until another, every way competent, is there and at work.

J. C. R.

JACKSONVILLE, March 30th, 1863.

ELDER J. C. REYNOLDS—DEAR BRO.:—Your favor, enclosing \$10 towards the missionary fund, has been received, but the donor's name I could not make out.* I also received three numbers of the GOSPEL ECHO, for which I thank you. I have ceased to act for any of our periodicals, as I begin to feel the weight of years, being in my 74th. I spoke to Bro. Campbell, and he will cordially assist you, and try to procure some subscribers.

I am more than pleased with your views respecting missionary operations. Much time has been lost in discussing plans of co-operation, when thousands are perishing for want of the bread of life. No plan can succeed without the cordial co-operation of the brotherhood.

*Leonard Odenweller.

I am no stickler about the plan of raising funds for the purpose, but want to see it done.

We have just closed a meeting of more than seven weeks' continuance, resulting in some seventy additions. I do not know the precise number. The meeting was commenced by Bro. Campbell alone; for the latter part of the time, Bro. I. Z. Taylor, of Lafayette, Indiana, assisted, and took the laboring oar. He is a live man, and rather an extraordinary speaker.

I hope to see you in May or June.

From your affectionate Brother in Christ,

J. T. JONES.

MEETING OF THE GENERAL MISSIONARY SOCIETY.

The semi-annual meeting of the General Missionary Society will be held in the city of Baltimore, commencing on Tuesday, after the third Lord's day in May.

Important matters connected with our missionary work will be presented for consideration, and several interesting addresses will be delivered.

The brethren are all cordially invited to attend.

JOHN SHACKLEFORD, Secretary.

EDITOR'S TABLE.

We thank Bro. Milligan, of the Kentucky University, for a copy of his little work on prayer, published by H. S. Bosworth of Cincinnati. We have read it and pronounce it in our judgment excellent. Bro. M., also sent us a copy of his work entitled Reason and Revelation, as far as we have read we like it, but intend a notice at length so soon as we shall have given it a *careful* reading, which we have not had time to do yet.

We also thank Bro. Isaac Errett Editor of the Christian Standard, for a copy of his little work entitled First Principles, or the Elements of the Gospel, which we promise to read and notice properly next No. of the Echo.

BROTHER O. A. CARR.

We have recently had a visit from this brother. He is a young man, a graduate of Kentucky University, just married to a highly educated and accomplished young lady. Both are zealous Christians, and are now on their way to Australia. The city of Melbourne in that country is to be their field of labor.

THE NORTH WESTERN CHRISTIAN PROCLAMATION. Since our last issue the above Monthly has come to our Table as an exchange. We bid it a hearty welcome. Each No. consists of thirty-two pages. It is an earnest advocate of the claims of the Christian religion. Its Editors are D. A. Wagner and Wm. M. Roe, and published at Buchanan, Michigan.

PROFESSOR A. J. THOMSON.

THIS brother is a good Phonetic writer and reporter. He reported our Discourse printed in this No. of the Echo. He also teaches Phonography in Abingdon College, thus affording the students of that Institution an opportunity of learning that beautiful and useful art.

THE LIVING PULPIT.

This valuable work, published by R. W. Carroll & Co., of Cincinnati, containing twenty-eight Discourses, by as many of our acknowledged Teachers, with a steel plate portrait, and short biographical sketch of each, is on our Table. The work does credit to the enterprising publishers, and is a noble compliment to the Disciples of Christ. The book contains 500 pages, bound in green English cloth beveled with gilt tops, and retails at \$5 00.

In regard to the Discourses, we regard them all as very good; but some are better than others. We refrain from any comparisons, lest we should be thought invidious. The book is a gem, and is cheap. Every Christian family should have a copy on the center table. We cordially commend the work, and predict for it a large sale.

E. L. C.

MARRIAGES.

By J. C. Reynolds, at his residence, in Macomb, April 2d, 1868, Mr. GEORGE JOHNSTON and Miss MARTHA STODGELL.

At the same time and place, by the same, Mr. CHASTEEN V. STODGELL and Miss SARAH C. LANSDOWN.

At the same time, by the same, Mr. JAMES T. D. LANSDOWN and Miss LUCIA E. NELSON.

OBITUARY.

DIED, at his home, near Greenfield, Illinois, on the 12th day of March, A. D. 1868, after a long and painful illness, Elder HENRY BALLINGER, for many years a loved and honored member of the congregation of Disciples, in Carrollton, Green County, Illinois.

Bro. Ballinger was born in Amherst county, Virginia, on the 30th day of March, A. D. 1788, and was, at the time of his death, nearly four-score years old. He leaves behind him a widow, three sons, two daughters, and numerous grandchildren, who hope to meet him beneath the triumphal arch of the land immortal.

Bro. Ballinger confessed the Lord, and was immersed by Elder Wm. Sterman, in the State of Kentucky, in 1830, since which time, he ever, to the close of life, lived a life of faith and prayer. The writer of this brief notice, had the pleasure of visiting him repeatedly during his protracted illness, and always left with increased strength, in consequence of the strong confidence, serene hope, tranquil peace, and uncomplaining submissiveness of this aged servant of God. "I am ready," said he, on one of our visits to him, "I have set my house in order, and only await the coming of the wished-for messenger." The writer has been the object of his Christian liberality, for Bro. Ballinger had a liberal soul. It was his request, that, I should speak to his old friends and neighbors, on the occasion, but being from home at the time of his death, this request was not complied with, till the 29th of March, when we addressed a large congregation of his old friends, commending his pious life of faith to a mourning throng, of those who knew him. In the death of Bro. Ballinger, society loses a valuable member; the widow, orphan and needy, a friend and helper, the wife, a kind husband, the family, an affectionate father, and the Church, a godly and devoted member. Farewell, dear brother! Servant of God, well done! Rest from thy sorrows, toils and pains; and may thy God in mercy bring us all together beyond the tide, where parting will be no more.

E. L. C.

CARROLLTON, Ill., April 3d, 1868.

THE GOSPEL ECHO.

VOL. VI.

JUNE, 1868.

NO. 6

ELDER WALKER'S SECOND VISIT TO ASTORIA.

BRO. REYNOLDS:—It seems that Elder Walker does not like to see his sermons in print, and we find that his ire was wonderfully aroused, on account of Brother Corwine "showing him up" through the columns of the Echo. Hence, he has again visited our quiet little town, and for three nights "leveled his guns of heavy calibre" at "Corwine and Campbellism."

Of his arguments to sustain *total* hereditary depravity and rantism, I do not intend to write, nor do I intend to burden the Echo, and stain its fair pages with a relation of the low and abusive language he used when referring to Bro. Corwine and the teachings which we hold, any further than is necessary that the thing may go upon record. And even this I do not for the purpose of altering or affecting the verdict of the impartial people of this community—for no sane man would covet the opinion which men of the world entertain for him here—but for the reason that his course has obtained considerable notoriety abroad, and false impressions are entertained by many at a distance, are we constrained to pen these lines. Sorry am I that he prostituted his noble powers of declamation to such a low and unchristian course. Proud I certainly am that no such spirit or conduct has been manifested by Bro. Corwine.

Suffice it to say, that when Elder Walker made his first much-boasted onslaught upon "Campbellism," at the close of the services Bro. Corwine asked permission to make an announcement, which was granted, whereupon, he proposed three several occasions to respond to the discourse, asking Elder Walker to be present. He positively declined. Bro. C., having no other way to reach him, wrote a notice of his discourse, which was published in the Echo, and which, as intimated above, incensed the "reverend" gentleman very much. Horrible, indeed, to be thus published. In due time, Bro. Corwine replied to his discourse, to a large and intelligent audience, resulting in a complete refutation of the Elder's flimsy, wishy-washy arguments. That reply was entirely satisfactory to our brethren, and no one of our opponents has been since heard to complain of any indecent or ungentlemanly expressions, or the manifestation of an uncharitable or unchristian spirit.

Time passed on. Bro. Corwine, at the solicitation of brethren some hundred miles distant, visited them—and by the way, let me state, had a glorious meeting, many being added to the church. At the M. E. church, at the close of the night services on Lord's day, for the first time, so far as any of the brethren had been informed, and while Bro. C. was thus absent, it was announced that Elder Walker would reply on Wednesday night following to Bro. C. A fact which is significant is, that Elder W.'s brethren were here in great numbers, some of them from a distance of ten or fifteen miles. I must confess, I was forcibly reminded of the stanza—

"The Assyrian came down like a wolf on the fold,
His cohorts were shining, &c."

And how shall I give you an idea of his discourse? It is said that "Freedom shrieked when Kosciusko fell." So christianity grieved when Walker spoke. I do not mean our brethren in particular—those whom he derisively calls "Campbellites"—but I mean that it was a disgrace upon the common cause. Indeed, I heard an intelligent, unconverted man, who is in sentiment opposed to us, say that it made him feel that there was no reality in religion. Another said, that so far as his argument was concerned, if it had any force, it tended to prove the Bible untrue, and, as an instance, cited his attempt to prove there was no water where the Eunuch was baptized, notwithstanding, the Book declares emphatically there was.

He made a charge upon us, and I leave the reader to decide whether Walker himself believes it to be true. He said, that if he, Walker, were the veriest infidel in the world, believing that Jesus Christ was a bastard, Hell a bugbear, and Heaven a humbug, that Corwine and the Campbellites would tell him that baptism would save him. He said that we excluded faith from the plan of salvation—that A. Campbell did so, and in proof read a garbled extract from the Christian System. He used such language as follows:—"The mean, low, contemptible, pusillanimous J. H. Corwine, of Astoria." Now, I defy him to show a man who stands higher as a gentleman and christian, or one who is more beloved by his congregation, or by those with whom he has been previously associated, than the gentleman of whom he has thus spoken. He said in the close of his last discourse, and this, I think, is his language—"I had hoped and prayed to have met Mr. Corwine here, and talked with him face to face, but it seems the gentleman has business over the river just now." The impression he sought to make was, that Bro. Corwine had been informed of his coming to discuss face to face, but had purposely gone over the river. This, he knew, or ought to have known, was not the case, for his brethren had been informed, and knew that Bro. C. had no intimation of his coming. The impression with us, and many others, is that they knowing that Bro. C. was absent, heralded among their brethren his coming, keeping us ignorant of the fact until it was too late to get Bro. Corwine here. And yet, in the face of all these facts, he has the effrontery to insinuate before his congregation, that Bro. Corwine is afraid to meet him in discussion! Afraid, sir, when he invited, publicly invited you to meet him, and you as publicly declined? "Shame, where is thy blush?" But to test the sincerity of Bro. Walker's regret that he could not meet him face to face, to discuss our differences, the Elders of our congregation sent him the following note:—

ASTORIA, Illinois, April 7th, 1868.

ELDER WALKER—DEAR SIR:—In your sermons here you have preached on the differences between us as a people, viz: Total hereditary depravity—the action of baptism, design &c. You said to-night "when you came here you would like to have seen Corwine, and talked with him face to face, but that it seemed he had business over the river just now." We therefore invite you to meet him at some suitable time, and discuss the points of difference between us.

First—The Scriptures teach the total hereditary depravity of mankind.

Second—Immersion is the only Christian baptism.

Third—Infants are proper subjects for baptism.

Fourth—Baptism to real penitents is a condition to pardon and without which there is no promise of remission of past sins.

If these propositions do not suit you, you and Bro. Corwine can arrange them. You said you would like to meet him. Now what do you say? We the Elders of

the Christian church at this place send you this communication requesting a reply at your earliest convenience.

ISAAC ENGLE,
JOHN ENGLISH, } Elders.
G. W. KOST.

Now, be it remembered, that it was at the close of his last discourse, that Elder Walker expressed the above regret, and just as soon thereafter as they possibly could, the brethren sent him the above note. Here is his answer, and I will also ask "who fires and runs?"

ASTORIA, Ill., April 8th, 1868.

TO THE ELDERS OF THE CAMPBELLITE CHURCH IN THE TOWN OF ASTORIA:

SIRS:—Your note of the 7th inst., is before me, desiring me to discuss with Mr. Corwine the points of difference between us as church organizations named in your note. I decline meeting Mr. Corwine on the ground that he has acted contrary to the spirit of a Christian minister.

Respectfully, N. A. WALKER.

How wonderful his powers of perception, that, though Bro. Corwine was absent, almost a hundred miles away, he discovered in the time intervening between the night of the 7th, and the morning of the 8th of April, that he had done something "contrary to the spirit of a christian minister!" At night he was all right—had the spirit of a christian minister—he was anxious to meet him—sorry he had run away. But the next morning, not so anxious—was not a good man—had not acted right—hence must decline the privilege of improving the opportunity he so much regretted to have lost—he could not meet him! Now, with the above facts, we submit the question. Who is it that shrinks from discussion, Elder Walker or Bro. Corwine? Surely, the one who has so repeatedly declined.

I am authorized by the Elders of the church here, to state that he may consider their note a standing invitation to a discussion, in spite of his discourteous reply, and that though they endorse Bro. Corwine as a christian, and are willing to trust the cause in his hands, yet to satisfy him, they will secure one against whom he can say nothing. But if the truth is, as they suspect, he thinks Bro. Corwine is of too heavy metal—too large a calibre, they will try, *if possible*, to select his equal. Will you meet the issue or beat an inglorious retreat?

One of your preachers admitted, and you did so tacitly, that if I had expressed a desire to say anything in your house in Brother Corwine's behalf, that I would have been insulted. Is this your style? Thankful am I that we can reach you through the press at least. I take this occasion to remind you of a conversation I had with you on the morning you left, when I was urging you to debate with Bro. C., and gave as a reason that there was this difference between your brethren and ours. That ours would go and hear you, but yours, as a mass, were so prejudiced they would not hear our brethren, but if we had a discussion they would have to hear. It came from members of your church, that I said to you that Bro. Corwin could not get the people to hear him, and that you responded the reason was that he was not the right kind of a man. Did you tell them that? As no one heard the conversation you must have done so—or was it a special revelation to them?

But to conclude this hastily written article, I will say this community are anxious for the discussion—they are begging for it. Elder Walker has it in his power to satisfy that demand. Will he do it? We shall see.

ASTORIA, Ill., April, 14th, 1868.

B. C. TOLER.

LETTERS TO A BAPTIST.

LETTER I—INTRODUCTORY.

MY DEAR S:—I take the liberty of addressing you a few short letters through the GOSPEL ECHO. There are some things that I have long desired to say to you, and I propose to say them now. To procrastinate a great while, may be to wait till one or both of us pass over the Jordan. In what I shall say, I desire to be very plain, very pointed, and very kind. I shall not hesitate to speak out boldly my honest convictions in regard to even your most cherished tenets, but then, I shall do so with no desire to offend, and in unfeigned love for you, and for all the pious, in the large and influential denomination with which you are identified.

The war between Baptists and Disciples has been a long one, waged, sometimes, at least, with almost relentless fury. Amid the din of the conflict, it was not to be expected, that the combatants should always conduct themselves discreetly, or deal with each other, in every case, according to sacred justice, or the pure precepts of the gospel. To have done this, would have been more than human. But the great battle, I trust is, at length, virtually over. At least there is a pause in the contest. The dense clouds of smoke and dust are passing from the field. We can now survey the ground calmly, and see how much has been lost and won. Let us, therefore, avail ourselves of the auspicious moment to look over the scene of conflict, and sum up the results. Let us consider calmly the causes of our quarrel, and see whether or not terms of permanent peace be possible.

All figures aside, I do think the present a favorable time for a cautious and candid re-examination of some of the points that have been in debate between us. Much of the bitter feeling that your people cherished toward us in former years, has passed away. You understand us much better now, than you once did. Many of your best men see and feel the force of our plea. The logic of events, the logic of God's providence, is working wondrous results among you, and must work more wondrous still, as the millennial glory approaches. No doubt we, too, as a people, have improved in some, perhaps many respects. We have had among us some rash and inconsiderate men. Many hard speeches have been made, and many foolish things, no doubt said, in the heat of controversy on our side. We claim no exemption from the frailties common to our race. We are painfully reminded by every day's experience, that we are still men, very imperfect men. We can approach these matters now, and talk them over without bitterness or offensive dogmatism on either side. I do feel like talking to you. As I look over the record of the last twenty-five years, my heart gathers strength and encouragement. I remember very well when Concord Association, in Central Missouri, advised the churches to deliver over to Satan, all their members that believed in Peter's doctrine of baptism for the remission of sins. I do not think they would expel a brother for such an offence now. Error, indeed, they might deem it, but hardly an error of soul-destroying magnitude. There has been a great change among you for the better. There is a more catholic, a more christian spirit. There is less narrow, conceited, bigoted denominationalism. I rejoice, and bless God for whatever change has taken place in this direction. Besides, I have lived to see some very gratifying changes in individual cases. I have lived to see some, who, though entertaining the kindest feelings for me personally, could not, when I first began, in my feeble way, to preach Christ, be prevailed upon even to hear me, at a later period, not only come out and listen, but joyfully embrace the faith

they once despised. The heaven is slowly but surely working. The Lord's people must all, sooner or later, listen to the teachings of the blessed Master, and become one people. To have aided, however feebly, in bringing about this happy consummation, will, in the great day, be honor enough for you or me. We can aspire to nothing grander in the universe of God.

To you, my dear S., I need not say, that my regard for our Baptist brethren has been great and unfeigned. The manner of my life, from my childhood, is well known to you. My ancestors, on both sides, so far as my knowledge extends, were Baptists. My father—and a better one never sought to guide the footsteps of a wayward boy—lived and died in your ranks. True, in his latter years, he was enabled to see some things that remain concealed from the masses of the denomination, yet he was identified with you to the end. My mother, who lingers a little while this side of Jordan, has been a Baptist from my earliest recollection. I can never cease to love the people who have numbered among them my dearest earthly friends. The folly of rabid, bitter, and ungodly partizans can never break the tie that binds me to every true, christian heart in your ranks. The power of early training and associations, great indeed with most persons, is with me great even to intensity. Mingled with all the reminiscences of early life, are visions of old-fashioned Baptist meeting houses, of Baptist Saturday meetings for business, of Baptist preaching on Sundays, of old-time Baptist experiences (alas, for the experiences of the present day), of all the peculiarities and idiosyncrasies of genuine Baptistism, whether on the soil of old Virginia, or in the wilds of the far West. Interwoven with the most cherished memories of my heart, it is impossible that I can forget these things, while the consciousness of the past remains with me. And if I may but live to see the day, when the Baptists and Disciples shall become one people, one in the truth and for the truth, I am sure that I shall feel somewhat of the joyous rapture of good old Simeon, when, taking the infant Savior in his arms, he said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

And yet, I would not, if I could accomplish it by a single volition, consent to any other sort of union than the one just described, namely, a union *in* and *for* the truth! Heaven descended truth! blessed, priceless pearl! my heart will never, never give thee up! When thou art most despised, I will still cling to thee, and it shall be my joy to suffer the reproaches that thine adversaries may cast upon thee!

You, my dear S., at least, will give me credit for sincerity in what I may say. And though you may not always be able to agree with me, you will hear me patiently, and give to my words all the weight to which you may think them entitled. The alarm cry of "dangerous error," of "fatal heresy," will not frighten you away from your old friend. You will at least come near enough to allow me to talk to you. I am happy to know that you are not afraid to investigate; and to believe that you have faith enough in the Bible to receive implicitly whatever you can be fully assured it teaches. I ask no more.

By the common memories of our early boyhood; by the ties of a steadfast friendship running through every vicissitude, till we have both reached and passed the meridian of life's battle; by the interest we both feel in the prosperity of the church of God, and the salvation of souls, I claim from you a candid, impartial, manly hearing. That you will give it to me, I am glad to believe. At all events, I shall write in this confidence. May the Lord help us to see the true path, and to walk in it boldly and trustfully to the end!

Sincerely and affectionately yours in Christ,

GEORGE W. LONGAN.

ELDER JOHN SMITH.

This very distinguished disciple of Christ, whose name is so familiar to all the lovers of our Lord and Master, has bid adieu to this world. He was born in Sullivan county, East Tennessee, October 15th 1784. He died at Mexico, Missouri, February 28th, 1868. He was, consequently, at the time of his death, eighty-three years, four months, and thirteen days old.

He was raised a Calvinistic Baptist, and was for many years one of their ablest ministers. He was always distinguished for his firmness and conscientiousness. He was too firm to abandon a principle once received as true, yet too honest to blindly follow early impressions. He was one of the finest wits of the age. The cause of primitive Christianity had in him a fearless and zealous defender.

Bro. J. A. Williams is to be his biographer. The book will, no doubt, be one full of interest, and will be extensively read. Brother Smith's remains were taken to Kentucky and deposited in the cemetery at Lexington. Let his ashes rest in peace, and him be happy in "Abraham's Bosom" until the trump of God shall sound, when that toil-worn frame shall be revived in immortal youth, and re-inhabited by that purified spirit, and shall "enter through the gates into the city" and receive the crown of glory that shall wreath the victor's brow.

Below we clip from the Review his own account of his first interview with Bro. Campbell. We know that it will be read with interest. J. C. R.

In the year 1822, after being considerably perplexed as to certain conflicting doctrines agitating society in Kentucky, I remember I was at Spencer Creek meeting house, in Montgomery county, on the 4th Lord's day in March, and whilst in a warm exhortation, I saw in it a striking inconsistency. I stopped suddenly (not being able to right it,) and told the congregation "something is wrong among us, but how to get it right I know not."

I then determined to examine the Scriptures, to ascertain what departures we had made from them, and whatever they might be to point them out. I could not believe they did exist in the Word of God.

At this time, I had heard of the debate between Campbell and Walker, at Mt. Pleasant Ohio, which had taken place in 1820, on the subject of baptism, but still had no idea of his (Campbell's) views on any other subject. While progressing with my examination of the Scriptures, the debate between Campbell and McCalla, in October, 1823 at Washington, Ky., came on, and I determined to attend. I was hindered however in doing so, by the dangerous sickness of one of the members of my family.

Shortly after this I was shown by Buckner H. Payne, of Mt. Sterling, a prospectus of the "Christian Baptist," in which, discovering that Mr. C. contemplated the discussion of several points of difficulty in my own mind, I became a subscriber, and, at the request of Mr. Payne, induced several others to do the same, and sent on for the work. The first seven numbers came on in one package, and I commenced reading them with great interest. With many matters I was much pleased, but with others they so plainly ran counter to my former convictions that I could not believe them true.

I accordingly, enlisted the services of my wife to examine the references made to the Bible, whilst I read from the "Christian Baptist," and although I did not dare to contradict the statements there made, I could not see their truth. At length the 8th No. (long remembered by me, for his celebrated piece on "experimental religion,") came to hand. This piece put the Baptists out of conceit with him and I did not know what to make of it myself. Several discontinued, on

account of it, their subscriptions, but I would not, for, as I said to one who so intimated his intention, that if it was published by Satan, and destitute of truth, it was well worth the dollar, simply to learn, if nothing else, the peculiar manner of the author in expressing any idea in a few words.

However, early in the spring of 1824, Mr. Campbell visited Kentucky, and having heard of his preaching in Mason county, and his intention to come to Flemingsburg, and thence to Mt. Sterling, I proposed to some of the brethren to go and meet him at Flemingsburg. All, however, refused. This I held to be but an act of courtesy due a stranger—to go and show him the way to the place, and accordingly did so.

At this time, however, I was very far from entertaining a favorable opinion of Mr. C., even as a religious man. Nevertheless, I knew we were all wrong, and he could not make us much worse.

I was then living two miles from Mt. Sterling, and think it was in March, 1824. I set out and reached Flemingsburg on the same day he was to preach there. On entering the town, the first acquaintance of whom I could make any inquiry about Mr. C., was Billy Vaughn. We soon entered into the following conversation:

"Bro. John," says he to me, "have you seen Bro. C. yet?"

My answer was, "No, sir. Bro. Billy, have you seen him?"

"Why, Bro. Smith, I have been with him for eight days and nights, through Mason and Bracken counties, and heard him every day."

"Well, what are his religious views on doctrinal points? Is he a Calvinist or an Arminian, an Arian or a Trinitarian?"

His answer then was, "I do not know. He has nothing to do with any of these things."

(At this time, I was so ignorant that I thought a man must be a Calvinist or an Arminian, one. And yet I knew to put down John Calvin, and put up James Arminius would be but just to put down one Buckeye Judge and put up another.)

I answered I could tell when I heard him what he was.

"How?" said he.

I replied, "He is a man of sense, and if he takes a position, and does not run out into any of these isms, I can tell where he would land if it was run out. I asked again—

"But do you think he knows any thing about heart-felt religion?"

"God bless you, Bro. John!" he said. "He is one of the most pious, godly men I was ever in the company of in my life."

"But do you think he knows any thing about a christian experience?"

"Why, Lord bless you, he knows everything. Come, I want to introduce you to him."

We went to the house. Mr. Campbell was standing up, but leaning a little forward, unbuttoning his sherryvalleys—a garment used to keep mud from the pants, when riding on horseback. He raised up—his nose seeming to stand a little to the north.

Says Bro. Vaughn, "Bro. Campbell, I want to introduce you to Bro. John Smith."

"Ah," said he, "is this Bro. Smith?"

"Yes," I said.

"Well, I know Bro. Smith," he said, "pretty well, although I have never seen him before."

I then felt as if I wanted to sit down and look at him for one hour without hearing a word from any one. I wanted to scan him, who had been so much talked of, and who had, in the Christian Baptist and his debates, introduced so

many new thoughts into my mind. Time, however, had now come to start to the meeting house, and we all started.

On reaching there, the house being small, we found preparations had been made for seating the congregation on logs and planks, in the rear of the house. A small stand of plank laid on blocks against the wall, had been erected for the speaker.

These arrangements, however, were not sufficient for the accommodation of the immense crowd, and many had to stand up. I took my seat on one end of the plank on which he stood, determined now to find out to what ism he belonged in point of doctrine; for I was full of doubt and suspicion.

He commenced in the usual way, and read the allegory of Sarah and Hager, in the 4th chapter of Gallatians.

After a general outline of the whole epistle, and how it ought to be read in order to arrive at a correct understanding of the Apostle's meaning, he commenced directly on the allegory. I watched all the time with my whole mind, to find out to what ism he belonged, but he seemed to move in a higher sphere or latitude than that in which these isms abounded. In a simple, plain and artless manner, leaning with one hand on the head of his cane, he went through his discourse. No gesture or mannerism of any kind characterized him, or served to call off the mind from what was being said.

The congregation being dismissed, I said to Bro. Vaughn, "Is it not a little too hard to ride twenty miles to hear a man preach thirty minutes?"

"Oh," said he, "he has been longer than that. Look at your watch."

On looking I found it had been *two hours and thirty minutes!* I simply said, "two hours of my time is gone, and I know not how, although wide awake."

Returning to Bro. Reynold's, Bro. Vaughn asked me, "Did you find out whether he was a Calvinist or an Arminian?"

"No, I know nothing about him; but be he devil or saint, he has thrown more light on that epistle, and the whole Scriptures, than I have heard in all the sermons I ever listened to before."

Soon after dinner, in company with four or five other preachers, among whom was Bro. Payne, Vaughn, and old Billy Moss, we started for Bro. Cannon's, who lived some three or four miles off, on the road to Mt. Sterling.

Going along, I threw myself in company with Bro. C., to ride with him. In the commencement of our conversation, I made a remark to him like this:—

"Bro. Campbell, I do not wish to meet any man in judgment, having entertained an unfavorable opinion of him without good grounds, and I will now say to you, what I have never said to any man before, that is—religiously speaking—I am suspicious of you, and having an unfavorable opinion of you, I am willing to give the reasons why."

"Well, Brother John," he said, "if all my Baptist brethren would treat me as candid as you have, I would think more of them, as it would afford me an opportunity to explain my views."

But before I could reply he laughed and said, "I expected when I saw you to know all you thought of me," and then told me he had heard, "that during the Bracken association, held in Carlisle, last September, a number of preachers went to a certain house to dinner, and were abusing me terribly for the attack I had made upon the clergy, when you said that the clergy needed so much of such abuse that you were willing to be whipped almost to death, to get the others killed."

I told him I had so said, and did it sincerely too. I then mentioned the strange piece before alluded to, on experimental religion, and suggested that something must be behind that, as I knew he understood as well as any one, what the "pop-

ulars" meant by experimental religion, and was not so ignorant as the piece would seem to intimate.

"My, father," said he, "gave me a scolding for publishing that piece too soon, as he thought the people were not ready for it. But I have a series of essays on hand, on the work of the Holy Spirit, which will explain the whole matter, and this was only thrown out to call the attention of the clergy."

After further conversation, we reached Bro. Cannon's where we stayed for the night. The usual hour of retiring had been protracted by much conversation on different Scriptural topics, which, in many instances, were proposed by me, at the suggestion of the Baptist preachers sitting around, who were unwilling to ask Mr. C. their own questions. The books were presented by Bro. Cannon to Mr. Campbell to proceed in worship.

Bro. Campbell appealed to old Bro. Payne, Bro. Vaughn, and others, to relieve him in the exercises of the evening. All however refused. I remember well the serious and solemn manner in which he then remarked—

"I think I have reason to think hard of my Baptist brethren in Kentucky, having spent nine or ten days among them, speaking in most instances twice every day, and conversing the greater part of the night, until much worn down, and still have never been able to get any one of them to open a meeting, even by singing and prayer."

Turning to me, he said, "Bro. John, will you take the books and proceed?"

My only remark after a little pause, was, "If Bro. C. is a christian, he can make as much allowance for my imperfections as any one present, and if he is a poor unconverted sinner, I do not care what he thinks or says of me;" and with this read and engaged in prayer.

On the next morning we parted company with the balance of of the preachers, and Bro. C. and myself started for Mt Sterling. Much interesting conversation took place on the way, and conduced much to a correct understanding of his views. I will not attempt to relate all that passed. One little incident I will state. Having crossed the Licking River, and riding slowly up the bank, I asked Bro. C. to tell me his experience.

He readily did so, and in turn asked a relation of mine, which was given.

After hearing his experience, I would cheerfully have given him the hand of fellowship. It was one which any Baptist church would have cheerfully received, and was, almost substantially, such as mine. He took occasion to say that he had never discarded the existence of such experiences on the part of the sinner, but objected to the use made of such things as determining the proper pre-requisites of baptism, and went on to explain the necessity of our taking the Word of God rather than our feelings, as guides in such things.

Many other questions were asked by me and explained by him till we reached Mt. Sterling. Here I heard from him three discourses, and going on as far as North Middletown, I parted with him.

This, to me, interesting sojourn with Bro Campbell led to the removal of many obstacles, the solution of many difficulties of a religious kind, and left me persuaded better things of him, than when we first met. But it was not until after a year of careful examination of the Scriptures, &c., that I was fully convinced of the Scripturality of his views, and commenced the advocacy of the Bible as a sufficient "rule of faith and practice."

THE RELIGIOUS TENDENCY OF THE AGE.

The shattered and mournful condition of the Church, so-called, is working very disastrously upon the world. In the rancorous strife of sectarian bigotry, the thinking world see nothing to admire — nothing lovely. Hence, the world is verging on infidelity, dark, blank, and cheerless as the tomb. Men are beginning to look upon Romanism as a merciless monster — a cruel delusion; and on Protestantism as a failure, being self-opposing, and, as a consequence, self-destroying. Thus deciding, they at a single bound land in the frigid zone of hopeless skepticism, thinking not of a Christianity wholly independent of the imposition of Romanism, and alike distinct from that nondescript something, called Protestantism. Christianity is neither the one nor the other, and the sooner this truth is felt and practically acknowledged, the better for humanity.

It is the unsatisfying nature of the religious teachings of modern times, that has weakened men's confidence in the Bible, and given rise to that damning delusion called Modern Spiritualism. Men do not always investigate but frequently jump at conclusions. The man of perception sees at a glance that contradictions abound, and as all claim to be sustained by the Bible, men are at once inclined to reject a book which sustains a contrariety of teachings. Now, the contradictions are not in the Bible, nor are they sustained by it, though each claims that his position is supported by the Scriptures; and thus men are led to admit the claims of each, and reject both their positions and the book to which the appeal is made, as alike contradictory and unreliable. Such are the tendencies of the present age, and they have their origin in our contradictory teachings, and wicked party platforms.

We are glad to note the earnest discussion now going on in the ranks of Episcopalianism, touching ritualistic and real spiritualistic worship. We confess our sympathies are with Drs. Canfield and Tyng, who oppose the extreme ritualism of the High Church party, whose vessel is heading for the city on the Tiber. The arrogant exclusiveness and air of clerical superiority assumed by the ritualistic party, has no parallel this side of the chair of the "Sovereign Pontiff." We pray God the struggle may go on, until the last fetter shall be broken, and the liberty of the Gospel be as universal as sin and formalism have been.

The natural tendency of lifeless forms in religion is to infidelity. The reign of Atheism and terror in France, had its origin in the ceaseless and senseless burdens of priest-imposed forms, which only disgusted men of rational thought, and who, living under the reign of Popery, were ignorant of the teachings of the Bible, supposing it enjoined the mummeries of the priesthood, they rejected both together. Heaven was then draped in mourning, and devils reveled in a jubilee of fiendish joy, while faith and hope turned pale before the bloody tide which threatened universal ruin. Divisions tend to the same result; and that result is approaching with rapid strides. Much of the religion in this land of Bibles, is more policy than principle. We heard a man say, not long since — "I looked around me for the best society, on coming to this town, wishing to raise my family respectably, and finding the more respectable part of the place belonged to the — church, I united with it. Many men are actuated by no loftier motives than this man was. They only seek for respectable society — are not moved by principle. Such men give strength to the party only; but they do not strengthen the fortifications against the legions of unbelief, and are not seeking to save the world. So soon as respectability, as determined by his standard, should be found on the side of unbelief, you would find all such men there too.

There is but one sovereign remedy or preventive to the fearful result to which division and party forms are driving society, and that is, a Bible Union. Never till men ignore human creeds and party platforms, will unbelief, practical unbelief, be silenced and overwhelmed. Jesus prayed that all his people might be one, that the world might believe that the Father had sent him. Now, if union tends to faith, or to leading men to believe on Christ, is it not logically true, that the tendency of division is to unbelief? Ah! how sadly men mistake here, and are laboring to defeat the consummation which laid so near His heart, thereby filling the world with all the gloom of cold, dark infidelity, cheerless, rayless and hopeless, forever.

In this connection we take the liberty of saying there is more study to render our pulpit addresses dramatic, than to impress the heart and consciences of the people with the solemn utterances of creation's Lord. There is also a growing tendency in Protestant assemblies to render church music operatic in style. The music of one of our modern organ-lofts is, in every essential particular, like that of the opera or theater. This all leads to a kind of mental dissipation, all leading to a want of reverence for God, and his truth, and his worship, by the pleasure-loving and pleasure-seeking masses of the people. Pomp, and not piety, is the order of the day. Show rather than sacrifice—spiritual pride, instead of prayer and praise—meet unbelievers everywhere.

Now, unless there shall be more vitality, and less party feeling; more love to God, and less for party; more feeling, and less formality, the world will go back, and Protestantism and Catholicism alike will be a stench in the nostrils of God and men. What an argument for preaching a pure gospel, with earnestness and holy zeal. On the Christian brotherhood rests the duty—the high and responsible duty of saving the people of Europe and America from the cold philosophy of a Christless Rationalism, and from the vortex of blind unbelief. There is no power in the senseless superstition of Romanism to do this, and the clumsy formalism of High-Churchism is impotency itself, so far as this work is concerned. "The Gospel is the power of God unto Salvation to every one that believeth," and no other people preach the Gospel, fully, freely and fearlessly, in all its facts, commands and promises, for the objects and ends specified in the Word of God. Let there be no surrender, no relaxation on our part, until truth shall compel all the systems of error to strike their colors to the invincible legions of Jehovah's army, now encamped in the field of moral combat.

Forward! Yes, soldiers of the cross, forward is now the watchword. Put on the whole armor, and rush into the strife, for the "Lord God Omnipotent reigneth."

E. L. C.

ONE SIN MAY DESTROY THE SOUL.—Many planks, well pinned and caulked, make the ship to float; one, but one leak not stopped will sink it; one wound strikes Goliath dead as well as three and twenty did Caesar; one Delilah will do Sampson as much spite as the Philistines; one wheel broken spoils the whole clock; one vein's bleeding will let out all the vitals as well as more; one fly will spoil a whole box of ointment; one bitter herb all the pottage; one Achan was a trouble to all Israel; one Jonah, if faulty, is lading too heavy for a whole ship. Thus one sin is enough to procure God's anger, and too much for one man to commit, and if God then takes account of one sin, let men have a care of all sin.

QUERIES AND ANSWERS.

BRO. REYNOLDS:—I wish to ask a few questions and will be pleased to hear your answers. We see that there are many denominations differing from one another in creeds. The following questions present themselves to my mind:

1. Will the members of these denominations be saved by their belief of their creeds, and practicing the things believed?
2. Is it our duty as Christians to help these denominations to carry on their meetings as they wish to conduct them?
3. Is it, or is it not our duty to call the members of these denominations our brethren?
4. The fourth question is in regard to I Corinthians, XIV—34-35. In view of these verses, what will you do with the sisters in singing?

Please give the desired answers through the GOSPEL ECHO.

G. W. B.

1. Nobody is saved by his belief, or his acts, yet he must have faith and obedience to the commandments, in order to be saved. It is God who saves, but he has only promised to save the obedient believer from his sins. He promises to save the faithful obedient christian in heaven. A man may be a christian without belonging to any of the denominations. He may be a christian without being a Methodist, for the Methodists do not pretend to say that there are no christians outside of the Methodist church. They freely admit there are christians in all the denominations. Themselves being the judges, it is not necessary for a man to be a Methodist to be a christian, for he may be a Baptist and be a christian at the same time, but he cannot be a Baptist and a Methodist at the same time. Both Methodists and Baptists admit that the Presbyterians are christians. Then a man may be a Presbyterian and a christian at the same time, but he cannot be a Presbyterian and a Methodist at the same time, nor a Presbyterian and a Baptist at the same time. A man's salvation depends on his being a christian, but he may be a christian without being a Methodist. His salvation then is not dependent on his being a Methodist. Let us state it in logical form.

It is necessary for a man to be a christian to be saved.

It is not necessary to be a Methodist to be a christian.

Therefore, it is not necessary to be a Methodist to be saved.

Again, it is necessary to be a christian to be saved.

It is not necessary to be a Baptist to be a christian.

Therefore, it is not necessary to be a Baptist to be saved.

Once more, it is necessary to be a christian to be saved.

It is not necessary to be a Presbyterian to be a christian.

Therefore, it is not necessary to be a Presbyterian to be saved.

The same reasoning applies with equal force to all the denominations. My prayer is that all members of the denominations may be saved, but I have no idea that mere denominationalism ever has, or ever will save any one. If a Baptist be saved, it will not be because he was a Baptist, but because he was a christian. But, as it is admitted that he could be a christian without being a Baptist at all, it follows that whatever constitutes him distinctively a Baptist is not necessary to his salvation. Of course then he will not be saved by being a Baptist. The same is true of all denominations.

2. I answer no. I would not be a party to a "mourning bench" scene. I could

not tell the inquirers to do anything "to be saved" different from what the Apostles told them. But "to help the denominations carry on their meetings as they wish to conduct them," would oblige me to do that. Were I present on such an occasion and was allowed to participate, I would speak the word of the Lord. The denominations, on many occasions, conduct their meetings, in the main, in an acceptable manner. I could participate as long as they followed the Book, but no farther.

3. The mere thing of saying brother, has a very wide range. That is said, and may be correctly said, in more senses than one. But I suppose the querist means to ask whether we are in duty bound to apply the term to the members of the denominations, thus recognizing them as the children of God. He says, "all the members of the denominations." I answer, no. There may be members of any denomination who are not christians.

It is not a christian's duty to call any man brother, in the sense we are now using the term, without some evidence of his being a child of God. Mere donominationalism is not evidence of that fact. But if a member of a denomination be at the same time a christian, I could and would call him brother, otherwise not. Beyond this, I think it would be difficult to lay down any rule.

4. The language referred to is as follows:—"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church."

I answer, let them all sing—every one of them sing. What are the women to do? "Keep silence." Where? "In the churches." In regard to speaking but not to singing. Are speaking and singing the same thing? Certainly not. The passage of Scripture that forbids speaking by the women does not forbid their singing. If Paul meant to forbid the sisters singing in the churches at Corinth, he contradicts himself in Col. iii, 16, unless it be that there were no "sisters" among the saints at Colosse, for he commands them to "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord."

Here the duty of singing is enjoined upon all the saints, upon the whole congregation, both male and female.

J. C. R.

SOMETHING CURIOUS.

I was no little astonished to read in "The Herald of Life, and of the Coming Kingdom," a paper that teaches that the kingdom of Christ is yet future, not yet established on earth, and that denies the resurrection of a part of the human family, a communication imputing to the Disciples a spirit which I think they do not possess.

I was not surprised that the brethren should be misrepresented, for that is common in this country, among sectarians; but I was caused to wonder that the man who wrote it could have brought himself to the state of mind he must have been in to pen such a production. I think it due to the brethren at Abingdon,

and especially to the one alluded to, that they should see the article. I therefore insert it in the *Eccho*, as follows:

FROM WM. H. WHITMAN.

CAMERON, ILLINOIS, April 10, 1868.

BR. STORRS:—A man from Abingdon, Ill., stopped with us last night. He took the *Herald* once. He was looked upon as one of the best men in the Campbellite church at Abingdon, but his taking the *Herald* and talking a little truth to his brethren, turned them against him. He is not now very popular amongst them, and I fear he is trying to turn and gain their confidence again. He says now that he is fearful that we are trying to establish a new sect. I claimed that his fears were unfounded. We only claim to follow and hold connection with the living Head of the only true church that was ever established that will give us life from the dead. The above is a specimen of what is going on here. If any individual is suspected of believing our views, he is attacked by the preachers and private members everywhere with slurs and slang, telling it in crowds, "that fellow believes in a hog heaven, and no hereafter," etc. Such things create a prejudice among the masses that it seems impossible to overcome. To see such things (and I could fill a quire of paper giving incidents,) going on strengthens my faith that we hold Bible truth. For all God's servants have had to suffer for their faith. This is a truth that no intelligent Bible scholar will deny, although the masses of the Campbellites now believe different, but it is owing to their ignorance of the Scriptures.

My labor trying to spread the truth must tell for itself in after days. We can only present the truth as we understand it, then leave them to reject or receive it, as they please. Yours, striving to live in obedience to our living Head, and obtain life in the age to come.

Who the "man from Abingdon, Ill.," was who "stopped with" the writer "last night" (the night of the 9th of April, 1868,) is, I do not now know. But it seems he "took the *Herald* once." He was "looked upon as one of the best men in the Campbellite church at Abingdon." But it seems that he fell into disrepute on account of his taking the *Herald*. And because he talked a little truth to his brethren, they treacherously turned against him. He is not even "now very popular amongst them." But worst of all the fear is intimated that for the sake of his former popularity, he is now disposed to abandon that "little truth" that he learned from the *Herald*. Is there not a possibility the writer is laboring under a mistake about this whole affair? I am inclined to think there is a mistake somewhere that ought and will be corrected. I call attention to the matter for that purpose.

"The Campbellite church at Abingdon"!!! There is no "Campbellite church at Abingdon." The word "Campbellite" comes with an exceedingly ill grace from the man whose name stands at the head of the above quoted article from the *Herald*. To those of us who know his antecedents and present surroundings the word "Campbellites" is disgusting. Possibly it may fit some men's mouths, but it does not suit his at all. Yet this is the man that talks about "slurs and slang." Does he not know that "Campbellites" and "Campbellite church" are used only by our enemies, and that for the purpose of casting a "slur" upon us? These expressions, when used by a man that knows that we repudiate them, are nothing

less than pure "slang." First cast the beam out of thine own eye" (cease to call others by slang names,) "and then shalt thou see clearly to cast the mote out of thy brother's eye."

I have no disposition to wrong the writer of the above communication, I therefore give his article in full. My prayer is that he may yet be enabled to see the errors into which I candidly believe him to have fallen. My desire is that he and all men may be saved.

J. C. R.

INFLUENCES.

There is an inner and an outer world — the world of matter, and the world of mind, and the world of matter was made for the world of mind. While it is true that mind governs the world, it must be remembered that influences govern the mind.

Every human being is endowed by God with power to produce some of these influences; but he is responsible to his Maker for the exercise of this power in the right direction. As the power and genius of man manifest themselves as well in the bowie-knife as in the telegraph — this, drawing the life-blood from the heart of an innocent unsuspecting victim, sending an immortal soul without a moment's warning into a boundless eternity, leaving helpless kindred to the cold charity of an unfriendly world — that, bearing a message of impatient love or the truth of Heaven, at lightning speed across the briny deep. So the power shown in the perpetuation of influences which lead men to degradation and to hell, may be exercised in leading them to unfading honors, to undying glory. It makes a conscientious man shudder to think that it was in his power to introduce some influence for good, which he has failed to introduce, and on account of which failure, some one has fallen outside the realms of glory.

Have you produced an influence which has, either directly or indirectly, been accessory to crime, "weep and howl for your sin." Robe yourself in sackcloth and pray, "if perhaps the thought of your heart may be forgiven;" and work at the same time, striving to produce some good influence, which may be accounted to you for righteousness. To drop a pebble into the sea of mind, making an influence wave, not knowing where it will stop, is a serious matter. Mind is the engine of the world, and influences are the fuel. To place one piece of fuel in the furnace which will make the train go some faster toward its destination, is either to stand as a co-worker with God, working your passage to Heaven, turning aside at the respective stations to lend a helping hand to him who wants to come aboard; or, it is to be an imp of the Devil, co-operating with his fiendish majesty in dragging souls down to the regions of the lost and the damned.

When the acorn commences to unfold the embryonic tree, and the sprout merges from the ground, it is only while the influences of nature govern it, that its leaves will unfold themselves, and its blossoms send their sweets to the waving breezes. It is while the potent and embellishing touch of the Almighty is upon it, in the pure atmosphere, the summer showers, and the genial rays of the sun, that it will spread its umbrageous boughs over the lonely traveler, while it opens its beauty to the gaze of the world. It is by these influences that it becomes the god of the forest, reaching its arms towards the clear blue sky, "clapping its hands for joy, and bowing its head in praise to the Architect of the universe. But before it is

developed, the embryonic tree, at any of its stages, by mismanagement, may be destroyed. It may be bent, and turned, and twisted, until its life has gone. To make it live and grow, keep its head up.

This tree is an immortal mind. He chooses not the circumstances which surround his early youth; they are arranged by others. The influences may be such as to make him a sectarian dwarf, a sickly, pale-leaf Roman Catholic, a fruitless Universalist lumberer, or an infidel stub, without blossoms or fruit, leafless and dead, leaning with his dead and broken limbs over the gaping gulf; or the influences and surroundings may be such as will cause him to be like a "tree planted by the rivers of water, bringing forth his fruit in his season, and his leaf also shall not wither, and whatsoever he doeth shall prosper."

If the youthful mind is hampered by creeds and confessions of faith, it will be dwarfed. If it is taught to be afraid of the water, the person will be like a tree planted on the sandy desert, not by the "river of water." If the influences of the Bible are kept from it, it will be sickly and faint. It will be a little tree trying to grow under an umbrella, whose texture, although of such a nature as to admit some of the rays of light and heat; but as they are faint it will be weak; as they are dim, it will be sickly; as they are shaded it will be dark.

Are not the pure rays of moral sunlight which come from the countenance of God, transmitted through His image, Jesus Christ, shining upon the world through the Bible, good enough for the people? Will not the effulgent gleam of heavenly halo cause the soul of the christian to expand, without passing through the black corruption which attaches to human gods, and human bibles.

Does any man doubt the capacity of the sun, shining in his meridian strength, to produce light and heat enough for the vegetable kingdom? And yet some are not satisfied with the light of the Bible! A man plants a tree on a sandy desert, and holds a candle to light and heat it, mid the light and heat of the blazing sun. God plants a tree by the living waters, and fructifies it by the king of day—waters it with copious showers and running streams.

In this contrast you call a man foolish. But what of the person who takes a human soul out upon the sandy desert of infidelity, and holds up his little flickering light, a human creed, when the Son of God is upon the meridian of His glory? The influence which may be exerted upon the mind for good from above ought to satisfy. And one should feel that he is on an eminence who is permitted to be an instrument in the hands of Christ in fulfilling his statement: "And I, if I be lifted up, I will draw all men unto me." To apply the elevating influences of the gospel to the heart, is the only means, with which we are acquainted, to elevate man. The continual warping of the mind by counteracting influences, if it be beyond the capacity of the mind, as it frequently is, kills it to all spiritual influences—makes it infidel.

Oh, how alarming the result of the different influences in the world! It is the counteracting influences that come to the minds of the people, that is searing their consciences, turning their hearts to stone, and damning their souls. If the world is ever bettered in this regard, it will be by the exertions of the christians. Not by a from hand-to-mouth exertion—simply using the influences now in our reach for good. One generation plants trees, another eats the fruit thereof. The generation that now lives, will create influences that will lead the minds of the rising generation. He who dies without adding something to the great store of influences in the world, dies in debt; for we are all indebted to our forefathers for some moral accomplishment. Too many persons act as if they suppose that good influences would grow without exertion. The ground is only rich, and the earth beautiful, that these may be appropriated and enjoyed. The babbling brook,

whose murmurings never fell upon the ear of man, has not fulfilled its mission, and it will run on. The mountains raise their craggy grandeur up into the pure air for man to gaze upon, and that he may climb their rugged heights, and catch a purer breath of air.

* The flowers

That live to blossom and die,
Unseen by any human eye,
To scatter their fragrance in breezes that blow
O'er lands where humanity does not go,

Do not fill their high station like those that bloom to paint a delicate blush upon the cheek of a fair damsel, until her love of flowers produces a high state of moral refinement, lifting her affections in love to God who made them.

The choicest gems may sparkle in the earth. The most useful ore may lay beneath the grandest prairies, and the most fertile soil. The trees may wave their heads in the softest breezes, and the mountains shake their snowy locks, but none, nor all of these are of any value, only as they make a beautiful home for man, and as they manifest themselves in mind, as they attach to the inner man. If a stalk of corn gives nerve to a body that contains a noble soul, it's a good thing, but it must manifest itself in mind. It may stand for ages a stalk of corn, and what is benefitted, who is glorified? Never until a people realize that all is vanity, and that there is no good thing under the sun, only as the materials that perish are made to develop intellect and embellish the soul, will they sit up in their native dignity. Never until a people feel that money is but dross, and until they are willing to paint with its golden glitter a heavenly glow upon the spirit within—a glow which will glitter in the eternal city; never until this, will they fill the high station intended by the Lofty One.

The principle avenue through which influences reach the mind, through which matter finds its way into the soul, to develop and beautify it, to prepare it to glow forever upon immortal soil, to shine forever among the jasper-flashing walls of the saint's home, the principle avenues, we say, are the pulpit, the school room, and the press. If sectarians and infidels fill these departments, what will the world be? If they make stronger efforts to fill them than we do, what can we expect? When we consider the character of these departments, are we surprised at the moral condition of the people? Especially when we consider the character of the literature, the small amount of true christian literature, may we not consider it almost a miracle that the cause is spreading as far as it is?

We need not console ourselves by feeling that "truth is mighty, and will prevail." This will only be true in proportion as it reaches the mind. The christian brotherhood ought to fill more pulpits, more school houses, more presses, than all the world besides. In doing this, we should convey more matter into mind. Then we may expect to see a triumph of mind and morals. We may expect to see the cause increase in the earth, and surely we shall feel it burn in our souls.

V. W. H.

CERTAINTIES.—He who cannot find time to consult his Bible, will find one day time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time to sin; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail.—Ex.

UNION OF BAPTISTS AND DISCIPLES.

In the investigation of this subject, it is necessary at the start to understand the positions of parties, the union of which is contemplated. I shall assume that the Disciples—whom, of course, I address mainly—understand the position they occupy, entirely satisfied that such an assumption, so far as it respects the great majority of our people, is not in excess of the fact. I am ready to admit, however, that there are many persons identified with us, who do not understand our position, which is a fact not greatly to be wondered at. Indeed, it is but reasonable that such should be the case. When we consider the extent of our influence, and the measure of our power, acquired since the plea for reformation began to be made, some forty years ago, our unity and consistency as a people, is far greater than reason could have anticipated. We now have congregations all over the United States and the Territories, saying nothing about what is beyond; weak, it is true, we are in many parts of the country, but in some parts of the Middle and Western States, we are the dominant people, in others, competing with the strongest, and hence it would be unreasonable not to suppose that many persons have fallen in with us, as others have with the denominations about us, without having a correct understanding of our position. I do not see that this circumstance needs to be greatly regretted, even, for though it may be the cause of occasional troubles, they can never be of a serious or formidable character, and their necessary correction will do us good in the end. Every such trouble we have had has brought us a blessing in disguise. And, by the blessing of God, we will move along—little troubles will be settled—loose joints will be more closely adjusted, as we go. Our public and private teachers should urge upon the brethren the necessity of reading—first, the Bible, but also the papers and books of our many able and safe editors and authors. These, combined with judicious teaching by our evangelists will serve to correct any little bad influences flowing from the cause referred to.

In the main, then, it is lawful to assume that our people understand pretty thoroughly the position we occupy. But, in considering this question of union, we must know also the position of our cotemporary Baptist friends. And here the question arises, how are we to learn their position? By what means are we to judge of their whereabouts? Are we to judge them by the published teachings of a few of their leading men—that is, by the teachings of a few of the men we may decide to be their soundest thinkers, and best writers? Such, for instance, as Armitage, Hackett, Buckbee, and others? However much I would like to, I cannot think it safe to do so. They would not be willing for us to do so. Such Baptist men as those named—and they are the ones mainly read by our people—do not represent the “rank and file” of the Baptists. With deep regret, yet with as deep or deeper conviction of its truth, I make the statement. Those men neither represent the teaching of the great body of the Baptist people, nor their feelings towards us, or towards a union with us. If they did, the case would be, in my estimation, far more hopeful than it is. Baptist preachers all over this country, who preach to the Baptist people, and to some extent mould their sentiments and feelings, persistently and constantly stigmatize us as “Campbellites,” and teach their people to look upon us as most wretchedly heterodox for teaching just what such men as Hackett and others of the Baptists have published to the world as truth. Only a short time since, I heard a Baptist preacher, an editor and something of an author, declare, in a public discussion, that “Dr. Hackett ought to be kicked out of the Baptist church,” for his translation of and comment

upon Acts ii, 38; and a half dozen Baptist preachers who were present, seemed readily to swallow his harsh and severe sentence. And the same preacher, upon the same occasion, just flouted out of court the teaching of Dr. Jenkyn on the work of the Holy Spirit, as well as half a dozen really learned Baptist authors, who have shown the good sense and moral honesty to say that by the phrase "washing of regeneration" (Titus, iii, 5,) the apostle meant baptism—all the Baptist preachers present approving his remarks; and I am sorry to know that such men, more than the few more learned and candid ones referred to, represent the faith and feeling of the Baptist people of this country. Such men as Hackett, Armitage and Buckbee, must either remain in the Baptist church and swallow down Baptist teaching and usage as best they can, allowing their most sensible utterances to receive such occasional indignities as those offered by the preacher referred to above, or else walk out of the Baptist church, without waiting to be "kicked out," and take position where they really belong, and where they can do even the Baptists, as well as the rest of mankind, more good than they ever can where they now stand. I repeat, then, we must not judge the Baptist people in this country by such exceptional men as those I have named.

I am aware that for what I have herein said, some good brethren will judge me hasty, radical, and in the way of a speedy union of Baptists and Disciples; but I can't help that. I am fully satisfied, that what I have said, is true, and that we will all know the truth, of it before we realize the union.

J. S. H.

THE FALL OF MAN.

DEAR BROTHER REYNOLDS:—I desire, through your valuable paper, to present a few reflections upon *The Fall of Man*. I am not a preacher, nor a writer for the press, and if this article is not deemed by you, worthy of publication, be assured, I shall be neither disappointed nor offended.

What we, in common parlance, call "the fall of man," and its connections, embrace all the interests of our race, past, present and future. We understand it to consist in the forfeiture and loss of Eden, with all its pleasures and happiness, and the entailing of sin and misery upon the human race. The subject of the fall is susceptible of the following division:

- I. THE FACT OF THE FALL.
- II. THE CAUSE OF THE FALL.
- III. THE EFFECT OF THE FALL.
- IV. THE REMEDY.

Fact is not effect, nor is a cause a fact. A fact is an actual occurrence; a real event, something transpired, while cause is what gives rise to facts. Truth and falsehood are both causes, and produce effects, which, when produced, become facts. Facts are historical, while truths are eternal. But all causes are not eternal, for falsehood is, as we shall show in the course of this investigation, a prolific cause, yet not eternal. Then the cause of the fall is one thing, and the fact, quite another.

NOTE.

All I know, I have learned, and what I know of the teachings of the Bible, has been learned from the Book of God, and from those who study and teach it. Much valuable information on this subject has been gleaned from President Butler's Lectures before the Sacred History Class of Abingdon College.

I. The fall was a real fact, and not as many suppose, a mere fable, a mere mythical rehearsal, for the purpose of illustrating and enforcing a principle. We regard it as a fact. 1st, Because Moses gives it an actual occurrence, a real historical fact, and it comes to us in the same light, and with the same force and authority as the record of creation, the flood or any other fact he records—so that if we reject this as a fable, we may, with equal propriety, so regard all his writings—the whole Pentateuch. 2d, Because it was so regarded in all the ages afterwards by the divine writers. Job xx, 4, 5. Job xxxi, 33. Matthew, xix, 4, 5. 1st Cor., xv, 21, 22. 1st Timothy, ii, 13, 14. All these regard it as a fact. I cannot doubt it if I would.

II. The cause of the fall was moral evil; sin. This presupposes or implies its existence. Then we must consider,

1st, The existence of moral evil.

2d, Its communication to the heart of man.

3d, His belief of it.

4th, His acting in accordance with that belief.

It is evident that we must resort to reasoning at this point as the cause must antedate the fact. In the absence of testimony, there are two modes of reasoning, by which we may arrive at a conclusion. First, *a priori* reasoning, which takes the cause, and from it ascertains what the effects must be. Second, *a posteriori* reasoning, by which, when we have not the cause, we take effects, and from them reason back to the cause which must have produced them. In the present case we must employ the latter, as we have the fact of the fall, and many other facts which are the effects of a cause that antedates all history, and were it not for this "process of reasoning" must forever remain to us unknown.

1st. The existence of moral evil.

We reason that it is manifested (1) by the earth, which shows signs of violence. The earthquake and the volcanoes show the existence of discord. (2) The war of elements shows it. The angry hurricane and the violent storm proclaim something wrong. Famine and pestilence assert the existence of evil. The extreme heat, where combustion destroys life, and extreme cold, where congelation causes death, unite to proclaim the same sad story. (3) The noxious weeds and poisonous plants, the thorn, the thistle and briar, the poisonous herbs or plants, whose elements are at war with the life of man, proclaim the existence of evil, that something is wrong. There is also a war in the chemical elements of the vegetable and mineral, which shows the same fact. (4) The enmity, which exists between all species of the animal kingdom, shows the existence of evil. The Lion has won for himself the title "king of beasts," simply by his superior powers and ability to overcome and destroy his fellows. The Bear and the Wolf possess the same disposition. The Horse, the Dog, and the Ox universally manifest a disposition to fight and contend for mastery, prior to any other trait of character, when, for the first time brought together. The snake is at enmity with all other living creatures, has not a friend on the earth, while the fowls from two neighboring farmyards cannot be brought together without immediately engaging in strife and contention. Even the feathered songsters of the same shady grove are often seen engaged in malicious conflict. All these reveal the same thing. So that the fact of the existence of moral evil is seen everywhere. But one may say, we have no proof that evil existed before man sinned, no proof but its effects, and do not know that it had a previous existence. We reply that it does not follow that it did not exist before the effects we see were produced, for an effect presupposes a cause; and as the fall is an effect, its cause—moral evil—must have antedated that event. We do not know where it had its origin, but, perhaps, at a period far back in incom-

prehensible eternity past, when fallen angels strove against God and caused discord on the fair plains of Heaven. Perhaps it originated in the mind of the Devil, at an infinitely remote point in the plane of the past branch of the great hyperbolic of God Almighty's limitless eternity, had its conception at the instant Satan first meditated revolt in Heaven, and its birth when that thought took the form of rebellion against the authority of the eternal I AM. No doubt that opposition to God was the origin of evil. It has been the opposite of good from that early period, and will be such to the end of time, and if not then destroyed, will so remain throughout the future or opposite hyperbolic branch of God's endless eternity, future. From that early period, good and evil, truth and falsehood have been antipodes of each other. Ever since the origin of evil Satan has been arrayed against Jehovah. Ever since the fallen angels sinned, a ceaseless conflict has been raging; a war of principles, war of elements, strife of mind and conflict of spirits; and this conflict will continue until good, truth and right finally triumph, and God overthrows all evil and wrong, and becomes "All in all."

2d. The communication of evil to the heart of man.

Under this head I will remark, first, that man, generally speaking, is a creature of motive; and second, that happiness is that motive. All that man does, as a rational and intelligent being, is from motive. It is true, that idiots and irresponsible persons act otherwise; hence, the aimless, meaningless quality of their acts. But all intelligent action is from motive, and whether he pursues good or evil, it is with the expectation of gaining happiness. And it was by an evil motive that sin entered our morals and ruined our race.

(1) Satan communicated evil to the heart of man by placing an evil motive before him.

(2) This was done by means of language.

(3) That language was believed by man.

(4) Man acted upon that belief, which was the origin or rather, the first manifestation of sin or moral evil, in the human race. Now, let careful attention be given to these four propositions, as they involve a principle underlying the entire scheme of redemption, or the remedy for the fall.

(1) In laying the evil motive before man, Satan knew there were three vulnerable points in man's nature — appetite, vanity and ambition — and if he overcame him, he must assail him at one of the weakest points; Gen. iii, 6, "good for food," "pleasing to the eye," and "to be desired to make one wise," &c. So the devil tempted, first, the appetite, by giving it to them, to eat as food. Second, the vanity, by showing them the beauty of the "tree," (fruit), telling them "your eyes shall be opened," and ye shall know "good and evil." Gen. iii, 5. Third, the ambition, by telling them, "ye shall be as Gods." Gen. iii, 5. Satan here held out the idea that they should learn good and evil, which was false, for they learned only evil. Also, that they should be as Gods, which was also false, for they already knew good, and that knowledge made them God-like; but when they knew both good and evil, that accession of knowledge made them more like the Devil, and it is plain that they very soon discovered their mistake, for (verse 7) they learned just what they did not want to know, the necessity of labor; and they found themselves performing that labor to supply the wants of the body, which this bit of knowledge had already forced upon them. Sad moment, that, for our race. Every poor seamstress learned her trade from poor, frail mother Eve, and from the Lord, on that fatal day. Gen. iii, 7, 21. Yes, all the millions of poor women, who have bent over the needle, the loom and the washtub, and there mourn their lives away, from that day to this, may attribute to the devil, the necessity of a knowledge of those arts. Gen. iii, 4, 5.

(3) When the devil communicated evil to the heart of man, by means of language, he embodied in that language, a lie, and as we shall presently show, man believed that lie, acted upon it, sinned in so doing, and fell from his original state and position with God. Just so, if he is ever pardoned and restored; not a lie, but the truth must be laid before him, in language; he must believe it and act upon that faith, thus obeying God, instead of the devil, and reverse the whole process by which he fell.

(3) Man believed the devil. Faith lies at the foundation of all human action, is always produced by testimony, and is always of the nature of the testimony producing it. Hence, if the testimony is false, the faith is false; if the motive is evil, the pursuit of it is sinful, the act sin, and the actor a sinner.

(4) Man acted upon the belief of a lie. God told him he should not eat of the tree; he believed God and acted upon that belief. The Devil told him he might eat of it and he should not die. Man believed the Devil's lie, (Gen. iii, 4, 5, 6,) acted upon that belief, and that act was transgression of God's commandment, transgression of law. Gen. ii, 16, 17. That act was sin, for "sin is the transgression of the law." 1st John, 3, 4. So, as man fell by transgression, he must be restored by obedience. He acted upon the belief of a lie, which was sin; so he must act upon the belief of the truth, which is righteousness, for he that doeth right is righteous. 1st John, 3, 7. Then we see that sin was the cause of the fall.

III. THE EFFECT. — By the fall, man was cut off from the tree of life, and therefore became subject to death. As he is of perishable material, he began to go back to earth. He was driven from the garden, and all its pleasures, from the presence of God and all its joys. He was made subject to labor for a living, made to earn his bread by the sweat of his brow. He was scratched by briars, stung by thistles and pierced by thorns. The ground was cursed for his sake. Gen. iii, 17-18, 19. He found weeds, in opposition to his efforts, growing spontaneously everywhere, while the fruits and grains require constant care to avoid extinction. There was at least a partial enmity placed between man and every species of animals — total with many. He is stung by insects, bitten by serpents, torn by wild beasts and slain by his fellow men. His hand was lifted against his fellows. Enmity, strife, contention and discord wrecked his happiness and war and bloodshed has characterized every succeeding age. His life was cut off. Sickness, sorrow, pain and woe surrounded him on every side. Plagues, wars, famine and pestilence assail him on every hand. The mineral, vegetable and animal kingdoms, are all arrayed against him. Amid toil, strife, suffering and misery, his life is continually shortened, and finally crushed out when he closes his eyes amid the pains of death as a result of the fall. The gray haired patriot, after a century of toil and pain, is cut down; the middle aged in his manhood is destroyed; youth in its beauty, is swept away; the innocent prattling child, is subject to the iron grasp of the cold icy hand of death; sin, misery and indescribable woe, covers the earth like a flood, and bitter sorrow everywhere fills the heart of man as a result of the fall.

IV. THE REMEDY. — The cup of life is a mingled cup. All is not sorrow; joy and happiness also enter in and form part of the scenery along the journey of life. The sun shines as bright as ever; the birds sing as sweetly as before; the warble of nature is as enchanting as of old; the flowers are as fragrant; the babbling of the brooks and the purring of the waters are as sweet and musical as ever; the harmony of nature that remains nature, the music of worlds and the rolling of the spheres, all give joy, pleasure and happiness to the good and pure. A good man will see some joy all along the way, from the cradle to the grave; and while the Christian and the Infidel alike, can see signs of the existence of evil everywhere, in

the geological, vegetable and animal world, in the war of elements, and of principles; the war in government, political and religious, and among all the contending armies of men. Still, amid all this, there is a silver lining to all those dark clouds. The joy and the light show that man is not entirely forsaken by his Creator. There is a remedy for all these woes.

1st. The first ray of light that breaks through the darkness and gloom, that settled down upon humanity in consequence of the fall, was the promise that "the seed of the woman should bruise the serpent's head." This shone like the feeble light of a glimmering star from far away in the dim distance, and shed a feeble ray of hope to cheer the drooping heart of sin-cursed humanity as he journeyed along the pathway of ages. The promise of God to man and the threat against the serpent were indeed timely and cheering to man, else he might have sunk down in despair amid the darkness and gloom that enveloped him. God said to Satan, (it) "He shall bruise thy head, and thou shalt bruise his heel." Gen. iii, 15. This promise is five times repeated during the Patriarchal Dispensation during the first 2500 years. Gen. xii, 3. xvii, 19. xxii, 18. xxviii, 4. xlix, 10. These six promises shine as so many stars in the heavens, to guide weary sinful man on his way from this lowland of sin and sorrow to the elevated plains and heavenly joys of the Paradise of God. Those stars shine with a brighter and holier luster from first to last, while new and still brighter ones continue to be added to the heavenly constellation all along down through the Prophets and Pauls, continually developing the promise of God, like the unfolding of the rose for nearly fourteen centuries of the Jewish age, until the bright, dazzling and glorious star of Bethlehem burst forth o'er Judea's hills, dispelling the dark clouds which hung over the sin-cursed valley of man's pilgrimage and proclaimed the birth of Jesus Christ, the Lord. Here the great Creator manifested himself to fallen man in the person of our gracious Redeemer. Well may man rejoice and be glad, and the angels sing for joy. Ages ago, man had been driven from the presence of God on account of sin. Gen. iii, 24. Now the Savior is sent to lead him back, through righteousness. This is the remedy.

But as man fell through faith in the Devil's lie, so he must be reinstated through faith in the Savior's truth. The burden of the Old Testament Scriptures, is, that the God of Heaven is one God. The burden of the New, is, Jesus the Christ is His Son. But it is by faith that He becomes the Savior of mankind.

There are but two unconditional promises in the Bible; one contained in the Old Testament, the other in the new; one, the promise of the Savior, the other, that of the resurrection. The only unconditional penalty we inherit from Adam's sin is temporal death; the only unconditional promise we inherit from Christ, is the resurrection from the dead. Both of these are. Both of these, and no others are unconditional and inherited. The unconditional resurrection of all, whether just or unjust, through Christ, is an unconditional resurrection to all, of what was unconditionally lost by all, whether just or unjust, through death by the fall. All else depends upon faith as a moving principle in restoration as it was in the fall. Every individual's character here in time, and his salvation in eternity, is a personal matter, and is no part of his ancestral inheritance.

Christ is the fulfillment of the promise of God, that the seed of the woman should bruise the serpent's head. That star of promise is Bethlehem's star of fulfillment; and as Christ is the seed of Abraham, and Abraham the father of the faithful, so are we the children of Abraham, and of the promise, only as we are the children of faith in Jesus Christ, the promised seed of the text. Gen. xxii, 18. Gal. iii, 16. Gal. iii, 7, 14. Rom. iv, 16.

By faith in Satan and his lies, we, in father Adam, joined the army of the

Devil. By faith in Christ and His truth, we, in person, join the army of the Lord. Human life is the picture of a great battle. Prominent among the actors, is the Redeemer, who at first was dimly seen, only by Prophets, Seers and Sages, by an eye of faith, as they gazed down the long line of coming ages, until he came upon the stage of life, in person, and became the great Captain of man's salvation. Who will enlist with us in the army of the faithful? Let us go along with him to glory, for he never lost a battle in his life. He has met the Devil, the Captain of the hosts of sin, in person, and in the first great battle which was fought on Judea's mountain, he vanquished him. Again, in the grave he met and grappled with the Devil and with death, the last enemy of man. Oh, what a gloomy moment for our race! All the hopes of humanity clustered around the Arimathean Senator's Tomb. Every hope of man, from Adam's day, until Gabriel shall sound the death-knell of time, lay buried in the Savior's grave. But in this second great conflict, Jesus overcame the whole host of the enemy, with death, hell and the grave, and arose a triumphant conqueror, bringing life and immortality to light, through the Gospel. But, again, also, in the third great contest, he is to lead the army of the righteous, upon the plains to the battle of the great day of God Almighty, and after utterly overthrowing Satan, and all evil, will lead his conquering army home to glory. It will then be acknowledged by all that the seed of the woman has bruised the serpent's head. Oh, who would not be in this army, and march under the royal banner of victory, borne by our great leader, as he crosses the broad plains of eternity into the city of the king eternal, immortal and invisible. Oh, listen to the commandment! "Lift up your heads, O, ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." The God of Heaven shall demand from his imperial throne within, "Who is this King of glory?" and the reply; "The Lord, strong and mighty; the Lord, mighty in battle, He is the King of glory." Then, Oh, then, happy Saints! hear the great King's eternal command reverberate through the universe of God, and across the vast plains of Heaven; "Lift up your heads, O, ye gates; even lift them up ye everlasting doors; and the King of glory shall come in." Psalms xxiv.

Who would not be in that happy throng? for more than was lost in Adam, shall there be restored. Kings and priests shall be there; Prophets, Poets and Sages shall be there; Abraham, Isaac and Jacob shall be there; Noah, Job and Daniel shall be there; Moses, Elijah, David and Solomon, shall be there; Peter, Paul, James and John shall be there; the good and great of all ages and nations, shall be there, and all unite in proclaiming our adorable Redeemer, "chiefest among ten thousands and the one altogether lovely." Yours in hope of Heaven.

A. N. HARRIS, JR.

Abingdon College, Ill., May 12th, 1868.

NO GOOD DEED LOST. —Philosophers tell us that since the creation of the world not one particle has ever been lost. It may have passed into new shapes — it may have floated away in vapor or smoke; but it is not lost. It will come back again in the dew drop or the rain — it will spring up in the fiber of the plant itself, or the rose leaf. Through all its formation, Providence watches over and directs it still. Even so it is with every holy thought or heavenly desire. We may be unable to follow it, but it is an element of the moral world, and it is not lost.

UNIVERSALISM—A DIALOGUE.

The following is the substance of a conversation which passed between a Universalist and the writer :

Writer. Did I understand you a moment ago? Did you say that Universalists believe in Christ?

Universalist. That is what I said, and I add that they believe more in him than do those of any other sect.

W. I think I demonstrated in debate, with one of your preachers, that you do not believe in him at all, and that your theory of religion overturns the whole remedial economy.

U. We believe in Christ, because we believe that he can and will, fully accomplish the purpose for which he came into this world. What did he come here to do?

W. He came to seek and save the lost.

U. Will he succeed?

W. Not if there is any truth in Universalism.

U. Why not?

W. Because nobody has ever been lost if your doctrine is true. Where there is no danger, there can be no exposure, and hence no salvation.

U. You seem to contradict yourself. You say, if our doctrine be true, Christ will save nobody, and yet our doctrine is that he will save everybody. Hence, if it is true, he will save everybody.

W. Save everybody from what? Answer this and you will see that the contradiction is yours, not mine.

U. Universalists certainly believe that Christ will save all men. This is the great doctrine that distinguishes them from all other denominations.

W. Save them, I again ask, from what? You say there is no hell, and you teach that we pay the penalty here on earth for every sin we commit. From what, then, are we saved? You will not, you cannot answer the question. Put all your teaching together, and it amounts to this: Christ will certainly save all, and as certainly save none.

U. Let me ask you a question. Will any man, or can any man be saved by keeping the Law?

W. If you mean the Law requiring perfect morality in life, that is, a life which is free from all sin, I answer that Paul affirms emphatically that he cannot.

U. Very well. Now, if all have signally come short of the law, and if Christ died for all alike, then will all have an equal chance for salvation. All will be saved.

W. You will find this argument to be as much against you as the other, if I mistake not. If men cannot be saved by keeping the moral law, in other words, if men cannot save themselves, they must, in order to be saved, accept the salvation offered to them, through Christ. Must they not?

U. They must.

W. Do all accept it?

U. My idea is this—

W. Never mind about your idea. Answer the question and give us your idea afterwards.

U. Well, I cannot say that all do exactly accept it.

W. And those that do not accept, will not receive, if the Bible is to be credited. The fallacy of your argument, based upon the idea of salvation without law, lies in the supposition that because men will be saved without yielding a perfect ob-

dience to moral law, they will be saved without obeying the gospel. Yet it is precisely because men cannot be saved by law, that they are required to obey the gospel, and thus accept Christ as "the end of the law for righteousness to every believer." Here the conversation terminated.

We will suppose the dialogue to continue as follows :

U. How do you make it appear that Universalism overturns the whole remedial economy ?

W. The remedial "affords a remedy," but no remedy is necessary or possible where all that demands a remedy is annihilated. If man suffers in this life for every sin, the full penalty annexed, there is no such thing as pardon, no mercy, no grave, no salvation, no Savior. For this reason, I said, you do not believe in Christ.

U. But the Scriptures undoubtedly teach us that God "will give to every man according as his work shall be." All must receive according to the deeds done in the body. What is the difference, then, whether it be done in this life or that which is to come ?

W. None whatever, if to receive according to the deeds done in the body, is to suffer in our own persons, the full penalty for each individual sin we commit, there will be no pardon, mercy, or grave in either case. If a mathematical estimate of all our deeds, good and bad, is to be made, and a reward meted out to us accordingly, how can it be said of those who obtain mercy that "their sins and iniquities are remembered no more ?"

U. I may not be able to give a satisfactory explanation of this, yet the Bible certainly teaches that men are rewarded according to their works. And for this reason, the whole world is my Church. Men may do good deeds, and as many of them outside of your Churches as inside, and as these, according to my understanding of the scriptures, constitute the ground of their justification, your "obedience of the gospel," I look upon as mere formalism.

W. Take care that you do not get back to a legal salvation and demonstrate by your understanding of the scriptures what I have just affirmed of you—that you do not believe in Christ. Your last remark places the ground of man's justification entirely outside of him.

U. I would be glad to hear your explanation of those passages that teach that we are to be rewarded according to our works.

W. I would much rather that you would hear Paul. He gives it in the following paragraph :

He points to "the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality; eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath." Thus, according to Paul, to one class, God will render "eternal life;" to another, he will render "indignation and wrath." The first class embraces all those who "seek for glory and honor and immortality." The second embraces those who "do not obey the truth, but obey unrighteousness." And this is what Paul calls rendering "to every man according to his deeds."

I. B. GRUBBS.

The wise man sees those frailties in himself which others cannot; but the fool is blind to those blemishes in his character which are conspicuous to everybody else.

A LIVE CHURCH.

In all our churches it is of the utmost importance that every new convert should be immediately put to work. Every male convert should be urged and solicited to do something in the social meeting. Their presence is the first thing demanded. They should learn to pray at once. If they can only say: "O Lord, make me useful in thy cause, for Christ's sake, amen;" this is enough. They should be "doers of the word." The talents of the church should not lie idle a single day. The membership, the rank and file, must awaken to a sense of duty and obligation, or we shall die out. We must not wait for a learned ministry. We have that, and will have it. No fears on this head. We want all the available help we have in the field. This is the way to make preachers. Put all the young men, the middle-aged men, the old men, to work! work! work! "Every one at it, always at it." Some can sing; let them sing—sing the best they can. Some can read. Cultivate this gift. It is a noble one, and is much needed. Read select portions of Scripture from a copy of the Word always at hand. Read correctly, distinctly, and with a knowledge of what is read. Speak for Jesus; not long, prosy speeches; when done stop. But speak. It is wonderful how this talent grows. When the heart is hot—burns—the words will leap forth at the right time, and hit the right place. If you are full of fire the sparks will be seen and felt. A burdened heart will always find a ready tongue. If you can't speak five minutes, speak three, and if you hesitate, and blunder, spoil the king's English, break down—why, then, sit down. Don't brood over it and think you are ruined. Read, study, meditate, pray, and try again at the next meeting. Senators, peers, lawyers—the best of preachers have been in the same fix. Nearly every one who has ever attempted to speak in public has failed—sadly failed. Courage, my brother. "Despise the shame." Big boy-preachers never grow. They have their growth. They are prodigiously small, and grow beautifully less. Talk of Jesus and his salvation with your friends and neighbors, and when you stand up for Jesus, talk, don't be eloquent. Don't try to preach, or teach or exhort, talk. Try this fifty times, and if you make no improvement and gain no power, why, then, you are an exception.

Newman Hall said that to make himself a ready speaker (he formerly read his sermons), he daily, for one year, entered into his study, opened his Bible, took the first passage that arrested his attention, and began to speak on it, about it, and of it. He succeeded. He doubtless spoiled many a text, and, perhaps said some things that he has never excelled. Try both methods.

I have felt the need of these *improvisations*. I, more than once, when a young preacher, have been caught preaching aloud on the road, on horseback. The stranger may have thought that I was crazed but I was not. "Be filled with the Spirit," the water will flow even in the desert, attend the Young Men's Christian Association, pray, sing, speak. When you have said your say, quit. You can't get more out of a lemon than is in it. If you squeeze it too hard the juice will be bitter.

Your church has ten or a dozen young men it who are doing nothing for Christ. Awake! be-valliant for the Lord. Make something of yourselves. Be wise to win souls. If you lack wisdom, ask of God. He will give it to you in larger measure than you deem. Don't wait for others. Act each one for himself. You need not expect that the whole church, or a majority, will favor you, or even sympathize with, or encourage you in the work. They are in the rut of custom—of conventionalism. They are established. Like the wagon that was sunk up to

the hubs in the mud, the owner was trying to get it out, and felt much puzzled to know what to do. His son said: "Father, I think the wagon is established." The majority of our members are established, just in this way—sunk up to their eyes and ears in the mud.

Now, you ten men, or twelve, more or less, don't be established in this way. Keep out of the ruts. Move on in the good old paths. This is the way John Smith, John Rodgers, Ben. Franklin, Isaac Erret, Harrison Jones and others made themselves preachers. Only one in a hundred can go to Hiram, to Lexington, to Bethany. Follow Christ. He has need of you. The doctors who are seeking after great names, always digging into Greek roots, reading everything and doing nothing, what are they fit for? Some of them to-day confess that their lives are failures. They get what they sought for—in part, but they gather no harvests. We want all the available talents of the church at work. There is a great dearth of preachers. Every church wants a star—most of them of the first magnitude. We haven't many stars. We may have lamps—keep them well filled with oil, and well trimmed, and they will give light to the house.

We want men "Mighty in the Scriptures" who can "rush through a troop and leap over a wall." We need common preachers, for the common people, to preach the "common salvation." Who will say, "I will be one of them." God will take care of you. Begin low, humble yourselves. Get down in the valley—keep there. The way to get up in the church, is to descend. Be the heart of all—the servant of all. You will find your place. It may not be what you wish, but what your leader wishes. Crucify the flesh. You have gifts, but you don't know where or what they are. Some of you have a religious voice—yes, a religious voice—you don't know it. God wants that voice. There is more power in it than in twenty volumes of technical theology.

Some of you have a marvelous gift in prayer. You are not conscious of it—others are. Better not know it. But pray—pray always—pray with all prayer. God wants that praying brother. Some of you have the gift of exhortation, your words go directly to the heart—the conscience. You can move the people. Cultivate this gift. Some of you can teach. What you know, you know well; you don't know much, but teach what you know. Christ wants teachers. Some of you can preach. You never tried, but it's in you. "Preach the word," not of the word—not by the word—not about the word—preach THE WORD.

Go out on the Lord's day, to the school houses, private houses, barns, anywhere, everywhere, two men of different gifts. Keep at it. Make it your life work. There is enough talent buried in the church to-day to convert the world. That talent is hid in a napkin, the Lord will ask you about it soon. What a sorry account you will have to give in that day. Dig it up. Unearth it. A talent of silver or gold is worth a good deal. What use is it when buried—the napkin itself, is worth something—but it will soon rot. Be up and doing.

—[Review.

JAMES CHALLEN.

Choose ever the plainest road—it answers best. For the same reason, choose ever to do and say that which is even most just and most direct. This conduct will save a thousand blushes and a thousand struggles, and will deliver you from those secret torments which are the never failing attendants of dissimulation.

LETTERS TO A BAPTIST.

NO. II. THE CHURCH.

I propose, in the present letter, to call your attention to the scriptural idea embodied in the word church. I do not present this as a matter that has been specially debated in the controversy between Baptists and Disciples, but as one very important to be understood on account of its close connection with questions, which have been debated, and which I propose to examine in the course of my letters to you. The subject is indeed a fundamental one, and some minor questions will be more easily disposed of, when this shall have been scripturally developed.

I regard it as rather unfortunate, that we have no exact literal representative of the Greek *Ekklesia*, in our language. The word church, meaning, primarily, "house of the Lord," is very far from it. It may, indeed, as a metaphor, designate very appropriately, and even beautifully, the divine *ekklesia*, but can never translate the thought enshrined in it. The word congregation, proposed by some, is perhaps not less objectionable. Neither of these words brings out fully, or even at all, the radical thought contained in the word employed by Jesus and his Apostles.

Ekklesia, from *ekkaleo*, to call out, contains in its very etymology, a thought, that is primary and fundamental in the divine institution. It has the idea of separation on the one hand, and consociation on the other. Christ's people are called out from the world, separated from the unconverted, and created into a distinct community, a saved people, a holy brotherhood. From the very meaning of the word, every member of it has been called out and separated from the ungodly in his conversion and consecration to Christ, and is, therefore, a child of God.

"The church of God," in the largest sense of the word, and the "kingdom of God," are only two expressions employed to designate the same glorious institution. All who are members of Christ's church, are citizens of his kingdom, and *vice versa*. This will be plain, if we attend to the word of God, and receive its teachings. In that memorable conversation between the Lord Jesus and Nicodemus, the ruler came, saying, "Rabbi, we know you are a teacher come from God, for no man can do these miracles, which you do, unless God be with him." Jesus immediately replied, "Truly, truly, I say to you, unless a man be born again, he cannot see the kingdom of God." Nicodemus said to him: "How can a man be born when he is old? Jesus answered, "Truly, truly, I say to you, unless a man be born of water and the spirit, he cannot enter into the kingdom of God." In this last and wonderful sentence, the Lord Jesus definitely traces the boundaries of his kingdom. Or rather, he circumscribes with one bold, broad, ineffaceable line its entire area. "Unless a man be born of water and the spirit, he cannot enter into the kingdom." All outside of the line here drawn, are outside of the kingdom; all inside of this line, are in the kingdom. To the question, who is in the kingdom? Jesus answers: "Whoever is born of water and the spirit, is in the kingdom, and none else." Those who are not born, are outside of the line.

But what is it to be born of water and of the spirit? To this question, notwithstanding its vast importance, I do not propose now to even attempt an answer. It is not necessary to my present purpose. One thing, however, is quite clear, namely, that all, who are thus born again, are children of God. No one can call this position in question. The Lord Jesus, therefore, teaches, that none but christians are citizens of his kingdom. You may just as well dismiss, at once, and forever, all distinctions and speculations as to a visible and invisible kingdom borrowed from the Pedobaptist parties, and accept gracefully and unquestioningly, the words of

the Son of God. The idea, that God has a "visible" kingdom, in which unconscious babes, unconverted men, and unblushing hypocrites are members, is sheer fiction. There is not a syllable to sustain such a notion in the Bible. God has no kingdom, on earth, that holds a single unconverted man. The citizens of Christ's kingdom are all born again, they are all the children of God; all Christians. The distinction of the kingdom into visible and invisible is a figment of the imagination, not only without warrant in the word of God, but well calculated to confuse and mislead the mind. Let us, therefore, cling to the teaching of the Lord Jesus, and have done with this worse than useless distinction forever.

But, perhaps, you are ready to inquire: "Are none but Christians members of the Church of Christ in the New Testament sense of the word?" I answer, none. The Apostle Paul says, "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word" Eph. v. 25, 26. The whole Church is here represented as sanctified and cleansed. But this is not true of any but Christians; therefore none but Christians are in the Church of God. Again, the same Apostle says, (i. 22, 23) that Christ is "head over all things to the Church, which is his body, the fullness of him that filleth all in all." Here, the Church is called the body of Christ. Christ is the head, and every member of the Church is a member of his body. This figure is quite common in the New Testament. But the relationship here expressed, clearly implies conversion to Christ. None but Christians are members of Christ's mystical body, therefore none but Christians are members of the Church. "The Church is his body."

The Church of God and the kingdom of God are thus shown to be the same institution. They include precisely the same persons. The citizens of the kingdom are all members of the Church, and the members of the Church are all citizens of the kingdom. The distinction into visible and invisible, no more applies to the Church, than it does to the kingdom. Christ has no invisible Church. His Church on earth is composed of living men and women, born again, born of water and the spirit, "sanctified and cleansed with the washing of water by the word." None but Christians are in the kingdom, and none but Christians are in the Church. All the Christians are in the Church, and all the Christians are in the kingdom. Therefore the church and the kingdom are the same. What a grand and glorious conception loomed up before the mental vision of the Son of God, when lifting the curtain of the future, he penetrated the dim distance of the unfolding centuries, and taking in at a single glance, the myriads of the saved in all coming time, laid down the foundation of truth, the grand primordial and indestructible truth of his own Messiahship, and uttered these thrilling words: "On this rock I will build my Church, and the gates of the Unseen shall not prevail against it." Blessed be God, the Church is secure beyond the possibility of overthrow. Its foundation is the solid, indestructible rock of truth, the truth that Jesus is the Christ, the Son of God, and the power of the everlasting arm is pledged to sustain it!

But in this broad, comprehensive, catholic sense, the divine *ekklesia* is rather an ideal, than an organized body. There is no ecclesiastical organism in modern times, that comprehends it. It contains all the Christians. No one of these organizations contains them all. The Pope has a Church, and in that Church there may be Christians, for God has a people in Babylon, else why the command, "Come out of her my people, that ye be not partakers of her plagues?" But all the Christians are not followers of the Papacy. Henry VIII. of England built a Church, and in that Church have dwelt, no doubt, many precious saints; but all the saved do not hold membership in the Episcopal Church. John Wesley established a Church; but all the Christians are not Methodists. So of the Presbyterian Church; and so of every sectarian establishment. There is no organized

ecclesiastical establishment among Protestants, that even pretends to include within it, all who are members of Christ's church. No one of them, therefore, is, as an organization, the church of Christ. This is so clear that no advocate of any one of these organizations, dare claim for the sect of his choice, that it is the church of Christ. Each party claims, that its church is a branch of the church of Christ. But whence this idea of branch churches? It is simply a shallow and unanctified device, invented to justify the anomalous and anti-scriptural state of things introduced by sectarian parties among the children of God. Christ's church has, in this sense no branch. It includes, by virtue of its own law of membership, all the christians who have blundered, by mistake, into any of these human establishments, but, as organizations, its divine founder ignores every one of them. Christ is the builder of his own church; these churches were all built by men. Christ's church stands upon a rock; these are built upon the sand. The church of God shall endure till the Lord comes; the seeds of decay and death are in every human ecclesiastical establishment on earth.

In apostolic times there was no attempt to consolidate into one mammoth organization the entire body of Christ. Presbyteries, synods, assemblies, conferences, as at present organized, were unknown in the primitive church. The church catholic was then, as it is now, simply the grand aggregate of all the christians. To form a true conception of it, as it exists to-day, you have only by a little effort of the will, to summon before your mind's eye, in one grand, glorious, and mighty convocation, the redeemed sons and daughters of the Lord Almighty from every kindred, tribe and tongue on the vast globe. This grand aggregate, this mighty sacramental host, thus gathered in one august assembly, is the divine *ekklesia*, the holy catholic church on earth. This is the broadest and noblest conception expressed by the word church as used in the New Testament. Side by side with ~~this~~ glorious church of God, how poor, how abject, how groveling a conception is the denominationalism of modern Protestant parties! The one embodies the fallness of the wisdom of God, the other reveals the poverty and emptiness of the wisdom of men. The one shall outlive all earthly kingdoms and empires, and stand forever; the other shall lose all its present power and prestige, and be deserted by all true friends of the Saviour, ere any of us shall be permitted to see the first faint streaks, that betoken the coming light and glory of the millennial day. Here, then, we rest for another week. In my next I propose to consider a church of Christ as an organization. Meantime, let us "follow the things which make for peace" and unity, and the God of love and peace will be with us.

Truly your Brother in Christ,

GEORGE W. LONGAN.

Spend your time in nothing which you know must be repented of. Spend it in nothing on which you might not pray for the blessing of God. Spend it in doing nothing which may by any possibility do your neighbor harm. Spend it in nothing which you could not review with a quiet conscience on your death bed, and for which you could not righteously account.

AMONG THE SHADOWS.

It is a good thing to cultivate the habit of looking forward. Many people do this, but they commit an error in not looking far enough. They see houses, and lands, and friendships, that gold will buy, in the the dim vista, and lay their plans to compass that which will be so agreeable if it can but be obtained. They banish the beyond, which they know to be inevitable. They will not see the hour of shadows, nor live with reference to its sure arrival.

It is another good thing to have comforting remembrances when we step on the shore of the river even as we feel that it is all of His loving mercy that we are saved.

A man of fourscore years was dying. Children and children's children were near to minister to his slightest wishes; but that was not his greatest comfort. Once, as he smiled, his grand-daughter, a beautiful girl of sixteen, ventured to ask him of what he was thinking.

"Of John Martin," was the simple reply.

They all knew who John Martin was—a good and efficient minister of the gospel, a man who won souls by the score for his Master; but they none of them saw the picture that with all its varied light and shadow stood forth in the memory of the dying patriarch.

They did not see the rude boy, once in the employ of him who was now passing to his reward, who twenty-five years ago, under the pressure of want and sudden temptation, committed a crime, which was known only to his employer and his God.

They could not see the good man with tears in his eyes and prayers upon his lips, leading the trembling and penitent thief to the foot of the cross, concealing from all the world the guilt for which he might justly suffer, and quietly, as one who stood in his soul's stead paying the sum that had been abstracted out of his own pocket.

They did not see the beautiful gratitude of that poor, parentless boy, who then for the first time learned that there was a Divine eye that pitied, a mighty arm that saved.

They could not see how quietly and tenderly the good man led the erring one, until, seeing indications of superior mental qualities, he decided that the lad should be educated, and thus had been the instrument of giving a bright and shining light to the world. And now John Martin's voice was heard at that beside morning noon and night.

"How he did love grandfather!" the younger ones said. And well he might, for under God, grandfather had been his best earthly friend.

The river looked sluggish, sometimes, to the dying, and he caught himself wondering once or twice, what was beyond. But in a moment the clear light of faith would disperse the clouds, and shadows were only shapes of beauty.

Hetty Dearborn was there, over on that shining shore, and he remembered with a dying joy, and that is probably the most exultant of all the soul's delights, that for Christ's sake he had saved her little home for her, by a sacrifice that had been born of self-denial, and he remembered the thin face, all wrinkled and yellow, that tried in vain to speak her gratitude, but could only say—

"The Lord will most certainly bless you for this kind act some day, in a special manner."

And here it was, the blessing of the shadows that lay so still and clear on the deep river of his soul, reflected from the verdure of a well crowned life.

Then there was old Farmer Jack, the "Crooked stick" in the church, for whom he had labored when many of the brethren were tired of his narrow views and odd notions, and wanted to get him out of the church.

Grandfather had smoothed them down with the oil of his counsel, and smoothed the old man down, too, till at length it only needed one of his kindly smiles and warning looks, to stop the pettish speech, and kindle better feelings in the hearts about him.

Poor Betty Swan, the outcast, she who had come to grief, and shame, and the poor house—had he not taken her into his own family, taught her how to regain the respect she had lost, made her, with the assistance of grandmother, an excellent and efficient servant, and saved her from the life that seemed awaiting her—the dreary life of sin and shame.

And lying there, among the shadows, is it hard to believe that angels come and minister unto him? No; no it is only the foretaste of that glory and beauty he is to see in all their fullness, when Christ shall say to him amidst the splendors of his beautiful home—

"Inasmuch as ye did it unto one of the least of these, ye did it unto me"—[Watchman and Reflector.]

CHURCHES MADE TO ORDER.

A young preacher once wrote to the editor of one of our leading papers for a situation. He wanted a church in good order, able to pay \$1,000 salary, on a railroad, amidst a refined community, close to a seminary of learning, and one that would give him a call without a dissenting voice. He seemed to think that churches are made for preachers, or ought to be. Hence, he ordered one to his liking.

A middle-aged preacher a few weeks ago said to me, if he had known the church was in such a dilapidated condition he would never have come there.

An old minister last month found some trouble among the members where he was preaching once a month, and remarked if he had known they were in such a fix he never would have come among them.

These all want churches made to order—churches that need no "setting in order." These are all heroes and often sing "Am I a soldier of the cross?" The Lord must have been very remiss not to have good churches all ready for these gentlemen as soon as they consented to don the black coat and white cravat. The Lord seldom neglects his business, but why did he make such nice men and then expect them to go to work with broken-down churches, with backsliders, with luke-warm professors? Why hadn't he good Sunday schools, large prayer-meetings, full congregations and a big treasury all ready? And why didn't the Lord have churches already very liberal to the missionary cause, and save a gentleman from the trouble of "naming it to the brethren? They sometimes "name it to the church" four times a year—every quarter—but never send the deacons round for the money. Such a "naming it" fifty-two times a year would never put a cent into the treasury. The truth is, there should have been a few congregations made to order to support nice men who can't raise money, "set things in order," visit the members, get up Sunday schools, or help to settle difficulties among the brethren.

« 11d. I wouldn't stand it.—[Review.

CLERICAL DISHONESTY.

ZORROUS REVIEW:—Stopping here over Lord's day, we attended the Baptist and the Methodist meetings. At the Baptist meeting we were forcibly impressed with a characteristic feature of the "called and sent" clergy of the present day. During the opening prayer, the preacher asked the Lord "to direct me in the selection of a subject, and help me to make a proper use of the text."

Now, after such a prayer we would naturally expect a sermon fresh from the Spirit, as the preacher would only "open his mouth and the Spirit would fill it." But, lo and behold, and we see this "mouth for the Spirit" take from his pocket his sermon on paper, all selected and arranged. We suggested to a brother that the Lord must take special pains to answer his prayer, to have done it in writing. The brother (some what of a wag) replied that we did not understand the preacher's manner of doing business, for he had only three sermons to preach, and he simply requested the Lord to help him select one of the three.

To those who usually attend the meetings of the "called and sent" preachers such occurrences are not uncommon.

Now it seems to me that if I should pray to my Master to assist me in the selection of a text, and to put into my mind what to say, when I had my sermon written and all ready for delivery, that I would be a hypocrite. Surely the people can have no confidence in a man who will be thus dishonest. Are not such prayers an abomination in the sight of God? Such open dishonesty on the part of the ministry can but cause the worldling to draw around him his robe of self-righteousness, and refuse to listen to the claims of the gospel. Such is the necessary effect of all such inconsistency. What an account some of these Reverend teachers will have to settle in the great day.

Can a person who loves our Master, see such things and not be moved with feelings of pity for the men who have been made so inconsistent and dishonest by the man-made system that they have been educated in? It is an undeniable fact, that sectarian creeds make their devotees, and especially their priests, dishonest.

May the Lord save us from such faults. Oh, that the day would hasten on, when all will have one mind, and one speech: one Lord, one Faith, one Baptism, be in one body, children of one God, who is Father of all and over all.—[Review.

A. W. OLDS.

Dr. Holland has the following reflections on seeing a little lame boy who was singing a cheerful song:

"It is pleasant to say to him and all brotherhood and sisterhood of ugliness and lameness, that there is every reason to believe that there is no such thing in heaven as a one-legged or club-footed soul — no such thing as an ugly or misshapen soul — no such thing as a blind or deaf soul — no such thing as a soul with tainted blood in its veins; and that out of these imperfect bodies will spring spirits of consummate perfection and angelic beauty — a beauty chastened and enriched by the humiliations that were visited upon the earthly habitations."

BURIAL OF JOHN SMITH.

For years back, it has been the wish of the venerable John Smith that his mortal remains should rest in the beautiful cemetery at Lexington, Kentucky. There he had purchased a lot and laid within it his wife and one son. By their side he wished to be buried.

On Monday, March 2d, uncertain rumors were afloat among the brethren here that Bro. Smith was dead, and that his remains would reach this place from Missouri the following day. Hasty consultation was held in reference to a suitable reception; but all was uncertainty as to the time of arrival, until Tuesday morning, when dispatches were received announcing that his son-in-law, Mr. Ringo, in charge of the remains, would reach here by the 11 o'clock train on Wednesday. It was at once determined to have suitable religious services in the church before the interment.

A committee of brethren, provided with hearse and carriages, met the remains at the depot and bore them to the church. A large audience was assembled, including a large number of preaching brethren. It had been agreed that a number of these should follow each other in short addresses. Bro. Graham was called upon to open the exercises with reading and prayer. Bro. Elley, who had been longer acquainted with the deceased, and had labored more with him in early years than any present, then made a brief and appropriate address. He was followed by several others in the expression of such sentiments as the occasion suggested. There was no fulsome eulogy; for how could such be spoken over the remains of John Smith? But the brethren spoke of incidents in his life which reflected the greatness of his soul, and joyfully bade adieu to the old warrior, as one who had fought long enough and well enough to be allowed an eternal rest.

It was expected by the members of his family that Bro. John Aug. Williams, who is his biographer, would be present on the occasion to deliver a formal oration. But the shortness of the notice, not admitting of such preparation as the subject demands, rendered this impracticable. Bro. Williams will take occasion, ere long, to deliver such an oration and incorporate it in the forthcoming biography.

After the brief, but touching services at the church, the remains were borne to the cemetery, followed by a long procession of brethren and sisters. There they will rest under the same sod that covers the forms of John T. Johnson and of Thomas Smith. Kentucky soil holds no dust more sacred, and none that reflects more honor on the State. As the morning sun rises, the shadow cast by the cloud-piercing monument over Henry Clay falls upon these humble graves, and turns the attention of passers-by to what the world calls greatness. But the chaplet which the world entwines around the brow of him who saves his country for a little while, is but a faded leaf to that which shall shine forever on the brow of him who has turned many to righteousness. Here we lay the dust of John Smith, and would ask nothing but a rough-hewn rock to mark the spot. We would have it tell that a simple-hearted child of nature rests beneath it. No Israelite was ever freer from guile than he. There never was a better specimen of an honest man. And even in point of greatness he has had few superiors among his contemporaries. Where is the child in the length and breadth of the West and South that has not heard of John Smith? His fame was national. And how did he obtain this fame? Did any one ever read an article from his pen? Who knows that he ever wrote one? Was it because of his extensive travel? He was seldom known to pass the limits of his adopted State. Was it from his great learning? He was

never, perhaps, a whole year at school, and no man of equal celebrity ever read fewer books. He was a preacher, and nothing but a preacher. He knew no book but his Bible, yet he knew that so well that you could start no question he had not considered, and could name no part of the book on which he had not formed a mature and well considered judgment. He was seldom wrong on any question of Biblical interpretation, and even when wrong, he was not so without reasons, which few would be able to set aside. His perfect candor and honesty seemed to fit his mind for finding truth, and when found, he loved it more than he loved life. He stands before the world as a lasting monument of what can be accomplished by knowing nothing but the word of God, and by preaching it with perpetual zeal. The story of his life contains an invaluable lesson for the coming generation of gospel preachers, and I trust that they will very soon receive it from the well-chosen hands to which it has been committed.

J. W. MCGARVEY.

Lexington, Ky., March, 1868.

RE-BAPTISM.

BRO. REYNOLDS:—In the May number of the *Echo*, is an article from you on the above subject. With me, the question has resolved itself into this:

Does the Bible make a knowledge of the *design* of baptism—or any other commandment—a condition to pardon? If it does, then those who were baptized “because of remission,” must be baptized again, otherwise, your answer is correct.

J.

REMARKS.

I know of nothing made a condition of pardon to the sinner, except the thing commanded. The Apostles preached the gospel to the world, called upon sinners to believe it, commanded those believing, to repent; commanded the believing penitents to be immersed, and promised remission of sins. This faith was to be in the Son of God. The repentance was, and is the abandonment of sin; the immersion in water, into the name of the Father, Son and Holy Spirit. I can find Bible, for making faith, confessed, “a condition to pardon.” I can find Bible for repentance, as “a condition to pardon.” I can find Bible for immersion, as “a condition of pardon.” But I cannot find Bible for making “a knowledge of the design of” any thing, “a condition to pardon.” It is certain, that the sinner must have faith in Christ. This implies that the gospel has been preached to him. It is certain, that he must repent. This implies faith, for “without faith it is impossible to please” God. It is certain, that the Apostles immersed such believing penitents, and promised them the remission of sins. It is perfectly safe for us to do the same thing. The advocates of re-baptism innovate to the extent of adding one condition of pardon, viz., “a knowledge of the design.” Let us stick closely to the word of God. Let us never be guilty of adding to it or detracting from it.

J. C. R.

REV. J. H. DICKENS REVIEWED.

The man whose name stands at the head of this article, has published a coarse, vulgar Pamphlet, of twenty-four pages, entitled "A Weapon Salve for the Church's Wound." "Salve" for a "wound" in the flesh, will do, but "Salve for the Church's Wound," is a curious thing. Salve is intended to heal; but this thing will prove to be irritating, instead of soothing. How long since the Church was wounded? Who inflicted the wound? What Church is it that needs "salve?" Wonder if the "salve" doctor has a patent for his invention? Is it not a "quack" medicine? The whole thing abounds with vile abuse of Christian Immersion. I conclude, therefore, that it is the sprinkling Church that is wounded and needs "salve." The ministers of the "affusion" persuasion, are so frequently forced to go down into the water and immerse their own members, these days, that they have concluded that their Church is sick, sore, "wounded," and needs "salve."

It is a tirade of abuse and vulgarisms. The writer informs us that he has been solicited for five years, by "Laity and Clergy," to publish his views of the "hackneyed topic of Christian baptism."

I am much inclined to think that the more intelligent and pious of the "Illinois Conference," of which he is a member, will be ashamed of the illiterate, spiteful, and vulgar expressions, with which the production abounds. He begins with

"THE SAVIOR'S BAPTISM."

He presents five arguments, i. e., what he calls arguments, though fallacy is the highest title they can claim, if indeed, they can be called even that, all of which, are intended to show that the Savior was not immersed. He puts an argument into the mouth of an imaginary opponent, and proceeds to demolish it valorously enough. His imaginary argument, is as follows: "He went up out of the water," 'coming up out of the water,' &c. The words 'out of the water,' then form the sinew of proof in the case. It is asked, could he come 'out of' unless he were in the water?" He meets this immersionist argument of his own manufacturing, by asking, "could he not come 'out of' and yet not come from under? Oh, yes." Is he not a brave fellow? He has the unblushing hardihood to call this the strongest argument for immersion. Hear him. "Here, then, the strongest argument is found to be false." Now, he either knows this to be *false*, or he is too ignorant to enlighten any body, either with pen or tongue. He knows that no intelligent immersionist would attempt to prove that the baptismal act is immersion, simply from the fact, that the common version says 'coming up out of the water.' Yet, the elasticity of his conscience is such, that he can call it "the strongest argument." Ought such a man be trusted to represent the teachings of any people?

His second argument is an attempt at criticism. He bunglingly states it as follows:

"This preposition 'out of,' should be rendered from and not 'out of.'" I suppose that he means to say that the Greek preposition *apo* should be translated from instead of "out of," as the common version has it. He then sagely tells us that *apo* is rendered, from five times as often as it is 'out of,' and then says there is 'five times the proof he was baptized by affusion, there is that it was by dipping.'" Does this not sound nicely? His argument is this, if anything: Jesus came from the water, therefore, he was not immersed. Jesus came from the water, therefore he was sprinkled. I wonder if he thinks there is any proof of sprinkling or pouring, in the word from. If a man were immersed, could he not afterwards go from the water? What proof is there, then, for "affusion" in the word from? None at

all. What disproof is there of immersion in the word *from*? None, whatever. The Rev. gentleman's second argument is mere idle talk.

His third is nothing but a repetition of the second. He makes the same criticism on *apo* again, and repeats his "five to one." I suppose he was determined to have "five points," and to get them, he had to repeat.

His fourth is the same, to him, inevitable *apo* again.

The whole, summed up, amounts to this: The learned Professor Stuart, says, *apo* means *from*; therefore, the Savior was baptized by affusion.

That the reader may have a sample of the man's candor, I quote a few expressions. "On this word, *apo*, rendered 'out of,' in our Testament, hangs the whole proof that Christ was immersed." This is as false as any thing ever can be, and if he does not know it, he is too ignorant to occupy the place he does. The whole proof hangs on *apo*? He does not know anything about the words expressing the going into the water, nor the word expressing the thing done while there. Oh, no, not he. It all depends on how he gets away from the water.

The man reminds me of some silly birds I have seen, which, when alarmed, near their nests, go limping and fluttering in an opposite direction, to entice the intruder away from their nests. So with this man. He goes hobbling away from the real issue to get up an argument about *apo*, that proves nothing either way, thus decoying the mind of the reader away from the point of real interest in the matter. But as every body knows the trick of the bird, so I think the intelligent, at least, will see the silly trick of the man, when he says the "whole proof" hangs on the word *apo*, when every body knows that the main point of controversy is the meaning of the word *baptizo*.

His fifth argument is as follows:

"John i, 28, giving the accompaniments of this baptism says, 'These things were done in Bethabara beyond Jordan, where John was baptizing.' Bethabara was likely, a house, where John crossed the Jordan. Judges, 7, 24. Was it likely *in* the water, when John says it was 'beyond Jordan?' Or could it be beyond the water, and in it at the same time? To corroborate, John, 3, 26, says, 'He that was with thee beyond Jordan, to whom thou bearest witness, baptizeth,' etc. Here John's disciples give the same truth:—'Beyond Jordan.' When did John especially bear witness of Christ? At his baptism. 'Behold the Lamb of God.' But this was beyond Jordan. Were ever John and Christ together but at his baptism? If not, then upon the evidence of John the Evangelist, and John's disciples, the baptism, so far from being in the water, was *beyond* Jordan."

Here he unwarrantably assumes, 1st, that "these things" were done in a house. 2d, That Christ was baptized in a house. 3d, That he was not immersed, and 4th, that he was sprinkled or poured. 1st Bethabara was not a house; yet persons can, and often have been immersed in houses. 2d, Christ was not baptized in a house, for Mark 10th says Jesus "was baptized of John *in* Jordan," which could not be in a house, unless the house were in Jordan, which is not true, and is also contrary to the Rev. gentleman's theory. 3d, That he was not immersed, is an assumption based on an assumption, and that based on still another assumption. 4th, There is no proof of sprinkling if all the previous assumptions were true, which not one of them is.

Mark, as we have seen, asserts positively, that the baptizing was done *in* Jordan. Does John say that it was done in Bethabara? He does not, but he does say "these things were done in Bethabara, where John was baptizing." Now, I believe that Mark and John both told the truth. One tells one thing, and the other another thing. Mark tells us where Jesus was baptized; in Jordan. Jordan is a river, therefore, Mark being witness, Jesus was baptized in a river. John tells us

where "these things were done." What things? The baptizing? No sir. The baptizing was one thing, "these things," something else. What are these things? Let John answer. 1st chapter 19 to 28 verses inclusive.

"And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.

And they which were sent were the Pharisees.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing."

Now the reader sees clearly that "these things" that were done in Bethabara, consist of John's confession, that he was not the Christ, of the questions put to him by the "priests and Levites," and of his answers to those questions. But "these things were done in Bethabara, where John was baptizing." Yes, but John baptized "in Jordan." How can both be true, simply by Jordan and Bethabara being together.

Bethabara was a village on the Jordan, as we would say, Quincy is on the Mississippi. I have preached in the town of Winchester. Brother Sweeney has baptized a great many persons there. Immersed them in a stream, upon which the town is situated. I could say truly, that I preached in Winchester, where Sweeney baptized. Yet, if a historian were writing a history of the baptism of one of those persons, John Smith, for instance, he could truly say, as Mark does of Jesus, that John Smith was baptized of Sweeney, in the stream. "But this was beyond Jordan." What? His baptism, says the Rev. J. H. D. Not quite so fast, Mr. D. You are mistaken again. You ask, "When did John specially bear witness of Christ? You answer "at his baptism, and quote 'Behold the Lamb of God.'" You then exultingly ask, "Were ever John and Christ together, but at his baptism? You assume that they were not, and infer that the baptism was beyond Jordan; thus bluntly and shamefully contradicting Mark and the Holy Spirit, by which he wrote, when he says it was in Jordan. It is not very pleasant to convict a man who writes Pamphlets of gross ignorance. But fidelity to the truth compels me to do it this time. "Were ever John and Christ together but at his baptism." Yes, Mr. Dickens, more than once. Read the following: John 1st 29 to 37 inclusive.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world:

This is he of whom I said, After me cometh a man which is preferred before me for he was before me.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him,

And I knew him not: but he that sent me to baptize with water, the same said

unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

Again the next day after, John stood, and two of his disciples;

And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus."

The language quoted, "Behold the Lamb of God," the reader now knows was used on the next day after, and again on the next day after that. Perhaps we shall give the Rev. Gentleman's "Salve" further attention next month. J. C. R.

LETTER FROM A. L. SWEET.

QUINCY, Ill., April 15th, 1868.

J. C. REYNOLDS—SIR: In your late debate, at Table Grove, Mr. Hughes maintained, that this period, in which we live, is "the world to come," of the New Testament, and quoted from the Christian system, something Mr. Campbell had said, in support of that theory. He then proved, or attempted to prove, that all the salvation, and damnation of the New Testament, pertained to "the world to come." Now if it should turn out that this is not the world to come, but that, that interesting period is still future, what becomes of Universalism? And what becomes of the "Christian Kingdom," said to have been set up on Pentecost? In the Septuagint version of the Old Testament, our "forever and ever," is translated "forever and farther," and Jews, acquainted with the Hebrew language, tell us, there is a period *beyond* their "world to come," and that their "world to come," is yet *future*. Now, at the risk of having my sanity called in question, as it seems to have been, by some, when I was last in your place, allow me to say, through your paper, that "the regeneration" of Matthew, xix, 28, "the times of restitution" of Acts, iii, 21, "the dispensation of the fulness of times," of Eph. i, 10, "the future habitable world," of Hebrews ii, 5, the "millennium or "thousand years" of the Apocalypse, and the "world to come," or more properly, "the age to come," whenever it occurs in the New Testament, are all yet future, and that beyond this, is a period we have been accustomed to call eternity. In the "Millennium," or "age to come," society will be mixed, being composed of mortals, and immortals. In the "*beyond*," all will, be immortal. Transgressors will have been "rooted out of the earth," Prov., ii, 22, and the last enemy, death, will have been destroyed, 1st Cor. xv, 26.

Very Respectfully yours,

A. L. SWEET.

REMARKS.

Mr. Sweet seems to think, that he has exploded the idea that Christ's Kingdom or Church, was formally set up on Pentecost, by simply asking a question. His idea is that there is no Kingdom of God yet, that some time in the future, the Kingdom will be established. If "the world to come," be yet future, he triumphantly asks, "what becomes of the Christian Kingdom, said to have been set up on Pentecost?" I cannot see that "the Christian Kingdom said to have been set up on Pentecost," so far as its existence is concerned, is in any way affected by the fact, that there is a "world to come." The assumption, that Christ's Kingdom has not yet been set up, cannot be sustained the fact that "the world to come" is yet future.

Mr. Sweet is like the Jews, anciently, when they were expecting an earthly Hero, Conqueror, and King, in the person of the Messiah. They could see nothing of the kind in the "babe in the manger," nothing of the kind in him who was poorer

than the wild animals and birds. They could see no earthly conqueror in him who, when smitten on one cheek, turned the other. Hence, they rejected him. Rejected him because he did not propose to do the thing they expected and desired. Just so with Mr. S. He is expecting an earthly reign of Christ, but sees nothing of that sort in the spiritual reign of Prince Messiah. He takes no stock in the Kingdom that "is not of this world." The Jews are still looking for a Messiah, yet to come, rejecting the true one who has already come. In the same way he is looking for a Kingdom to come, ignoring, rejecting the one already established. But "in the Septuagint version of the Old Testament, our forever and ever is translated forever and further." Well, what of it? I suppose that he means that the Septuagint Greek is capable of being rendered "forever and further," for he certainly knows that the Septuagint is a Greek translation and that our English "forever and ever" is not "translated in the Septuagint," at all. Suppose it all true. Then what? Does it follow that Christ's Kingdom was not set up on Pentecost? Does it follow that it has not been set up at any time? There is no connection between the premises and the conclusion. But the "Jews acquainted with the Hebrew language, tell us, there is a period beyond their 'world to come,' and that their 'world to come,' is yet future." What if the Jews do so assert? And what if the assertion be true? Does it follow that Christ's Kingdom has not yet come? Or does it follow that it is yet future. No man can see the point, because there is no point to see. But why appeal to the Jews? Do they understand these matters better than others? A Jew has no better opportunity to understand these things than any one else. Why appeal to "their 'world to come'?" Is "their 'world to come,'" the New Testament "world to come?" The Jews reject Christ and spurn the New Testament Scriptures. But infidel as they are, they agree with Mr. Sweet, in looking for an earthly reign, yet future. They agree with him in denying that the Kingdom has ever been set up. But it is all made plain, in the following:

"The regeneration of Matthew, xix. 28. 'The times of restitution' of Acts, iii, 21, 'the dispensation of the fulness of times,' of Eph. i, 10, 'the future habitable world' of Heb. ii, 2, 5, the 'Millenium' or 'thousand years' of the Apocalypse and 'the world to come,' or more properly 'the age to come' wherever it occurs in the New Testament are all one and the same period.' Astonishing! "The regeneration" is only a period. "The future habitable world," is only a period! What do you think of that toil worn "soldier of the cross?" How do you think you will enjoy the inhabiting of merely a period? Eternity itself is only "a period" "beyond" another period. Perhaps this also is the Jews' eternity "beyond their world to come." What confusion false theories beget in the minds of men. Now, suppose it were true that these things are a period and the same period, does it follow that Christ's Kingdom is not yet set up? By no means. Acts, iii, 21, is as follows: "Whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his Holy Prophets, since the world began." Anderson translates the verse as follows:

"Whom Heaven must retain till the time for restoring all things that God has spoken by the mouth of his Holy Prophets of ancient times."

One of these Holy Prophets says, "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii, 2. The restoration of all things spoken of by the Prophets, include the awakening of those who "sleep in the dust," both righteous and wicked. The righteous "to everlasting life," but the wicked to "everlasting contempt." Now, Mr. Sweet, and those of his school, do not believe this. They assert and stoutly maintain that there will be no awaking of the wicked from the dust,

Some of them go so far as to say that little children will not be raised from the dead. The Kingdom he looks for, is to come, according to his theory, at the time of restoring all things spoken by the Prophets. Daniel, one of the Prophets, says that "some will awake to everlasting contempt." His theory says, this will never happen. Therefore, according to his theory, the Kingdom will never come. This is a wretched theory. But I have no reason to doubt the man's honesty. I presume he is sincere. I would not wantonly say anything to wound his feelings. My prayer is that he renounce error, believe the truth, obey the truth, be saved finally in the everlasting Kingdom of our Lord and Savior Jesus Christ. J. C. R.

SUNDAY SCHOOL DEPARTMENT.

SUNDAY SCHOOL LIBRARIES.

Under the above head, we presented the readers of the *ECHO* with what we believe to be a statement of our wants in Sunday School Literature. All are conscious of the fact that we are almost destitute of reading matter for our children, so far as books are concerned. We have two good Sunday School papers. "The Little Sower," published by Bro. Dowling, at Indianapolis, Indiana, the other "The Children's Friend," published by Bro. T. P. Haley, at Louisville, Ky. There was once a Christian Sunday School Library, compiled, I think, by the late lamented Brother D. S. Burnett, under the auspices of what was once the Christian Publication Society. I suppose that they are out of print, and can not be obtained if desirable. The Publication Society has also gone "out of print," or at least of existence. We have no Society or "Book Concern," to produce any more for us. I do not think it necessary to have a great amount of machinery to accomplish this very desirable work. What is really necessary to produce all the Sunday School books needed? Two things, but two, are essential. Mind and money. These consecrated to the work, would soon accomplish the end. What kind of mind is needed for this work? I answer, 1st, mind full of the love of God. Mind, "purified in obeying the truth." Mind, devoted to the advancement of the cause of Christ. Mind, resolved to work for the salvation of the world. 2d. These minds must be like Jesus, in that they love little children, and delight to work for their good. 3d. They must be educated minds. 4th. They must possess what may be a rare talent—ability to write so as to please the children. It is necessary to please them. But that is not enough. They are to be taught in the right way of the Lord. It is necessary that the books written, shall be "sound in the faith." Hence, the education of the writers must not only be good in literature, but good also, in the whole plan of salvation. The reading matter put into the hands of our children, ought to be simple, it is true; must be so to be understood, must be understood to be profitable. The language ought to be chaste and pure. The ability to write for children is, I am inclined to think, a more rare gift, than the power to write for adults. Have we the cast of mind among us for this work? I do not affirm positively, but I think we have. I feel confident that we have both men and

women who could write good Sunday School books. I know that we have men who can successfully grapple with any and every opposition made to the Gospel, both with tongue and pen, when they address adults. We do not hesitate to meet infidelity and sectarianism in whatever shape they present themselves, or by whomsoever defended. Then are there not those amongst us, who could meet the wants of the children in this matter? Let us conclude that we have the talent. Next, have we the money? I most unhesitatingly answer, yes. Have we the will to use it? I am sorry that I cannot answer so confidently in the affirmative this time. I feel pretty sure that if the real need of good books for the children, were laid before the brethren, and they fully understood it, the money could be obtained. I think there is enough real love of the Lord's cause among us for that. I should feel terribly humiliated, if I believed otherwise. If we have the talent, for the work, and the means to accomplish it, why is it not done? Simply because neither mind nor money, is devoted to it. The attention of many of the brethren, has not been so much as directed to it. Many, very many, do not now feel the importance of this work. This is proved by the fact, that many congregations are yet without Sunday Schools. Those who have organized schools, and carried them to the greatest degree of perfection, are those who feel the want of good Libraries most keenly. Those who have no Sunday Schools are not at all troubled about a Library. The question now arises, how shall we find the writers to prepare the books? If we wanted a book on a controverted question, between ourselves and the sects, between us and infidels, between us and any of the opposers of primitive Christianity, we could name a score of men abundantly able to do it. We are not wanting in writing talent of that kind. There has been, and is yet, a tremendous demand for that kind of labor. Much of that sort of work has been a necessity with us, and I see no prospect that that necessity will grow less very soon. As our numbers increase and our horizon widens, the need of men, able to sustain our plea, both with tongue and pen, increases and will continue to increase for years to come. This constantly growing want has called into activity, the ability among us to do that kind of work. Heretofore, there has been but little call for that peculiar ability, that will make a man or a woman an interesting writer to children—especially, little children. Let the call be made for Sunday School books; made loud enough to be heard, and it will be heard. The talent exists, but it is dormant or directed into some other channels. We must call it into active service. Let all the preaching brethren wake up to the importance of this matter. Yes, let the preachers awake, for it is lamentably true, that many of them are asleep on this weighty matter. What is worse, they are fast asleep to the whole Sunday School cause. Just think of it; preach for years, and never organize a Sunday School! Let the congregations sleep on without any Sunday Schools in them at all! The children of the brethren themselves attending sectarian schools, reading sectarian Sunday School books, weekly. Wake up, my brother preacher, stir up the brethren to a lively sense of their responsibility to their children in this matter. Have schools organized, give the school, after its organization, your personal attention, and my word for it, you will soon feel the need of good reading matter for the "little ones." You will find new emotions, new feelings awakened in your soul, to which you had heretofore been a stranger. Let preachers and elders everywhere pursue this course, and then hunt for the talent to write the needed books, and it will be found. The remaining question is, how is the money to be found. I shall not go into any lengthy investigation of that matter now. It can be had. I have no fear on that score. The Sunday School children themselves will raise the money, and pay for the books. It may be necessary to raise a fund to start the work first, though I am not perfectly sure of that just now.

What say you, brethren? We invite the brethren everywhere, to express themselves on this point, through the *ECHO*.

J. C. R.

SUNDAY SCHOOL BOOKS.

Having been appointed on a committee for the adoption of measures to call into existence, a good collection of Sunday School books, for the use of schools in our State, I take this as the best method of bringing the matter before the brethren. I wish to hear from every brother who is willing and able to write a book, in regard to the following particulars:

1st. For what sum will you furnish us manuscript, sufficient for a book of one hundred and twenty *duodecimo* pages in small picn?

2d. How soon can you furnish it?

3d. On what subject do you prefer to write?

Of course, no manuscript will be paid for till examined and received by a committee appointed for the purpose. It is important that brethren who feel an interest in the matter, should communicate with us immediately.

Address DUDLEY DOWNS, Eureka, Illinois.
or J. C. REYNOLDS, Macomb Ill.

TO SUNDAY SCHOOL TEACHERS.

The responsibility of the position of teacher in a Christian Sunday school demands that the duty should be performed skillfully, as well as prayerfully. Devoted earnestness in the work of teaching the young mind lessons of truth, will lead the intelligent to investigate, and has often been the means of enlightening the teacher's mind, and bringing him to a more perfect knowledge of God's word. I say this earnestness will so lead the intelligent teacher, because he realizes that God will not answer his fervent prayer, that his efforts shall result in great good unless he uses the talents and means of information within his reach.

It appears to me useless for an enlightened Christian to claim that he is doing his duty in the Sunday school, who does not study his lesson and make use of the best methods of teaching known to him. I put the question, then, do the Sunday school teachers generally instruct their classes with sufficient skill? That the reader may not answer hastily, and without consideration, the above query, I will enumerate the qualities which appear to me to be vital to success in teaching in any department. They are as follows:

First—A good general knowledge of the subject.

Second—An abiding interest in the subject and the learner.

Third—Method. If a subject is to be treated, power to so arrange the facts and arguments thereon as to make it transparent. If a book is to be examined, power to apprehend the purpose and scope of the work, and to present a complete analysis of the same.

To develop my conception of each of the above necessary qualities, would occupy more space and time than I am, at present, at liberty to use. Taking up the qualifications in order, and applying them at once to the Sunday school teacher upon the first, I suggest that one may be said to have a "good general knowledge"

of a subject, he must have examined the matter entire in all its prominent bearings. But the Sunday school teacher is mainly called upon to teach books—or rather, to guide the mind in acquiring a knowledge of the facts and principles taught in books. One cannot be said to have “a good general knowledge” of a book, without first having carefully read it; by such an acquaintance only with the book, can he make available the third necessity to success, viz: through analysis. And the attempt to develop an analysis will indicate whether he has so carefully read the book as to fulfill the first requirement. Having this degree of advancement in knowledge, and the abiding interest, mentioned above, manifest, I would pronounce any intelligent subject of the kingdom and patience of our Lord Jesus Christ competent to begin the work of imparting instruction to the young. By continuing diligent in study, such a one could not fail to materially advance the children in a knowledge of the Holy Scriptures. S. P. LUCY.

EDUCATIONAL CONVENTION.

By mutual agreement of leading educational brethren in the State, a general Educational Convention of the Christian Brotherhood of the State of Illinois, will be held in the City of Bloomington, on the Eighth and Ninth days of July, 1868, in the Christian Church, at 10 o'clock, A. M.

All questions of general interest to the cause of education in the State, and to the advancement of Christianity by the education of indigent young men for the Ministry, will be freely discussed.

Come up, brethren, from all parts of your great State, and let us freely deliberate on the great educational demands which this age makes upon us as a people.

By order of the Trustees of Major's Female College. J. W. MAXWELL, Sec'y.

REMARKS.

I only learned of the above mentioned movement from the notice sent me with the request that it be inserted in the Echo. The matters proposed for consideration are of vast importance. The education of young men for the preaching of the Gospel, is a matter of great interest. Let as many as can, attend, and participate in the deliberations. J. C. R.

OUR MISSIONARY DEPARTMENT.

THE MEETING IN LEBANON, OHIO.

Our items from correspondents contain a statement of a series of meetings of rare power at Lebanon, Ohio. We append an extract from the Lebanon Patriot, showing how the movement is looked on by the public. We will only add that at later advices the list of converts has been swelled to two hundred and thirty-three, and the meetings still continue. We hope that efficient means will be

adopted to instruct and encourage this mass of young converts, so that what is gained may be kept:

"The state of feeling produced in the minds of many hundreds of citizens in our community, in reference to the teaching of the word of God, has been most wonderful. Scores of persons who had not been inside a church, probably, for many years, and who did not read the Bible because they despised it, and despised it because they did not read it, were found in daily attendance, and there is no doubt but they had the Gospel, in its original simplicity and purity, preached to them at each and every meeting.

"Collecting six or eight members, and adding enough to make the number fourteen, Mr. Shaw, on the 8th day of February, organized a church here, which he denominated 'The Church of Christ at Lebanon.'

"When Mr. Shaw took his departure for his home in Harrison, his congregation of disciples numbered two hundred and twenty! These people have no creed, articles of faith, or discipline, but take the Bible alone, in its original simplicity, for their rule of faith and practice. They seem to be, and no doubt are, a happy band of Christians, worshiping together in perfect harmony, and appear to have that love and friendly feeling for each other, and their fellow-men in general, which should ever characterize the true and faithful Christians.

"We understand it is the intention of the members of this church to secure, if possible, the services of Mr. Shaw as their regular preacher, and have him take up his abode here among them. We infer from what Mr. S. said to his congregation one evening at the hall, that nothing would give him more pleasure than to comply with this earnest request of his members, and that it was probable he would make Lebanon his future home, but would be able to give them a more definite answer in a short time. If he should do so, he will certainly be a bright and shining light to this community, both as an estimable citizen and as an able expounder of the Holy Scriptures. We, in common with hundreds of others, in and out of the church, look forward with bright hopes to this anticipated accession to our community.

"Our citizens are determined to hear this extraordinary man, if it is possible for them to get within hearing distance. Why is it that Mr. Shaw is thus favored with the presence of such large assemblies of our citizens, day after day and night after night? Simply because he preaches the pure, simple and unvarnished truth, just as we find it laid down in the Holy Bible—not meddling with any subject but what is found between the lids of that blessed book. That is why he has accomplished what he has."—*Christian Standard*.

ABINGDON, Ill., May 26th, 1868.

In conformity to the recommendation made in the "plan of organization" adopted by the Illinois State Sunday School Association, at its first meeting, at Macomb, Ill., Feb. 19 and 20, 1868, which is as follows: "Article 2d," Object. The object of this association shall be to enlist the entire christian brotherhood of the State, in earnest efforts to promote the cause of Sunday Schools; and for this purpose we recommend the formation of auxiliary associations throughout the State to co-operate with this association in this work. We cordially invite the brethren of McDonough, Fulton, Henderson, Warren and Knox counties, to meet in Convention, at Abingdon, on Monday, June 22d, 1868, and continue during commencement week,

for mutual consultation on the subject, and if deemed advisable to form such an organization as contemplated in the above article. The congregations and schools favoring this call, will please notify us as early as convenient, how many delegates they will send to the meeting. All the brethren and sisters are invited to be present and engage in the exercises and deliberations. A. J. CAMREN, Sup't.

J. W. BUTLER, } Elders.
L. S. WALLACE, }

ALEX. JOHNSTON.

ABINGDON COLLEGE COMMENCEMENT.

Commencement day will be on Thursday, the 25th of June next. The school exhibition on Wednesday, commencing at 2 o'clock, P. M. The Baccalaureate sermon, will be delivered Sunday, June 21st, at 11 o'clock, A. M.

Elder Benj. Franklin, editor of the A. C. Review, will deliver a lecture before the Biblical Society, on Thursday, June 25th, at 8 o'clock P. M.

Our graduating class will number twenty this year. The occasion, therefore, will be one of unusual interest. We extend to all a cordial invitation to attend these various exercises.

J. W. BUTLER, President.

May, 25th, 1868.

TALBOT'S CREEK, April 24th, 1868.

BRO. REYNOLDS:— We had a very interesting meeting at this place recently, during which time, we shared the labors of brethren Lleurance, Trickett and Wallace. Seven additions, mostly by confession and baptism, was the immediate result. A good religious interest was awakened, which seemed to be prevalent.

Yours Respectfully,

J. H. MURPHY.

VERMONT, Ill., May 13th, 1868.

BRO. REYNOLDS:— Since my last report, there have been nineteen additions to the congregations where I have been laboring. Ten at Mound Church, two at Vermont, seven at Sunbeam. I wish to call the attention of the preachers to the congregation at Sunbeam, in Mercer county, Illinois. The brethren there have a good house. They meet every Lord's Day, have a live Sunday School, and are walking uprightly. There is not a preacher in the county. These brethren would be happy to have the preaching brethren call on them. Any preacher properly recommended, calling on them, will find a home with brother Samuel Dihel, W. F. Dihel, or brother Shoemaker. Mercer county is a splendid county of land. Brethren emigrating from the older States would do well to examine it before locating.

Your Brother in Christ,

J. B. ROYAL.

Brother Royal will labor a part of his time with the congregation at Sunbeam. He is a good man, "sound in the faith," and every way a safe man. There are two other congregations in Mercer county. One at Keithsburg, the other in the eastern part of the county.

J. C. R.

VERMONT, ILL., May 18, 1868.

BRO. REYNOLDS:—On last Lord's day I was with the brethren at Mt. Pleasant, Hancock county, Ill. We had an interesting meeting, and five additions, four by baptism, and one from the Baptists. The congregation at Mt. Pleasant is in a healthy condition, have a good house, meet every Lord's day and attend to the ordinance of the Lord's house. They have a good Sunday School. Their elders are Bros. Black and Kirk. I preach for them half the time during the present year. May the Lord bless and sustain them in their labors of love.

J. B. ROYAL.

O B I T U A R Y .

DIED, near Table Grove, Illinois, May 9th, 1868, sister HIPSLEY, in her 44th year, after a long and severe illness.

She was born in Columbiana County, Pennsylvania, Aug. 28th, 1824. With her parents—the Kests—in 1832, she moved to Ohio; thence, in 1846, to Illinois. In the month of December, 1866, she obeyed the gospel, and though kept at home, on account of her afflictions, she was ever faithful to her obligations as a christian, and in the faith she died. She leaves a kind husband and four children, an aged mother and brothers and sisters to mourn her absence. An unusually large company attended her burial, thus evidencing what a hold she had upon the affections of her neighbors and friends. We committed her body to the dust in hope of a blessed resurrection, and happy meeting in the future. May we live for that proud day. JOHN B. CORWINE.

Astoria, Illinois.

BRO. REYNOLDS:—It is my mournful duty to record the death of sister NANNIE, wife of BRO. A. P. ATEN, pastor of the Church in Hannibal, Missouri.

The deceased, was born in Adams county, in this State, November 7th, 1839, and was born again at the age of twelve years. From the time of her new birth to the day of her death the christian graces so adorned her character that to know her was to love her. Admonished of the approach of death by pulmonary disease, though living in another State, she chose this place in which to die, and sleep with "the dead in Christ." On Lord's day Apr. 26th, after asking the time of day and being answered "one o'clock," she fell asleep with the words on her lips "Sweet hour to die and go to Jesus." Clothed in the christian's armor, and bearing high the shield of faith, she laid aside her earthly tabernacle in full hope of one "not made with hands, eternal in the heavens." She has left a husband, stricken and lonely, and a little son to lament her loss. May the God of all grace and consolation be their portion.

A. J. THOMSON.

Abingdon, Ill., May 15th, 1868.

WHEREAS, it has pleased God, in the dispensation of His Divine Providence, to summon from the midst of loving friends, and earthly scenes, our beloved friend, and sister NANNIE ATEN, to dwell in that blissful, and pure home where sorrow is unknown, therefore,

Resolved, That we sympathize with the family and friends of the deceased, and join with them in the bright hope of meeting where parting shall be no more. That while mingling our tears with theirs, it is with the reflection that the "Lord giveth, and the Lord taketh away." That in her death, her husband is bereft of a true and faithful companion. The Parthenian Society has lost a worthy and beloved sister. Christianity a sincere and zealous votary, and society a true-hearted member, whose integrity was worthy of imitation by all.

PHILLIS REED, }
LIZZIE DODGE, } Com
MATTIE MORRIS. }

THE GOSPEL ECHO.

VOL. VI.

JULY, 1868.

NO. 7

THE ATLANTA DEBATE.

BROTHER REYNOLDS:— Having had the pleasure of witnessing the Atlanta debate, between Doctor Burroughs of that place, and O. A. Burgess, of Indiana, we think a brief sketch of the discussion will be interesting to the readers of the Echo. Should there be any one— friend to the Bible, or foe— who differs with us in our opinion of the disputants, or as to the results of the debate, it will be remembered that this sketch is not penned to make friends, either among Christians or Infidels, but because we suppose some one will be benefitted by it. In this writing, our notes must be very much abridged; far more our time, and no doubt space in the Echo, will allow no more than an abridged account.

The disputants are said to be, representative men of their systems, Doctor Burroughs representing the "Free Thinkers," Rationalistic, Spiritualistic, Atheistic, Pantheistic, Polytheistic, Infidelity; and O. A. Burgess, the Church of Christ.

While we admit, that the Doctor is a talented man, it is our opinion, that he falls below Bro. Burgess, as a theological thinker, or a Biblical scholar. He may do as a lecturer, and in that he can benefit the people; but he does not read his Bible enough to preach, or to refute its doctrine. While the Doctor is a talented man, Burgess is a profound man. If the Doctor is a smart man, Burgess is a great man. We attribute this to the fact, that men with such minds as Bro. Burgess, do not often embrace such miserable dogmas as his opponent's; who has embraced a system with such a strange conglomeration of truth and error, such a wonderful confiction of principles, that it will not develop the intellect, and embellish the soul, so that a man can stand up in his native dignity, as he can under the expanding and refining influence of the Bible. But we suppose that Doctor Burroughs is the best they have, and the people must judge by his arguments, how well he sustained his cause.

The proposition, stated in the Doctor's language, is:

"Resolved, that the Bible is of human origin, and fallible in its teachings, and that Jesus Christ was nothing more than a man, born of a woman, and begotten by a man, the same as other children are."

Doctor Burroughs on the affirmative, and the arguments run substantially, as follows:

We ask him to prove nothing but what he teaches, that the Bible is from God, and in proving this, this rule of evidence must be followed:

At least one competent witness must be summoned, outside of the Bible itself, who has seen and heard the things whereof he testifies, and by him he must prove that the Bible is from God. No one can prove the authority of a work by internal evidence.

Burgess' Reply:— If we are not misinformed, our opponent is on the affirmative. It becomes him, therefore, to prove. He cannot complain if we rule him to his own law of evidence. By his own law of evidence, then, we want the Doctor to

prove the affirmative of this proposition, and before the debate is over, we think he will have counter-proof enough produced on the negative, although in debate that is not required.

Burrough's first argument:— There are thirty thousand preachers, all expounding the teachings of the Bible, which they claim is so plain that a fool can understand it, and yet none of them agree as to the doctrine taught. God would not give a law which men could not understand, and in which they would not agree.

Burgess' reply:— Men do not agree in expounding the principles of the sciences, or phenomena of nature, therefore the sciences are not true, nature is false. It is plain to see, that the fallacy is in the major premise, although that premise is suppressed. It is not true that wherever men differ in expounding the laws, or defining the principles of a system, that the system is false. This would involve the absurdity that nothing is true as a system, for there is nothing about which men do not disagree. Again, it is also true, that there is nothing among men which forms a system of so much unity as the Bible—a code of morals. The Christian world is a unit on this leading feature of the great system of religion taught in the Bible.

2. Whatever looks human, acts human, in its characteristics, bears the marks of human, and has humanity stamped upon it, is human. The Bible has these characteristics. Therefore the Bible is human.

Reply.— Answer 1. It does not agree with his law of evidence. The authority of no work can be proved by internal evidence. This claims to be nothing more than internal evidence.

Answer 2. It is admitted, that whatever bears these marks, and is attended with these characteristics, is human. But it is denied that the Bible bears these marks. That is for our opponent to show. We shall see, as we proceed, that the Bible has divine characteristics, is stamped with Divinity, and is therefore Divine.

3. Man is fallible and finite. That which passes through his mind, will be fallible. The teachings of the Bible have passed through the mind of man, they are therefore fallible. God can not be the author of fallibility.

For illustration, man passed through a tortured [tortuous] tube, will take the shape of the tube. So if the teachings of God, come to man, through the fallible, crooked mind of man, they will be fallible.

Burgess' reply.— If you force gold through a "tortured" tube, — tortuous, I suppose he means — if the tube be as crooked as a ram's horn, would it come out gold, or would it come out a ram's horn? If God conveys Divine truth to the human mind, is that Divine truth human, or is it Divine?"

4. The first five Books of the Old Testament, said to be written by Moses, which we deny, are anonymous.

Reply.— You deny that Moses is the author of the Pentateuch. Now, by your law of evidence, prove that it was written by man. Who is your man as its author?

5. The Bible contradicts the sciences. Geology and Astronomy were written by the finger of God, and if these contradict the Bible, they may be taken and the Bible rejected.

The Bible makes the earth only six thousand years old. These sciences show that it is older than that, therefore, the Bible is not true.

Humboldt found a large tree in Meniro, caused a hole to be bored in, and a block to be sawed out, and on counting the growth, it was shown to be over twenty thousand years old. [Did not produce the history, and of course the impression was, that it was a big "fish story."] The bones of a human have washed from the

delta of the Mississippi, from below the fourth strata, which would make it about fifty thousand years since its creation. It would take thirty thousand years for the rock below the Falls of Niagara, to wash away as much as it now has.

Reply.—1st. The bones of the human could have been carried below the fourth strata by some eruption of the earth. The rock in Niagara would have broken away in a short time, as much as it would wash in thousands of years. As to the large tree, suppose the growths had been one sixteenth of an inch, which is about as small as could be counted with any precision, then the tree would have been two hundred feet in diameter. To reach the center, the explorer must have been going round with the small sized gimlet and saw in his pocket, only a hundred feet long. Who ever saw the tree, or the auger that bored the hole? Forgetting his law of evidence, he can trust to an auger hole one hundred feet long, when he never saw a man that saw the man that saw the tree where the hole was bored, but cannot believe the Bible. The book that instills the best morals of anything in the world, and the only influence that has ever raised man up to his high native eminence.

Ans. 2. God would make the earth with all these marks in it, which scientific men please to term marks of antiquity. Could he not make a man, a tree, the earth, with all the marks of antiquity, so that one, judging by the marks, would consider them hundreds of years old, or applied to trees or rocks, thousands of years old, when in fact, they had just been created.

[Oh, how wise is man, in his own estimation, but how short-sighted when it comes to the test.]

Ans. 3. The Bible says: "In the beginning God created the heavens and the earth." Now, does any one profess to know how long a space is included in the term "the beginning?" Then creation may reach back as far as it can possibly be supposed by Geology, the Bible account is old enough. Let Geology commence where it pleases in creation, and then when God was ready to make man, when the earth was ready to receive man, he was made, and this does not conflict with the Bible account. [In this reply, there was a slight rejoinder, but it was principally on account of the auger-hole, which seemed to bore the Doctor, nearly as deep as he had bored the tree.] The growths could be, and frequently are, much smaller than described; and the hole need not be bored to the center, but far enough to make a calculation. The only reason my opponent is dragging up that old auger-hole so much, is to become accustomed to his future home. For, before the debate is over, I expect to press him so close that he will be glad to crawl into the auger-hole for protection. [Of course the hearers are the witnesses, as to whether or not he redeemed his pledge. I was not on that side of the tree. But when he came out on the other side of the tree, it was not Burgess, nor did it look exactly like Doctor Burroughs. The feathers were a trifle lowered.]

6. There are contradictions and inconsistencies in the Bible, such as "The Lord said, I will go down and see." "The eyes of the Lord are in every place." "To God all things are possible." "But God could not drive, only the inhabitants of the valley, because they had chariots of Iron." Where did Cain get his wife?

Reply.—There is not always a real discrepancy, or inconsistency, where there is an apparent one. Before a person can therefore make an apparent contradiction, an argument against the Bible, he must understand thoroughly all the Bible treats of. There are apparent discrepancies in nature. Is nature therefore not from God? [In all the points where principle was involved, Bro. Burgess harmonised them, by showing the legitimate meaning of the texts. Where names and dates were involved, he showed how easy it was for mistakes to be incorporated in translating from one language to another.]

7. The Teachings of the Bible are fallible, and the book consequently from man, in that it counsels crime. Innocent children are murdered. The children of Israel were commanded to steal of the Egyptians — to borrow and keep it, which is the same thing.

Reply.—God punishes, for crime, and frequently the innocent suffer with the guilty. The Israelites were simply to demand of the Egyptians, that which they had earned. But how does your nature God act according to your argument? Murders in the whirl-wind, in the hurricane, in the famine, in the pestilence, in the earthquake and volcano.

8. It states that the whale swallowed Jonah. He could just as easily have swallowed the whale, for the cavity in a whale's throat is not large enough for you to put your hand down it.

Reply.—There's a kind of whale that could swallow Jonah with the Doctor on his back. If Doctor Burroughs is a naturalist, or has consulted naturalists, he knows this is so. But if what he affirms is true, could he not work a miracle? [The argument offered by the Doctor on the Sonship of Christ is in substance as follows: It is contrary to nature for a person to be born of a woman without a father. Describing minutely the manner in which children are born, then with his materialistic view of the subject before the people, clothed in language which I feel too modest to pen in this writing, triumphantly asked the question]: "Is God the father of Christ?" "No man can swear to his child, no child can swear to its father." "What would you think of a virgin at the present day, if she should claim that her child was the Son of God."

9. Christ looked like a man, acted like a man, he was a man.

Reply.—We deny that Christ acted like a man. His actions were Divine. Poor and degraded among men, he refused a throne, a crown. I will admit that there is a system of religion among men, the legitimate working of which produces the state of things to which Doctor Burroughs refers, so that a man cannot swear to his child, or a child to its father. "A man cannot swear to his father." A compliment on the Doctor's mother.

Burroughs.—Equally so on yours.

Burgess.—You can't steal my thunder. In the legitimate working of things, there is a virtue in woman, which cannot be destroyed. Unsullied in her virtuous character, a man can swear to his child, or a child to its father.

The Doctor's rejoinder.—If the gentleman re-affirms his personal statements, there will be a fearful reckoning for him. I'll make a hell for him hotter than the one he preaches. Christ refused a throne. The Jews had no throne to give. I'll admit Christ was a good man, and much smarter than those of his time. I think he was born in wedlock!

Burgess' further reply.—We have to do with systems, and not with men. We point out the damnable results of the systems of the day. We were not personal in our remarks, and the Doctor need not take them to himself unless they fit him. We re-affirm all that we have stated about Spiritualism, and Free-love-ism. You will make for me a hell hotter than the one I preach, will you? Bah! Was there ever a person in the world who set up a system of doctrine like Christ did, without a dollar, without a sword, supplanting the kingdoms of men, extending over the vine-clad hills of Judea, spreading over the world? Could he have accomplished this, had he been no more than a man? Christ was a good man. He said he was the Son of God. Does a good man lie? He died avowing he was the Son of God, therefore he was the Son of God according to my opponent's own admission. He arose from the dead the third day, of which we have abundant testimony, and to the contrary of which, we have no testimony save of the Roman Soldier's who say

that he was stolen away while they slept. [In this we have given a brief sketch of Doctor Burrough's arguments with their replies following them for convenience of reference. Toward the close of the debate, it seemed like Burgess was in the affirmative. He carried along a good affirmative with his negative. We will try to give you a sketch of his affirmative arguments for the next issue. U. W. H.

LETTERS TO A BAPTIST.

NO. III. THE CHURCH.

MY DEAR S.:—Hitherto I have considered the word church only in its catholic acceptance; I come now to consider it in its less comprehensive meaning of a local organization. In this latter acceptance of the word, we read of "the Church of God in Corinth;" of the churches (not church) of Galatia; of the church in Ephesus, in Smyrna, in Thyatira, in Sardis, in Philadelphia; of the church of the Thesalonians, and in the same style of every organization in New Testament times, bearing the name. A Church of Christ, as an organized institution is therefore not a denomination, but simply a local community, a congregation of christians, associated in New Testament order, for the worship and service of God. Such, unmistakably, were all the churches of which we read in the divine volume. The uniform use of the word, with a modifying adjunct denoting locality, or in the plural number, establishes this conclusion beyond question. We look through the New Testament, in vain, for even the faintest trace of any thing corresponding with the modern denominational idea. The word church is employed, as we have just seen, either to denote the entire body of Christ, or simply an organized congregation of christians, and the book of God is a stranger to any other meaning. There was no Episcopal church, no Baptist church, when the New Testament was written. Not only is there no such name mentioned, but the denominational *idea* represented by the name, is wholly wanting. *The Church of God* is the grand aggregate of the followers of Christ; *a Church of God* is a local organization of christians. Talk about a church in any other sense, and you are out of the divine record, and wandering among the traditions of Anti-Christ. The word, as applied to the divine institution, has these two acceptations, and no living man can show a third meaning. Take your concordance, go to your New Testament, examine every instance of the occurrence of the word, in the entire volume, study its import in each separate instance, and be satisfied for all coming time. If you have a particle of doubt, begin this investigation immediately, let the work be done thoroughly and for the single purpose of learning the truth, and my word for it, you will doubt no more. But you do not doubt; you are too familiar with the book of God;—you cannot doubt.

From the premises now before us, one conclusion at least, clearly results. You Baptists have taken much pains to trace your denominational history through the dark ages up to the apostles. Some of your chief men scarcely fall short of the Catholics and Episcopalians, in their zeal for the doctrine of succession. What a pity any candid, truth-loving man should be led off in pursuit of such a phantom. You have made an egregious mistake, if you have ever for one moment indulged in the pleasing dream, that the Baptist denomination is Christ's *Ekklesia*, or that its history is the history of the Church of God. No; the Church of Christ is much broader than your denomination. It is not an ecclesiastical organism of any kind,

but simply the aggregate of the christians. To show how that grand promise of the Messiah in regard to its perpetuity, contained in the words, "On this rock, I will build my Church and the gates of Hades shall not prevail against it," has been made good, it is not necessary to trace the existence of organizations bearing the distinctive marks of the early churches, through all history, from the time the promise was uttered till the present hour. *This cannot be done.* It was the Catholic conception of the church — the church as an ideal community including all the christians — that was in the mind of the Son of God when he uttered those memorable words. If therefore the time has never been from the coronation of Jesus and the commencement of his reign on Pentecost down to this present year of grace, when there were no Christians on earth, then all that was intended by that promise has been fulfilled. You need not waste time in trying to trace the history of organizations, for organizations, as such, are not in the promise. The holy *Église* of the Son of God has had a continuous existence from the date of its commencement to the present hour, not in pontiffs and prelates consecrated by holy hands, not in a succession of organized communities having all the essential characteristics of those founded by the Apostles, but in the unbroken succession of faithful and bold men and women, who have loved Jesus and kept his commandments. This is the only succession promised, and the only succession that exists in history. The world has never been without Christians since the Church began. But the Christians composed the Church in its best and holiest sense. Therefore the Church has existed continuously from the date of its birth to the present hour. It has outlived kingdoms and empires born after it, and stands, to day, on the divine foundation, as securely as ever. The promise of Jesus has not failed; will never fail.

But there is no denomination now on earth that can show an organized, historical identity, through the dark ages, to the days of the Apostles. The claim of Roman Catholicism is simply an arrogant and unmitigated assumption. The claim put forth by those modern Baptists heretofore alluded to, is no less an assumption. What is necessary to this idea of denominational identity? Agreement in name? Pray what are the distinctive marks of Baptistism, upon which, this notion of baptistic succession is founded? Identity in name is not pretended? Hear the confession of Orchard the historian of your denomination. "The ground of unity and denominational claim to the people whose Christian characters are detailed, is not the harmony of their creeds or views; this is not visible or essential in the first age."* How not essential? Can a man be a Baptist, and at the same time reject the Baptist creed? Would any man be considered a Baptist now, and would Baptists affiliate with him as such, who rejects, for instance, the doctrine of the Trinity as laid down in Baptist standards? Would modern Baptists affiliate denominationally with immersed Arians? Nay, would they even affiliate with a congregation of believers in Jesus Christ, whose members had all been immersed for the remission of sins? Could such a congregation, dissenting in a single item from the authorized Baptist standards, gain admission into a modern Baptist association? Pshaw! Everybody knows better. If a man would attempt to trace a denominational history, he must, as an honest man, and a man of sense, make a denominational bond of union the rule of his investigations. Taking this rule in his hand, and traveling back towards the Apostles, he must measure by it, every community whose acquaintance he makes in history, claiming kindred and identity in no case where the rule honestly and fairly applied, does not establish his right to do so. How absurd to claim kindred with people whose teaching you would spurn and whose denominational platform you would reject with disgust. But Mr.

* Introduction to History, Page 14. Graves' edition.

Orchard finds Baptists all the way up to the Apostles! What sort of Baptists pray? Communities with whom modern Baptists would affiliate were they in existence now? Not a word of it. Why, there is nothing in history better established, than the fact that for the first four centuries, the whole church held and practiced "one baptism for the remission of sins." How, then, will any man find a Baptist Church during this four hundred years, except upon a principle that ought to tinge with shame the cheek of every candid member of the denomination, who knows the facts of history, and is at the same time, cognizant of the treatment which Disciples have everywhere received at their hands! Why, in the very beginning of his attempt to trace a denominational history, Mr. Orchard changes the conditions of Baptist Church fellowship, and stepping, at a single bound, entirely off the real Baptist foundation, takes his stand, with the most inimitable self-complacency, upon the true scriptural ground, where we, as a people, have stood from the very commencement. Hear how he talks.

"The bond of union among our denomination in all ages, has been publicly expressed by a voluntary submission to his authority and doctrine in baptism."*

This is not Baptist ground. But Mr. Orchard knew full well, that he could make no show of succession on any other principle. Had he attempted to trace a doctrinal identity, an agreement in the creeds, he must inevitably have stranded before he got fairly out to sea. But who does not see that if this principle were accepted and acted upon now in good faith, Baptists and Disciples could not be kept apart a single day. Truly indeed must this notion of Baptist succession be a most baseless assumption, when in order to make even a show in that direction, the true denominational platform must be ignominiously deserted in the very outset! But no one knew better than Mr. Orchard that he had to pass over many centuries, in which, he would not, working by a just and honest rule, be able to find even the semblance of a Baptist Church. Prudently enough, therefore, he begins his work by manufacturing a rule for the occasion. You, my dear S., cannot, I trust, be deceived by this shallow device. Let me repeat, there is no denominational succession in history. The whole thing, whether advocated by Catholics, Episcopalian, or Baptists, is an unmitigated humbug. If you want to find a Church of Christ for a home, look for a congregation of Christians, whose organization embodies the essential features of the Churches founded by the Apostles, and fearlessly cast your lot among them and battle with them till the Lord comes. But of this in my next letter. Meantime, believe me most sincerely yours for the truth.

GEO. W. LONGAN.

INFIDELITY ROUTED.

DEAR BRO. REYNOLDS:— I deem it due to the cause of truth, and to Bro. Burgess, one of its noble defenders, to give you, and your readers, some account of the late discussion at Atlanta, Ills., between him and Doctor Burroughs, a bold and defiant Infidel. In regard to the origin of the discussion, we refer the reader to an article which was published in the Carrollton Patriot, written by one who was present. It will not be possible to present even a synopsis of what Dr. Burroughs called argument, in support of the proposition, that, "The Bible is the work of

* Introduction page 14. Graves' edition.

man, is self-contradicting, and untrue, and Jesus Christ was only a man, having a human father, and was begotten and born as other children."

We had heard the Dr. in other days, lecture on Phrenology, Physiology, Psychology, and he seemed to get along much better than he did in attempting to disprove the statements of the Bible. How very ridiculous in any man to attempt to overthrow a book which has stood all the storms of time, subdued the fiercest passions of millions, and by its many promises, breathed peace and hope into the living and the dying. It contained, in the days of Egypt's glory, through all the days of the Empires of Greece and Macedonia, through the rise and fall of the Medo-Persian, and the ushering in of the Roman Power, predictions that have been so literally fulfilled, that no one, not mad, can doubt that a power above man, moved to their utterance, and guided their fulfillment. It will not do to say, these predictions were made after the events occurred, as Dr. Burroughs did, when, as shown by Bro. Burgess, these records were constantly referred to by the concurrent history of all those ages and Empires. The man that does this, is simply the object of pity, for being so ignorant.

Dr. Burroughs being in the affirmative, the *onus probandi*, or burden of proof rested on him, and all Bro. Burgess had to do, was to show the insufficiency of his proofs, and the fallacy of his arguments. This he did in every case, and even more, for he clearly established a counter proposition to that affirmed by the Dr. We will give one sample of the Dr's proof, which is on a par with all he offered.

"The date at which the Bible fixes creation, is incorrect," said the Dr., for it gives the earth's age at 6000 years, which is false." This, said he, "can be demonstrated." Now listen to his proof: "There is, in Mexico," said he, "a tree, which, by the number of its rings or annual growths, is proven to be some 30,000 years old, which clearly disproves Moses' account of creation." Bro. Burgess wanted to know how it was ascertained that this tree had 30,000 rings. The Dr. said a hole had been "bored in to the heart of the tree, and a block cut out with a key-hole saw, and the rings carefully counted." Bro. Burgess showed that should twenty of these rings be compressed into every inch, the Dr's tree would be about 400 feet in diameter; consequently, the gimlet and key-hole saw were over two hundred feet long. What a poor foolish Doctor.

The foregoing is about as solid as anything Dr. Burroughs offered. In regard to his effort against the "Lord's anointed", he might have got along better, but for the authenticated history of the period in which the scenes recorded in the New Testament occurred. Josephus, Tacitus, Origen, Rollin, Mosheim, and even Gibbon, (and later), Hume, were all in his way. Poor man, to attempt to measure arms with Jehovah! So far as Dr. Burroughs, as a man, is concerned, I have nothing to say. Of O. A. Burgess, I could say much. His bearing, throughout the fire ordeal, was that of a Christian gentleman. Having long known him, we of course expected this; but intimately acquainted with him, had never known his power. Emergency only, can call out into crushing and sweeping activity, the great reserved forces of his noble nature. But it is vain to attempt a lengthy account of the discussion, and I simply append the sketch cut from a secular newspaper, as referred to, at the outset of this communication.

E. L. C.

"Permit me, Mr. Editor, to occupy a spare corner in your journal, to give a brief account of a discussion that came off last week, at Atlanta, Illinois, between Dr. Burroughs, Infidel, and O. A. Burgess, Christian, on the following proposition:

The book, called the Bible, is of human origin, is self-contradictory, and Jesus Christ was only a man.

I may not give the exact words of the proposition, but represent it fairly. Dr. Burroughs has, for some years, devoted himself to lecturing on Phrenology, Physi-

ology, Psychology, &c. Mr. Burgess is pastor of the Church of Christ, Congregation of Disciples in the city of Indianapolis, Indiana.

The circumstances which induced Mr. Burgess to meet Dr. Burroughs, were briefly these: The Dr. had met in succession at Atlanta, the Reverend Mr. Orvis, of the Congregational Church, and the Rev. Mr. Davis, of the Baptist Church, over both of whom he claimed a victory. How much justice there was in the claim I pretend not to say; but as the friends of the Bible feared that the insidious poison of infidelity had been infused into the minds of many young men in Atlanta, they sought to counteract the deadly influence, by calling on Mr. Burgess to negative this monstrous proposition, so vauntingly and defiantly hurled forth by Dr. Burroughs and his Infidel friends, in and about Atlanta. Thus the debate originated, not by the seeking of Mr. Burgess.

For the most part, the discussion was a calm and dignified contest. The Dr., it is true, did not confine himself to the legitimate work of proving or trying to prove his proposition. In his occasional efforts to do this, he met a man whose analytical power and logical acumen, turned all his attempted arguments either against him, or showed their glaring ridiculousness. At the outset, Dr. Burroughs talked like an Atheist, afterward as a Deist, then as a Philanthropist, and finally, as a full-fledged Spiritualist, able to converse with the departed, and cure all manner of ailments in double quick. This was truly refreshing, could we have believed, which alas, neither he nor any one who heard him could do.

Dr. Burroughs said: "The statement made in the first chapter of Genesis, that the world was created only six thousand years ago, is disproved by the truths of Geology." To this Mr. Burgess replied:

"Dr. Burroughs has read the Bible so little, that he is ignorant of its contents. The Bible only says, 'In the beginning God created the Heavens and the Earth.'"

Now, said Mr. Burgess, "When the Dr. shall tell us how many years have transpired since the beginning, then we shall be able to tell him how many years have passed since the creation." The Dr. thought of driving Mr. Burgess from his fortifications by an appeal to Geology, but he only threw open the magazine of truth, and enabled his antagonist to turn his own guns upon him, and seemed to take warning and beat a hasty retreat from that portion of the field. Mr. Burgess showed some of the tendencies of "Free thinking," which some of the friends of Dr. Burroughs regarded as a personal allusion to themselves, and was told that if this was repeated, he (Burgess) would never hold another discussion." To this ungentlemanly threat, Mr. Burgess replied: "I repeat all I said, and as the slipper seems to fit some feet in this latitude, my statements have all been demonstrated. I shall feel no trepidation from the threat of violence, for I 'never would scare worth a cent.' Bah!" This angry feeling on the part of the Dr. and his friends, was the result of being conscious of their defeat.

I noticed one thing particularly, which was, that Spiritualists seemed to sympathize with the Dr's. views throughout. Those of this class of skeptics present, were mostly, if not altogether, apostates from Christ, as was Julian of old. The whole blasphemous clan met in harmonious concert and fellowship, to oppose the great civilizer, and refiner of the nations, and propose to give us in its stead—what? A vacant blank, blotted out, thus destroying the hope of the human race. We take it that the Dr's. friends felt that the arguments of Mr. Burgess had overwhelmed them, from the simple fact of some of them saying Mr. Burgess was intellectually and educationally superior to Mr. Burroughs. This was a virtual confession of defeat, which it was and that of the most decisive kind. The attendance throughout was immense, and the most intense interest seemed to animate all minds. Nor do we see how it could be otherwise, when an open assault was being

made on the hope of humanity. All classes of Christians felt the same interest in the issue made, and each seemed to forget that Mr. Burgess was what has been sometimes sneeringly called a Campbellite. Indeed no one seemed to know that there was, or ever had been one in the world. Well would it be, if that feeling were entertained at all times and places.

It would afford me much pleasure to say more about this discussion, but cannot do so for want of time. I must, however, allude to the closing scene. Just as Mr. Burgess retired, after making the final speech, Dr. Parker presented to Dr. Burroughs a fine bouquet from the wives and daughters of Atlanta Infidels. At this moment, the Rev. Mr. Scott, stepped out on the platform and said: "Is Mrs. Brooks in the house?" From near the center of the house came a female form, borne along by the strong arms of gentlemen, the house being so closely packed as to render her passage almost impossible. Bounding on to the platform, with a beautifully arranged bouquet, she presented it to Mr. Burgess, substantially saying: "Brother Burgess, in behalf of the Christian ladies of Atlanta, permit me to present to you these flowers, in token of their appreciation of your noble and gentlemanly defense of woman's virtue, woman's hope, woman's Savior, and woman's Bible, which has raised her from the position of a slave, to that of a peeress. Go on, dear brother, trusting in that Savior to whom woman's heart is given, and by and by we shall meet again where flowers never fade, and vision never grows dim, and where unbelief will never come."

"From early childhood," said Mr. Burgess in reply, "have I loved woman, for my mother's own sake, for the sake of my sisters and my wife, and while life and being lasts, shall I, under the influence of woman's smiles, hopes and tears, stand forth in defense of her virtue, honor, hope and religion, till life's mighty conflict shall pass, and I shall, with you, kind sisters and brothers, repose in that peace promised in that book in which we mutually confide. Adieu, kind friends adieu. May Heaven's blessing be with you all."

At the close of these remarks, the feeling of holy joy became irrepressible, and with streaming eyes and uplifted hands, and faces looking heavenward, the grand shout went up to Him who made us, who keeps us and who will save us eternally at last.

That good will result from the discussion, I am satisfied. Those young men who were about to be crushed in the coils of of this Anaconda of damning unbelief, are now restored to reason, and common sense. Excuse this sketch, Mr. Editor; publish and oblige.

WOULDN'T BE A CHRISTIAN.

At the expense of our Presbyterian brothers, we give place to the following conversation, between a little brother and sister, handed us by a lady of this city:

"Little 'Hub,' a quaint bit of humanity, living not a thousand miles from Charleston, was discussing most eloquently upon his future, and what he should be and do when he 'got to be a man.' Said his little sister, with an earnestness peculiar to herself: 'Well, Hubbard, whatever you do, or whatever you become, I hope you will be a Christian.' Such a look of mingled horror and dismay as flashed into 'Hub's' eyes: 'Christian — no, sister, never! I'll never be a Christian — I'll be a Presbyterian!'"

LETTER FROM NEW ZEALAND.

DUNEDIN, New Zealand,
Feb. 4th, 1868.

DEAR BRO. ERRETT:—The cause of our dear Redeemer continues to advance in Australia, and I am happy to state that it is making some little progress in New Zealand also. We have now, in Australia, six Evangelists in the field, and all of them are doing a good work. At the earnest request of the brethren in New Zealand, to pay them a visit, I and Mrs. Earl took passage on a steamer from Adelaide to Melbourne, thence to this city, where we arrived on December 4th. It is about a seven or eight days' journey from Adelaide to Dunedin, via Melbourne. We were most cordially received by the brethren, and on the following Lord's day I preached to an audience of about eight hundred persons, in "St. George's Hall"—the largest Hall in the city. From that time to the present, the Hall has been crowded, and frequent notices have been given, by the secular press, of our meetings. Enclosed you will find one from the "Evening News," of this city, that appeared in last Sunday's issue. The spirit of inquiry has been aroused, and a considerable interest has been awakened to "the things concerning the kingdom of God and the name of Jesus Christ."

Several persons having requested me to give a lecture or two upon baptism, I acceded to their request, and delivered two upon the following subjects, to crowded and attentive audiences:

- 1st. "Baptism"—What it is.
- 2d. "Who may be baptized?"

At the close of the second lecture, a Mr. George Sutherland—the leading, and most popular Presbyterian preacher in Dunedin, challenged me to a public debate upon baptism. I promptly accepted the challenge, and the next day we agreed upon the following propositions:

- 1st. That the baptism of Infants is authorized by the scriptures. Mr. G. Sutherland affirms, and Mr. H. S. Earl, denies.
- 2d. That baptism by pouring or sprinkling is authorized by the Scriptures, Mr. Sutherland affirms, and Mr. H. S. Earl, denies.

The rules for debate, and all other preliminaries, were also agreed upon, and the document signed by both parties.

The whole city was aroused, and the most intense interest prevailed in reference to the coming debate. It was the general topic of conversation, and many were the views uttered, and expectations expressed. All were full of anticipation and expectation; for the disputants were looked upon as well matched, and the propositions for debate as matters of interest and importance.

However, the expectations of the people were not to be realized; for the Reverend gentleman, three days before the debate was to take place, informed me that he declined the discussion.

As soon as this result was known, the public expressed a most emphatic disapproval of his refusal, and approved my course most warmly.

Since that time, (although the Pedobaptists generally, Methodists, Congregationalists, Episcopalians and Presbyterians have unitedly come to the rescue of Infant Baptism and sprinkling, by delivering sermon after sermon upon them), they cannot remove the stigma attached to the practice, nor get the people to believe that it is taught in the Scriptures. This much, then, has been accomplished by our visit to Dunedin. But more has been accomplished. The Church of Christ here, numbering about twenty-six members when I arrived, has been aroused to new life and

activity. It has increased in piety, knowledge and wisdom, and also in numbers. Up to this time, ten have been added. Eight by faith and baptism, one restored, and one from the Baptists. A large number are deeply interested in their soul's salvation, and many are not far from the kingdom."

To-night I go to hear a lecture by Mr. Southerland, on "Infant Baptism," and to-morrow night on "Sprinkling." In all probability, I shall review both lectures. On the 13th inst., we expect to take our departure for Invercargill, a town about 150 miles west of this place.

Dunedin is beautiful for situation. It is surrounded by the most lovely scenery I have ever seen in this Southern Hemisphere. It is a substantial city of about 15,000 inhabitants, and is chiefly under Presbyterian influence; most of the inhabitants being Scotch. There are, however, Episcopalians, Methodist, Congregational and Baptist Churches, and a goodly number of Plymouth Brethren; and last, though not least, a Christian Church, having a membership of thirty-six, with good prospects of future increase, and a neat little chapel to meet in.

I have no doubt that a large and flourishing Church could be built up in a year or two in this city, by an energetic and efficient evangelist. We hope soon to see one in this inviting field. By the Lord's help, I propose to prepare the way for one before I leave New Zealand.

This is a very healthy climate, and much resembles English temperature. The winter is colder, and the summer not so warm as in Australia. All English fruits, vegetables, and flowers flourish here. Most of the country around Dunedin is hilly, but there are some rich plains about sixty miles distant, that yield abundant crops of wheat, &c. The native grass, shrubs and trees are all, or nearly so, peculiar to New Zealand. The trees and shrubs present a most pleasing variety. This is pre-eminently the land of ferns. The variety is great, and numbers of the species are very beautiful. Already there have been found nearly six hundred varieties.

No snake of any kind has ever been seen in New Zealand. This country is well watered, having numerous springs and rivers of pure refreshing water. The mineral resources are also great. Some of the gold mines are quite productive, and new ones are frequently opened. Recently an oil spring has been discovered near Brellen.

The natives of New Zealand, called Maoris, are a fine looking and intelligent race. They are but few in number, and yearly decrease.

I am glad to hear that the cause of Christ is still advancing in the United States, and hope it will continue to do so. I am much pleased with the "Standard," and bid you God-speed in your work of faith, and labor of love.

Brethren Gore and Surber were both well, and doing well, when I last heard from them. We are daily looking for two other Evangelists from America—brethren Myles and Carr from Kentucky—as co-laborers in these Distant Isles of the Sea. The Lord bless them, and bring them in safety to their destination, and make them a blessing to thousands.

We shall (d. v.) return to Adelaide, South Australia, in May next, after visiting other places in New Zealand, and Sydney. Yours affectionately, in Christ,
—[Christian Standard.

HENRY S. EARL.

I have always found in my scientific studies, that when I could get the Bible to say anything upon a subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend.—Lieut. Maury.

LETTERS TO A BAPTIST.

LETTER IV. THE CHURCH.

MY DEAR S:—I propose to devote this letter to the very important question—How shall we be able to know an ecclesiastic organization, in our times, to be a Church of Christ? It is scarcely possible to conceive of a question more intensely interesting to the true friends of Jesus, than the one here stated. There is so much involved in it, that no one can turn away from it, or carelessly decline to investigate it, and remain innocent. That all the diverse and antagonistic organizations in modern sect-dom, are Churches of Christ, is simply preposterous. That they are all branches of Christ's Church, is not a whit more plausible. To know a Church of Christ, therefore, when we see it, and to be able to point out the characteristics, which identify it as such, is certainly most important and desirable. The question now comes up. How may this be done?

That there is no way of accomplishing the end here proposed, but a careful and impartial analysis of the primitive churches into their distinct and fundamental elements, and a comparison of modern churches, so called, with them, by the rule thus eliminated, may, I think, be regarded as self-evident. At least, if there should be any one so much in the fog, as not to be able to see clearly, at a glance, I am not now writing for his benefit. Intelligent Baptists, I know, will understand and approve without hesitation. In conducting this process, the first thing, of course, is to ascertain what was certainly true and essential in the constitution of the churches organized by the Apostles. This done, we shall have, in the characteristic features thus obtained, a rule infallible in its nature, by which, the claims of all modern church organizations may be fairly tried.

I submit the following items as comprehending every thing, that is necessary to an analysis sufficiently exact and full for all purposes connected with our present inquiry. 1st. The rule of faith. 2d. The faith itself. 3d. The confession of faith. 4th. The obedience of faith. 5th. Conditions of membership. 6th. Organization and officers. If a church or organization claiming to be a church, is clearly apostolic in each and all of these distinct elements, then there is no calling in question the propriety of considering it a church of Christ. But, if, in any one of these points, there should be a manifest failure, then the claim would be, undeniably, to that extent vitiated. For myself, I must say, that I could never consent to stand identified even for a single day, with any organization purporting to be a church, that could be shown to be unapostolic in any of the particulars here specified. Let us canvass the matter briefly. The first item is "the rule of faith." This, of course, has respect to the book or document, printed or written, which* determines, authoritatively, what is to be believed by the members of the church. This is clearly a vital matter. It lies at the very foundation of the entire church structure. No church having an authoritative rule of faith not sanctioned by the Apostles, can make good its claim to be a church of Christ. This, I think, will be admitted without debate. The second item is "the faith itself." The religion of Jesus is pre-eminently a religion of faith. It does not consist much, if at all, in intellectual theories, and logical processes. It is wonderfully free from mere ritualism. In its most fundamental conception, it is resolved, by inspiration, into simple, child-like belief, faith, trust. Now it is intuitively clear, that there can be no belief, without something to be believed; no faith, without the matter of faith. What then is the matter of faith? What must we believe? There must be no faltering here. Jesus says: "He that believeth not shall be condemned." Any church, that does not hold and

propagate "the faith once delivered to the saints," is no church of Christ. To satisfy my judgment and conscience, "the faith" must be made to stand out in bold relief; it must be placed in the very foreground of the picture. This is perhaps the most fundamental question connected with our present investigation. There must be no evasion here. The least obscurity or indefiniteness is not to be tolerated for a moment. The third item is "the confession of faith." "Man believes with the heart," and "with the mouth confession is made." So decides Paul, the aged. "Every knee shall bow and every tongue shall confess." Jesus "witnessed a good confession" and Timothy "confessed" (not professed), a good confession before many witnesses." We have but one word here in the Greek for "confession" and "profession" both in the common version. That the translation should be, in this instance, as uniform as the original, does not require to be proved by argument. I may presume so much on the intuitions of an honest heart without the fear of disappointment. Any organization, therefore, demanding as a condition of membership the apostolic confession of faith in Jesus, has at least one claim to the respect and confidence of his true followers. In the fourth place, I have put "the obedience of faith." No organization is a church of Christ that does not demand obedience of Christ's commandments. There must be no substitution of any human expedient. God said to Israel, through Moses, Deut. xii, 32, "What thing soever, I command you, observe to do it." The principle here enunciated will hold good till the Lord comes. There can be no church of Christ where the commandments of the everlasting God are not honored and obeyed. Next comes "the conditions of membership." That an organization, to be a church of Christ must be Apostolic in its conditions of membership, is plain without argument. Human institutions have conditions of membership established by the men who originate and control them. This is as it should be; and no one has any right to complain. If a man wants to be a Mason, or an Odd Fellow, he must submit to the prescribed conditions; he must travel the same way that others have gone before him. But Christ is king in his own kingdom. In the churches of the saints, his authority is paramount. He opens and no man can shut; he shuts and no man can open. Any condition not ordained by him is an usurpation, and is introduced at the peril of the men that dare to introduce it. All organizations having other terms of membership or affiliation, than those ordained by King Jesus, are simply human establishments; no more nor less. Who will undertake to contest the position here laid down? No one, I venture the assertion, that understands the genius of the christian institution, and trembles at the word of God. Finally, we have "Organization and Officers." A Church of Christ is a local community. This was amply demonstrated in my last letter. Every Church of Christ is therefore congregational in the mode of its organism. Its officers wear the same names and perform the same duties, as did the officers in the churches founded by the Apostles. Their authority, as was the case in the primitive churches, is limited to their own congregations. Any innovation upon this arrangement is a departure from inspired precedent, and is setting the wisdom of men in opposition to the appointments of God. Congregational organization and Apostolic offices, that is, offices identical with those established by the Apostles in the primitive age, are essential to a Church of Christ.

That all the items here laid down are important and essential to a Church of Christ, or at least, to Apostolic order in Christ's Churches, I think you will readily admit. I cannot conceive it possible you should do otherwise. Pedo-baptists, I know, would reject some of them, and perhaps, hesitate to admit others. But you, with your Baptist training, and your deep devotion to all that goes to distinguish Baptists, as a people, from the infant-sprinkling parties descended from the

great mother of sects, will, I think, find no difficulty in giving your assent, in general terms at least, to the necessity of Apostolicity in each one of the six items here presented. Furthermore, I am well satisfied, that you are ready to fraternize and co-operate ecclesiastically with all communities demonstrably sound and Scriptural upon these great fundamental characteristics. Here then, we have before us in form, the great questions, to which we have been tending, from the commencement. All that has been said heretofore, has been mainly preparatory. Not that I intend to inflict upon you the reading of letters enough to make a volume, but only that the matters now before us are emphatically those, in relation to which, I desire to commune with you, and that the ground over which we have thus far traveled, has been traversed mainly, in order to gain a commanding eminence, whence we may the better turn our eyes across the broad and inviting fields, which now lie spread out before us. Still, our walk by the way has been, to me, most pleasant, to you, I trust, the same, and perhaps, not altogether unprofitable to either. Let us go on as we have begun, in friendly confidence and christian love, and who knows that ere the toils of life are over, we shall not be perfectly united "in the same mind, and in the same judgment," and able "to speak the same things?" That you feel a deep interest in the prosecution of our inquiries until the problems now before us are fully solved, I cannot for one moment doubt. Let us keep our minds free from mere partisan bias, and let our hearts tremble to the star of truth as the needle does to the north, and all will be well. For the present, adieu.

Your Brother in Christ,

GEO. W. LONGAN.

RE-BAPTISM.

BROWNING, Schuyler County, Ill.,
May 27th, 1868.

BRO. REYNOLDS:—I have read your decision on Re-Baptism. I think my position is unshaken, because Scriptural. I will prove it by the commission and its explanation by Peter on Pentacost. Matthew, xxviii, 19. "Go teach all nations, baptizing them." Teach them what? We will let Peter tell us in Acts, ii, 38. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Acts, xxii, 16. Ananias told Saul to "arise and be baptized and wash away" his sins. In both of the above cases, the design of baptism is taught. Now, if they could have been proper subjects without having been taught the design, why did they teach them first? Why not baptize first, and then teach the design afterward? They had a good reason for not doing that. They had no such command. I propose to stick close to the Bible. Your position will take in all baptized, I mean immersed sectarians, for they are all penitent believers. Then why contend with them about the design of baptism, if the validity of the ordinance does not depend on the understanding of the candidate? For my part, I will go back to the Apostolic standard, if it does cut off all sectarians.

Please publish this with your comments on it in the July number of the Ecero,

Yours truly, CORNELIUS SPEER.

REMARKS.

It seems that the idea of Re-Baptism is not yet allowed to rest. Brother Speer

still adheres to his theory. For the life of me, I can see no connection between his premises and his conclusion. If he were trying to prove that baptism is for the remission of sins, I could see the point. The scriptures^{as} refers to certainly teach that. But his is an entirely different proposition. It is that the validity of a man's baptism depends on his his own understanding of the design of a particular command. Or to state the case more pointedly, his proposition is not that baptism is for the remission, but that the sinner's understanding is for the remission of sins. To establish his theory, the commission ought not to read as it does. "He that believes and is baptized shall be saved," but that "he that believes," and understands that baptism is for the remission of sins, "and is baptized shall be saved." If the commission read in that way, I would yield the point, and teach and practice accordingly. Ananias ought not to have said as he did, "arise and be baptized and wash away thy sins," but "arise," and understand that baptism is for the remission of sins, "and be baptized and wash away thy sins." Peter ought not to have said "Repent and be baptized every one of you," but should have said, "Repent and understand " every one of you," that baptism is for the remission of sins, "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." On another occasion, Peter blundered badly, if Brother Speer be correct. He said, "Repent ye therefore and be converted, that your sins may be blotted out." He ought to have said, "Repent" and understand "ye therefore" that baptism is for the remission of sins, "and be converted that your sins may be blotted out." My objection to re-baptism is that it is an innovation. It adds one condition on the sinner's part, to those laid down in the word of God. The conditions of salvation to be complied with on the sinner's part, are faith confessed, repentance, and immersion into Christ. But Brother Speer adds that the man must understand that baptism is for the remission. A man's faith may be strong enough to "remove mountains." He may with the mouth confess his faith in Jesus Christ, "before men." He may shed an ocean of penitential tears, abandon his sinful course of life and live a life of piety and devotion to the cause of Christ. He may, in all sincerity of heart, with due solemnity be immersed, and yet Brother Speer being judge, the poor man is yet in his sins, yet "dead in trespasses and in sins," yet under the dominion of Satan, yet a rebel against God and his government. Why? Simply because the poor man either by the fault of his teachers, or on the account of his dullness of apprehension failed to understand at the time of his immersion that remission of sins follows after the baptismal act, and does not, as some erroneously think go before it.

Brother Speer says, "I think my position is unshaken, because Scriptural. I will prove it by the commission and its explanation by Peter on Pentecost." Matthew's record of the commission is appealed to as proof. Let us see what is in it. "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." There are two teachings; one before baptism, the other after it. The first expressed in the original by *mathetuo* the second by *didasko*, *mathetuo* before baptism, *didasko* after it. Anderson translates *mathetuo* make disciples. The Bible Union renders it Disciple. The learned Doctor [George Campbell translates it convert. They all render *didasko* by the word teach. The two terms are not synonymous. True, the idea of teaching is in *mathetuo*. But how much teaching is expressed by the term *mathetuo*? Enough to enable the sinner to comply with the conditions of salvation. But we have already seen what they are. A man must therefore be taught enough to enable him to exercise faith in Christ, to repent and be baptized. He is then ready to receive the teaching expressed by the word *didasko*, which teaching comes after baptism, and in-

cludes "all things whatsoever Christ had commanded" the Apostles. But Peter on Pentecost, taught the people to be baptized for remission before he baptized them. Yes, and so do I, brother Speer. "I propose to stick close to the Bible;" as close as you dare to, my dear brother. But suppose you fail to do it, and through your failure, the man you teach, thinks remission comes before baptism, instead of after it, as it really is, would your fault invalidate his baptism, notwithstanding his genuine faith, repentance and immersion. The word of God nowhere makes a man's understanding a condition of pardon and sticking close to the Bible forbids our doing it. Brother Speer says: "I will go back to the Apostolic standard, if it does cut off all sectarians." Let us all say amen. But where, under the Apostolic standard, do you get authority for adding a condition of pardon, viz: a man's understanding? Simply nowhere.

It is my duty to teach the truth, the whole truth, but nothing but the truth, certainly nothing more than the truth. This re-baptism theory of Brother Speer's is something more than the truth. It is safe to promise remission of sins to the believing penitent, upon his immersion into the proper name. Why safe? Because the Apostles practiced it. It is unsafe to promise it on less, for the primitive preachers never did it. It is dangerous to require more, for they never did. Let us, my dear brother, shun vain questions, lest they produce strife. J. C. R.

RATIONALISM—ITS DEFINITION.

NUMBER ONE.

It is, we believe, a law of language, that both abstract and concrete ideas shall be expressed and known by names. Webster defines Rationalism as "a system of opinions deduced from reason, as distinct from, or opposed to, Revelation; an excessive deference to, or reliance on, reason." And thus he defines Rationalist—"one who relies on his reason as the sole or the supreme authority in matters of religion, and rejects supernatural guidance and aid, a disbeliever in the supernatural origin of the Christian Religion."

Disbelief, be it known, not long since, unhappy in any other comprehensive title, has had sad work in presenting itself favorably to the public. Not pleased with such terms as "skepticism," "infidelity," "heresy," and the like, it has sought an improvement in "pantheism," "naturalism," "liberalism," "rationalism!" The fact is, this fellow "disbelief," has had the luck of Joseph, without his misfortune. A coat of many colors has been prepared for it, and instead of it having been dipped in blood and returned, it has been most assiduously fitted, arm, elbow, shoulder and back. One while, a man has said, "there is no God!" That, said another, is "disbelief." Again, it has been declared, "there is a God, but he is too distant and busy to be approachable by such a creature as man." "Disbelief!" cries out a discoverer. Or else "God is everywhere, in all souls!" "Disbelief," again. "Well, not always in souls, you know, but merely so in the life." That ubiquitous "disbelief." "Law is God, and they are spirits who preside over, and reign in man, communicating by sympathy." Still and ever Disbelief, Atheism, Theism, Deism, Pantheism, Materialism, Naturalism, Spiritualism—all—all—Disbelief!!
O tempora! O mores!!

Where is the common ground? Can there be no organized effort, well defined? Will the positives balance the negatives, or which will outweigh?

Query. — What leads men to these important and mutually sympathetic conclusions?

Answer. — Reason. Ever reason! Yes, reason! Well, that is to say the least, Rational.

Now, for the indispensable "sin," and then by conjunction and affiliation — "Rationalism!"

The creature is born and named. Behold him! Would you witness the paternal introduction and recognition? It shall be done in a sort of regimental order, in which passage will be made in companies.

FIRST COMPANY.

1st per. "I believe there is no God!"

R. "How natural! how rational!"

2d per. "I believe there is a God, but no Son of God!"

R. "How natural! how rational!"

3d per. "I believe there is a God, and a Son of God, and that all are such!"

R. "How natural! how rational!"

SECOND COMPANY.

1st per. "I believe that the world is a mass of eternal atoms, mingling and intermingling by chance!"

R. "How natural! how rational!"

2d per. "I believe that the world originated in a fortuitous firemist, by throwing off some cinders, which, by cohesion and solidification, has produced the present state!"

R. "How natural! how rational!"

3d per. "I believe that the world is a gradual development, not exactly from a firemist, as the origin. I suppose it had an origin, though, perhaps, was eternally atomic, anyway, unfolding and shaping in geological and zoological order!"

R. "How natural! how rational!"

THIRD COMPANY.

1st per. "I believe that man finds his end, body and soul, in the grave!"

R. "How natural! how rational!"

2d per. "I believe that when man comes to the grave, his body passes again, in various forms, through plants and animals!"

R. "How natural! how rational!"

3d per. "I believe that when man comes to the grave, his soul passes into the bodies of such animals as the nature of his transgression demands!"

R. "How natural! how rational!"

FOURTH COMPANY.

1st per. "I believe in a Revelation, unchanging, intuitive, self-conscious!"

R. "How natural! how rational!"

2d per. "I believe in a symbolic revelation!"

R. "How natural! how rational!"

3d per. "I believe in a daily spiritual revelation!"

R. "How natural! how rational!"

4th Company. — "We all, as a company, believe in parts of the Old and New Testaments, accepting the moral, treating cautiously, the historic, and rejecting the miraculous!"

Rationalism interrupting. — "Now gentlemen, all my discovery is, that you all stand by Reason against Revelation, and Nature against the Supernatural. Let this be our common ground!"

Dropping this figure, we here wish to say, to Rationalists, that the fact that all these classes, aforementioned, if proximate, array themselves with the *Denier* of the evidence of Christianity, is undeniable. And we may also add, that the just cited fact, prevents this 19th century Infidelity from being at all dangerous, provided all lovers of the Lord and his Word stand united and firm. Though there is an apparent unity among this people, *really*, never were such discordant elements thrown in juxtaposition as they manifest. But, drive them from their common ground of "Nature against Supernatural," to each one's favorite dogma, and there will be "more things in Heaven and Earth, Horatio, than are dreamed of in your Philosophy," and worse confusion in the explanation of them than was in the renowned concert once given by the Kilkenny cats.

Let Rationalists be the last persons living to talk about differences among churches; the Crystal Palace of Sydenham is not equal to yours for exposure. Your pretentiously, well engineered, fortification, is an ancient, vertical-walled European structure, inviting the attack, even of such wooden-sides as myself. Next time I will notice your claims.

We here, purposely, lay ourselves open to such retort as an undistinguishing Infidel may easily make, to-wit: "Why may not we stand as firm on 'essentials,' as do your 600 denominations, when attacked by us.

Ans. In as far as these combinations pretend to be permanent unions, they are mockeries; sects, remember this.

Nothing but union on the covenant of Christ, can be read; as nothing but the denial of God, at all hazards, can be called positive, united skepticism.

Will Rationalists do, indirectly, for the Church of Christ, what it seems she cares not to do for herself? Oh, Zion! come forth from Babylon! J. W. MONSER.

SPIRITUAL DEVELOPMENT.

There are a great many set phrases in use in our day, which are wholly unknown to the Scriptures, and which frequently do violence to the truth, and mislead the mind. Prominent among these, is the phrase, "get religion," so universally in use, some years ago, and quite current yet, among a certain class, though not the most intelligent. Among the better informed, this unscriptural phrase, representing an anti-scriptural idea, is not used, or if so, much less frequently than in years gone by. This indicates an improvement in phraseology, at least.

I expect men think us captious sometimes, because we so strenuously protest against the use of the above phrase. Be this as it may, we cannot hold our peace, because we think a false idea is conveyed by it. This is not all, for we feel well assured, that no one sentiment has retarded the march of truth, and the conversion of sinners, to such an extent, as this one. We have no doubt of it. This sentiment leads our modern revivalists, to urge persons to come forward to the "anxious seat," when the brethren are urged to "besiege the throne of grace," in behalf of the mourners. No such practice, ever obtained in the Apostolic age. No living man can show any divine warrant for such a course, and yet men cling to it with as much tenacity, as the Romanist does to auricular confession, or the doctrine of transubstantiation, and will treat as uncircumcised heathens, all who question their course, charging them with denying the efficacy of prayer, and thus constitute

themselves slanderers before earth and heaven. We believe in the efficacy of prayer, for the purposes for which it was ordained; but it will not do to substitute it for preaching the gospel, nor for obedience thereto. Order is Heaven's first law. Indeed, this is the law, first, second and all the time. He that substitutes one thing for another, does violence to this law, deranges Heaven's order, introduces derangement, which, if not corrected by some means, must end in confusion and chaos. Such is now the condition of things in the pale of the boasted Protestantism of the nineteenth century.

But to return: The Bible discloses to us, God's love and character, and the design and tendency of this is, to develop in us, to the highest possible extent, those moral and religious capabilities and sensibilities which already exist in us, and are a part, and the better part of our being. This being true, man is held responsible for the improvement of what he already has, and negligence here, is sin; and sin not forsaken and forgiven, is certain ruin. If religion is something which men get, surely, some one should be able to tell us what it is that men receive, and who it is that gives it. If religion is given, in the popular acceptance of that phrase, then are men not responsible for its exercise, until received, and it cannot be received till it is given, when not given, it must be because the willingness to give it does not exist, on the part of God, who is said to give men religion. This is freeing men from responsibility, and throwing it all on the Lord.

The elements of the religion of the Gospel, so far as God is concerned, are facts, commands and promises; on our part, faith, amendment of life, obedience, resulting in holy and peaceful enjoyment. These are what, in every day currency, constitute religion. Now, which of these elements, do men "get," at the "anxious seat?" There are none who will say a knowledge of new facts is thus or there obtained. Nor will any assert that either new commands or new promises are in this way given. What new faculty is obtained? Does God give faith, or repentance, or peace, *directly*, or without the creature's agency, or independent of means? No one will so affirm, for these are all acts and conditions of mind, wholly belonging to the creature. The facts of the gospel, sustained by testimony, develop in us, faith; commands are addressed to the will, and develop in us, submission or obedience; promises affect our emotional nature, and by them our faculty for joy, is developed.

To use a modern expression, "religion in the soul," is not the creation of some new power in it; but the developing, by the application of appropriate and adequate means, the inherent powers of man's spiritual being, by calling into active exercise, those religious faculties that are constitutional and inherent, without the possession of which, man would be only an animal, of a higher order.

To bring this development to the highest possible perfection, are all the ordinances and exercises of the gospel designed and arranged. Jesus said to the Apostles: "Go teach all nations, baptizing them, into the name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all things which I have commanded you." In this last injunction, the Master certainly contemplates a progressive development. All preaching, prayer, praise and worship tend to this grand and blessed result, and he who neglects these, may not expect to grow up to the measure of a full-orbed, well developed christian, for there is no other road by which this point is gained.

Never, till men abandon the "get religion," system, will Christianity triumph over mankind. There is no one thing more subversive of Bible teaching, than this false idea, that man must get something from God, direct, and that this something is religion. It has been my lot to meet several men of intelligence, who were driven into skepticism, by failing to get something which they were taught to expect

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at the "anxious seat," and which they sought with agonizing fervor, but never found. These mistaught men, supposed the teaching which they had received was sanctioned by the Bible, and that what they were taught to seek, was promised in the Scriptures, and failing to realize their desire and expectation, they were led to reject the Bible, supposing its promises had failed. Thank Heaven, we have seen some of these discover the distinction between human folly and divine wisdom, between human error and God-given infallible truth.

But some one will say, for one said to me a few days since, "What we mean by getting religion, is to get the heart changed, by being filled with the illuminating rays of the Holy Spirit." We said to him then, and we say now: The Holy Spirit does indeed enlighten the mind, but it does so, only through its words. The Apostle Paul said: "No man knoweth the things of a man, save the spirit of man that is in him; even so the things of God, no man knows, but the Spirit of God." 1 Cor. ii, 11. Here we are taught that a knowledge of divine things can be known, and of course communicated, only by the Spirit of God. We are told in the tenth verse, that "God had revealed them" to the Apostle "by His Spirit." But even this would not give us a knowledge of them, and men say: "God must, by His Spirit, reveal them to our hearts." Now this is true, or it is not. If we can show that these Corinthians to whom Paul was writing, obtained this knowledge in some other way, then the above assumption is untrue. Let us hear him: "Now we (Apostles), received the Spirit of God, that we might know the things that are freely given to us of God, which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth. 1 Cor. xii, 13. In this way the Spirit enlightens men's minds; but the reception of the spirit of adoption, pertains only to the adopted, not to unconverted men. This, Paul asserts in his letter to the Ephesians, i 13, latter part: "After that ye believed, ye were sealed with that Holy Spirit of promise." He says about the same in his letter to the Galatians. Hear him: "Because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying Abba, Father." Gal. iv, 6. These testimonies are clear and to the point. Men do not get the Holy Spirit before they are believers, and as to changing or purifying the heart, we are told by the Apostle Peter, how this is done. In regard to the family of Cornelius, the Apostle said: "God put no difference between them and us, purifying their hearts by faith. Acts, xv, 9. Faith is a development of the mind, or the mind developed by divine testimony. For faith is the product of testimony. "So, then, faith comes by hearing, and hearing by the Word of God," is the language of Paul. Rom. x, 17.

Reader, ponder these things. Here we have matters presented, which are rejected by some, but truth is eternal, omnipotent, and must finally prevail. Human wisdom, is folly with God, and must finally perish amid the general wreck of expiring vanities. Men may oppose truth, and her advocates, but she will outlive the storm of human prejudice, ignorance and passion. The foes of truth may drive her from the field of conflict for a time, while the brow of heaven may seemingly be hung in the drapery of sorrow; but truth never dies. No, for

"Truth crushed to earth will rise again;

The eternal years of God are hers."

Soldiers of Jesus, fight on. Share in all the conflicts of truth, and you will share in triumphs at last. The glory will be eternal.

E. L. C.

A PRESBYTERIAN D. D. IMMERSING.

It is now an admitted fact, that the world moves. It is presumable, however, that while the theories of Copernicus and Gallileo, in regard to motion, were rejected, the worlds moved on as orderly as if every body had believed. Thus it is in regard to Christian Immersion, against which, so much opposition has risen since the beginning of the thirteenth century, it is truly a divine appointment, as though all men believed it to be so.

There has been much labor performed, of late years, by men of more or less ability, the object of which, has been to convince the people that immersion is not a divine ordinance; but a human invention. How have they succeeded? They have signally failed, as all men must finally do, who fight against God and truth. Men are industriously engaged in preaching against immersion, and striving with all their powers, by sophistries and ridicule, to bring it, and those who practice it, into contempt. In order to this, a celebrated D. D., of one of our eastern cities, though descended from pure Presbyterian stock of the highest type, will, by request, practice it, and repeat it as often as asked to do so, by an applicant. This all goes to show how confused and indistinct some men's minds are, in regard to what Christianity is, and what it requires. Such men "cannot see why baptism, like the Lord's supper, may not be repeated through life, as often as a man may choose." This is simply placing the observance of the ordinance, at the whim or caprice of the applicant, and thus hold out the idea that baptism is only a whim at best.

It is a well known fact, that from the days of N. L. Rice, till now, immersion suffers violence, and Presbyterians have rejected it by force, as not of divine authority. This being so, is it not indeed very strange, that Rev. Mr. Glover, pastor of the first Presbyterian Church, of Jacksonville, Illinois, and he a Doctor of Divinity, of the Presbyterian kind, should have immersed a convert, a few days ago? Such is the fact, singular as it may appear to all.

Now, we should like to ask Dr. Glover a few questions. What was the pressure, Dr., that forced you into the performance of an action for which the Scriptures furnish no warrant, upon the hypothesis that immersion is not the Scriptural ordinance called baptism? When you immersed the candidate, saying you baptized him (or her), in the name of the Father, and of the Son, and of the Holy Spirit, did you do so, if immersion is not Apostolic baptism? If you say you did, will not your answer say that *other* act of yours, when you put a little water on the head of that infant, was not baptism? Which of the two acts will you say was divinely authorized? If one is, the other is not; but you have performed both, saying you did so in the name of Jesus Christ, and I ask you to say candidly, whether you spoke truly. You cannot say you spoke the truth in both cases, without saying both actions are divinely authorized. Can you, Doctor? can you? Better change your preaching, Doctor, or your practices, and thereby harmopize with the Scriptures, or maintain a little more consistency.

The truth is, either Dr. Glover regards the act of immersion as an ordinance of Jesus the Christ, or he is willing to substitute a human rite, in the place of Scriptural baptism, and incur all the responsibility of saying he does so in the name of the Lord, rather than have a person not join *his* church. How is this, Doctor? Am I not correct in this? If not, how can you explain to your heart and conscience, this strange procedure of yours? And, Doctor, you, nor any one else ever heard of an immersionist preaching against sprinkling, and then go right

away and practice it. Should I do such an act, professing to do it in the name of the Lord, I should feel as if my practice and honest truth were at variance. How is it with you, Doctor? What are your feelings in view of all the premises? Think not that I am an impudent intruder. I have much respect for you, as a man, and as a public teacher; but you, as well as every one else, should be ready to give a reason for the course pursued.

E. L. C.

THE GREAT QUESTION.

Not for one moment do I allow myself to think that the Gospel of Jesus Christ is insufficient, that it fails to meet every necessity. Without the least sort of hesitation, I accept, as a precious truth, the divine utterance, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes: to the Jew first, and also to the Greek." It has demonstrated in more than ten thousand instances, its gracious power in disenthraling men from their bondage in sin, and clothing them in the ransomed strength and blessed freedom of the children of God. In homage and praise, how many bow at the mercy seat and, "speak the honors of his name," who "wept, and bled, and died," for the "fulness of the blessing of the Gospel of Christ!" But while we see so many being turned away from their iniquities and "rejoicing in the hope of the glory of God," how sad the sight that otherwise good men, intelligent men, sit unmoved under the best preaching. Why this? There is a reason for it. These men must be reached; the story of Christ's sufferings and death, their death in sins, the damnation of hell, the joys of the world to come. These, all these, must be a power in their souls, must crush and lift their spirits and lead them in humble penitence to the cross. The great wail of anguish, the bitter cry of a pierced heart, must be heard in the agonizing question, "Men and brethren, what must we do?" ere there is a "meek and quiet spirit," and the pure peace and joy of heaven reign and triumphs there. But to effect this, what is necessary? What must be done? Do you tell me to "preach the word?" Then I ask you how? By teaching, men are brought to Christ; but to teach, to teach effectively, is with me a question. You, my brother, teach; you "preach the word," you "reprove, rebuke, exhort with all long-suffering and doctrine," but there are those men before you, unmoved; not a single emotion is seen. Like marble statues, you meet them, from week to week, unchanged. There are no heaving bosoms, no deep drawn sighs, no tears of contrition, no inquiring after the "good old way." Why this? Do you tell me the truth is not to blame? I believe it with all my heart. The gospel is for them as well as for us. Where is the blame? Must we get angry when we confess that the answer has been struggling for utterance all the while, and is this? The fault is in the preaching! Not in the things preached, but in the way it is done. I believe I have learned what to preach; I *know* I have; but to preach so as to affect the greatest number to the greatest extent, to preach so as to arouse, to startle, to cause to "quake and tremble," is, I confess, a lesson, with me, as yet, unlearned. That I covet, earnestly covet this power, I freely confess. To know that men, men of intelligence, who hear me preach, from day to day, go down to their graves unsaved, gives me no little uneasiness. May be if I had learned how to preach, those men might have been saved. To reach them, my brother, tell me how to "preach Christ crucified, the wisdom of God, and the power of God."

JULIAN.

BACCALAUREATE SERMON,

Delivered June 21st, 1868, by J. W. BUTLER, President of Abingdon College.

THE TEMPLE OF OUR GOD.

Text:—"Ye as lively stones are built up a Scriptural house."—I. Peter II, 5.

Young Ladies and Gentlemen of the class of '68, Brethren and friends of our beloved Institution:—I am truly happy in addressing you to-day upon the great theme of Christianity. The great Apostle to the Gentiles says, "Every house is builded by some man, but he that built all things is God."

This language is beautifully simple, containing a proposition that needs no labored demonstration, since its truth is apparent to every one through his own observation. In no way has the march of civilization and refinement, through the successive ages of the past history of man, been more clearly and permanently marked than by the stately edifices and massive buildings that have withstood the corroding tooth of time,—whose artistic light is still reflected into a rainbow of glory that spans the intervening centuries.

The tomb of Cyrus, the founder of the Persian Empire, though built five hundred years before the Christian era, still marks the last resting place of the hero of the East. On the western flank of the Mount of Olives may be seen the celebrated tombs of the Prophets, still standing where they have stood for twenty-six hundred years.

One thousand years before the Christian era, Solomon, the wisest and richest of Israel's kings, went out as far as the deserts above Syria and there founded the great city Tadmor, which, in more modern times received the Grecian name of Palmyra. Four centuries after the end of the Jewish age the proud walls and massive buildings still stood,—still cast their usual shadows before the sun that had risen and set upon them for fourteen centuries. While, at the fit hour of midnight, a band of slaves entered the salarian gate and the proud empire of Rome shook to its center, and falling fell to rise no more. But, to-day, amid the stately ruins of ancient Palmyra still stands the great temple of the sun, demonstrating the truth of the position, that walls of stone are more enduring than the proudest empires of the earth.

The solid portions of our earth are almost entirely dotted over with buildings, presenting to the eye of the beholder an infinite variety of size, form and color; yet all, from the wigwam of the savage to the palace of the king, all have been builded by some man. All these buildings constantly speak out, while they stand, to every passer-by, and tell of the glory or the shame, the skill or want of skill of their builders. "But he that built all things," says the Apostle, "is God." God has built the great house of the universe, he has decorated and richly adorned it with his own glory, and made it as enduring as his own existence. When all the proud monumental buildings, erected by human skill to satisfy human ambition, have crumbled back into their ultimate elements, the great house of God will stand, and tell to each beholder the glories of its builders.

On the lovely eminence of Mount Moriah, where Isaac, the child of promise, once pointed to the wood and inquired for the victim,—in the threshing-floor that David bought of Araunah the Jebusite, on which to erect an altar for the worship of God his Father, long years ago there stood a beautiful building, never before or since equaled in magnificence and splendor only by its antitype. That building

was King Solomon's Temple, erected to the God of Abraham and dedicated to the Israel of the most High. Three thousand years of the world's history, filled with the sins and sorrows of humanity, slowly passed away before God permitted his erring children to look upon this grand type of the great Temple of our God. For twenty-five hundred years the true worshipper of God, in the simplicity of his faith, placed his typical victim upon a rude altar, erected in the awe-inspiring groves, God's first Temples, on the mountain top, in the valley, — wherever, in his wandering shepherd life, he chanced to pitch his tent. The Patriarch Jacob arose from his slumbers at Bethel, took the stone that had served him as a pillow during the slumbers of the past night; of this rude stone he erected an altar for the worship of the God of his fathers in sacrifice. When the Angel of the Lord sat under the oak in Ophrah, and talked with the future avenger of Israel, Gideon placed the materials of sacrifice upon the rock before his dwelling, when at the touch of the Angel's staff fire rose out of the rock and consumed the sacrifice. Joshua, when he had led the hosts of Israel from the wilderness where they had wandered during forty years, — when he had passed the Jordan, and in triumph entered the goodly land of promise, ascended Mount Ebal, and there solemnly erected an altar to the God of Israel, and while six tribes stood on Mount Ebal and pronounced curses on the disobedient, and six tribes stood on Mount Gerizim and pronounced blessings on the obedient, Joshua, the leader of the Lord's hosts engaged in solemn sacrifice.

When Moses led the descendants of Jacob from the land of bondage to the Red Sea, after experiencing the great miracle of Israel's deliverance and the utter overthrow of their enemy, he led them out into the wilderness and halted his grand army at the foot of Mount Sinai, in Arabia. After three days spent in preparation, Moses, unattended, amid the terrible sound of the trumpet and the flash of lightning that fitfully lighted up the gloomy scenes of that awful Mountain ascended to Sinai's summit and received from God himself, not only the tables of stone containing the ten commandments, but a heavenly pattern of a beautiful tent. That tent was the Jewish Tabernacle that, for five hundred years, served as an audience chamber for ancient Israel, when they approached the God of Jacob in solemn worship. As God had made Israel dwell in tents, in their wanderings through the wilderness, for forty years, so he made them worship in this beautiful and consecrated, yet movable tent, for five hundred years.

This magnificent sight must have gladdened the hearts of the Israelites, depressed by long and weary years of slavery, when they saw the temporary dwelling place of the Most High, rich in materials, magnificent in structure, in triumph set up in the wilderness; the whole forming a most striking type of the world, the Church and Heaven. Around this consecrated tent they joyfully assembled and worshipped the God of their fathers. The Jewish High Priest as he stood before the Shekinah, in the most Holy Place, demonstrated the precious fact that God would, in coming time, descend from his lofty habitation above, in the person of Jesus the great High Priest, — that he would lovingly embrace his wandering creature man, and bear him up to his Holy Place in Heaven.

" Like earth, awake, and warm, and bright
With joy the Spirit moves and burns;
So up to thee! O Fount of Light!
Our light returns."

In the 132d Psalm, the sweet singer of Israel as he turns away from the old Jewish Tabernacle as unfit for a continuing habitation of God among the children of men, and turns towards Mount Moriah on whose summit he sees by prophetic vision, the glory of the Lord filling the more permanent house of God, expresses himself in the following strains:

" Surely I will not come into the Tabernacle of my house nor go up into my bed.

I will not give sleep to mine eyes, or slumber to mine eye-lids, until I find out a place for the Lord, a habitation for the Mighty God of Jacob. Lo we heard of it at Ephratah, we found it in the fields of the wood. We will go into his Tabernacles, we will worship at his footstool. Arise, O Lord, into thy rest, thou and the ark of strength. Let thy Priests be clothed with righteousness; and let thy Saints shout for joy. For thy servant David's sake, turn not away the face of thine anointed. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for ever; the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it."

Human wisdom would say that David, the greatest of Israel's Kings, should have been the architect of the magnificent Jewish Temple. Born at the quiet village of Bethlehem, a place that has since been rendered forever illustrious by being the birth place of the Divine Architect of the Temple of our God, it would seem appropriate that he should have been the builder of the typical Temple. *The beloved*, was the endearing appellation that often greeted this youngest child of Jesse's family. His claims to this distinguished honor seemed to grow with his growth and strengthen with his strength. Often he received distinguishing honors above his fellows that pointed him out as the object of the bounteous blessing of Heaven. It was the custom of the Jewish people to hold a sacrificial feast at Bethlehem, at the first new moon of every year, which was, (at this time), conducted by Jesse, the father of young David. At this feast, on one occasion, the old Prophet Samuel appeared, preceded by the heifer, selected for the sacrifice, and at his side hung the horn of consecrating oil. In the midst of the feast, the bleeding victim lay at the old Prophet's feet, while the oil of consecration was held in readiness to be poured upon the head of Israel's future King. The sons of Jesse are caused to pass one by one before the Prophet of the Lord, in order that he may designate the chosen one. First came the eldest son, erect and firm, while a glow of youthful pride played upon his confident brow, visible to every beholder. But the arm of the Prophet was not lowered nor his countenance changed, while Eliab, the eldest passed on under the heavy pressure of disappointment. Another and still another of Jesse's sons came and went under like disappointment. Now every eye was turned to Samuel, as he turned to Jesse and inquired, "Are these all thy children?" And he said, there remaineth yet the youngest, and behold, he keepeth the sheep." And now it was a lovely sight to see the shepherd boy leave his flocks on the mountain top, descend to Bethlehem the city of his birth, nimble as the mountain deer, innocent and playful as the lambs of his father's flock, he runs, he kneels before the Prophet of the Lord, and his youthful head receives the consecrating oil. Surely, we almost instinctively say, this young man, now so full of promise, will one day be the master builder of the Jewish Temple.

Whether we view this extraordinary character as he dispels the madness of Saul by his inimitable powers of music; or see him as he proudly stands, with empty sling, upon the fallen body of the boasting Philistian Giant; or in after years consider his kingly wealth and kingly power, left to human wisdom, all would say that David was the man, of all the men of Israel, to build a house for the God of Israel. "But the Lord's ways are above our ways, and his thoughts are above our thought"; and because David was a man of blood, he could not build the house." Solomon must build the Temple. And now let us linger at the fountain of all knowledge, and hear the words of inspiration, dropping with the dew of heavenly wisdom, as they fall from inspired lips in beautiful description of this Grand Master Builder. "Hear, ye children, the instruction of a father, and attend to

know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, let thine heart retain my words; keep my commandments and live; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principle thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee. Hear, O my Son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go; keep her for she is thy life."

Let us now go up to the summit of Mount Moriah, the fairest of the mountains of Judea, and take a nearer view of that beautiful Temple, adorned with the rich cedars of Lebanon and the pure gold of Ophir. This building, when completed, was the glory of the powerful kingdom of Israel in its palmyest days; and the admiring wonder of all succeeding ages. It attracted the attention of the rich Queen of Sheba, who, when she had made a journey from the far South to view its splendor, said the half had not been told her.

Preparatory to engaging in this great and important undertaking, Israel's wise King won the friendly assistance of Hiram, King of Tyre; a most valuable co-laborer in so great a work. Hiram's heart was in the work, of which he gave most ample proof in the rich abundance of materials which he furnished. And now in the fourth year of the peaceful reign of King Solomon, the Jerusalem Temple began to be built. Byron says of gold: "Thou more than stone of the philosopher; Thou touch stone of philosophy itself! Thou bright eye of the mine! Thou lodestar of the soul! Thou true magnetic pole, to which All hearts point duly north, like the trembling needle."

And Willis says of wisdom:

"Wisdom sits alone,
Topmost in heaven: — she is its light — its God,
And in the heart of man she sits as high —
Though groveling minds forget her oftimes,
Seeing but this world's idols. The pure mind
Sees her forever; and in youth we come
Filt'rd with her sainted ravishment, and knell,
Worshipping through her sweet altar fires,
And then is knowledge good."

But wealth and wisdom are now about to be united in the formation of a typical structure that shall only be surpassed by its greater antitype.

The foundations were laid deep and strong, the large stones of which formed one common mass with the contiguous earth, showing that this wise Master builder did not overlook the important fact, that no superstructure can endure long without an enduring foundation. And that no building will stand longer than its foundation. The materials for the Temple, though the richest and most costly that the world could afford, were furnished in the greatest abundance. Beautiful cedars of Lebanon and rich fir trees, Hiram, King of Tyre, in great abundance, sent, by way of Joppa to the place of building. Gold and Silver were as plenty as stones about Jerusalem.

It must have been a grand and imposing sight to see seventy thousand burden-bearers, and eighty thousand hewers in the mountains, headed and controlled in every part of the work by over three thousand master workmen, and the whole

governed, in every minutiae, by the matchless wisdom of one man, as they moved on with this grand work for weeks, and months and years. So well prepared were the stones and timber, so perfect were all the various materials fitted for the building, that, when all these materials were brought together, the Temple went up without the sound of hammer or any other tool. Seven years are gone and the Temple is now completed; the laver is filled with water, the fires are burning on the altar, the blue veil waves between the Holy and most Holy place, while the Priests are waiting upon their daily ministrations in their courses.

As the proud ship lays in the harbor, manned and trimmed, ready to bear its rich burden away to the distant port in triumph;— as a beautiful city, with its domes and spires, its streets and parks, enraptured the vision of the weary traveler when, on the distant mountain top, he comes suddenly upon this moving world in miniature, so this magnificent Temple sat upon the summit of Mount Moriah. "A thing of beauty, and a joy forever."

The one door, the want of windows, the two courts and Holiest of all, the two altars and table of show-bread, the ark of the covenant, mercy seat and cherubim, all have their counterparts under the new institution. And as the faithful attendance upon these, under the old, was the beauty of the Jewish worship, so the faithful attendance upon the antitype of these under the new, is the glory of the Christian Religion. And now we are prepared to go up upon Mount Zion and view the glorious Temple of our God; this Temple is the great antitype of that beautiful Jewish Temple, to which we have just been inviting your attention. That ceases to be glorious on account of the superior glory of this. Isaiah, the Prophet, seven hundred years prior to the Christian era, said: "Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation; he that believeth shall not make haste." And Paul, speaking of the same foundation, says: "Other foundation can no man lay than that is laid, which is Jesus Christ." Upon this immovable rock of ages, the Church can and will securely rest, and successfully resist the surging waves of Infidelity in all coming time. This is the only firm ground upon which frail and dying mortals can securely plant their feet and stand immovable, while they gaze with enraptured vision upon that sea of glory that lays beyond the turbulent billows of death. The precious promises of the Bible all center in Christ, the promised one of Israel. The covenant of promised blessings to all nations was confirmed in Christ, the promised seed of Abraham. The long line of Prophecy, extending from the garden to the sepulcher, terminated in him, for "the testimony of Jesus is the spirit of Prophecy." He was that tried stone, selected for the corner to rest upon, and thus unite the whole building in one beautiful structure. It was he that broke down the old middle wall of partition, and forever obliterated, in his kingdom, all distinction between Jew and Gentile, bond and free, male and female; and thus united all upon the one foundation laid in Zion. Then build not upon the uncertainty of heathen philosophy, where matters of eternal interest are at stake, nor yet upon the endless abstractions of modern schoolmen, nor upon the airy nothingness of more modern Infidelity. Build not upon any of the platforms laid down in modern sectarianized Christendom, though they be devised by wise councils of this or of former ages. But build upon the sure foundation laid in Zion, upon the old *corner stone*, elect and precious.

Although Infidels and partisans still reject the old Jerusalem stone that eighteen hundred years ago became the head of the corner, yet the time will come, (and may the Lord hasten the day), when the true followers of Christ will be united upon Jesus and his Apostles, as the eternal basis of life, union and communion. Then will she arise and put on her beautiful garments of light;— then will the Church

of God go forth conquering and to conquer. The Kingdom of Christ will then quickly extend from the rivers to the ends of the earth; and "righteousness cover the earth as the waters cover the great deep."

"Behold the Mountain of the Lord
In latter days shall rise,
On mountain tops above the hills,
And draw the wondering eyes,

To this the joyful nations round,
All tribes and tongues shall flow;
Up to the hill of God, they'll say,
And to his house we'll go!

The beam that shines from Zion's hill,
Illumine shall ev'ry land!
The King who reigns in Salem's tow'rs
Shall all the world command.

Among the nations he shall judge,
His judgments truth shall guide;
His scepter shall protect the just,
And quell the sinner's pride.

No strife shall rage, nor hostile feuds
Disturb those peaceful years;
To plowshares men shall beat their swords,
To pruning-hooks their spears.

No longer hosts encount'ring hosts,
Shall crowds of slain deplore;
They'll hang the trumpet in the hall,
And study war no more.

Come, then, O house of Jacob! come
To worship at his shrine;
And walking in the light of God,
With holy beauties shine."

The Pentecost, a Jewish feast, in memory of the giving of the Law, was faithfully observed by ancient Israel for fifteen hundred years. At one of these feasts, "devout men out of every nation under heaven," had assembled in the city of Jerusalem. The Apostles were waiting for the promise, according to the command of the Master. The sound from Heaven is heard, the astonished people assemble. Peter stands up and solemnly lays in Zion the chief corner stone. Three thousand step upon this foundation and the Christian Church is born. Types and shadows of former ages flee away; Patriarchal and Jewish altars have filled their mission; the Tabernacle has been displaced by the Jewish Temple, and the glory of the Temple has departed from Solomon's building, and now rests upon the building of our God.

"There is one body," says the Apostle Paul, "and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." The one God and Father of all, being moved by his own omnipotent and divine love towards his fallen children, has devised a glorious system of redemption that is through Christ Jesus, our Lord. Love moved in the bosom of Father, and Jesus, the divine Savior, was born into the world. "The standard-bearer among ten thousand." The one altogether lovely. This glorious living person, this monumental demonstration of the divine compassion, has become the head of the corner, — an abiding foundation, — the head over all things to the Church.

There is and can be but one foundation for the Christian Church to rest upon.

"Other foundation can no man lay," says Paul, the wise master builder, "than that is laid, which is Jesus Christ." This one glorious body has but one living head, for one body with many heads would be a monster, so one head with many bodies, though they should be ecclesiastical, would be equally monstrous. And yet, many heads with many bodies would make Christ divided; but the Apostle asks, "Is Christ divided? Was Paul crucified for you? No, Christ is not divided. The one living head has but one spiritual body, and that one body, under the figure of a building, has but one ever abiding and glorious foundation, which is Jesus the Christ as set forth by Apostles and Prophets.

And as the real body of Christ, which Divinity inhabited for thirty-three and a half years, was visible, so that John could say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you," &c. So the Church of Christ, which is the one body, is not mystical, but visible and tangible, — a body that can be seen and heard. True, there are many stones in this one building, each placed upon the one foundation. "For ye as lively stones," says the Apostle, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ." But when the last stone shall fill its place in this magnificent edifice, there will only be one building, which is the Temple of our God.

O, the mission of Jesus! who can tell the length, the breadth, the depth, the height of the love of God, as it bears upon the work that has been in progress for the last eighteen centuries, but awaits a glorious consummation in time to come; "The word was made flesh," says the Apostle John, "and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Jesus, the Christian's Lord, had eternally bathed in that sea of glory that surrounds the throne of God; but he laid aside those rich robes of glory, radiant with the smiles of his Father, and clothed himself in mortal flesh. O, humanity! thou child of the skies! when Jesus clothed himself in frail humanity, thou didst wear thy richest robes. In the mission of Jesus, the heavens bent themselves down, and embraced the earth all cursed by sin, and embracing, left a kiss of love, and with it a precious promise of a future return, — a reign of righteousness by the King of Kings and Lord of Lords.

When Jesus came, a beautiful star arose above the horizon of this dark world, that had never risen before, — it was the star of Bethlehem. By its steady light, it not only guided the steps of the distant Persian Magi, but sent its gladdening beams into the hearts of the poor, the afflicted and the lost of earth.

And though this bright star dipped beneath the horizon, and the earth was for a short time again shrouded in gloom, when the tragic scenes of Calvary were enacted, yet, on the morning of the first day of the week, it rose again, — rose with brighter rays to set no more. Although its mellowing light has been often obscured by sectarian clouds and the snow-clad hills of Infidelity, yet its heavenly light may be seen to-day, as it is beautifully reflected from the polished surface of the stones in the Temple of our God.

"Hail the blest morn! when the great Mediator
Down from the region of glory descends!
Shepherds, go worship the babe in the manger;
Lo! for your guide the bright angel attends!
Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thy aid,

Star of the East, the horizon adorning,
 Guide where our infant Redeemer is laid.
 Cold on his cradle the dew-drops are shining,
 Low lies his head with the beasts of the stall;
 Angels adore him in slumbers reclining,
 Maker, and Monarch, and Savior of all."

Let us now traverse the wheel of time backwards until we have passed the scenes of six thousand years. Let us take our stand where that ponderous wheel first began to move; when the Garden of Delights was fresh and green from the plastic hand of its creator; before the earth was cursed or man had fallen; where all was song and bloom, and sunshine, and happiness.

As we look back over the abyss of ages that the Eternity passed had unfolded, we see nothing that runs parallel with those endless ages but God, the Creator of all. Do any ask why the flight of endless duration measured out an eternity before the dawn of time? Let such remember that an eternity had passed at any period of those endless ages. Besides, who can grasp the eternal purposes of that God who revolved the endless cycles of eternal duration in his omniscient mind and saw the end from the beginning? But when it pleased the Eternal one, the dawn of creation came; then matter without form stood out everywhere and commingling particles filled that which had only been space before. When this chaotic mass had floated through the abyss of space a sufficient time to fill the purpose of Him who built all things, at the touch of his omnipotent hand, this and ten thousand world's started on their mission; and thus sun after sun, and system after system, took their destined position, until order reigned supreme everywhere. At the first swell of the music of the spheres, Time was born, and in his hand he held a scythe most keen and bright; and from the very first he bent forward as if eager for the work.

Now, when the new-born earth had been carpeted green and fresh, and cattle and fish, and beast and bird, peopled it; the voice of God echoed throughout the vast domain, saying: "Let us make man in our own image, after our likeness," which voice was pregnant with coming issues that eternity alone can unfold. When man first took being and walked in the Paradise of earth, the angels for the first time, looked upon a sister spirit, and whispered words of love that awakened new joys in Heaven. How long the paradisiacal bliss continued we cannot tell, but too soon that old serpent, the Devil, started up with demon-laugh, saying, "Here is work me." With fair speech and winning words, he approached the innocent, and, therefore, happy, pair: lust was conceived, and sin was born; then came all our woes.

Ere long the earth was engulfed in sin and ruin, "as the waters cover the great deep;" from the surface of which the wails of sorrow, sickness and death went up as the moan of waves from a troubled sea. The grave was opening, from pole to pole, as one vast sepulcher; and the dying were marching in, without one ray of hope, as slaves are driven to the market-pen. Amid this scene of gloom, when there was no eye to pity, no arm to save, the Father speaks again in tones of love, saying: "Whom shall I send, and who will go for us?" The voice of mercy answered, "Here am I; send me." "O, the depth, both of the wisdom and knowledge of God! His ways are past finding out."

It has been said, "It was a great work to create a world, but a greater to redeem it." He only spake, and with the speaking, Creation stood out on every hand; but redemption (in its preparation and consummation) is the great work of all time, and required the brightest gift of Heaven. The birth, the life, the death,

the burial, the resurrection, the ascension and coronation prove Jesus to be the Christ, and fit him for a King.

The work to be accomplished is the salvation of a lost and ruined world; the power ordained for its accomplishment is the Gospel of the Lord Jesus Christ; and the agency for wielding this power is the Church of God. The opposing spirit is the Devil, and his agency is wicked men. While this conflict is going on between the two eternal opposites, let us go and take our stand with the old Apostle John, while he paints in panoramic visions the great issues of the grandest conflict of all the ages past.

The destiny of the world is hanging upon the great work of the church, yet it wanes: it is taken captive and goes away into spiritual Babylon; while the great Anti-Christ reigns twelve hundred and sixty years. But "Babylon the Great" has fallen, and the peaceful reign of the millennium continues for a thousand years. The Millennium is closed and the final judgment sets, and is followed by a new Heaven and a new earth, wherein righteousness dwells forever. When this new Heaven and new earth shall issue from the ruins of the old, all pure and beautifully adorned as an eternal home for the righteous; then shall be seen the New Jerusalem coming down from God out of Heaven. The glory of God dwells in it, hence the inhabitants need no light of the sun to give them light. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits; and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." In the midst of this beautiful city, and fast by the throne of God, now stands the "temple of our God." The last stone has been placed in the heavenly building, and it is filled with the glory of God and resounds to the praise of the Lamb forever.

In conclusion we desire to speak a few parting words to those who are shortly to enter the great bivouac of life as graduates of Abingdon College.

Young ladies and gentlemen: We have delighted to address you, during the past few years, as students of our Institution; and during that time, we have constantly kept before you, as the most prominent in our curriculum, the theme presented to-day. These precious opportunities, with their eternal responsibilities, will soon be closed. These pleasant associations, with their soul ennobling influences, will soon pass forever. Soon other scenes and new relations will engross that attention which we have rightfully claimed during the gliding years of your college life. We have tried, in our weakness, to contribute something towards your preparation for the issues of life; how far we have succeeded, we leave you and others to decide, and coming time to develop. When I look back upon the feeble labors of my past life, and review the trying scenes through which our young Institution has passed, and recount the sacrifices of its tried friends, it is with great satisfaction that I can turn and point to the class of '68. And let me assure you, that not one of your number shall ever be forgotten by me while the crimson tide of life flows, and reason holds the rule.

To the best of our ability, we have performed the daily duties assigned us, though often in much bodily weakness. Our toils and sacrifices in your behalf as students, are now numbered among the past records of the great book of God's memory. In these labors we have, in great mercy, been strengthened by sustaining grace, and

cheered by your songs and approving smiles. I am now called upon, publicly, in behalf of the faculty, to close up our instruction to you as a class. And I can do so in no way more appropriate than to point you again, and it may be for the last time, to the Holy Bible, a book of themes involving the highest interests of man. This is pre-eminently a book of *facts, commands and promises*; and the central cluster of its heavenly ideas is, 1st, a risen Lord from the tomb of the dead. 2nd, His commands issued to a lost and ruined world, and 3rd, the promise of Heaven to the faithfully obedient. The grand ultimatum of the Old and New Testaments is the glory of God in the salvation of His created man. To accomplish this end, the Temple of our God was founded upon Jesus, the rock of ages, and watered with the rich grace of God. The conflict is now in progress, but it will, by and by, culminate in victory for the right; and then will the saints, robed in light, walk the gold-paved streets of the New Jerusalem, bearing palms of victory in their hands, and on their heads wearing crowns of immortality. Go then, my young friends, build gold, silver and precious stones upon the one foundation laid in Zion. And when the magnificent Temple of our God is completed, and shall stand in the glory of its perfection in the midst of the City of our God, then shall be seen that vine that once bore, and still bears, the branches entwining about its jasper-flashing walls, each branch pendant with the rich clusters of immortal fruit. And may the God of all grace make each one of you a pillar in the Temple of our God. Amen.

 REV. J. H. DICKENS REVIEWED.

JOHN'S BAPTISM.

In the last number of the Echo we reviewed "A Weapon Salve," on the "Savior's Baptism." He next takes up John's Baptism. He occupies about two pages and a half of his "Salve," with his exposition of John's Baptism. In his hatred, not only of immersion, but of immersionists themselves, he does a work of supererogation. He pitches into the Baptists because they practice immersion.

He makes a labored effort to show that John's Baptism was not Christian Baptism. In his eagerness to overthrow the claims of immersion, he proves John's Baptism to be not Christian, although it in no way affects the controversy about the action, or as he would express it, the mode of baptism. Hear him: "John's was not Christian baptism.

First. It was not instituted by Christ.

Second. He did not baptize in the name of the Trinity.

Third. Some of John's disciples were re-baptized. Acts 19.

Fourth. His baptism was not under the Christian dispensation; as the whole Jewish Ritual was then in force; John observed all its precepts.

Fifth. Christ said the Kingdom was *near*, after John's imprisonment.

Sixth. Christ and his disciples observed the Jewish Law up to his passion, when he nailed the handwriting of Jewish ordinances to his cross. Col. ii, 4.

Seventh. It was called the baptism of repentance — John's baptism, &c.

Eighth. John baptized his subjects in the faith of a *coming* Savior, and those who claim John as their 'ancient' brother, place themselves under the Jewish economy with the present scoffing Jews — reject the Messiah, being baptized, as were John's converts, in the faith of a Christ *to come*. Was this not the cause of Quakerism?

Lastly, Christian baptism is preached upon the authority, that Christ 'died for all,' and prior to his ascension, instituted and enjoined it upon all. Could baptism be preached on such authority *before* it existed? Surely not.

It clearly follows then, from the above nine reasons, that John's baptism was not Christian. Ought not our Baptist friends then give up this deplorable error?"

The Rev. gentleman offers nine reasons for declaring John's baptism not Christian. Now he is certainly right on this point. John's baptism was certainly not Christian baptism. But does this dispose of the act of immersion? His argument is, John's baptism was not Christian. Therefore, Christian baptism is not immersion. Therefore it is sprinkling. How ridiculously silly.

But does the gentleman believe his own arguments? Let us see! When he is fighting immersion, he says "Christ said the Kingdom was near, after John's imprisonment."

But when advocating infant baptism, he, himself, would declare that the Kingdom was set up in the days, and in the family of Abraham. He must say so, to get church identity; and he must have church identity to get infant baptism. If there be but one true church, and that was established in Abraham's family, all the Jews, including John, were in that church, and were Christians, and if so, John's baptism was Christian, or he was violating the law of the Kingdom, in baptizing at all. Neither will be admitted by the author of "Salve." Then away goes his theory of church identity, and infant baptism with it.

He next proceeds to give what he calls reasons for John's baptism not being immersion. His first is as follows: "Matthew, (third chapter,) says, it was 'in Jordan;' Mark, (first chapter,) it was 'in all the country about Jordan;' and John says, (first chapter,) it was 'in Bethabara, beyond Jordan.'"

There is nothing in the phrase "in Jordan," inconsistent with the idea of immersion, as a child will see at a glance. The phrase "in Bethabara beyond Jordan," was thoroughly, and satisfactorily disposed of in our former article. But says Mark, (first chapter,) it was 'in all the country about Jordan.'" This is all that has not been already answered. "In all the country about Jordan." What of it? Does it follow that it could not be immersion, because "in all the country?" Not unless proof is at hand, that no immersion was in the country. But seriously, does Mark say anything of the kind?

It was a disagreeable task before, to expose the ignorance of the man. But fidelity to the truth, compels me to a more unpleasant duty now. It is to expose a falsehood, an unblushing falsehood, whether wilfully told or no, I pretend not to assert, but none the less a falsehood. "Mark, (first chapter,)" does *not* say "it was 'in all the country about Jordan.'" Why, Mr. Dickens put words into the mouth of God which he never uttered? Desperate is your cause, when you have to resort to such a course. Are you, Rev. J. H. Dickens, a writer of pamphlets and manufacturer of "Salve," thus ignorant of what Mark does say? Or shall I come to the conclusion that you, knowingly, put a falsehood into quotations and signed Mark's name to it, thinking that hundreds of your readers, seeing it in quotations, and referred to Mark, would receive it as true without examination? Let me exhort you, my dear sir, as I desire your soul's salvation, to ask God for Christ's sake to forgive you this time, and never do such a thing again. Mark, i, 4, does say "John baptized in the wilderness." There is no argument in this statement against immersion, as anybody knows that it can be performed in a house, out of a house, in the valley, on the mountain, in the forest, on the prairie, in the city or in the uninhabited place, the "wilderness," anywhere in the world, where there is, or can be water enough to cover the whole body of a human being. But, where in the "wilderness," did John baptize? In what particular place in the "wilderness," was it? Let

Mark answer. 1, 4, 5. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." "In Jordan." "In the river of Jordan." Could language be more explicit?

His second is, "John did not immerse, under water, because Matthew says, he baptized *with* water." Mr. Dickens makes fun of what he unfairly and uncandidly sets forth as an immersionist argument based on "out of," in the common version from the Greek preposition *apo*. But he seriously and solemnly builds on with, from the Greek preposition *en*, sometimes rendered with in the common version. Now, he knows that his argument on the word with, is exactly like the supposed argument for immersion on the expression out of. This argument is worthless, unless the Greek *en* will bear no other rendering but with. If *en*, in the Scriptures speaking of baptism will bear any other translation than with, his point is pointless, his argument a fallacy, and his wit silly twaddle. Assuming with, to be the only rendering of *en*, he tries to appear sharp, by quoting "Indeed dip you with water." "He shall dip you with the Holy Ghost and with fire." But he only makes himself ridiculous in the eyes of sensible people. Let us try his own procedure on him a little. Suppose *en* ought always to be rendered with, then we would have "born *with* Bethlehem of Judea with the days of Herod." "Have seen his star with the east." "And when all the children that were with Bethlehem and with all the coasts thereof." "With Rama was there a voice heard." "With those days came John the Baptist preaching with the wilderness." He thinks John sprinkled the people with water, applying it to them, so this critic being judge, he also applied the wilderness to them, for he preached with the wilderness, and baptized with the wilderness.

How could Mr. Dickens tell when John preached, and when he baptized, as it is an application of the wilderness to them in both cases? Mr. Dickens will perceive that his rule involves him in absurdities that he will not be willing to endorse. But let the Rev. J. H. D. have a little more of his own Greek criticisms. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye."

King James' translators, the Bible Union, Anderson, and all the learned commentators, and critics, together with even father Wesley himself, have been befogged with the idea that *en* means in. But "a Daniel has come to judgment" in the town of Augusta, Hancock County, Ill., in the person of Rev. J. H. Dickens, "Salve" manufacturer, who has knocked the motes and beams out of the eyes of men, or rather has showed that they never were in their eyes, for *en* only means with. It should read according to this Solon, "the mote that is with thy brother's eye," and "the beam that is with thine own eye." It is a pity this critic had not lived in the days of the Savior, for he might have saved Jesus from the nonsense of talking about casting motes and beams out of the eye, when they were not in, but only with it.

His third, is that, "In Jordan," ought to read at or by Jordan, thus quickly abandoning with. Let us try it. If *en* Jordan only means at or by Jordan in English, and was not done in the river at all, then the swine that pushed *en* *tois kudasin* were after all only at the water. The foolish swine would not have drowned, for the learned translator of Augusta, has found out that *en* only means at, and consequently, they were not in the water. Foolish brutes, they, to drown on dry land.

His fourth reason is, John's inability to immerse so many in "nine months," and that it is indecent. Who told him that John was only nine months engaged in

his mission? I have heard this old story so often that it is stale, being destitute of anything like proof. If it were true, wherein is the inability to do the immersing? It has never been proven.

As to its indecency, he only deserves the silent contempt of every man who has read the "Weapon Salve," for it has too many indelicate and coarse allusions and expressions, for a man that can see indecency in the act of Christian immersion.

His fifth reason is, that, in Jewish proselyte baptism, in every case, where there was an administrator, the act was affusion. A naked, bold, assertion, without even the semblance of proof. He has not even proved that there was any Jewish proselyte baptism before John's day, much less, that it was by affusion. He then says, "but in every case where immersion occurred, it was private," and that the candidate was nude. But he has a very immodest way of expressing it. He then asks a very coarse, vulgar question about John and Paul. Yet this man is so refined that he can see indecency in immersion. There is no argument to reply to here.

His sixth is, that it was too deep for immersion. This objection is worthless, unless it can be proved that such was the case at every place, which even he does not attempt. This falls powerless.

His seventh is, "Christ or his disciples baptized more than John." His conclusion from this premise, is, that affusion is the action. I shall not attempt to reach the mind, that can see the logic in this. I therefore pass to his eighth, which is, that "purification is used for baptism." He reasons thus: "purifying was always performed by sprinkling." "Baptism is a purifying," therefore, "baptism was always done by sprinkling." In his anxiety to make a show of argument, he makes a statement here utterly at war with his system as a whole. Suppose he were debating the design of baptism, with a Christian, who would maintain that it is "for the remission of sins," and should be confronted with his own statement, that "baptism is a purifying," he would be bound hand and foot. But his statements are not to be relied on. It is not proved that "purification is used for baptism," meaning, of course, Jewish purification, nor can it be proved. If all his statements were true, his conclusion does not logically follow.

He seems to have already forgotten his argument on John's baptism not being Christian, but only Jewish, but now he wants to bring in Jewish purification. His argument is not worth anything, unless Jewish purification and baptism are the same thing, which they are not. And if they were, his argument is still worthless, unless it be proved that purification was always performed by sprinkling, which he did not attempt, though he asserted it.

His ninth is, that "Aurelius Prudentius, two hundred and ninety years after the Apostles, represents John as baptizing by pouring." We have already seen that he put words into Mark's mouth, which he never uttered, and consequently we may justly hesitate to take his word for what the fathers say. But what if he did say so? He wrote "two hundred and ninety years after the Apostles." He only expresses his opinion. He is not a witness. Witnesses must know whereof they affirm. Two hundred and ninety years are long enough for grave errors to creep in.

His tenth and last point, on John's baptism, is, that Christ "went away again beyond Jordan, into the place where John at first baptized, and there abode." He here tries to perpetrate something witty, by saying "'and there abode' under Jordan's waves, 'and many believed on him there,' under the water, after they had 'resorted unto him' under the water." The reader now has the whole force of his argument, sharp and all. He seems to feel that this amounts to a contradiction of the statement that it was in Jordan. He explains it in this way: "Jordan had

two banks, the outer was some sixty rods from the inner channel. So, according to Mr. Dickens, one is done in another, if in sixty rods of it. Then if a river includes sixty rods of land on either bank, cannot a town, situated on a river include at least half the river? It legally does so. The reader will remember that this whole matter was disposed of last month. Mr. D. is only repeating himself here. Now, suppose we admit his claim, that Jordan includes sixty rods of dry land beyond its waters. Then I ask him the meaning of the phrase "river of Jordan?" Is it the dry land part, or is the water of Jordan? Can dry land be a river? Mark says they "were all baptized in the river of Jordan." I now dismiss Mr. Dickens until next month.

J. C. R.

DRUNKENNESS.

NUMBER ONE.

This is a vice of such magnitude, that it has called forth the denunciations of the wise in all ages. It is a vice that seems not to be limited by geological lines, nor confined to any particular period of time. There is no place too sacred for its polluting touch. It is found in the gutter and the dens of infamy, but it also invades the highest circle of human society. The legislative halls, and Senate chamber are disgraced by it. Even the courts of justice, are corrupted by it. The mind of him who sits in judgment between his fellow men, is too often clouded by strong drink. The holy ties of even the conjugal relation are almost daily rent asunder by this frightful monster. The lives of gray haired sires and matrons are rendered a continuous torture by this same monstrous vice. Even the Church of the living God, is disturbed and disgraced by its blighting touch. It is an evil against which God and good men have spoken in all ages. It is destructive of both body and soul. It ruins man both in this world and the world to come, both for time and eternity. It is intrinsically wicked, and consequently can never be excusable on account of circumstances. It is on the increase in many places. Its existence everywhere calls for action, for vigilance on the part of every lover of peace, every lover of good society, of every lover of virtue, of God and humanity. God has always disapproved drunkenness. Hear Him speak through his servant Solomon. Prov. xx, 1. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Wine is a mocker" in that it is a deceiver. Nearly all drinkers of wine believe, or pretend to believe, that it benefits them. It is all mockery, however, for instead of being blessed, they are always cursed by it. It is a mocker, in that the drinker never suspects that there is any danger of his taking too much. He will not get drunk, not he. But a moderate use of pure liquors hurts no one, besides it is genteel. He believes in temperance as much as any man. Temperance, with him, is to drink a little, to drink moderately, to drink regularly, to drink genteelly. He would not frequent a low drinking house. He is above that. He will never stoop to that, not he. Ah, my dear sir, remember that Solomon says "wine is a mocker," and you are the very man who is in great danger of being "deceived thereby." Drunkards are manufactured in this way. Unconsciously done, it is true, but none the less surely done. How many mothers keep a little wine for medical purposes only, for they would blush to confess to themselves that they relish the taste of it. There seems to be almost a continual necessity for taking a stimulant. Even the family physician advises its use.

"Wine is a mocker," a deceiver. The mother and father think there is no harm in it. The little child perceives that ma and pa, as the case may be, really like that beautiful colored medicine. He cannot be deceived. He knows whether taking of it is disagreeable or pleasurable. He may be told that "it is bitter medicine" that "it is sour," that "it will make Johnny sick." He knows that ma or pa likes it. He reads it in the muscles of the face, and in the peculiar smack of the lips, with which the taking of it is accompanied. He asks for it. Pleads with his tender innocent prattle. Parental love says, gratify the little one. The mocker says there is no harm in it. The parent "is deceived thereby." A little is given to the child, though a little reluctantly, at first. This scene is repeated again and again, the precious child has learned to relish the taste of strong drink. The foundation is now laid for that child to be a drunkard. How many sons of Christian parents become drunkards. The world wonders, cannot understand. The father says, I always taught him that such a course was wrong. Yes, you taught him theoretically, all right, but practically you planted an appetite in him, in his childhood, that will "bring down your own gray hairs with sorrow to the grave, and will bring him to a drunkard's grave, and to a drunkard's hell. If we could go into the practical family teaching of even Christian parents, we would be enabled to see how the seeds of future profligacy and wretchedness are often sown by loving parents, in the minds and in the bodies of their little children whom they love with all the tenderness of the human heart. Let all parents and mankind remember that "wine is a mocker," and that often the deception "strong drink is raging." Let all realize that there is danger of a man's becoming a raging beast under the influence of strong drink.

Hear the wise man again. Prov. xxiii, 29. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without a 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 its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Solomon evidently meant by those, "that tarry long at the wine, they that go to seek mixed wine," the drinkers of wine, of strong drink. Such persons have woe, and that too as a consequence of drinking. Their drinking entails sorrow upon them. There is scarcely a calamity to which they are not exposed. How common it is now, as well as in the days of the wise man, for the drunkard "to have contentions." He is nearly always involved in strife and broils with his fellow men. He has wounds and bruises as the natural result of drinking. His eyes are red, and his face bloated as the physical consequence of his drunken habits. Is it right to drink those liquors that will intoxicate? There is no harm in it if you do not get drunk, says the man who likes it.

Solomon says, "look not thou upon the wine." How can you drink it, even moderately, and not look at it? Why not look upon it? Evidently to avoid the temptation to drink it. If a man never looks at the intoxicating bowl, he will never get drunk, never be bitten, as by a serpent, nor stung as by an adder.

J. C. R.

Kindness is the life-blood of love and good will. We are always under an obligation to be kind. To all men we owe a debt of love. We must render to all their dues.

THE DALLAS DEBATE.

The debate at the above mentioned place, passed very pleasantly, so far as the disputants themselves were concerned.

THE PARTIES

were Rev. J. L. Shinn, Universalist, and Bro. J. H. Coffey, Christian. They both conducted themselves as high toned gentlemen, and displayed respectable ability as speakers. I think Bro. Coffey was more pointed in his arguments than his opponent, though I did not hear Mr. Shinn's affirmative.

THE PROPOSITIONS

were the usual ones discussed by Christians and Universalists. Mr. Shinn affirmed the final holiness and happiness of all mankind. Bro. Coffey affirmed the endless punishment of those who reject Christ, and die in their sins.

I heard Bro. Coffey's affirmative arguments. I am satisfied that Mr. Shinn did not successfully meet them, for the reason that they were scriptural, and could not be refuted.

THE TIME

allotted to the debate was four days, but by mutual consent of parties, only three days were occupied.

THE PLACE

was Dallas City, situated on the Mississippi river, in Hancock County, Ill. I think it decidedly the meanest place for a debate I ever saw tried. The people of the town, most of them, seemed determined not to hear, nor in any way give countenance to the discussion. There seemed to be no such thing as hospitality in the town, for any man calling himself simply a Christian, and refusing to wear a human name. There were, perhaps, a few exceptions to this statement, but they were like "Angel's visits."

The debate was held in an old forsaken house, with broken windows, dirty floor, and dilapidated appearance. I suppose the reason is, a better house could not be obtained, was, because the owners of good houses are averse to an investigation of the doctrines of the Bible, lest their own pet theories might suffer. The Methodist minister said to me, "I had but very little sympathy for your denomination, before, but the discourse I heard last night, knocked that little end ways." He went on to say, "I was disgusted. If I had known he was going to preach that kind of a discourse, I would not have heard it for anything."

The sermon by which the Rev. gentleman was so disgusted, was preached by our beloved Bro. E. J. Lampton. It was both able and sound. The disgust was in the man who heard it, and not in the discourse. This Rev. is a man of very large calibre around the middle of the body, but I think his ideas about the teachings of the Book, are very considerably mixed.

THE CONCLUSION

was on our part satisfactory. Our brethren are satisfied with Bro. Coffey's effort. He is a good man, and a fine preacher. His residence is Blandinsville, McDonough County, Ill. I heard no expression from the Universalists. The Moderators were our esteemed Bro. U. W. Hardy, and my quondam friend, John Hughes. They presided in a gentlemanly, dignified and impartial manner, to the entire satisfaction of all parties taking any interest in the debate.

J. C. R.

COMMENCEMENT AT ABINGDON.

I had the pleasure of attending all the exercises connected with the closing of the session of '67 and '68. On Monday, June 22d, there was held a Sunday School Convention, before which, some of the classes of Abingdon Sunday School were examined, showing a thoroughness of instruction in the Scriptures, nowhere else witnessed by me in any Sunday School.

Bro. A. J. Camrea is Superintendent. He, and the teachers associated with him, have certainly done their work well.

On Monday night there was an exhibition of the Newtonian Society, one of the Literary Societies connected with the College. The performances of the members were good.

On Tuesday, in the forenoon, there was another session of Sunday School Convention. This session was entirely devoted to a discussion of the question of organization, resulting in a full determination on the part of all the brethren to work for the Sunday School cause; but not to load down their efforts with heavy machinery, in the shape of constitutions and by-laws.

On Tuesday afternoon, was held the annual meeting of the Board of Trustees of Abingdon College.

On Tuesday night, there was a contest between the Philomath and Newtonian Societies. The exercises consisted of recitations, essays, orations, and a debate. The performances were highly creditable to both Societies. The debate was conducted on the part of the Newtonian, by Thomas Toof, and on the part of the Philomath, by J. H. Garrison. It is but just to say, that both young gentlemen acquitted themselves like men. The debate was both able and brilliant on both sides. My judgment is, that each Society was equally highly honored by this debate.

On Wednesday, we had the annual exhibition of the College. The exercises on that day were all by the students that have not yet attained their collegiate majority. None of the graduates had anything to say on that day. The performers were sixteen in number, and did themselves and their teachers honor in the exercises of the day. I disparage none, for they were all good; but I will mention two for their superior excellence; one an essay, entitled "The Youth's Sentinel," by Joseph Graff; the other, an oration, entitled "The Christian Religion," by George Haver, representative of the Biblical Society.

Wednesday night, there was an exhibition by the Parthenian Society.

Thursday was College Commencement day. There were twenty graduates. The following young gentlemen, who had completed the classical course, received the degree of Bachelor of Arts:

A. D. Butler, J. W. Carson, J. H. Garrison, J. H. Smart, R. E. Heller.

The following young ladies had completed the Female Collegiate course, and received the degree of Mistress of English Literature:

Lizzie Dodge, Lizzie Garrett, Rinda Hamilton, Jennie Hamilton, Ella Mosher, F. G. Johnston, R. R. Rose, Mattie Morris.

The following young gentlemen had finished the Scientific course, and received the degree of Bachelor of Science:

E. M. Dew, Thomas Toof, A. N. Harris, A. Lovitt, Geo. Dew, Wm. Garrison, Alvin Thompson.

Their performances consisted of addresses, and orations, every one of which honored its author, and his or her teachers. J. W. Carson delivered the "Latin Salutatory," A. Lovitt, the "English Salutatory," and Lizzie Garrett, the "Valedic-

tory Address." The "Valedictory Address" will be published in the August No. of the Echo. I wish to call the attention of the public to one fact, that was observed by all who heard the students of Abingdon College, on this Commencement occasion. It is, that all the orations, essays, and addresses, displayed a superior knowledge of, and reverence for the Word of God. This is characteristic of Abingdon College.

The degree of Master of Arts was conferred upon Albert Linn, he being a graduate of three years standing, and having distinguished himself in the Teacher's Profession.

The Catalogue just published, shows that one hundred and twelve gentlemen, and sixty two ladies attended the Institution, during the session just closed. I was told by Dr. J. H. Bacon, Chairman of the Finance Committee, that contracts were already made for the foundation, and for the brick, for the new and splendid edifice about to be erected, for the use of the College. The work is soon to be commenced. The Disciples of this country have reason to be proud of this noble College. It is an honor to us, brethren. Let us push the new building as rapidly forward as possible. The exercises of Commencement occasion were attended by a vast concourse of people, who listened with eager attention. A great many of both sexes were forced to go away, because it was impossible to get in hearing distance.

Hurry up the new building, that there may be more room.

On Friday, the Alumni, gave a highly interesting entertainment, consisting of an Oration, by Professor A. J. Thomson, and Essay, by Mrs. Professor Derham, and a Poem, by A. P. Atem, A. M.

They were all first class productions, an honor to the heads and hearts of their authors.

Professor Thompson's Oration will be published in the A. C. Review.

On Thursday night, a fine address was delivered to the Biblical Society, by Bro. Benjamin Franklin, editor of the Review. It will be published. J. C. R.

The New Jersey Editorial Association reports that there are now published in that State, thirteen daily papers (and two issued daily during July and August), sixty-seven weeklies, two semi-weeklies, three monthlies, and one occasionally. Five dailies and twenty-nine weeklies are Democratic in politics, and eight dailies and twenty-six weeklies are Republican; one daily and eleven weeklies are Independent; two semi-monthlies and one monthly is devoted to literary matters. There are two daily and two weekly papers printed in the German language. Two dailies, eight weeklies, two semi-monthlies and one monthly have been commenced since the annual meeting of the Association in 1867, and during the same time one daily and six weekly papers have been discontinued.

When I commenced my duties of Professor of Theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them; but after more than fifty years of study, it is my experience that with every class my interest increases. — [Prof. Leonard Woods.

SUNDAY SCHOOL DEPARTMENT.

SUNDAY SCHOOL TEACHERS.

NUMBER 2.

In this, and the number that may follow, I desire to direct your attention to the three qualities necessary to the successful teacher, mentioned in No. 1.

The first of these was stated, — "a good general knowledge of the subject." I have already given, in few words, my conception of the phrase — "good general knowledge" — both as applied to a particular theme or system, as the Christian system, and as referring to the manner of development of a subject in a book. One may at first easily meet this requirement, but may not so readily retain his position, as advanced beyond those he teaches, unless he continues to study the subject matter presented more minutely. The general analysis of a book may be considered indispensable to clearness; but having been accomplished, at the threshold of our work, the particular statements of facts, principles, arguments illustrations and promises must be carefully studied. We will suppose that in the analysis, you have made apparent the design of the author, and, to some degree, the manner of its execution; but now we come to the work itself, to its careful reading, not omitting to define the words of the text, to examine the structure of the sentences, arrangement of thoughts, and the thoughts themselves. These ends cannot be attained, however, by a cursory review of the subject to be brought before the class. The preparatory work, I have spoken of, will assist as a guide in examining the divine record more thoroughly. How shall you gain a liberal knowledge of the Scriptures? There are many aids in the study of Biblical Literature in this age of the Book. References, Concordances, Ancient Geographies, Bible Doctrines, Commentaries, Question Books, &c., are at hand, for comparatively moderate prices, if you have time to read them, but presupposing that you earnestly desire to become acquainted with your books as you teach, you will save time by consulting them. But the chief source of your information should be the teachings of The Book, fairly interpreted. I will offer a few suggestions on the use of the aids in studying the Bible, to which I have referred. Be it understood, that I do not offer them in the spirit of a Sage, nor claim for them much wisdom. I present them for reflection, even though I should err in my opinion of their use, if, only I shall succeed in stirring up the minds of some of my brethren and sisters to a more thoughtful consideration of the delicate responsibility they have assumed as teachers, and to a more intelligent preparation for the good work I will have been amply repaid. References are often deceptive; in every instance the connection should be carefully examined. They are very valuable in class, and with this single precaution, may be freely used to great profit.

In examining a subject, a Concordance is of service; but becomes a detriment if depended upon at all times to the exclusion of much Bible reading, by which reading only, can a thorough knowledge of God's Word be attained.

The study of ancient geography, in connection with the historical portions of the Bible is particularly interesting and profitable, and should not be omitted on any account, and should be taught in some manner, to the entire school. Teachers may

gain necessary information from Mitchell's Ancient Geography, or any similar work. This subject should always be studied in connection with historical readings, whether sacred or profane. The Bible dictionary is one of the great good works of our times; it is an invaluable auxiliary, and will supply, to a great degree, the place of other helps. The works of commentators may be read by the teacher and all persons capable of weighing arguments; they may not be introduced into the class as unquestionable authority, though their criticisms, properly considered, may be of material advantage.

Question books are doubtless of service to the inexperienced, and suggest many queries that might not occur to the teacher; but I cannot refrain from expressing my conviction, that a dependence upon a book to propound questions, dwarfs, rather than cultivates your power to teach successfully. I have not time to argue this point, in this place, but you will observe that you are using the product of another mind; perhaps the result of careful thought, of a superior intellect; leaving out of consideration, the probability that the expression is not adapted to your mode of thought, you are at least begetting a habit of dependence, incompatible with intellectual growth.

With these resources, do not neglect reading consecutively and thoroughly, much of God's Word. Thoughtfully ponder the words of the Spirit.

One more suggestion will suffice for the present. Resolve to be honest with yourself and your class. I can only call your attention to one species of deception, liable to be practiced, viz: The assumption of knowledge which you do not possess. I would place under this head, all loose statements, of which there are many varieties—from wholesale assertions respecting important matters, which you have never tested,—to slight inaccuracies, which might easily be avoided by a little application.

From the foregoing, you may infer that I do not regard a teacher as a mere repeater of other men's thoughts, but as a wise, and intelligent guide in the investigation of truth. I trust, that, with the use of the means God has placed within our reach, many may become such teachers; then may we expect a pure faith and a God like conversation to prevail.

SAMUEL P. LUCY.

SUNDAY SCHOOLS.

BRETHREN FRANKLIN AND RICE:—I notice in the last Review a reply to my article on Sunday Schools, in which I urged the importance of some attention being given to the publication of Sunday School books.

Bro. Geronld, who replies, is one of the most efficient and worthy workers in this cause that can be found. I am willing to help him and all others, in every way and by every plan, to push forward the work. I know that the brethren generally want books and papers of our own. I know they are badly needed and much wanted. I know that if we had a number of good books which the agents of our societies could put into the hands of our children, they would prove one of the most important helps that can be imagined. I could easily write a volume of facts in demonstration of the truth that "*we must have a supply of library books.*" Let one statement suffice to show this, and the utter folly of those who oppose it. In the State of Kentucky alone, the Baptists employ nine men who labor in the Sunday School cause; and they are mainly supported as agents of Baptist books. I will add one more hard question to the former unanswered list. Is it not wicked to pay cost and profits to sectarian publication establishments for books we do not want, instead of publishing what we do need?—[Review. A. D. FILLMORE.

OUR MISSIONARY DEPARTMENT.

MARILLA, New York, April 17th, 1868.

BRO. REYNOLDS:—As you are now occupying a place, connected with the esteemed Craig, in the editorial ranks, it is in my heart to send you a line evincing interest in your labors. Having leave of absence from my "parish," in Canada, for a period of three weeks, I am traveling in this part of the Empire State, to call upon the brethren of several churches, laboring a little occasionally as a proclaimer. On last Lord's Day, the 12th of the current month, the Disciples at East Aurora, were visited, and on the evening of the 14th, I called over to Marilla, where there are also brethren in Christ. But perhaps you will be more pleased with a paragraph of intelligence in respect to "cold Canada." In the Western Province, now styled Ontario, there are, say sixty Churches of Disciples, a portion of them decidedly small and weak. The Church with the largest number of members will perhaps count up to three hundred and fifty. Some of the Churches of Disciples in Canada will compare favorably, in talent and devotion, with those in other parts of the American continent, so far as I have observed, and my travels have not been very limited. The additions to the family of Disciples, in the Province of Ontario, during last year, were probably not more than one hundred and fifty. We hasten slowly. "The laborers," as everywhere else, "are few." How can we obtain a greater supply of competent evangelists? is one of the pressing questions. Is it not? Speaking again of New York State, there are, in this county—the county of Erie, the Capital of which is Buffalo—eight Churches of Disciples, six of them enjoying houses in which to worship. The Author of the gospel bless them, and all Churches of the Saints, according to the riches of his wisdom and grace. Desiring for you and your co-laborer in the work of publishing, much mercy and much success, I am, respectfully yours in the faith.

D. OLIPHANT.

ITEMS FROM AUSTRALIA.

When the news reached Australia, that Bro. Carr would certainly sail for that country, it created unbounded joy among the brethren there. The young Prince Alfred, who recently visited that island was not more warmly received by the citizens, than Bro. Carr will be by the Disciples. The only danger is that manifestations so extreme may elate him too highly. To a true man, however, such appreciation is but a stimulus to greater exertion; and so it will doubtless prove in this case.

While Bro. Earl was absent in New Zealand, his place was filled very acceptably by a young Bro. Porter, whom Bro. Surber has "trained," as they call it there, since his arrival. So they are not only calling for preachers from America, but they are "training" some at home. They feel so much the need of the latter work, that one brother in Melbourne has offered to furnish a house, and board

eighteen young men free of charge for twelve months, if Bro. Surber and Bro. Carr, when he arrives, will undertake the work of "training" them. Bro. Surber writes me under date of February 5th, that he has accepted the proposition. This will put to shame the efforts of the brethren in America. With all the multiplied wealth we have, how many brethren are paying the board of even one young brother who desires a preacher's education. Yet this brother will expend, Bro. Surber assures me, not less than \$1,200 in gold per annum, besides the labor of himself and family in keeping a boarding-house, for the sake of multiplying preachers of the gospel that he loves. Would to God we could find a few dozen in this country to imitate his example. Come with your money, brethren, and I will find a worthy and promising recipient for every dollar you will give. Who does not envy the happiness which that unknown Australian brother will enjoy when he sends forth eighteen young men to preach the word of God, and feels that he is the prime cause of all the good they do.

Bro. Surber had been in Melbourne a little over twelve months when I last heard from him, and during that period only two weeks had passed in which they had no baptisms. Their house is crowded sometimes till there is no standing room left, and the brethren and sisters alone, now nearly fill the house. I renew my inquiry for some brother or sister who will furnish means to enable another brother well qualified for the work, and anxious to go, to enter this ripe and inviting field.

— [Review.

J. W. MCGARVEY.

GILEAD, Calhoun Co., Ill. }
 March 26th, 1868. }

BRETHREN FRANKLIN & RICE:—I frequently notice, in the columns of the Review, reports from different parts of the various States concerning the progress of the gospel, and I conclude that it was a duty which the brotherhood of this country owe to Bro. Burns, to give you some record of his labors in this part of the Lord's moral vineyard. Bro. Burns commenced his labors with us at Mount Victory school-house, about the middle of March, 1867, and he found the people in a deplorable condition concerning their spiritual welfare; but he commenced the work of his Master in earnest, preaching the gospel of our glorious Savior in its primitive purity, and we have reason to thank God that the laborer has been worthy his hire, for many souls have been turned from sin to the road that leads to everlasting life; many wanderers have returned; three congregations have been built up, and over one hundred additions to the Church of Christ have been made in a little over a year. On the third Lord's day in March, Bro. Burns closed a protracted effort at Mount Victory and Richwood's school-houses, where he, assisted by Bro. King from Missouri, preached eleven discourses, obtaining seventeen additions; six being immersed, one from the Baptists, and ten who had formerly belonged to the Christian Church. Next Saturday we are to have a meeting of the members and friends of the Christian Church, for the purpose of raising money to build a house of worship near this place. We pray that the Lord may prosper the good work all over the land. — [Review.

W. H. BARTLETT.

LETTER FROM A. B. MURPHY.

FAYETTEVILLE, Ark., }
 March 4th, 1868. }

BRO. FRANKLIN:— Will you permit me to say a few words to the brethren, through the Review?

I arrived at Fayetteville, with my family, on September 13th, 1860, just in time to take a full course in everything that is terrible.

The congregation scattered abroad during the war. Some have gone to their rest, some alas! have gone back to the world; but many have returned to their homes and to duty since the war. Out of these gathering elements, we have reorganized a very good little church. We have been able to meet but once a month, for public worship, for want of a house. Some fifteen months ago I visited the shattered remains of the congregations in the surrounding country, the history of which is told above, in what was said in reference to the one in town, and urged upon them the necessity of meeting together, and of making some arrangements, if possible, to sustain the gospel in our midst. We met; and the small subscription raised was offered to me, to spend as much of my time as I could for the amount, during the year. I accepted, and labored accordingly; the time has expired. I have preached about 118 discourses; some sixty-one have been added to the church by confession and baptism; several from other denominations and some reclaimed. We have had two protracted meetings during the year of six days each, at one of which, Bro. Kirk Baxter was present and did good service. One point which I visited once a month during the year, is known as the "White Meeting House," on the middle fork of White River; where we have an interesting little congregation. Allow me to relate one circumstance that occurred during my visit there. One Lord's day evening, after preaching, I was called to see a lady who was suffering, of what was thought to be disease of the heart. I found her quite feeble, with great anxiety and restlessness depicted in her countenance; she had never obeyed the Savior, and wished to be immersed immediately. She was not able to go to the river, some half a mile distant; and it was suggested by a brother present, that, at a neighbor's house, near by, could be had a molasses boiler, which would answer the purpose of a baptistry very well. We made application for it at once; but to our astonishment, the man hesitated, and finally refused to let us use the vessel at all, saying that it belonged to a son-in-law, just across the river. This was a pious old Methodist, by the way, and quite an influential man with his "sort." So unexpected was the refusal to me that I remarked to the brethren that I had learned something to-night, that I had not supposed that there was a man in the United States, mean enough to refuse so small a favor under such circumstances! It was then getting dark. We sent to the proper owner of the vessel, who reluctantly gave us permission to use the said vessel. The night was so dark that I never saw it darker. At eleven o'clock the lady was buried with the Lord in baptism.

She was quickly taken into the house from the portico, where the immersion took place, and nicely dressed in a few moments; meantime I was waiting on the portico, with no little anxiety to know the issue; fearful that the cold water might drive the blood from the extremities, and crush at once the already enfeebled and struggling seat of life. The suspense was soon relieved by the opening of the door and a cheerful invitation to come in. I soon discovered that her bodily health was improved, rather than injured, and that the wild, restlessness, fearful foreboding, that had previously played so perceptibly upon her emaciated face, had given

way to a peaceful and heavenly composure that was really delightful to look upon. A month or two after, I had the pleasure of leading her noble husband into the waters of baptism. She was present and wept for joy. She is able to discharge her household duties, and they are happy together in the Kingdom.

Brethren, beloved, highly favored, greatly blessed with all the good things of this life, you who remain in blissful ignorance of the practical meaning of the word, *ear*, can you not, will you not, aid us in re-building the "Christian Chapel" in Fayetteville? Shall I say the Athens of Arkansas? And in sustaining the gospel in Washington county? We have only three or four preachers in the county. Can you turn a deaf ear to this voice coming from the once flourishing, but now impoverished, struggling Arkansas? I have never witnessed a more vigorous effort, by the so-called Orthodoxy, anywhere or at any time, to sustain the old dogma of justification by faith only, and mourning-bench religion, and, I may add, opposition to the plain old gospel. "It is more blessed to give than to receive."—[Review.

Yours respectfully, A. B. MURPHY.

MISSIONARY MEETING AT BLOOMINGTON, ILL

Whereas, the Corresponding Secretary of the General Missionary Society, has called a meeting of the friends of the Society, to be held in the city of Bloomington, Ill., on Tuesday, before the second Lord's Day in August: Therefore, we the undersigned committee, cordially extend the hospitalities of this Church, to the delegates who may attend this meeting. Delegates who arrive on or after the first day of the meeting, will report themselves to the committee at the Christian Church, corner of Jefferson and West streets. Those who arrive the day previous, will report themselves at the Book Store of Maxwell Hogg & Co., west side of Court House Square. In behalf of the Church.

M. SWAN,
P. WHITMER, } Committee.
J. W. MAXWELL, }

BRO. REYNOLDS:—For the information of my old associates in Illinois, you may state in your paper, that I am located in Highland Doniphan County, Kansas, and acting as Missionary for half the county. We have an excellent band of brethren through the portion of country I have traveled, but there are few preachers. O, that we had more laborers, is the cry on every hand. I can say, also, that preachers will be paid for their labor. Your brother in Christ, M. N. PARKER.

O B I T U A R Y .

DIED, at her residence, in Vermont, Illinois, on the 24th of March, 1868, our beloved sister, SARAH TOLAND, wife of Bro. NELSON TOLAND, in the 34th year of her age.

Sister Toland confessed the Savior, and was immersed, by the writer of this notice, in the year 1854, became a member of the congregation at this place. From that time up to her death, she lived a pious and exemplary life. Her health was not good for some years, and for a long time, she scarcely knew what it was to enjoy the blessings of a well day. During the long and weary period of her affliction, she was ever the same patient Christian sufferer, and was fully resigned to the will of God. She was not afraid to die, for she knew "in whom she had believed." She trusted in Christ, as "the resurrection and the life," and she was fully assured by the strong power and consolation of her religion, that "Whoever lived and trusted in him would never die." She died leaning upon the strong arm of her Savior, feeling assured that his promise would be fulfilled, and that his "rod and staff would comfort her as she passed through the valley and shadow of death." She leaves a fond husband and three little motherless children, as well as a large circle of friends, to mourn her loss. We sympathize deeply with our dear brother, who has, by an inscrutable providence, been bereft of his companion, so early in life; but we sorrow not, as others who have no hope. She sleeps in Jesus, and we believe that God will raise her up at the last day. How very dear to all our hearts is such a thought.

"No fades a summer cloud away;
No sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

J. B. ROYAL.

On last Lord's Day, I was called on to preach, what is usually termed, the funeral discourse of our aged and worthy sister, MARY ANN HIGGINS, at the Mound Church, McDonough County, Illinois, who departed this life, April 15th, 1868, in the 78th year of her age.

Sister Higgins, had been a member of the Baptist Church, for many years. Over one year before she died, she united with the Christian Church. On the Bible, and the Bible alone, she lived in the full enjoyment of the religion of the blessed Savior to the last, and died in the triumphs of a living faith. She leaves behind many friends to mourn her departure; "but thanks be to God, who giveth us the victory through our Lord Jesus Christ." Let us all be faithful, and we shall meet again.

J. B. ROYAL.

Vermont, Ill., May 27th, 1868.

THE GOSPEL ECHO.

VOL. VI.

AUGUST, 1868.

NO. 8

REV. J. H. DICKENS REVIEWED.

Mr. Dickens next takes up the "Baptism in Enon," and says what he supposes to be some very smart things. He says "this Enon case is the only 'much water' baptism given in the Bible. He also says, "if the mention of 'much water' where baptism occurs, is evidence of immersion, most assuredly by the same rule, a baptism *without* 'much water,' is as good proof that there was no dipping in the case." Where is his case of baptism with little water? Perhaps it was "in Jordan," or "in the river of Jordan." It is impossible for him or any one else, to prove by Scripture, that a case of baptism ever did occur, where there was not water enough for an immersion.

He next undertakes to amend the translation by saying "many waters," instead of "much water." The Greek words "polla hudata" are plural. But should they be rendered "many waters?" Let us see. If Mr. Dickens had taken the trouble to examine even the little dictionary at hand, of his Greek Testament, he would have seen that the word *polus* of which *polla* is the neuter plural means when applied to "magnitude or quantity," great, much, large; but when applied to number, it means many, numerous. In the passage referred to, which is its application? Is it applied to magnitude? or is it applied to number? Let us examine the passage. It is as follows: "John also was baptizing in Enon near to Salim, because there was much water there." Where was the baptizing done? "In Enon." Where was the "much water," or "many waters," as Mr. Dickens would have it? In Enon. What was Enon? Mr. Dickens tells us, "Its name imports a simple spring, 'the fountain of On.'" The Rev. gentleman himself being judge, Enon was simply a spring or fountain. Now, how in the name of common sense can he get "many waters," in a single fountain? It is perfectly clear to a mind not clouded by prejudice, that *polla*, in this place, is applied to quantity, and not to number. The Rev. Gentleman thinks it is "likely" that "many small branches ran off" from this fountain. He does not even venture to assert it. He only thinks it "likely." Well, I think it unlikely. My think so, is as good as his, but think so is worthless in controversy. We want proof of such statements. But there is no proof. Then the cause of sprinkling falls to the ground at this point. Fountains do not send forth different branches, but each a single branch which unites with another, and then another, thus forming rivers. This is natural. But the weakness of his cause drives the gentleman to reverse nature's arrangement. But suppose it were true. Then what? Does sprinkling follow? Not at all. Where was John baptizing? In the branches that ran from the fountain Enon? No sir. He was baptizing in the fountain, "in Enon" itself, but not in some one of its numerous branches. If there was water enough in the fountain to make so many streams, there was certainly enough in the fountain before it was separated, to answer John's purpose of immersion.

"BAPTISM OF THE JAILOR."

He offers "First," "Second," "Third," and "Lastly," reasons, that is, . . .

would call reasons for asserting that the Jailor was sprinkled, but not immersed. His first is that "The Bible says not one word of immersion."

Answer. Immersion is an English word, and can only be found in English works. King James' version of the Scriptures, so far as the word expressing the act of baptism is concerned, is a Greek work. The Greek word being always retained and never translated. In all versions that translate the word, we have immersion. This fully disposes of his statement, but I will attend to the meaning of the word at its proper place.

His second and fourth are the same, and amount to the assertion that the Jailor was baptized in the house. Suppose it were true. Does sprinkling follow? Not unless every other act is impossible in a house. But we all know that immersion is often done in houses. Let us try his logic. The Jailor was baptized in the house. Therefore he was not immersed. Therefore he was sprinkled. A little child can see that his conclusion is not in his premises.

His third is that "the Greek word *parakreema*, in this place rendered 'straightway' in English, forbids their leaving the prison." Same point as the second and fourth, that it was done in the house. He has a talent for repeating the same point a great many times, numbering the repetitions first, second, third, fourth, &c. I suppose he means to make a show of guns anyhow, whether he has any or not. He is imitating the general who would frighten his enemy away without a fight, by blacking the smooth ends of pine logs in imitation of the muzzles of "big guns." Thus he has a great many arguments though there is nothing in them but the painted muzzles on pine logs. As the wooden guns had no powder and shot in them, so his shams have none of the ammunition of divine truth in them.

His "lastly," is, there was no "hoghead or tank" in the prison. Wonderful to tell!! Now let us examine the passage. Acts xvi, 24. "Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas:

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the Word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

Where are Paul and Silas to begin with? In the inner prison. After the earthquake, the Jailor took them out of the "inner prison." Proof verse 30. "And brought them out." After they were brought out, the Jailor asked what to do, and they told him. But where were they when these things were done?

Answer. *In the Jailor's house.* Proof, verse 32. "And they spake unto him the Word of the Lord, and to all that were in his house." After the preaching he took them out of his house, "and washed their stripes, and was baptized," out of his house, and not in it. Proof; the preaching was done "in his house," then "he took them" somewhere, "and washed their stripes, and was baptized," but immediately after, verse 34, "he brought them into his house." The Jailor took them first from the inner prison. He took them a second time, and this time from his house, where the preaching was done. After this second taking, "he brought them into his house." But between the second taking, (which was from his house, and not the prison,) and subsequent bringing into his house, the baptizing had been done. The whole claim for sprinkling here depends on the baptism being performed in the house, which is false. But if it were true, it would neither sustain sprinkling, nor any way invalidate immersion. The gentleman felt this, hence, his reference to the "hoghead or tank."

"BAPTISM OF THE EUNUCH."

His first argument for the Eunuch's sprinkling, is that "the place was a desert." He then refers to Webster, to prove that a desert "is a vast sandy plain." He concludes therefore, that the Eunuch was not immersed, because there was no water in which to immerse him. Here I am obliged to convict him of gross ignorance, or an unpardonable want of candor. The word *eremos*, here rendered desert, means simply, uninhabited. It is the same word rendered wilderness so often in the New Testament. "John did baptize in the wilderness," (same word,) but not "in a vast sandy plain." This word is used a great many times in the Scriptures, almost always meaning uninhabited, both as a noun and as an adjective. There is necessarily no scarcity of water in this word, and Mr. Dickens knows it, or he is too ignorant to make "Salve."

His second argument is, that the baptism took place at or near a spring that bubbled up from the ground, and then "was again swallowed up in the same ground that produced it," thus, killing his own "vast sandy plain" argument. How confused are the advocates of error. But there is no proof of this little spring.

In the third place, he occupies over two pages of his "Salve," trying to get rid of the force of the Greek prepositions *eis* into and *ek* out of. Without wasting space to quote the silly unscholarly things he says, I propose to look into the use of the words as they occur in the New Testament. His effort is to prove that Philip and the Eunuch did not go into the water at all, notwithstanding the Book says they did.

He says "*eis* occurs ten times in the viii chapter of Acts, and is rendered into in no case, but in this, 38th verse." Let us examine these ten occurrences of *eis* in this chapter, and see what it necessarily means. First, 3d verse. "Committed them to prison." Until the year 1868, Bible readers have been foolish enough to think that Saul imprisoned the Christians, both men and women. But the world will owe Rev. J. H. Dickens a debt of gratitude for exploding this popular error. He says "take our own Testament for the guide, there are in this same chapter, nine reasons that they were not in the water, for one that they were." "Committed to prison," is one of his "nine reasons." *Eis* prison, *eis* the water, "to prison," "to the water," says Mr. D. But Mr. D. himself will admit that they were cast into prison, but whenever he admits it, he thereby, according to his own argument, admits they went "into the water."

Second, 5th verse. "Philip went down to the city of Samaria." According to the Rev. member of the Illinois Conference, Philip never entered the city. He only went to, or near it. *Eis* the city, *eis* the water. If Philip entered into the city, he went also into the water.

Third, 16th verse. "Only they were baptized in the name of the Lord Jesus." *Eis* the name, *eis* the water. Another of Mr. D's. nine reasons. It is plain that if they were in the name of the Lord, Philip and the Eunuch were in the water. His reasons are all against his position.

Fourth, 20th verse. "Thy money perish with thee." Here is perhaps as plausible an example as can be found for assuming that *eis* does not mean in or into. "Thy money perish with thee." The sentence in Greek is "To argurion sou sun soi iee eis apolian."

The idea of perishing is not in the verb *iee*, as the English reader of the common version would naturally suppose, but in the noun *apolian*. The common translation, though correct in thought, is not at all literal. The verb *iee* is third person singular optative mode of *eimi* which simply means I am, expressing being just as our English to be expresses it in our vernacular. The sentence literally translated according to its syntax, is your money, should be with you in destruction, "eis apolian," in destruction. When we bring out the syntax in the translation, the meaning of *eis* becomes apparent in this passage, and it clearly expresses the relation in or into. In referring to this passage Mr. D. exposes his own ignorance of the Greek syntax of the passage, or else betrays a want of candor in imposing upon his readers, who of course, are not expected to understand Greek.

Fifth, 23d verse. "Thou art in the gall of bitterness," *eis* the gall, *eis* the water, if Peter was not falsifying when he said, Simon was "in the gall of bitterness," Philip went into the water.

Sixth, 25th verse. "They * * * returned to Jerusalem." Did they go into the city of Jerusalem, or did they go to, at, or near by it? They went into the city as everybody understands. *Eis* Jerusalem, *eis* the water. It is clear that *eis* in this verse means in or into, although it is one of Mr. D's. nine to one.

Seventh, 26th verse. "The way that goeth down from Jerusalem unto Gaza." Did this way or road only go near to Gaza, or did the traveler go into the city by traveling this way? *Eis* Gaza, *eis* the water. If *eis* Gaza means in or into the city, *eis* the water, means in or into the water.

Eighth, 27th verse. The Eunuch — "had come to Jerusalem to worship." Did the Eunuch only go near to the city of Jerusalem, or did he enter into it and worship? *Eis* Jerusalem, *eis* the water.

Ninth, 38th verse. "And they went down both into the water," both Philip and the Eunuch. This needs no comment.

Tenth, 40th verse. "Philip was found at Azotus." Was Philip found near or contiguous to Azotus, or was he found in the city? Should one report that A killed B at Augusta, nobody would understand that the killing was done in the neighborhood of, or near the town, but all would understand that the crime was committed in the limits of the town.

Eleventh, 40th verse. "He preached in all the cities, till he came to Caesarea." *Eis* Caesarea, *eis* the water. Does any man think that Philip stopped outside of the city? No one. Every one who reads understands that he went into the town. *Eis* expresses the idea of in or into in this passage, so clearly that I think even the "Salve" maker can see it. But as he only found ten occurrences of *eis* in this chapter, perhaps he did not know that Philip went into Caesarea. This disposes of his nine for sprinkling, to one for immersion. They are found to be eleven to nothing the other way.

In Acts, xvii, 6, we are told that the Centurion found a ship of Alexandria, and "put us therein" Here we have *eis*. Therein, in the Greek, is *eis auto* in or into it. Did the Centurion only put them near the ship? According to "Salve" authority, they were only near the ship, not in it, not they! Mr. Dickens, how

would you like to practice your own doctrine, were you going to cross the Mediterranean? I guess you would prefer to be (*eis*) in the ship, to being near it. But the inspired man uses *eis* to express the relation in the ship. The gentleman says: It does not mean it. Luke thought it did. Whom will ye hear? Luke or Dickens? I prefer old Dr. Luke, to the new one. I might go on with hundreds of illustrations, showing the use of the word, but it is not necessary. The reader will see clearly enough the meaning of *eis*, about which he quibbles so. After dismissing *eis*, he proceeds as follows:

"But, to make 'certainty more certain,' we now present inspired proof that the Eunuch was baptized by sprinkling." Now, reader, what do you think his "inspired proof that the Eunuch was baptized by sprinkling" is? Hear him: "To be clear, we read, Isaiah liii, 15, the prophecy that the Eunuch desired Philip to explain." He has the wrong chapter. Isaiah, lii, 15, is the language he offers as proof. He here asserts that Isaiah lii, 15, is "the prophecy the Eunuch desired Philip to explain." This is an open, bold and impudent contradiction of God's Word. The "inspired proof" says "The place of the Scripture which he read was this: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth." This is the language that the inspired writer says he asked Philip to expound. But the man of "Salve" notoriety, bluntly, and unblushingly, says that he asked him to explain the 15th verse of the lii chapter. Which knows best, Dickens or Luke? Luke says nothing about the 15th verse of the lii chapter. The language concerning which the explanation was asked, is found in the liii chapter, and 7th verse. But the 15th verse of the lii chapter has the word sprinkle in the common version. Hence, the false statement that the Eunuch asked for an explanation of this verse, instead of the one about which he did ask Philip. But let us examine the whole passage. "Behold, my servant shall deal prudently, he shall be exalted and extolled very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the Kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." Mr. Dickens avers that the word sprinkle here, refers to, and expresses the act of christian baptism. He is wrong in this, for the grammatical construction of the whole quotation will not allow it. If sprinkle in this place means baptism, it will make good sense to use it instead of sprinkle. So shall he baptize many nations. How baptize them? So baptize them. To what does *so* refer? "His visage was so marred more than any man and his form more than the sons of men." So or thus he shall baptize many nations. Baptize them by marrying his visage more than any man, and more than the sons of men. Baptizing is not done in this way. This reduces the gentleman's position to an absurdity. Then the word sprinkle here, does not refer to baptism; The word here rendered sprinkle, evidently refers to something that is done by the-marring, humiliating and exalting of the Messiah. Ought it ever to have been rendered sprinkle, in this passage? The learned Adam Clark, Methodist Commentator, says, "I am by no means satisfied with it." The best Pedobaptist authority does not claim that baptism is referred to by the Prophet at all. But suppose that Mr. D. is right, (which he is not), in saying that the Eunuch asked Philip to explain this passage. Then what of it? Is there any sprinkling in the book that the Eunuch was reading? Certainly not. The Old Scriptures had long since been translated into Greek. The Septuagint (Greek version), was the book read and quoted in the Apostolic day. The Hebrew Tongue was unknown in the Eunuch's country. He

was without doubt, reading the Septuagint, and there is not a word in that book, in this verse that comes in a million miles of meaning sprinkle. The sentence in the Septuagint is "*Hoite thronasontai et hinc polla ep auto.*" Literally translated into English, as follows: Thus shall many nations look with admiration at him. Now, Mr. Dickens, where is your sprinkling baptism in this passage? This harmonizes with the context. When the nations see the deep humiliation, and the glorious exaltation of the Lord of glory, they will indeed look with admiration at him. Kings will indeed shut their mouths.

BURIED IN BAPTISM

he next takes up. He calls immersion "this Dagon God" He says that he enters the arena "to hew in pieces this mighty Agag." He talks about smiting down, and taking "the head of the haughty Goliath of immersion delusion." He exhibits just the reverse of the christian spirit. He refers to Romans vi, 4, and says, "In both places here, the word baptized, is in the past tense, while the burial is evidently present." The reader will at once see again how reckless he is of the truth. The word baptized does not occur in the verse. A cause is truly desperate that requires such defense. His argument is that the burial is present, but that the baptism is past. Therefore, "buried with him by baptism," does not refer to baptism. He here betrays scandalous ignorance for a man going into print or gross dishonesty; which, I leave him to settle with his God. If he knew what he ought to have known before he presumed to write on the subject, he knew when he penned that sentence, that the verb expressing the burial act, is past tense, in the greek. Is Mr. Dickens so ignorant that he does not know that, or did he intend to deceive the mass of his readers, who have not a knowledge of the Greek? The verse, when syntactically translated, reads: Therefore we were buried with him by immersion into death, in order that, as Christ was raised from the dead by the glory of the Father. So we, also, should walk in newness of life. This disposes of all his blowing about the burial being present. He next says, "I deny that water baptism is referred to in this place." This is the common subterfuge of men of small calibre, of late years. The learned men of the Pedo Baptist ranks, understand it to refer to water baptism. Adam Clark, John Wesley, James McKnight, and men of that class, so understand it. But suppose it does not refer to water baptism. Then what? It refers to baptism. If not to water, then it refers to spirit baptism. But still it is a burial. Saying that it is spirit, does not help the matter in the least. If a spiritual baptism involve a burial, how much more the physical water baptism, a physical burial of the physical man. But these quibblers of the present day, tell us the whole passage is figurative. Suppose it is all a mere figure, which it is not, still it will not answer their purpose. Physical light can be used as a metaphor of spiritual light, and vice versa. But light cannot be a figure of darkness. Neither can a burial be a figure of softly laying five drops of water from the tips of a preacher's fingers, on a baby's head. He is lengthy on this passage, both coarse and vulgar, says much that is too low to go on the pages of the Echo. Passing over much of this vulgarity, I ask the reader's attention to the following:

"Who can charge upon eternal wisdom a figure so monstrous in rhetoric, as to represent the *purest* native element, by the most putrid thing in nature — a burial — the place of dead men's bones and all uncleanness. The Bible makes water the emblem of life, but immersion makes it symbolize *death* and the *grace*." If there be argument in this, it is so far from the surface that it cannot be seen by anybody. His "*purest* element," is water. I am forced to the conclusion that he either lacks brains himself, or presumes that his readers have but a very meager supply of that useful article. "Water, the emblem of life," made to symbolize "a burial." Bright

thought! What a sparkling intellect! What a penetrating mind, this, that can see "the most putrid thing in nature" in "—a burial."

He knows, or at least other men of common sense know that in every burial there are three things necessary. 1st. An element in which to bury. 2d. Something to be buried. 3d. The act of burying. In ordinary burials, the element is the earth. The thing buried is a dead body. The act is interment. In the baptismal burial, the element corresponding to the earth is the water. No putridity attaches to the earth, and none to the water. Now, Mr. Dickens, where is your "figure so monstrous in rhetoric?" The putridity, if there be any, cannot pertain to the act of burying, but to the thing buried, if to anything. How beautifully this agrees with the whole gospel arrangement. The sinner, by faith and repentance, dies to the love and practice of sin, he is then buried, and raised up to live a new life, not the old one or the same one, but a *new* life. Mr. Dickens finds putridity in this baptismal burial, but with him it is spirit baptism, regular Holy Ghost baptism. He being judge, the Holy Spirit is the element, whether it is sprinkling, pouring or immersion. Now, if it be water baptism, water being the element, we have "a figure so monstrous in rhetoric." Why, "monstrous," Mr. Dickens? Because it represents water the purest native element, by the most putrid thing in nature — a burial —. Now let us try his own logic upon him, and see how he will like it. With him, this is the baptism of the Holy Spirit. Then we have the Holy Spirit represented "by the most putrid thing in nature." Now, sir, who has the monstrosity to carry? The reader will be able to see Dickens' logic!! Bah!!!

There is but one thing more that I will notice this month. But just listen to him this once! He says, "We present the following syllogism:—The Scriptures say there was baptism; their testimony is, it was *not* by immersion; there are but two, therefore, it necessarily follows the New Testament Saints were all baptized by AFFUSION." Syllogism!!! "Mirabile dictu." "Wonderful to tell!!!" Shades of Aristotle. Can you be content in hades, when your favorite science is thus butchered on earth by this bungler? If ghosts could come back and haunt the living, I think Mr. D. had better adopt some stratagem to appease the angered spirit of the old logician. Which is the major and which the minor premise? If the man's life depended on it, he could not tell which is the middle term. You will have to try again, sir. This is not a syllogism. I conclude that you cannot construct a syllogism, at all, or that if you can, you supposed your readers to be so ignorant that they would not know the difference. If the gentleman can construct a syllogism, he knows that this thing is not one. We now take leave of him, until another month shall come round.

J. C. R.

A friend of ours has two boys, aged respectfully six and eight years. The younger was partaking pretty largely of the good things of this life at the dinner-table immediately on their return from Sabbath School last Sunday. The elder, after eyeing his brother for some time, said: "Charlie, if you were to eat much more, and it should kill you, you would weigh so much that the angels could not carry you to heaven." Little six-years-old hesitated for a moment, and then, looking up, replied: "Well, if they couldn't do it alone, God would send Sampson down to help them."

BACCALAUREATE ADDRESS.

Delivered on the 25th day of June, before the Graduating Class of Eureka College, and furnished for publication at the request of the Society of Alumni, and of the Board of Trustees of the College.

EUREKA, ILL., JULY 8th, 1868.

EDITOR GOSPEL ECHO; SIR:—In pursuance of a resolution, passed by the Alumni of Eureka College, I send you a copy of President Everest's Baccalaureate Address, with the request that you publish it in your paper. I have procured revised proof-sheets for you, that the trouble of manuscript might be avoided.

Yours truly, S. F. DAVIDSON, Sec'y.

In compliance with the above request, I lay the Baccalaureate Address of President Everest before the readers of the ECHO. It will be read with interest.

J. C. R.

Ladies and Gentlemen of the Graduating Class:—We are now at the end of a long and pleasant journey. Steep and difficult may have been the road at times, and laborious successive terms and sessions; but else so smooth, so cool the classic groves, so fragrant the fields, and so goodly the prospect on either hand, that, while thought endures, the conversations and incidents of the way shall endure, embalmed in the clear amber of memory. Often in the noontide of toil and care, often when the magic circle is nearly completed and the calm hours of life's evening are drawing on, shall we delight to revisit these sacred haunts, that we may gather new courage and new hope for life's battles and life's destiny.

This is a most auspicious period in your lives; a period when, according to collegiate law and custom, you attain your literary majority; a period when, like those embarking for a long and dangerous voyage, you go forth into the great world to take your part in its on-going enterprises and conflicts; and perhaps I could not, at this juncture, bring before you a more important subject than the character of the times in which you are to act and the kind of men which they demand.

There are three classes of men in the world; those who live in the past, those who live in the future, and those who live in the present. Some, like the Prophet Jeremiah, are continually pouring out their lamentations over the past, are forever walking among its mouldering ruins, and wishing their heads were waters and their eyes fountains of tears, that they might weep day and night for the departed virtue and glory of mankind. They labor and pray for the return of the good old days of primitive simplicity, of wooden ploughs and lumbering stage-coaches, and, in their inconsolable grief, are deaf as the grave to every call of the present. Others amuse themselves building air castles and chasing vagaries light and fleeting as the thistle's down. With eyebrows drawn up, they speak contemptuously of the present, and hold fast their matchless wisdom and their money for the larger enterprises of the future. If at last the gates of pearl shall open inviting them to enter, they will, in all probability, refuse, expecting a better chance. There are still others, however, who look to the past for wisdom, to the future for hope, but to the present for labor. They desire to serve their own generation before they shall "fall on sleep and be gathered to their fathers." In their psalm of life you will find this sentiment:

"Trust no future howe'er pleasant;
Let the dead past bury its dead;
Act—act in the living present,
Heart within, and God o'erhead."

In many respects the world is the same it ever has been. Human nature is the same; its manifestations the same; physical nature is the same. There is a sense in which "there is nothing new under the sun," in which "that which hath been is now, and that which is to be, hath already been." Still unrepealed is that first article in the constitution of society. "In the sweat of thy face shalt thou eat bread." The Cain who out of sheer envy would slay a brother, have not all fled to the land of Nod, or else that long-sought country is at length discovered. The toothless crone, Detraction, is still at her gossip, and hence it is as true now as ever it was, that "a Prophet is not without honor except in his own country." If a man regards himself as divinely commissioned to act the part of a gadfly, stinging up this beast of a world, he may expect, like his prototype, Socrates of old, to drain the hemlock. It is well if a person has become seasoned, has been talked about and kicked about until he has learned this lesson, and can come to the work of life with a mind prepared for the worst; with a determination to take the world as it is, and not spend life in useless struggling and repining. It is well when one can say, "Blow, winds, blow, and crack your cheeks;" lightning, flash; thunders, roll; dogs, bark; I heed you no more than does the flying express train the fierce cur which rushes out against it; or, in Scriptural phrase, none of these things move me. While our times are, in many respects like all other times, yet in many other respects they are remarkably different.

This is emphatically an age of science and general enlightenment. Science is both more accurate and exhaustive and more widely diffused. There never was a time when more men of leisure were devoting themselves and their means to the investigation of nature; when so many eminent in science were maintained and assisted by the government; when so many colleges and universities were devoted to the discovery and elucidation of truth. This zeal for progress has seized upon the people generally. Many a young Davy, with clay pipes and phials, is asking nature what she means; many an Agassiz is collecting his cabinet of insects. All this is done with such instruments and such thoroughness as were not dreamed of in former times. No longer does the Chaldean, from the top of Babel, watch with, unassisted eye, the declining stars. No longer does the Egyptian, couchant in the sepulchral darkness of the pyramids, look out, in broad day, upon the heavens. Through spectral analysis, the light is made to tell not only that the stars are, but what they are, and how and why they are. Unnumbered botanists wiser than Solomon are discoursing of plants not merely from the hyssop springing from the wall to the cedars of Lebanon; but of every species, from the earliest silurian fucoid to the last and most wonderful production of the vegetable kingdom. Equally thorough is the search in every field. Moreover, this knowledge, thus obtained, is everywhere disseminated; expounded in every school-house, read in every home circle, and showered upon the people, in printed sheets, thickly as shining snow flakes, beneficently as the manna which of old nightly fell in the camp of Israel. Every ray of light from the past, every ray from earth and sky, is concentrated upon the focal present. All other ages have existed for ours. Fifty centuries, like fifty blazing suns, are shining down upon us.

This feature of our times demands educated men. There may have been some excuse for our fathers, who were compelled to hold the ax or plough with one hand and the rifle with the other; but for the young men of the present who shall refuse the educational advantages so abundantly provided there will be no passport to respectability. The unskilled and superstitious farmer who shall persist in planting his corn in the moon will be ranked with the plough, and the beasts which draw it. The mere operative, ignorant of mechanical science, will be considered a part of the machine which he tends; as a natural contrivance for the

generation of force, equal in value to just four tons of coal, and scarcely worth feeling and clothing. As of individuals, so shall we judge of communities; not by the mammoth farms and the herds, sleek and fat, which roam them, but by the refinement of their homes and the intelligence of their sons and daughters; not by the lofty buildings in which corn, iron, and calico are housed and sold, but by the colleges and universities which they cherish; not by the thousands who annually gather at their fairs, to pay their homage to huge pumpkins and hogs, elephantine oxen, and curious bed-quilts, but by such occasions as this when the multitudes throng together to encourage the youth and exult in their progress.

None but scientific men can understand and use the inventions and methods of the present day. The chemist, for instance, who is behind the times, will find not a few salts and acids merely, but a vast laboratory filled, from floor to ceiling, with apparatus and material, to use which he must master a hundred elaborate volumes, or be in danger of suffocating himself with poisonous gases, or blowing out his brains with some explosive compound. The man who would translate the original Scriptures, or speak to the people in the name of religion, will find himself among books piled high around him — books which he must know how to use or be in equal danger of blowing out his brains theological. Formerly a preacher might boast that he never rubbed his back against college walls, but in the future he will need not only to have polished his coat thus, but also his manners and his thoughts.

As a corollary to these statements, it is evident that success requires concentration. Men will not be famed for the generality, but for the originality and thoroughness of their knowledge. No greater error can be committed than to select several professions, or to vacillate in regard to the one chosen.

Again, *this is a time of unparalleled activity.* If the earth requires the same time to complete its annual journey, and if it turns its hills and valleys to the sun with the same steady motion, it is not so with the cycles of society. The time longed foretold by the Prophet has come. "The ploughman shall overtake the reaper and the treader of grapes him that soweth seed." Quicker is the throb of heart and brain; quicker the click of the hammer and the revolution of the wheels of industry. More swiftly speeds the train, more instantaneously flashes the lightning. No sooner is an enterprise planned than executed. To-day the ground is broken, to-morrow the cliffs of the Rocky Mountains shall re-echo with the scream and roar of the locomotive. To-day new territories are thrown open to civilization; to-morrow new Chicagos and San Franciscos shall spring up as by an enchanter's wand. There is no delay. The questions are: Is the building possible? Then up with it, men, with a shout! Can the position be carried? Then charge — charge with leveled bayonets! And soon the huzzas of victory are heard. How rapidly great discoveries succeed each other! And though they should come more thickly than shooting stars on the ides of November, we are not surprised — we expect them.

Now, to live and act in such an age a man must not be a stickler for the old just because it is old — must not be a foggy, old or young. He must not be chained to the dead past, however classic. He must think for himself and act with energy and promptness. Wo betide the wretch who lags in the march and is trampled by the hurrying squadrons.

Again, this is an age characterized by *great combinations of talent and capital for the accomplishment of great undertakings.* Just as this generation, standing on the shoulders of preceding ones, is taller than any other, so, through this principle of combinations which puts the strength of ten thousand into one, there are giants now, mightier than Goliath, of Gath, or the fabled monsters which lived beyond *Luc's* flood. Such are the huge corporations which build railroads stretching across

a continent, and steamships which pontoon the stormy Atlantic. Such are all civilized governments, having the strength of millions, and moving with the intelligence and purpose of one transcendent genius. Hence of surpassing wonder are the achievements, actual and possible, of the present age. Name not the pyramids and their mummied kings at the same time with the ship-canal which the French are constructing across the Isthmus of Suez, connecting the Mediterranean and Red Seas, regenerating the land of Misraim, and bringing all the Indies five thousand miles nearer Paris and London. Name not the hanging gardens of Semiramis, Babylon's famous queen, in contrast with the path of verdure which artesian wells are making across the trackless sands of Sahara. Already the railway traverses the glacier-worn sides of the Alps, showing that mountains can be crossed as well as tunneled. The lakes and the Mississippi will be connected by a ship-canal, and our government by cutting through the Isthmus of Panama, will anticipate by many centuries the work of the age-toiling ocean. Nor is this spirit seen alone in physical development. Universities are being founded on the most magnificent scale, and a few decades will enable them to vie with the oldest institutions of Europe, for so witness the universities of Michigan and Kentucky. The future in this respect is full of promise; for the State may yet see that it is as much within its province to found universities as penitentiaries, and to bestow its largeness on colleges as well as men-of-war. With all this put the still grander benevolent and religious associations of the day, together with the millions of which they are yearly the almoners, and you have another peculiarity of our times which demands men of correspondingly large and liberal hearts. Men of one idea merely, will not do for these times. It was well enough, perhaps, for Diogenes to live in his tub, but it will not do for us. We must fall into the ranks, waiting our chances for promotion, and not expect an independent command. We must lay the foundations of society broad enough and strong enough for the myriads of the future. We must not limit our activities by the bounds of any mere sect, political or religious. We should rather adopt the sentiment of Terrence, that since we are men, we are deeply interested in whatever concerns the human race.

Still further, *This is a period of wide-spread and inveterate scepticism.* The most venerable, the most sacred theories and beliefs are boldly called in question. Perhaps the *ultima thule*, of unbelief is not yet reached, a doubt that we doubt, but we are well on the way. The scepticism is twofold, both good and bad; on the one hand challenging the old that a new investigation may reach down to the rock of truth and re-establish faith, and on the other repudiating the very axioms of science and philosophy and stultifying the reason.

Of what scientific theory long taught in the schools are we not growing suspicious? Once, the earth was solid to the center; then, it was an ocean of lava, in whose fiery waves the weak crust of the earth rose and fell like the foam of the sea; but now, it is a hollow sphere, the ancient under world, where darkness and eternal silence reign, where are imprisoned raging tempests which "*indignantee magno cum murmure, montis circum claustra fremunt.*" Once, light, heat, and electricity were separate entities; now, they so flash, dance, and glow, in the philosopher's brain, that he cannot tell one from another, and rather concludes they are motion in the abstract. Once the sun was an immense ball of fire, kindled for the express purpose of lighting and warming this habitation of ours; but now, it is the center of powerful magnetic influences, and may be itself as cool and collected as Mount Blanc's icy forehead. Once, the world was created; now, it is evolved. Once, at the creative fiat it arose grandly out of primitive darkness and chaos, now, it is manufactured; it is melted, and hammered, and rolled, and polished, and painted, and decorated, and handed over to man as a gilded toy. So it is with all

our physical systems, *ad infinitum*. Nor less rife is religious skepticism. Infidels are digging night and day in hopes to find some preadamite human skull which will grin down the Christian's faith. Microscope and telescope are searching small and great in hopes to find some traitor animalculum, or lying ray of light, which shall testify that the universe is without an end and without a God. An army of sappers and miners has been organized under the command of Renan and the author of *Ecce Homo*, and well drilled in the principle of the mystical interpretation, and, at times, this spiritualistic conglomeration of atheism and pantheism assumes a bolder front, and demands the banishment of the Bible from our schools, and the abrogation of the Lord's day with all its purifying influences. Now, what kind of men are needed for this battle? Evidently men who understand the field of warfare, the tactics of the enemy, and the plan of the campaign, and not raw recruits; men who can follow these pretenders through all the labarynths of their sophistry, whose love for the truth is unconquerable, and who would rather die than yield one inch of ground.

Once more. At the present time our country is passing through a most critical period in its history. Three crises are overpast and a fourth is upon us. We have shown our ability to secure and maintain national independence, to meet and conquer foreign enemies, and to grapple with, and throttle, traitors at home. We are now to show whether our good ship can outride the ground swell which has succeeded the fierce storms of civil war. We are out upon the sea, and cannot, even if we were base enough to desire it, return to the shores of despotism. The decree has gone forth and we must grant to our people, home-born and foreign, representation as citizens. Right here comes in our great political problem. How shall the four millions of freedmen, and the equal number of illiterate whites, how shall the hosts of immigrants, daily pouring into our country as into an asylum, be rendered worthy of American citizenship? How shall the ballot be in their hands a glittering sword upraised for the defense of liberty, and not a blood-red dagger aimed at the nation's life? How shall demagogues and traitors be disarmed? How shall those who buy and sell in the temple of our liberties be driven out? How shall the Augean stables of politics be cleansed? For myself—and I speak not as a partisan, but as a citizen professing patriotic regard for his country,—for myself I can see but one solution to this problem, and that solution is found in the general and adequate diffusion of education and morality. The open doorways of our schools and churches are the triumphal arches through which the bannered hosts of the union must march to their high position among the nations. Our country, therefore, needs a generation of men who will acknowledge their allegiance, and most scrupulously and religiously perform their political duties. Patrons and schools, students and teachers, capitalists and laborers—all should join in this grand march of education and morality. Instead of one, this community should have a score of teachers among the freedmen, and more than five hundred thousand dollars, even in this place should be devoted to the higher education. Though now we should be a trifle poorer, yet who could describe the real wealth and glory which would follow?

Such are the times in which you are to act; intelligent, active, enterprising, disposed to question and repudiate the old; and made responsible for the future existence and prosperity of our republic. You have been faithful and successful in preparing for your work. You acknowledge your allegiance to your country and your God. You go forth accompanied by the good wishes and esteem of this entire community, and bearing the honors, the hopes, and the prayers of your *Alma Mater*. In parting with you I cannot express what I feel, and can, in conclusion, only assure you of our confident expectation that whatever may be your position

in life, whether humble or exalted, you will ever prove true to the principles and purposes which have guided you hitherto, and which you have to-day so nobly and so well expressed.

VALEDICTORY ADDRESS.

BY MISS LIZZIE GARRETT.

LADIES AND GENTLEMEN :

After listening with such deep interest to so many beautiful, truthful and important thoughts that have been presented to you to-day by the speakers who have preceded me, it would seem scarcely proper, at this time, to introduce a new theme ; and this I will not do, farther than to call your attention for a short time to a sentiment given us by the wise man, Solomon, in the injunction, "Cast thy bread upon the waters, for thou shalt find it after many days." How beautiful the thought, and how appropriate for us to consider, ere we leave these old familiar halls to assume the grave responsibilities and perform the active duties of life.

The figure is taken from the well-known custom of the Egyptians of sowing their lands while they were covered with water, so that when the seed sank down to the soil, a sediment of earth would be deposited upon them, causing germination and growth, when the waters dried away, and in due time producing a bountiful harvest.

The thought evidently intended to be conveyed is, that we should continue sowing the seeds of knowledge and virtue, even when we fail to see the immediate results of our labor, assured that we will, in due time, reap our reward ; that we should give the bread of life to the starving millions of earth, and leave the result with God.

This sacred injunction appears to have been given with reference to a principle in human nature, to cease from labor as soon as we fail to discern the good effected by it—a principle subversive of the best interests of society, when we consider the discouraging circumstances under which we are often called to act, and the impotency of human wisdom to trace causes through all their intricate bearings to their ultimate results.

That it is the duty of every individual to aid his suffering fellow-men to the extent of his ability, is a truth which does not admit of doubt. That the earth is full of suffering humanity, writhing in mental and moral darkness, starving for the bread of life, is shown by the cry for help, which rises everywhere from their crushed and bleeding hearts. We hear it wafted on every breeze. It comes to us in piteous wailings on the gentle zephyrs of evening, and in loud lamentations on the wintry blasts. It breaks forth from the heart of the weeping widow, the hungry orphan, and the ignorant heathen. It echoes from the palace of wealth, and the miserable huts of poverty and want ; and all joining in one prolonged strain, rises, and, as it advances, swelling into a grand anthem of invocation, it comes to our ears and touches our hearts with its piercing wail for food to sustain body, mind and spirit. When we hear such cries as these, we know that if it is in our

power to alleviate this mass of human suffering, to hush this unceasing lamentation, and we do it not, we merit only the vengeance of a just God, and trample beneath our feet and scorn that noble precept "all things whatsoever ye would that men should do to you, do ye even so to them." Such calls coming up from all around us, tell us unmistakably that there is labor to be performed, and it is our duty to assist in a work so noble, grand and important.

Here we have for the past few years been laboring under the supervision of those who were well prepared, and willing to impart to us instructions in those branches of education requisite to the development of our mental and moral natures. This we sought, and this, to a limited degree, at least, we trust we have received. Now, since our cries for help, wafted to the ears and hearts of these kind teachers, have been heeded, and our search for knowledge not been in vain, it becomes an important duty devolving upon us to listen to these calls for aid, and turn not a deaf ear to their pleadings, but go forth in the strength of our manhood and womanhood, and offer our assistance to the distressed and mourning hearts that seek it. The giving of the bread of knowledge to save a perishing world from ignorance and degradation, imparting to others blessed truths that have been taught to us, and that will be to them life and happiness, decreases not our own supply, nor takes from us that which we have toiled night and day to obtain. But on the contrary, how pleasing and beautiful the thought to those who spend their lives in alleviating suffering humanity, by administering to their mental and spiritual wants, that the more they give the more they have. No! their supply will not be exhausted while they continue to bestow the light of knowledge upon their benighted fellow-men, and to dispel the gloom with which ignorance veils their minds and hearts.

While their own store exhausts not, and their hearts glow with ambition to obtain more, and advance higher in the cause in which they labor, who can describe the joy and happiness with which they cause other hearts to pulsate, and other souls to rejoice, that they too are being lifted from the slough of want and misery to the throne of knowledge and virtue? How thankful they feel for their rescue, and how often petitions are breathed to God at the solemn hour of midnight, when none but our father can hear, for the good and protection of those who have been instrumental in mitigating their sufferings!

In this beautiful sentiment given by the wise man, in the figure which we have tried to explain, we are told that it was only "after many days" that the seed took root and grew, and not so soon as they were sown. This truly and plainly exemplifies the principles of waiting with patience for the result of our labors on the minds and hearts of the people, as the Egyptians awaited their harvest, when they had sown their rice upon the waters. The prospect at that time for reaping a harvest seemed gloomy; but by patient waiting they saw that the result was good.

How beautifully this represents the sowing of the seed of education, the casting forth of the bread of knowledge to all. Although the mind and heart may at first seem barren and fruitless, filled with vice and contaminated by evil surroundings, yet in process of time, the seed planted within that heart and mind may take root, spring up, and at some future time a plentiful harvest be gathered therefrom.

We cannot always know, when we offer assistance, whether it will be received or rejected; but the only way to assist those who do desire it, is to offer to all.

We who present ourselves as a class before you to-day, have had instructors good and kind, who have willingly given us food to dispel that mental and spiritual hunger which pervaded our minds and hearts. Of the bountiful store with which they are supplied, they have withheld nothing that we desired, but have given to us as we asked, waiting patiently for Time, with his never-fading foot-prints, to

to tell whether their bread was cast upon the waters to be gathered again or to be seen no more. I feel that I speak the sentiments of the whole class when I say that the seed that has been sown by them shall not wither and die, but shall take root and grow and bring forth fruit to the honor and glory of God.

But as change, continued change, is marked on all things in life, so it is on life itself. We have, for the past three and four years, been students here together, and pleasant, very pleasant, the days, weeks, months, and years have passed. But a change is here to mark the progress of our lives; one that will never be forgotten by us, and that will be looked upon with interest and anxiety by our friends. We have met many times here with friends and loved ones, and joined with them in the scenes of interest and pleasure that have transpired. But now the time has come when we must extend to all these the parting hand of friendship, and say to them—"Good by!" Though the thought of returning to our homes to dwell with the loved ones there once more, might seem to some to be enough to dissipate all shadows of sorrow and regret at having to leave the place that seems a second home on earth, yet when we stop and seriously reflect that our school days are over, our joys and pleasures together severed, perhaps forever; that the home-circle here in which we were brothers and sisters, is broken, the links one by one dropping out, there is a feeling of sadness overshadowing the mind, an aching void within our hearts, and a longing to remain and enjoy the pleasures of a student forever. Forever? Ah! it cannot be! This, in all probability, is the last time that we shall all meet within these dear old college walls, we love so well.

Dear friends, trustees, and patrons, we regret to leave you. While we have been in your midst, you have been kind to us. Had it not been for your liberality we could never have enjoyed the privileges we have here as students, and to-day might have been far in other lands.

When we reflect, that were it not for this community, the pleasant surroundings in this vicinity, and the kindness and sympathy of its citizens, that Abingdon College might not have been prospering as it is, but buried beneath the waves of the past, we feel to thank Him who gives us all things, for the blessings we have enjoyed while here. You, kind friends, have contributed much to our enjoyment, and advancement. Though by you, your deeds of kindness may have been unnoticed; by us, they will ever be treasured as well springs in a desert. At some future time, we may have opportunity to repay you for your kind acts. If not, the God who rules us all, will give to each his reward in the end. May those who attend here as students in the future, ever find you as ready and willing to encourage them with your kind words of welcome.

Kind teachers, although we have found among the citizens of this place, many firm and true friends, we have found none that have done for us as much as you. No others that have toiled with us day after day, month after month, and year after year, for our own good, that we might be enabled to advance higher and higher in the scale of education, and dive deeper into the hidden mysteries of science. We have met with you in the recitation room, and listened for hours, to the explanations and instructions you so kindly gave. Is it true that we shall meet you there no more? That the swelling tones of the dear old bell that has called us there so often, shall call us no more? That at its warning, others will come to occupy the places we once called our own? Ah, yes! it is true! We must say to you, dear teachers, adieu, and yield our places in the class room to others who will be joyfully welcomed by you as we were. But we trust that the chain of friendship which has naturally entwined our hearts as students to you as teachers, will not be severed, and given to others with our place in the school room. This we hope will be retained by you as well as by us. And may it be made stronger, in-

stead of relaxing, and if we should ever return, may we be welcomed by you as friends. This we feel that we will receive.

Then, while we would extend to you our hands, and from our hearts speak the sad word — farewell, we would wish you a life of happiness on earth, and a blissful home in heaven. Beloved President, in vain do we seek for words to express our esteem for you, or our regret at having to leave you. The lessons that we have received from you, can never be erased from memory's golden tablet. The advice you have so kindly given us, as a father, we will ever cherish, until we are called from earth, and it will then brighten our passage over the Jordan, and assist us to enter the gates of heaven. Here we have listened, morning after morning, as you taught us the many beautiful and sublime truths of God's Holy Book. We have also listened, as you plead the Savior's glorious cause, read to dying sinners the only plan of salvation, and pointed them to the straight and narrow path, which alone will conduct us to the throne of God. Some of us, through your pleading, have bowed to the mandates of Prince Immanuel, and given ourselves to Him. We feel that you have been as a kind father to us, encouraging us in all that was right and proper, and guarding us from evil, and all that would harm us. For all this, beloved President, we know we can never repay you, by simply thanking you for your kindness, but our Father and yours, will reward you in the future world. We trust that we may make our lives useful, so that you can speak of us with pride, as those having gone out from an institution, where you stood at the head. As a class, we will gather around you no more to receive your instructive lessons. Though some may enjoy this privilege, all of us will not. We are young; you are growing old, and have traveled further down the path of life, and have tasted more of its bitter and sweet than we. We ask your prayers to God for us, that our lives may be devoted to Him, and not to things mortal; that we may accomplish good while we live; that our paths, though full of thorns, may be traveled without complaint. May the Creator continue to bless you, as you plead his cause, and, turn the heart of the rebellious man to his God! Till time, in his onward flight, brings us back again, we must say to you, "good-by." Brothers and Sisters, must we part? Must we leave these familiar halls to which we have become so attached? What has the past been to us, and what shall the future be? The present, we know, and the last few years, since we have been associated together we know have been pleasant. How could it have been otherwise? We have met together in class-room, society hall and chapel; and in each we have all had the same object in view. The one bright star of hope and advancement has all the time been brightly shining before us, to brighten our pathway and encourage us onward and upward in the pursuit of education. We have met in this dear old chapel many times, and listened in breathless silence to the clear voice of our esteemed president, as he proclaimed the sublime facts and truths of the Holy Bible. We have listened to, and assisted in singing, the glorious songs of Zion until the very walls seemed to reverberate with gladness at the words we sang. But these pleasures are to be enjoyed by us no more. They are gone, gone forever! They will linger in the minds of all only as "the echoes of the past."

We have been preparing for active duty, and the time has now arrived when we must leave the school room, as students, and go forth in the great field of labor, where the soil is fertile, the harvest abundant, and the laborers few. The future now lies before us. It is a sealed book. We will each one have to turn its leaves one by one for ourselves, and there read, as time advances, what we cannot now see. O! may these revelations, as they are made to us, brighten our course through life, and enable us with firmer faith, and stronger love for things everlasting, to cast our anchor on the golden shore of eternity's broad ocean, whence Christ, with

his silver chord of love and heart of affectionate tenderness will guide us to the throne of his Father and our God!

Citizens, Teachers, President, and Classmates, should we meet no more on earth—God's footstool—may we all meet in Heaven around his throne, where the word "FAREWELL" is not spoken, and partings are unknown. Farewell!

LETTERS TO A BAPTIST.

LETTER NO. 5. THE RULE OF FAITH.

MY DEAR S:—This letter is to be devoted, as you see by the heading, to "the rule of faith." I use this expression, not because I exactly approve it, but in accommodation to the popular style. The phrase seems to imply no more than a mere standard of comparison, and may be understood to admit that the truths which are to be believed, may be obtained from some source, distinct from the rule itself. This, however, I by no means concede. "The faith once delivered to the Saints," comprehends only the things which are written in the Word of God. The speculations of natural religion, so called, the deductions and inferences of fallible men; indeed, all human theories and philosophies in regard to divine things, lie as clearly beyond the limits of authoritative christian faith, as do the traditions and assumptions of Papal Rome. The things to be believed by him who would enjoy the approval of God, and find a home in heaven, are definitely and precisely the things which have been revealed, and not speculations and dogmas, which may appear to be in harmony with them. When, therefore, I speak of God's Word, as the rule of faith, I do not merely mean, that it is a standard of comparison by which our religious beliefs are to be tried, and then received or rejected, accordingly as they may appear to be in harmony with, or in antagonism to that standard, but rather that the Holy Word is the only source from which trust-worthy religious beliefs can be obtained. Allow me to repeat, and emphasize, what I have already said, namely: *The things which have been revealed, are the things to be believed. The limit of revelation is the limit of authoritative faith.* I cannot but believe, that, in this position, you will fully concur with me.

I now open the Encyclopedia of Religious Knowledge, under the head Baptist, and turn to the declaration of faith there given, as expressing the general sentiments of the Baptist body throughout the United States. We read as follows:

1 "OF THE SCRIPTURES. We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any admixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world the true center of christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."

a. It will be seen at a glance, that the important distinction to which I have called your attention, a distinction, the justness of which, I am sure you will readily acknowledge, is here utterly ignored. God's sacred word is held, not as the only source from which true religious beliefs can be obtained, but only as the "Supreme standard," by which such beliefs "should be tried." What a wide field is

here left open, for vain and unprofitable skepticism! How easy to dignify into an article of Faith or Religion, any purely human dogma, provided only that it presents no antagonism to the Word of God so palpable that even partisans and bigots dare not defend it. I protest against the principle here implied, with all the power there is in me. The mistake is indeed a fatal one. The Bible is not merely the "standard by which creeds and opinions should be tried," but it is the only source from which a trust-worthy religious belief can come. The things revealed are the things which a christian believes. Let there be no misunderstanding here. A mistake at this starting point will inevitably vitiate any conclusion into which it enters.

ii. To say as the author of this article does, that the Word of God is the "supreme standard," is to admit that there may properly be subordinate standards. All human creeds and opinions are to be brought it seems, to God's Word, as the supreme standard. This appears to be plausible enough. But then the church, that is, a Baptist, or any other "branch church," may erect its subordinate standard, which the Doctors of Theology have already compared, or must be presumed to have compared with the "supreme standard," and then the faith of its members, or those who desire to be members, may well enough be tried and determined by that which is confessedly subordinate, instead of that which is declared to be supreme. Thus it is, that the fallible human creed in every ecclesiastic organization which has one, becomes, practically the authoritative rule by which soundness in the faith is tested, and the reputation for orthodoxy or heterodoxy of both its clergy and laity decided. The past history of all sects and parties fully sustains me in this assertion. Let a preacher, for instance, be arraigned on a charge of heresy, and no partisan of any human creed feels that there is any necessity whatever laid upon him to go behind the creed. Its utterances, in such a case, must be taken as authoritative and final. The creed has already been tried by the Word of God, and decided sound. The accused must now be tried by the creed. In this way a fallible standard is foolishly, if not impiously substituted for an infallible one, and the result is that the Word of God is made void by the traditions of men. Do not think me severe. I speak plainly, but in no censorious spirit. I would much rather weep, than laugh, over human folly. The Lord open the eyes of those who love him to see the glories of His Word!

But you may perhaps say that the Baptists admit no standard as authoritative, other than the Bible. I freely grant that, as a body, they have no book of faith or discipline, like other parties; no denominational human standard universally acknowledged as the basis of ecclesiastic union and fellowship. But it is nevertheless true, with perhaps a few exceptions, that each church and association has its written or printed articles, and that the denominational union and fellowship is, after all, determined by the essential agreement of these uninspired formulas. This you will not, of course, deny. Practically, therefore, Baptists have as clearly a human standard, as any other party in christendom. To say then, as it is sometimes said, that they have no creed but the Bible, is manifestly to misstate their position. Let us honestly accept facts just as they exist. There is nothing to be gained by concealment or evasion.

I now wish to say very frankly, and at the same time very kindly, that in this matter of having two standards, the Baptists have, beyond all doubt, departed from original ground. This is not a statement that is possibly, or probably, true, but one that is certain as that the sun shines. It admits of no question whatever. The Baptist church in the old neighborhood, where you and I played together in life's joyous spring-time, was organized or "constituted" by men whose names, and toils, and sacrifices are very familiar to both of us. I have them before my mental

vision even as I now write, and would not, for the world, pen a single sentence that should do them any injustice, or detract aught from the honor due to their memories. That they were profoundly sincere, no one believes more firmly than I. That in many things they were mistaken, I am as well assured as that God's Word is true. If the good Lord has, in his most merciful providence, opened up to us blessed truths which our fathers never clearly saw, let us not turn away and refuse to enjoy the light, simply because their sky was sometimes overcast with dark clouds and murky vapors from the mystic city, whose "name is Babylon the great, the mother of harlots, and abominations of the earth."

But I must not digress. I was just about saying that I had read very carefully, in early life, the "articles of faith," and "rules of decorum," upon which the church alluded to, became an organized body, and obtained a place in history. I could not now repeat them all, but I remember their substance quite well. I remember, also, that following the "articles," and followed by the names of the officiating preachers, duly subscribed, were written, as nearly as I can recall them after a lapse of twenty-five years, the following words: "Upon these principles, we proceeded to constitute the Baptist Church of Jesus Christ at——." Among these principles, so called, were the doctrine of the Trinity, the doctrine of Election somewhat vaguely stated, the doctrine of Necessary Final Perseverance round and full, &c. These articles were, therefore, according to the expressed understanding of those excellent men, the CONSTITUTION of that church. Nothing can be plainer. They tell us in unmistakable phrase, that the church was "constituted" upon them. This settles the question. The individual members were expected to plant themselves upon that human platform. They were expected to accept that subordinate human standard, in a certain sense, as their rule of faith, or as a Presbyterian would say, as "the system of doctrine set forth in the Holy Scriptures." If this was not the meaning, then the whole transaction was without a meaning. And what was true of this particular church, is manifestly true now of all churches similarly "constituted." It is not more certain that the Westminster confession of faith is "the constitution of the Presbyterian church," than it is that the articles of a Baptist church must be taken as the constitution of the church which is expressly said to be, or even is impliedly "constituted," upon them. From this, I see no escape.

But the primitive churches had no such constitution. They erected no subordinate standard. Their constitution was a divine one. They received it from the Great Head of the Church, by the Holy Spirit, through inspired men. They never ventured to erect a human platform for the Saints of the Most High to stand upon. The Holy oracles were the only standard which they recognized. Why not then return to Apostolic ground? Why not acknowledge the wisdom of the divine arrangement by heartily accepting it, and as heartily repudiating every thing that stands in opposition to it? The Baptists, as a people, have stood up nobly against many corruptions of original christianity, why not endear themselves still more to all lovers of the truth, by dropping off every thing that is clearly an innovation upon the Apostolic order? They owe it to themselves; they owe it to God; they owe it to the long line of ages which shall come after us, to arise in their might, and Sampson-like, to throw off every fetter, that hinders them from standing out before the whole world, in the glorious freedom of the blessed Gospel.

In this, as in many other matters, my dear S, our people occupy clearly the vantage-ground of all the parties around us. We stand confessedly upon the primitive foundation. Do not mistake us. Do not think, for one moment, that we take this position only that we may use it as a partisan rallying cry. By no means is this true. It is a matter about which we are deeply and fearfully conscientious.

We are not indeed insensible to the power it gives us with the people. But then, the secret of this power is in the desire, that every honest heart cherishes, to be right. And in this particular, it is simply impossible that we can be wrong. Do not mistake me. I am not intending to boast. Nay, I am in no boasting mood. I am painfully conscious of the fact, that we are not, in many respects, near all that we ought to be. I have no disposition to conceal our weakness. But then, these weaknesses relate to our imperfections as individuals, and not to our position as a people. In this, we are strong, immeasurably strong. The truth of God is the rock upon which we stand, and no storm shall ever be able to shake the divine foundation beneath us. We may voluntarily quit our ground. We may go off gradually into corruption and apostacy, as others have done before us. We may betray the trust which Jehovah has committed to us, and become a hissing and a reproach. But while we remain firm, the arms of the Infinite One are our strength. The mad wars of satanic hate and wrath may dash, but must ever vainly dash, against the solid rock upon which we build. The truth must, at last, triumph. The eternal years of God are the duration of its life. A glorious triumph must await those who are its friends and defenders here in the world. It would rejoice my heart to meet you on the Lord's word, and to take your hand as a full co-laborer in the Lord's work, before I die. In taking such a step, you have everything to gain, and nothing to lose. At the very least that can be said for your present position, you would be exchanging an uncertainty for a certainty. In holding a human platform, you may be wrong. You are too honest to say "no" to this statement. To repudiate such a platform, and take your stand on the Word of the Lord, cannot but be right. Mistake or wrong here, is clearly impossible. If the primitive christians under the direction of inspired teachers were right, then in this particular, we are right too. If our position here is not true and safe, then there is neither truth nor safety in the universe. I appeal to you, as you appeal to your infant-sprinkling neighbors. The uncertainty is on your side. The certainty is on ours. You make no sacrifice. There is no principle surrendered or compromised. You simply lay aside the human, which may be wrong, and fall back on the divine, which must be right. My dear S., why hesitate? Why should any one hesitate? Can there be a plainer case? Never in the world. For two hundred years, the Church of God flourished without a human creed. For two hundred years they maintained unity, kept out heretics, and sounded out the primitive gospel without any subordinate standard whatever. Moreover, they did these things during that two hundred years, better, and more successfully, than they have ever been done since. We cannot err in going back to original ground. We cannot do wrong in following the footsteps of those who were led, in these matters, by unerring light from the throne of God. Do you not think it desirable, that God's people should be gathered into one fold? Ought not Christ's prayer to be regarded? What hinders the realization now of all that Jesus prayed for in that earnest hour? In part, at least, these human "constitutions" are in the way. These subordinate standards are to blame. Let us not deceive ourselves. It will not do to say that our fathers were good men, and have gone to glory. God has given us more light than they had. We cannot turn away from these great questions and be innocent. We must meet the issues of the hour like men. God, in his Providence, is working out the regeneration of the church. We must enact a part of the grand drama that is going on. It remains for us to choose what that part shall be. Shall we be laborers together with God, or shall we be found fighting against him? For one, I intend to hazard nothing, if I know it. Whenever a certainty may be had, an uncertainty will not satisfy me. I shall occupy no doubtful ground. May the good Lord open up before all that love him the way of truth, and strengthen their hearts to tread it boldly to the dying hour.

Yours in toil and hope, G. W. LONGAN.

DRUNKENNESS.

NUMBER 2.

Hear the Prophet of the Lord, the pious and inspired Isaiah: "Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the fat valleys of them that are overcome with wine!" Here we see clearly the strong disapprobation of God of the vice of drunkenness. Even Ephraim suffered "wo" because of strong drink. The Prophet in the same connection says: "The crown of pride, the drunkards of Ephraim, shall be trodden down." The tendency of drinking then, as well as now, was downward. The fate of the drunkard is to "be trodden down." Strong drink degrades the finer feelings of humanity, destroys the sense of honor, sears the conscience, blunts the intellect, prostrates the body in the mire, and covers it with filth. The Prophet still goes on: "But they also have erred through wine, and through strong drink are out of the way, the Priest and the Prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." "They have erred through wine;" erred in drinking it; erred in everything else in consequence of drinking it; erred "in vision," were blinded both literally and figuratively. "The Priest and the Prophet," in that day became the victims of this shameful vice. The "tables are full of vomit and filthiness." The heart sickens at the description here given of the horrors of drunkenness in his day. Yet, the cheek of the proud American citizen, is made to tingle with shame at the aptness of the Prophet's description of what may be witnessed almost everywhere in this free and enlightened country. "There is no place clean." How true of our day, and our boasted country. In the hotel, in the stage coach, in the rail car, in the steamboat, everywhere you are forced to witness the stagger and swagger of the drunkard, to hear his foul mouthed utterances, to breathe the air that God made pure, but that the sot has made loathsome by the fumes of bad whisky in his very breath. Your nerves are often set ajar, and your stomach outraged by his "vomit." And yet, astonishing as it may seem, there are men, and, what is still worse, women, who are in high places in society, and some making pretensions to religion, who apologize for drinking, and are themselves in the habit of drinking moderately, and genteelly. True, they will not in word, justify actual drunkenness, but they contend that there is no harm in drinking, if a man does not get drunk. It simply amounts to this, that while they do not advocate drunkenness, they do both teach and practice drunkard making, under the modest name of a temperate use of alcoholic drinks. All the walks of life are invaded, and polluted by the touch of this infamous habit. Hear Isaiah, v chapter, 20, 21, 22 and 23d verses, again: "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Wo unto them that are wise in their own eyes, and prudent in their own light! Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him." Do not those, who call drinking a good thing, call evil good? Do not those, who call "total abstinence" from strong drink, an evil, call good, evil? They certainly do.

The Lord's inspired Prophet says "wo" to all such. Those who choose to drink alcoholic beverages instead of pure water, "put darkness for light," and "bitter for sweet." Those who think that they can drink rum, gin, whisky, brandy, wine and all other alcoholic preparations, and not become drunkards, are only "wise in their own eyes." They are not wise in the sight of either good men, angels, or God. Their prudence is in "their own sight." There is danger for every man, woman, boy, or girl, who drinks even moderately of any intoxicating liquor. A man may say he can drink and never take too much. But he only displays his own folly when he so says. He is only saying what all drunkards have said before him, when they took the first step in the road to destruction. All tipplers intend to stop before they get drunk. But how few do it? Wo unto them that are mighty to drink wine." There are some men of brazen face, and cast-iron hearts, who will boast of their strength to drink largely, and not get what they call drunk. The Holy Spirit says "wo unto them." They are strong only for a time. Sooner or later swift destruction awaits them. Their fall is sure to come. Who are those who "justify the wicked for reward?"

Reader, take notice this language occurs in the same sentence with "to drink wine," and "to mingle strong drink." The wickedness spoken of is inseparably connected with this liquor business. What is it to "justify the wicked?" Justify is a legal term, and to justify anything is to declare it legal. When is this liquor business justified? Whenever it is declared lawful? When is it declared lawful? Whenever the vender of strong drink has a license for his iniquitous trade. When is it done "for reward?" When the rumseller pays into the treasury a sum of money for the privilege of dealing out death to his fellow beings. I never can consent to become a party to the justification of "the wicked for reward." Should I do so, I should help to "take away the righteousness of the righteous from him." How many righteous men have been robbed of their righteousness by having this temptation placed before them? Another Prophet says: Hosea, vii, 11. "Whoredom and wine, and new wine take away the heart." Drunkenness is here associated with the most debasing of all the vices. It is the stepping stone to all the crimes that disgrace and degrade the human race. Make an end of the use of strong drink, and you will stop three-fourths of all the debaucheries in the land. Cause drunkenness to cease, and you stop more than half of the thefts and robberies. Remove the intoxicating bowl, and nineteen-twentieths of the murders will cease. Theft, murder, robbery, and all the nameless villainies that blight the human heart, cluster around, and are linked with this prince of crimes. It is the road to beggary and starvation. It fills the poor-house, crowds the jail and penitentiary, and supplies the gallows with its victim. It disseminates disease, and dispenses pain, both of body and mind, wherever it goes. Famine and pestilence follow in its wake. It is the key-stone that upholds the black arch of human tears, wails and woes, both for time and eternity.

J. C. R.

POWER OF CONSCIENCE.—A follower of Pythagoras once bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. On that day he took the money, but, finding the cobbler had died in the interim, returned, secretly rejoicing that he could retain the money, and get a pair of shoes for nothing. "His conscience, however," says Seneca, "would not let him rest, till, taking up the money, he went back to the cobbler's shop, and casting in the money said: "Go thy way, for though he is dead to all the world beside, yet he is alive to me." — (British Workman.

RATIONALISM—ITS CLAIMS.

 No. 2.

Dear Reader:—In our last number we endeavored to show that it was the disposition of Rationalism to resort to every explanation of fact, imaginable, rather than to accept the plain teaching of God. That you may not think we have done the scheme injustice, you are now referred to what its adopted historian—Lecky—says on this point, viz:

“Wherever it (Rationalism) appears it represents and interprets the prevailing disinclination to accept miraculous narratives, and will resort to every artifice of interpretation in order to evade their force.”—Vol 1, page 163.

This statement is made for the purpose of proving the aversion to the miraculous, and hence the rapid tendency of the public mind. Very good. But before even this fact can disprove the miracles of Scripture, it must be shown, 1st, Whether the disinclination originated with the study of those miracles and their evidences, or the study of the disgusting counterfeits and practices of a bogus church? 2nd, Granting the ability to show its origin with the genuine, then the motive of disinclination would better be decided upon. 3d, If it be decided upon as founded on the common-sense of men rather than upon their common wickedness, then, since the light of science has been so kind as to assist in dissipating the miraculous theory—an experiment or two for the amusement of a common-sensed world, and, also, for the information of ignorant Christians, would come into excellent play. Let us have a Lazarus or two brought to life. As he that can restore, at least ought to be able to destroy, the inception might, perhaps, be performed by one of our redoubtable psychologists. For instance a suspension of breath. But to do the matter justice, it would, of course require, a lapse of mortification. After an interval of four days in a latitude 31 deg. 46 min., a galvanic process might become interesting! (We only throw out these as suggestive thoughts—waiting with anxiety the result of scientific analysis, and synthesis. Here is a new field for achievement! Who will venture, thus, to immortalize his name?)

II. We do not intend lightly to pass over this subject. After carefully perusing Lecky's chapters on “magic and witchcraft,” and “the Miracles of the Church,” we find we have looked in vain for a just starting-point for all this skeptical hubbub. What odds is it that the Roman Catholic church pretends to show the vestment of an early saint, or to eat the real body of Jesus Christ? What odds is it that people believed that “an old woman could be carried some hundreds of miles in a few minutes on a broomstick, or a goat, or in any other way the Devil might select?” Or that Mohammed, even, could ride the Barak from Mecca to Jerusalem, and then ascend, with Gabriel, the seven heavens, approaching, alone, within two bow-shots of the Throne of Jehovah—return, and thus, in the tenth part of a night, perform the journey of many thousand years? What odds, we repeat, that these things should, once, have been either believed or denied? If miracles can be disproved at all, surely they can be disproved without these wishy-washy stories even being adverted to. Very ingenious, is it, we concede, to curtain up the truth thus, and then exclaim “where are your miracles now?” Quite parallel might be the case of a novice in the study of the firmament, who should choose a night on which meteoric showers were prevalent, to decide upon the merits of the

planetary system. As he observed the rapidity and frequency with which the meteors descended, and their insubstantial insignificance as they struck the earth and dissolved, he might be led to exclaim, "the stars are at war and astronomy is a myth." However, his more experienced companion, at his elbow, could easily show him the difference between a planet and an asteroid as well as between an asteroid and a meteor. He would tell him to elevate his instrument, somewhat, and look above, not permitting himself to be disturbed by the flashing past of such nebulous strangers as those! So say we to the skeptic. Dwell not so much on the mediate and doubtful, but turn your attention rather to the original—direct and staunch.

We were told the other day that "the church of Christ is regarded as being in its tendency Rational, and that if those that it converted only progressed, they would be conducted into the domicile of Infidelity! Paying no particular regard to that ubiquitous IF—we responded "strange it is that 500,000 people being on the threshold, while some should, perhaps, be crowded off, at least a few should not be pressed in! Or did the difficulty lie in their door being locked?"

Now, will some one please inform us, why it is necessary, because a body of religious people reject the traditions of men—their conjectures, commandments, ceremonies and superstitions—that therefore they should reject Christ? One would suppose the very reverse to be true. The courage that cuts loose from error needs to be counterpoised by the prudence that would grasp Christ with a firmer hold. And who surpasses the Church of Christ in requiring the confession of the Son of God? May we ask, who rivals it? Because counterfeit money is discovered all around us, of course, we are to conclude there's not a dollar in the nation genuine! Grand conclusion that!! Query: Where does it differ from the Infidel's?

III. But we are cited to these things to show what good Rationalism is doing! It is asked, "do you not admit that such prunings have a healthy influence?" Certainly. What proof, though, have you, that Rationalism has the exclusive right of this labor? Is it not known that the the Freethinkers existing between the third and fourth centuries before Christ—with no Christian religion to divide the toil with them, so signally failed, that at the coming of our Savior, witchcraft and demonology held almost universal sway? Though the keen dialectics of the polished Greeks and Romans succeeded, in a measure, in impairing the foundations of the pagan religion in the estimation of the Literati; yet, even among them, we have remarkable exceptions. We refer to the superstitions of Athens and the Diana of the Ephesians. But when we study the history of the masses of that day, we directly discover the inability of anything short of the light of the Savior to dispel the darkness. Nor can we fail, here, to do justice to those ancient men of Reason, as we contrast them with the Rationalists of to-day. "For instead of lapsing into the cold no-religion of the Sophists, the cultivated mind of their scholars and philosophers passed straight by the boasted Reason, to lay hold of Christianity: and Christianity, more rational, but in no degree less supernatural than the religions overturned, was accepted as the common faith." See Bushnell on Nature and Supernatural, p86, also Acts xix: 10.

IV. It is claimed that the tendency of all Religion is to idolize, and that the Christian religion is surcharged with sentiments of idolatry. The superiority of Rationalism is said to consist in neither having any idol nor respecting any. Very well. What is an idol? "An image, form or representation of anything. A symbol of Deity. Hence, that on which the affections are strongly, excessively and improperly set. A phantom—a fatuity!" Webster.

Now, grant that Christians do idolize Christ, is he more a phantom or fatuity than the Infidel's God? He laughs at the Christian for maintaining that God is

the First Cause, and begs us to make no exception to the rule, but say with him sweepingly, "that every effect must have a cause!" To be sure. And were we disposed to call for an example, we could afford to excuse him after showing a cause for the first time! Grant your position—now—query—since you respect no idol, will you give this one up? But if not—why not? May we not as justly demand that he give up Principle without God, as he demand of us to give up both God and Principle? Perhaps he may be able to separate the two—we cannot. But is it idolatry to cling to the cross of Christ? Then what is it to rely on one's intuitive religious knowledge? Wherein lies the right of choice between an innate or natural way of life and a revealed? If we give up the one will he be the other? If not, why should he be so favored, and sacrifice be exacted only of us? Here is the fallacy of all this. The REVELATION is MADE, and we can no more give it up than a man can dispense with his conscience. Call it idolatry or what you will, we retain our knowledge of God and Christ as he does his knowledge of the antipodes. Try to believe the earth is flat and we will that God was not manifest in the flesh!

We think that on this argument we have done ourselves serious injustice. Your attention has been called to principles simply. When a class of men say they have NO idol, of any respect whatever, and therefore claim ABSOLUTE FREEDOM, we have the right to ask, what mean—denial of fixed facts and truths—ignoring of purity—ridicule of self-sacrifice—in a word, to be frank, IMMORALITY? Ask us this, we plead guilty and respond to our Teacher who says "cease to do evil—learn to do well"—"cleanse thou me from secret faults—let them not have dominion over me!" But what say they? Alas! they are silent. Their failure to enter into a thorough moral renovation clearly manifests this. Do they here exclaim "Glass house?" Then let our fragile domicile be shattered, and lo! we turn again to the foundation and build more surely, Jesus Christ, himself, being the chief corner-stone. There is no discharge in this war. Victory must be obtained, even if on the heels of defeat. The Lord is our conqueror. He will provide a means of escape. A glimpse of His cross is enough to start a moral crusade. But what rallying point is there for Rationalism? Who has been chosen its standard-bearer? What Goliath is it that will throw his huge breast against the rival giant—SIN—dethrone him and feed his proud flesh to the fowls of the air? Nay! who among you all is strong enough to exorcise himself? Do you say that this is the province of Reason, and that the world will finally accept Reason as monarch? But if you await the gradual operations of the world's progress to achieve the universal victory, what consolation do you expect to reap while going down to your sepulcher for the misfortune of not having been born in a later and more fortunate era? Where is your data of hope? Can you bring up a single individual or nation that has realized immediate and final joy from the exclusive benefits of gradual development? Paine, Voltaire and Rousseau withered under it, and Nineveh, Babylon, Athens and Rome—the four universal mistresses—fell to rise no more! Again—but, 'tis enough. Solomon could record in his day that "wisdom hath builded her house, she hath hewn out her seven pillars," but we, in a later period, must content ourselves by catching up the sad refrain,

"Oh wisdom! thou art feed to bruted beasts,
And men have lost their reason."

J. W. MONSER.

N. W. C. UNIVERSITY.

To the Friends of the N. W. C. University :

It is now generally known that Bro. A. R. Benton has resigned his position as President of the North Western Christian University. The Board deeply regretted this step, but had not the means to prevent it. The fact cannot be denied that the University has been laboring under some pecuniary embarrassment, which has rendered it impossible to pay the members of the Faculty such salaries as they, by reason of their talents and abilities, ought to have received.

It is greatly to the credit of Bro. Benton and other members of the Faculty, that for the sake of the cause of truth and education, they have labored at a sacrifice which few men are willing to make.

The Board have secured the services of Bro. O. A. Burgess to fill the vacancy in the Presidency of the institution, occasioned by the resignation of Bro. Benton. Bro. Burgess has been for a number of years a practical teacher. He is well and extensively known to the brotherhood, and it would seem that no commendation of ours was necessary for him; yet we would say briefly, that we regard him as well fitted for the position he has consented to occupy. A gentleman, a Christian and a scholar, possessing good administrative abilities, we cheerfully confide to him the Presidency of our cherished institution.

Bro. Burgess has accepted the position, fully appreciating the personal sacrifice which it involves, but willing to make that sacrifice, and to labor earnestly and perseveringly for the cause, and the advancement of the best interests of the institution.

He has undertaken the work with a view of fairly testing the friends of the institution, and especially of the Christian brotherhood, as to their desire to build up and sustain a great and flourishing institution, or their willingness to allow all the labor and means heretofore expended to be lost. While we point with just pride and joy to the great good that has already been accomplished by the students and graduates of the University, many of whom occupy high and honorable positions, and many of whom are most earnest and successful preachers of the gospel, and while with the proper amount of means, we can confidently look to the future for even greater good. Yet we are compelled to say that unless the brethren come nobly and promptly to the work, the University can never accomplish the great objects for which it was founded.

The buildings are not yet completed, and with the present growing demand for building capacity, we may soon be unable to receive all the students who may apply for admission.

Besides the large sum of money necessary to complete the building, a large sum is also necessary to endow the institution, so that it may be able to enlarge its course of studies, increase its number of departments, and carry out the full idea of a University instead of a College.

It remains for the friends of the institution at large to decide this. It cannot for a moment be questioned that the brotherhood of this state alone have ample means to accomplish the great work.

Can you, brethren, make any better investment than in an institution which shall continue to live and do good by educating men to preach the gospel long after you shall have gone to your rest.

What more pleasing prospect before the vision of the dying man than the thought that "though dead he speaks" in the development and effects of those

deeds of benevolence and philanthropy, which, as a Christian, he has felt it to be his duty and privilege to perform.

During the current year steps will be taken to accomplish this work, if accomplished it can be. In the meantime let all the friends of the institution use their utmost endeavors to advance its interests. Let them send their sons and daughters here to school. Let the churches everywhere take pains to find out young men of good character and send them here to study for the ministry.

Let all go to work with a fixed determination to succeed and success will be certain.

By order of the business committee of the Board of Directors of the N. W. C. University.
 OVID BUTLER, President N. W. C. U.

REMARKS.

We cheerfully lay the above before our readers. We congratulate the trustees of the N. W. C. U. in having been so fortunate as to secure the services of so thorough, energetic, and able a man as Bro. Burgess to fill the highly important place of President of that institution. Let the great and good brotherhood of the state of Indiana see to it that this noble educational enterprise wavers not in its onward course for want of support, both in money and students. J. C. R.

SUNDAY SCHOOL DEPARTMENT.

SUNDAY SCHOOL CONVENTION.

ABINGDON, ILL., June 22, 1868.

8 o'clock, P. M.— Sunday School Convention met pursuant to call. Elder J. C. Reynolds, of Macomb, stated the object of the meeting, briefly, to be a general consultation as to the best manner of arousing greater interest in the Sunday School cause, and of adopting some means of securing the permanent advancement in all that pertains to the religious instruction of our children in the counties represented in the convention, and to extend an influence from this convention, for good, as far as possible.

On motion, Dr. Bacon, of Fort Madison, Iowa, was elected presiding officer and S. P. Lucy, Secretary.

Exercises opened by prayer and singing.

On motion, all the brethren and sisters present were invited to participate in the deliberations and vote as delegates.

On motion, the discussion of the question of permanent organization was made the order of business.

The question was argued for and against by various speakers until 3¼ o'clock, P. M. Motion carried to organize.

Motion carried to appoint three brethren to report a plan of organization, Tuesday morning at 8 o'clock. J. C. Reynolds, J. R. Ross and S. P. Lucy appointed.

After a lively song, the Abingdon Sunday School was examined, in part, before the Convention. Little folks examined by Miss Mattie Morris. The little girls and boys showed excellent drill. Class of ten or twelve year old girls, by Miss Ella Mosher, showed good training, and a good knowledge of the Scriptures.

Class of boys and girls of fourteen to sixteen, by J. W. Carson. Lessons on the Epistles, each of which they analyzed, and also presented much of the matter in detail of the books studied. An unusual degree of advancement, this, even for grown Bible classes in most Sunday Schools. Class of young gentlemen by S. P. Lucy. A comparison of the four evangelists, a very important work. The young gentlemen indicated a deep interest in their work, and a good degree of advancement.

The examination occupied an hour and a quarter.

A song by the children — and these children can sing as well, if not a little better, than any we ever heard — and then the session adjourned until morning.

Bro. J. H. Garrison is their music teacher, and he has been very successful with the children.

COLLEGE CHAPEL, 8 o'clock, A. M.

Convention met as per appointment.

Report of Committee on organization called for, read and received.

General discussion.

Motion entered to reconsider the question of organization. Carried.

The original question of yesterday, viz: permanent organization, was then discussed, freely and more elaborately than the day before until noon. Bro. J. W. Butler then offered the following resolution, as a substitute for the plan of organization:

Resolved, That we co-operate together in the work of advancing the Sunday School cause. Adopted.

For the purpose of carrying out the resolution, Bro. F. M. Bruner entered a motion to appoint an executive committee, whose duty shall be to call a convention at such time and place as may seem most convenient, and to prepare a programme for such convention. Carried.

Brethren J. C. Reynolds, Henry Smithers and F. M. Bruner appointed.

On motion, adjourned, subject to the call of the Ex. Com.

J. H. BACON, President.

S. P. LUCY, Secretary.

NOTICE.

President J. W. Butler and family, will be absent from Abingdon several months, on a visit to the far West. His friends will address him after the 1st of September, at Monmouth, Oregon. The President hopes to return to Abingdon, about the 1st of February, invigorated by his trip, to resume his usual duties in Abingdon College.

J. C. R.

OUR MISSIONARY DEPARTMENT.

PREACHER'S INSTITUTE.

To be Held at Eureka, Ill., from the 8th to 18th September, Next.

The exercises are to consist of Lectures, Essays, drill in Elocution and miscellaneous business.

LECTURES.

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|---|-------------------|
| 1. The Evidences of Christianity, | By H. W. Everest. |
| 2. Inspiration and Interpretation of the Bible, | " Enos Campbell. |
| 3. Preparation and Delivery of Sermons, | " F. M. Bruner. |
| 4. Evangelical and Pastoral Work, | " A. S. Hayden. |
| 5. Art of Elocution, | " A. J. Thomson. |

A daily lecture on each of these subjects during the term.

SUBJECTS FOR ESSAYS.

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|---|--------------------|
| 1. Social Meetings, | By Samuel Lowe. |
| 2. Wherein Consists the Efficacy of Prayer, | " D. R. Howe. |
| 3. Sunday Schools: their relation to the Church, | " J. C. Reynolds. |
| 4. Congregational Singing: Importance and results of it | " Theodore Brooks. |
| 5. Development of the Social Life of the Congregation | " — Linn. |
| 6. How to Develop the talent of the Congregation, | " J. C. Stark. |
| 7. Suitable Reading for Young Disciples, | " C. W. Sherwood. |
| 8. The Lord's Day: its claims on Conscience, | " John Errett. |
| 9. Systematic Course of Teaching the Church, | " A. J. Kane. |
| 10. The Relations of Congregations, One to Another, | " W. C. Pointer. |
| 11. Systematic Benevolence, | " D. Downs. |
| 12. Duty of the Church to Help the Young Brethren | " E. L. Craig. |
| into the Ministry. | |

General investigation of each topic to follow the brief opening of it by the brother to whom it is assigned.

THE WORK IN ILLINOIS.

DEAR BRETHREN OF ILLINOIS:

We are in great need of funds to support the gospel. Shall all appeals be in vain? And shall those who are perishing for want of the bread of life, go down to the grave without hope? Answer this question as you shall answer in the judgment, and act with that promptness which the pressing necessities of the case demanded, and something will be accomplished. Send your contributions weekly, monthly or quarterly. Your brother in Christ,

DUDLEY DOWNS,

Cor. Sec. I. C. M. C.

EUREKA, Ill., July 2d, 1868.

AUGUSTA, ILL., June 14, 1868.

BRO. REYNOLDS:

According to promise, I proceed to give you a short account of my recent visit to Livingston county, Kentucky, the place where I was born, and now the home of my oldest sister, Mrs. L. A. Williams.

Leaving Quincy, on Monday after the 3rd Lord's Day in May, on board the "Harry Johnson," arrived at St. Louis, Wednesday morning, at 7 o'clock. I had the pleasure, on my way down, of the company of Bro. Thos. Shepherd, of La-Grange, Mo., but who is now laboring as an evangelist in Kansas, with great success. May the good Lord bless him, for he is one of earth's good men.

Leaving St. Louis on Wednesday evening, on board the "Melnotte," an Ohio river boat, I arrived at Smithland, the county seat of Livingston county, Friday at 10 o'clock. Nothing of interest transpired on this tedious part of my journey, save the common routine of steamboat life, such as card playing and drinking whisky. Strange as it may sound to your ear, some of those engaging in these vices, professed to be the followers of our blessed Lord. I have often wondered where they learned that Christ ever attended a whisky shop, card table, or dancing room; thus leaving them an example to follow his steps. Oh, shame, where is thy blush! No wonder sinners scoff when professed Christians fall so far below their high calling as to be found at any one of the above named places.

But to return to my narrative. As I stepped from the boat, upon the soil of Kentucky, many and strange were the feelings that moved upon my heart as I thought of the home of my fathers, and the land of my birth, and tried to realize that, though born on this soil, I had never before touched it with my foot, for I was a small infant when my father emigrated from that country to Missouri, in the year 1835, and I had never been back until this time. But so it was. Every face was strange to me, but I soon formed the acquaintance of some who had once known my father and mother. I passed away a few hours with them, finding out what I could of the religious status of the place. There are in Smithland two church houses, one a Methodist, and the other a Baptist, only one of which is now occupied. If we have any brethren here I could not hear of them. Why as large a brotherhood as we have in Kentucky should have so long neglected this place I cannot tell.

Procuring a horse and buggy I rode over one of the worst roads that it ever was my lot to drive over, to a small town called Salem, formerly the county seat of Livingston county. Near this place I found my brother-in-law, W. W. Williams, and family, living.

I shall not describe my feelings as I embraced my aged sister, whom I had not seen for over twenty-two years. As I looked upon her, I realized that time, in its rapid march, had not failed to make its mark upon her. While seated with the family, I could hardly persuade myself I was with those in whose presence I had spent many of childhood's sunny hours.

Lord's day morning soon rolled round, and we all repaired to Salem school house, where they had an appointment for me to preach that day. On making inquiry, I found there was one member of the body of Christ in that community, who was taking the A. C. Review, and two who were not members were, also, taking that excellent paper. Not one of our preachers, so far as I could learn, had ever spoken in that community, and as a matter of course, about all they had ever heard of us could be expressed in the words "water and Campbellite," hence we determined on setting forth matters as plainly and as positively as we could in eight or nine discourses. Some were pleased; some growled and muttered around the streets, while three humbly wished to buried with Christ in Baptism, which

was done on Saturday evening before the fifth Lord's day in May, in the presence of a respectable audience. Among those baptized was my sister and one of her daughters. Both of them had for some time been members of the Methodist Church. The other was the school teacher of that place, a man of fine talent, and very much beliked by the community, and we trust he will wield a good influence for the truth. He was one of the number who was taking Bro. F.'s paper. My relatives and friends told me there was a good impression made on the public mind, and expressed great anxiety to see a church built up there. May God speed the day when it may be done. Salem is some 28 miles from Princeton where Bro. John Lindsey and Bro. Dearborn are located. Will not they cultivate that field?

I closed my labors there on the 5th Lord's day in May. Had the emblems, and broke the loaf. Several Baptists partook with us of that great love feast. May they, too, be led to the practice of the truth as it is in Christ.

Yours in the one faith, E. J. LAMPTON.

ANNUAL MEETING.

The Annual meeting of the Illinois Christian Missionary co-operation will be held in Winchester, Scott County, commencing on Wednesday before the first Lord's day in September next. There will be ample preparations made for the accommodation of all who may attend; and it is confidently expected that we shall have one of the greatest meetings ever held in the State.

A cordial invitation is hereby extended to the brethren everywhere, to meet with us and consult together in reference to the great work of evangelizing the world.

It is the wish of the brethren that every congregation in the State send up its messengers to have a voice in determinating the amount of work, and the points at which it shall be done during the coming year. The messengers should be appointed, and their names forwarded to the corresponding Secretary immediately.

Arrangements will be made with Railway Companies for reduced rates of fare in all cases where such favors are extended.

Brethren coming from the South, should come by way of Alton to Manchester, on the St. Louis, Jacksonville and Chicago Railway; those from the West, to Bluff City, on the Toledo, Wabash and Western Road; those from the North and East, to the city of Jacksonville; at which points all will be met by brethren, and conveyed to the place of meeting.

Let every messenger bring in his hand a large contribution.

Those interested in the Sunday School cause will assemble at the same place, one day earlier, as the Association will hold its session on Tuesday.

DUDLEY DOWNS, Cor. Sec. I. C. M. C.

NOTICE.

A meeting will be commenced on Thursday night before the 4th Lord's day in August, to be conducted by brother J. B. Royal and E. J. Lampton. J. C. R.

ANNUAL COUNTY MEETINGS.

There will be a meeting held at the New Antioch Church, in Fulton County, Illinois, commencing on the Friday evening before, and holding over the fifth Saturday and Lord's day, in August. (28, 29 and 30th of Aug.) All the brethren in Fulton County, are invited to attend, and especially is it desired that every congregation in the county will be represented.

The object is to revive the old practice of holding Annual County meetings, and to inaugurate a more thorough and efficient way of co-operation, if it is on consultation, deemed the best for the cause of our Lord.

The brethren and preachers of McDonough and Schuyler counties, are cordially invited to attend, as it is desired to form a co-operation of the three counties, McDonough, Schuyler and Fulton, if it can be done.

But if it cannot be done, then we must try to do the best we can with the co-operation of the churches in Fulton.

Experiences and common sense teach us if we want Missionary work done, we must do it ourselves.

Brethren, let us go at it at once. And may the great Head of the Church bless our efforts with success.

July 1st, 1868.

R. LIEURANCE, }

H. R. TRICKET. }

EDITOR'S TABLE.

Below we give the opinion of one of the leading spirits of the age of the *ECHO*. We clip the following notice of the *ECHO* from the *A. C. Review*. It was written by Brother Franklin himself. The personal compliment was meant for Brother Craig, the former proprietor, and still one of the editors of the *ECHO*. We also reprint our former notice of the *Review*, as it was copied into that paper. Our high estimate of the *Review* continues to rise higher weekly:

"The following comes, not in a complaining style, but from an out-spoken, bold and independent brother, of years of experience, one, too, who has known what it is to struggle with adversity; a man who wields a strong pen and sends out a strong paper—a *gospel* paper. We allude to the Editor of the *GOSPEL ECHO*, of Illinois. He stood the storm, when men were faltering all round him, and maintained the faith as a good soldier of Jesus Christ. The *ECHO* is now a magnificent paper, sound and true. May it prosper, and its editor be well rewarded for his hard toiling in past years:

'The American Christian Review, an eight-page, six-column weekly, edited by the well known Benjamin Franklin, who is emphatically a man-of-war. He is always ready to meet the King's enemies in any way they may present themselves. Perhaps no man now living has done more for Primitive Christianity, than the Editor of the *Review*. The *Review* is independent and uncompromising, and is conducted in a masterly manner. It has, perhaps, the largest circulation of any of our papers. We bid it "God speed." Published at Cincinnati, O.'

"Our brother meant nothing amiss in styling us 'emphatically a man-of-war,' nor did he say anything incorrect, but we have been such not of choice, but of necessity. The cause must be maintained and defended."

THE GOSPEL ECHO.

VOL. VI.

SEPTEMBER, 1868.

NO. 9

THE CONTINUAL PRESENCE OF CHRIST.

"ABIDE WITH US."

I do not propose in this paper to enter into a logical discussion of this subject. I propose being exhortatory and not metaphysical. My object is to pen a series of reflections that may induce those who read this to meditate on the love Jesus has for us, and to seek that higher plane of spirituality whereby they may say: "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." They are thought seeds upon which I invoke the divine blessing that they may mature in holy lives.

I.

We all know the story of the two disciples who were going to Emmaus. We have read it many times. It is one of those fine passages that are doubly precious; precious not only for what it says but for what it suggests. I have always loved to muse upon it—think about it and try to supply the details. I have often wondered what it was Jesus said—what a grand sermon it must have been—how it would have made our hearts burn within us if we had heard it; and then I have thought that it could not have been better than the discourse recorded by John, and turning to read that I have heard my heart move within me as I grasped those words of love and tenderness till I forgot my wonderings about the discourse "talked by the way" in a holy gratitude for the discourse talked to me, that I too might be comforted and built up in love.

The two disciples must have felt that the words they heard were words of power. Great love they must have felt for him that spoke them. They knew not who he was. They were sad. Their hopes were dead; laid in the same grave with their slain Lord. Nor could they see that in the time to come those hopes would live again. Full of grief "they talked of all these things that had happened" and as they thus communed, Jesus himself drew near and went with them. Then he spake those grand words; brought to their minds the things of the past which as yet they had not known, and in a way which till then they had not heard. The style, the love, the manner, the wisdom, must have brought Jesus to their minds. They must have felt that, except Jesus, none ever spake as this man spake. And who can wonder that they wished him to stay with them—that they might hear more of him whom, though he were dead, they had loved so well. The end of the journey was reached, "and he made as though he would have gone further." If so they must part—and that voice which had sounded to them as the herald of hope would be heard no more. Love is strong, and its words have weight—and the plea of the heart is a power that breaks through all the barriers that are placed in its way. All was forgotten but the love for the stranger. All the rigors of

conventionality faded away. They questioned not whether he were a prince or a beggar. They felt only that they loved him for his wondrous words, and with their hearts burning within them, rang out their earnest entreaty: "Abide with us."

How strong are the bonds of love—what mighty strength in the cry of the weak. The bars of death and hell and the gloom of the land of night, and shades could not hold the Son of God; but the "abide with us," from those who loved him, and the "leave us not" from those that needed him, constrained him, "and he went in to tarry with them."

Jesus is unchangeable. He is the same to-day, yesterday, and forever. He is as good to me as to the two disciples going to Emmaus. And as in answer to their prayer, "abide with us," he went in to tarry with them. So when he hears my cry: "Dwell thou with me; let thy love and thy law guide me; be thou my Lord and king." He will reign within me, abide with me, and keep my soul in peace, and joy, and felicity.

II.

Has Jesus promised so to abide? Most assuredly he has. This promise of Jesus is easily proved. In John xvi, 23, in answer to Judas question: "Lord how is it that thou wilt manifest thyself unto us and not unto the world?" Our blessed Lord says: "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Since then he has promised he will certainly perform, and I am certain we need his presence.

How this actual presence of Christ is manifested, I propose not to discuss. It is the fact that according to his promise there is such a manifestation, and that all of the household of faith can enjoy it, that is the great thought. There may be no other influence exerted than that of the Holy Spirit. Christ's abiding, dwelling, and manifestation, and the love of God shed abroad in the heart by the Holy Spirit, may be one and the same thing. I incline to the opinion that they are doubtless the influence of the Holy Spirit, as the promised comforter and the sent representative of Christ, is the same in effect as the actual presence of Christ. But it is miserable folly to speculate even on this. Both common sense and faith take Christ at his word, and raise no mental difficulties as to *how* Christ is going to do what he has promised. It is ignorance and unbelief that are the sire and dam of evasion and sophistry. If I am thirsty, I drink of the cool spring and am satisfied. I never think of troubling my mind about how oxygen and hydrogen form water. I bless the father of goodness that he has so made it that it quenches my thirst, and I am thankful for it. If I am cold, I go to the fire and warm, and never think of philosophizing on the nature of heat. I know that God has ordained that fire shall warm, and my experience testifies that it does warm; and I know further that if I would be warm, I can be warm in no other way than by the use of the means that God has provided for adding heat to the animal body. And I feel the same way about the things of the kingdom of Heaven. I have some time since, ceased to trouble my mind about *how* God does this, or *why* he has ordered me to do that. I am more interested in the great questions: *What* does God want me to do, and *when* must I do it. I have no fear of Jesus failing to do his part, I fear lest I should not do my part. God will do what he has promised, and do it infallibly right, the danger is that I shall not do what God has ordered me to do. There is no fear of the promised blessing of Jesus failing, but there is danger of my not complying with the conditions on which Jesus has promised that blessing. It is enough for me to know that secret things (the *whys* and *wherefores*) belong to the Lord. God says a thing is so, I believe it, not because it may seem reasonable, but because God says it. So Jesus promises to abide with us. I do not discuss my

mind about how Jesus is going to do it; I inquire what must I do that he may abide with me? The conditions are two, viz: That I love him and that I keep his words. If I do these, not one lingering doubt have I, but that Jesus will abide with me. With reverence I say it, that this promise would not be more implicitly believed by me if I saw an angel write it in letters of light upon an azure cloud, or heard it echoed by ten thousand thousands as a Divine attestation of its truth. It might fill me with awe and terror, but it could but produce absolute certainty that God had said it, and that absolute certainty, thanks to the the indubitable evidence of the inspiration of the scriptures, I have now. Therefore, I believe that "He that keepeth his commandments dwelleth with Him, and He in him; and hereby we know that He abideth in us by the spirit which he hath given us." I John iii, 24. And *how* Jesus does thus abide, and *why* I leave for discussion to one with more presumption and less reverence than I have.

III.

This prayer, "Abide with us," invokes the continual presence of Christ. How short is it, but oh how full of meaning and how much is asked for. When this is the cry of the soul, what a boon does that soul crave, for mark you, it calls for nothing more nor less than an indwelling Christ. It sets no metes, nor bounds nor limits to days nor years. It is the utterance of the yearning of the soul for Jesus' presence; it is the cry wrung from the heart's loneliness; it is the outgushing of love. It is the sequel to the assertion: "Thou art all in all to me;" it is an antiphonal response to Jesus question: "Dost thou love me."

How bold is this prayer? To ask an earthly king to ever tarry with me, would be great presumption; but this asks the king of kings to abide with me. But love always asks great things, and faith ever makes the most timid bolder than the heroes of history or the gods of song. It is not so much that our very self-desperateness drives away our fear, as that the given promise draws us boldly to the throne of grace. We ask largely and expect largely, because he has promised largely. I ask largely because I cannot ask aught equal in value to what he has done for me. He has already given the greater, I can confidently ask for the less. I boldly ask him to abide *with* me, because he has died *for* me.

And yet such a prayer is *natural*. We desire that those whom we love should abide with us. It is natural that our hearts should leap for joy, when we hear on the threshold the footsteps of those who are dear to us; their coming is more glad-some to us than the coming of the sweetest flowers of spring; their presence with us is the dispenser of a quiet joy, that like the stilly glories of the evening, so calm so soft, lulls all the soul to peace, and yielding to the gentle influence, sinks soothed to a holy musing from which it is pain to awaken. The things that are, as though they were not, and the things that are not seen are tangible and felt. It is not ecstasy, it is calm content. It is not joy singing in an oratorio with vast orchestral sound, and stirring the heart to the highest rhapsody, but it is joy standing in the twilight, flushed with a halo of the sun's last beams, striking her simple lyre and chanting a holy canticle. Grand content and great soul rest and peace, do the presence of the earthly tenants of our hearts produce; and happy thus ourselves, we strive to make them happy. The cosiest corner by the fireside, the choicest bits on the table, the softest bed and the best room, cheerfully do we give to the guest whose coming has filled us with delight. It is only their departure that shows how bright a ray of happiness they have been, and we long again for their presence. Just so natural is it that my soul should long for Christ's presence; for he is more to me than all friends, yea, a friend that sticketh closer than a brother.

Observe this prayer. Ask not that Christ visit me now and then. Stay with me during this sickness. Comfort me now, that trouble like a gloomy cloud has

gathered thick and thundered loud. Now that friends fail, be thou my help or conqueror of death, be with me when I die. Nay, more, much more, does the prayer beseech. It cries: In weal or woe, in every condition, at all times and in all places, in sickness and in sorrow, in prosperity and in adversity, in the hour of death and at the day of judgment—Jesus Redeemer, abide with me.

The more we feel our need of him, the louder will be our cry to him. I survey the vast field, the church, the family, the college, and above all my own heart. I see the obstacles and the force of the arrayed powers, and from that glance I flee as a timid dove in terror to her nest, to find comfort and confidence in the fact that I am not alone. He that is mighty to save, abides with me.

IV.

That Jesus abides with the Church I have not a doubt. What saith the scriptures? "To the angel of the church at Ephesus, write these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." "He is the head of the body the Church," says Paul. Jesus not only dwells in us but among us, and he dwells among us as a Church, because he dwells in us as saints; and as he is the head, so he is the life. I can no more conceive of a living Church apart from Christ, the head, than I can imagine a living body when the head has been severed from it. A headless trunk is a ghastly, frightful sight, and so is a Christless church, if we dare call such, a church. The true church of Christ is that body that is under Christ the head, is connected with that head, is governed by the law of Christ, and admits no other governing power, is controlled not by expediency, but by faith in what Jesus says, permits not, nor tolerates any innovations, and does nothing for acts of worship but that which is commanded in the New Testament, or has the Divine sanction by Apostolic example. Tried by this rule, how many so-called churches and branch churches would be but putrid, headless trunks, and not living bodies; and I have "a thrill of fear," that some professed congregations of the body of the Lord, will not stand this test. But the Lord must judge, not I.

There is also the actual presence of Christ whenever and wherever his faithful followers meet: if but two or three meet in his name, behold, says Jesus, "I am in the midst." How clearly this shows the intentional relation and nearness of Christ to his people. In their midst! Can we grasp this? Do we feel it? If we did, how few seats would be vacant on the Lord's Day? Who that loves Jesus would not haste as a hart to meet him? Who, that understands this, would not think that the days flew on leaden wings, until again the Lord was revealed in breaking of bread? And this is no fable. We know it must be true. Jesus says it. My faith believes it, and my heart rejoices. The echoes of the past reverberate it: the noble army of Martyrs, the church of the first born, and the innumerable multitude that no man can number, shout back from the glorified mansions, yea and amen! And to-day, from the North and from the South, from the East and from the West, and from the length and breadth of the land, the church below in a jubilant diapason answers; It is true! It is true!! Our own past history and our conscientiousness endorses it, and with swelling hearts and eyes suffused with tears we testify: Never have I gone where Jesus promised to meet me, but I have found him present, and found him there to bless.

Saints of God let this thought solennize our worship. Approach we then the house of God with joy? Enter we into his courts with thanksgiving, and yet with awe? This is the abode of Jesus, and holy is the place. Could but the curtain that veils the invisible be taken down, and like the servant of the prophet, our eyes opened that we might see who really is in the midst of the congregation, we would fall on our faces, and laying our mouths in the dust, cry: Holy, holy, art thou king of kings, and Lord of Lords!

Faith has an eye as well as sense; yes, much keener and far greater things does it behold, for faith seeth him who is invisible. I haste to the house of the Lord. I take my seat with the brethren and sisters. By the eye of flesh I see the dear faces of my fellow soldiers, I hear their kind voices, I feel their cordial grasp; my heart rejoices, I bless God for the communion of saints. I see the table — the white cloth — I think of purity, and groan in spirit for my own uncleanness. I see the emblematic loaf — the commemorative cup — and my eye of sense can see no more. But away from the emblem of faith I look to the reality, and behold I see one standing there whom the world sees not, but oh! How glorious! Not in the garb of a Galilean peasant, but in a vesture dipped in blood, many crowns on his head, clothed with a garment down to the foot, girt about the breast with a golden girdle, his head and hair as white as snow, his eyes as a flame of fire, his countenance shining as the sun shineth in his strength, and his feet like unto fine brass, as if they burned in a furnace: and yet, wondrous grace, breathing on us as in days of yore, the blessed benediction: "Peace be with you."

And who would wish him absent? Who would not mourn if he were away? If he were not there Zion would no longer be our highest earthly joy, and because we cannot live if he remove, we utter for the church our constraining cry: "Abide with us."

IV.

If in the days of ancient Israel God blessed the house of Obed Edom, because the ark of the tabernacle was there, surely now God will bless that house where Christ takes up his abode. It is not alone in churches and chapels that Jesus condescends to dwell, but wherever, it matters not how humble the house, the royal priesthood offer spiritual sacrifices, the Great High Priest of our salvation is present. In his incarnation, the domestic life was not unworthy his attention, nor the petty cares and sorrows of the household beneath his notice. He entered into the houses of Mary and Martha, and the other women who ministered of their substance to him; he entered the houses of Zaccheus and Simon. He was reviled because he was found "eating and drinking" with publicans and sinners, but it is our glory that he condescended to men of low estate, that he hallowed the household by his association with it. He sympathized with those he tarried with, he pitied them, he blessed them. And touched with a sympathy within, he well knows how the poor feeble frame needs that comfort and strength that he only can give. And more ready to give than we are to either ask or receive that comfort and strength he imparts. His presence brings with it joy, and fills the house with sunshine; for all is bright when the heart has gladness, and with his presence the darkest clouds are illumined with glory; if he is absent at noontide, it is even as night.

I doubt if his blessing is apart from his presence; and both are needed in the family. They are priceless: a richer heritage to transmit to children than gold or lauds, bonds or jewels. Better by far, a dinner of herbs with Jesus' presence to bless, than a stalled ox and his disapprobation therewith. If he is present in the family, he is such a guest that angels might envy the honor of receiving him. He is there to comfort, to guide and direct the united head, that the children being brought up in the nurture and admonition of the Lord, may early be persuaded to obey the gospel, so that at the last great day it may be said: Here Lord am I and the children thou hast given me, of all that thou hast given me none have I lost.

It is the great joy of christianity to me, that Christ is all in all in it. That Jesus is connected with everything concerned in it. That the Alpha and Omega is Christ and that Jesus is associated with all our necessary relations. The ever present Christ is not a Lord's Day Christ, nor is his glorious fellowship confined to the

worship of the sanctuary; it reaches hearts and homes, it permeates the domestic life, it is a well spring of joy in the family circle. If the doors of the earthly houses are thrown open to him, by doing in our homes his holy commandments, and glorifying him in our souls and bodies, he will gladly enter in and "abide with us." Oh there are numberless log cabins, which the great and wealthy pass by with indifference as beneath their notice, cabins I say that are reception rooms of the Lord of Glory, vestibules of grace, gates to Heaven upon the very verge of Paradise, chambers of light filled with the presence of Jesus. Yea, there are countless houses over which the banner, the glorious banner of redemption, the banner of love bathed in the crimson fountain, the banner announcing the presence of the King, gleams like a flash from Heaven before the eye of faith, and the adoring gaze of angels.

VI.

I see not why this grand fact of Jesus' presence is not true in reference to colleges. I feel sure that it is, if I rightly comprehend their mission. It is perhaps true that the main object is the development of the intellect. But the development of the mental without a corresponding development of the moral, will produce not a man but a monster. And christianity alone can fully develop the moral powers of man. It is truly, very truly said, that our schools and colleges are the conservators of the nation, and the reason is because they are conducted with, influenced by, and subsidiary to the teachings of Christ. Christianity proposes something higher than the cultivation of the mind. That was the mission of the philosopher. The mission of the cross is grander, nobler. The wrocks of nations, the failure of systems of philosophy, the experience of the past and the observation of the present, all proclaim that the unaided reason of man, and the highest mental culture are unable to stem the tide of human corruption, or stay the downfall of a people. It is not philosophy, art, science nor literary culture, but christianity that is the conservative power of nations. It is the submission of the mind to the will and law of Christ, the renovation of the moral powers of man, and "the begetting anew," that stops the fountains of uncleanness and purifies the soul; it is education as the handmaid and not as the mistress, as a mighty power governed and not as a mighty governing power, that the world to-day blesses and utters orisons, for her benign influences; not because she is the way and the truth, but because with folded hands and meek reverence, she follows him who is the truth and the way, and the life, does she lead men into the faith of peace and into the way of life everlasting. It is this connexion that makes education so wondrously powerful. It is this association that gives her whatever conservative force she possesses. It is this subordination that converts to so mighty an influence, and in causing her to glorify God, elevates man. Precisely with this relation to christianity do our faculties regard education, and on this principle are our colleges conducted. And as his handmaid Jesus will dwell with his handmaid. He will take up his abode in the college. And why not? Do they not work for his names sake? Is not their object to glorify God? And there was never yet an effort made to do the will of God, and honor Jesus, but God the father was well pleased at the attempt to honor his beloved son. What reason can we give, if when we go up stairs we carry with us the same devotion to Christ, that Jesus will not abide in the second or third story of Abingdon College, as well as on the ground floor in the recitation room, as well as in the chapel? I cannot see why, the object to glorify God being the same, the blessed Lord would not abide with Professor Thomson while teaching the languages, or with Professor Linn while demonstrating a mathematical problem, as with President Butler while teaching Biblical literature. Narrow mindedness may doubt this, but an intelligent faith comprehends

it. Aye, he will! All that we bring as tribute to the altar of thanksgiving in efforts to serve him for his glory, is accepted by him. Our offerings now are not the corn and wine, the oil and the wool, but the consecration of our services to the devotion of our ransomed powers. It is not the arrogant Pharisee, nor the indolent Essence that is praising by the great head of the church. It is the leal and loyal—the devoted and true—the workers and toilers—he that hath done what he could, that are the loved and blessed of the Lord.

And the great comfort to me about this is, that wherever Jesus abides he blesses. He abides in the college, he blesses the college, and in blessing by his own eternal fiat, makes them a blessing to others. An enlarging circle of blessedness that shall reach to the golden shore—blessing as it widens and spreads—accumulating in size and force only to swell the effect of benevolence and waft humanity to a purer life and a happier destiny.

For all the blessings of God from my inmost soul do I return thanks. From the great, the unspeakable gift, down to the most minute mercy, for all do I glorify God with unutterable praise. For every instrumentality, for every College that God's truth has moved our hearts to employ, that that truth may be known and Christ adored, do I bless the glorious giver. And as the revolving years, crowned with returning mercies, unveil the mystic future,—and because the echoes of the past are but the key note of the events to be—I, thrilled with gratitude, hail the coming men, who stepping from the portals of the college shall with greater power and wisdom, and with more success, fight the battle and conquer the revolted provinces for Jesus. The blessing that our institutions of learning have been, is proof that the great teacher has dwelt with them. How cheerful is this thought in reference to the future. I see the allied powers arrayed against the truth, strengthening their entrenchments and recruiting their armies; yet I know the banner under which I have fought will not be trailed in the dust; the cause will not retrograde, nor God's army be defeated. Wiser and abler men will wield the sword, grander minds will grapple with gigantic evils, and pillowing my head within the quiet grave, my aching brain at rest, my soul at peace—I shall know that mightier men of war than I, are fighting the battles of the Lord.

VII.

"I in them, and they in me," says Jesus. Christ in you—the hope of glory. That Christ may dwell in your hearts by faith, was the spirit of Paul's preaching. "Behold I stand at the door, and knock, if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me," is the consoling promise to the Laodiceans. It is the heart that is the throne of Jesus. In the fleshly tabernacle, the holy of holies, is in the purified spirit. With the mind we serve the Lord Jesus Christ, and there the Lord rules and dwells. This is a great mystery. I cannot fully comprehend it; but I believe it; nor am I troubled on account of my ignorance. Whether I understand it or not, if I love him and keep his commandments, the blessed presence is granted. The comfort and peace are mine—the joy that is unspeakable is mine—the working to will and do is there—the strengthening my weakness and the giving of grace to help is afforded—the full assurance of the glorious presence is mine; and the actual fact that it is so is realized. With these I am content. Some day when I no longer see through a glass darkly, I may, perhaps, know it all; till then I rejoice and glory in the truth, that Jesus dwells in the heart, that the lord of glory will abide with me. What a cheering faith. Never did a tempest tossed mariner, on a treacherous coast, hail with such joy the coming of a pilot, that will steer his bark to the quiet haven, as I hail the coming to my heart of my dear Lord, who shall guide me with his counsel, and afterward receive me to glory. Never did he who fell among thieves

rejoice at the presence of a deliverer, as I do at the presence of that strong arm, that shall keep me till the perfect day. My state, my fears, my surroundings, the present, the past, the future, are all pleas that constrain my heart to cry for his coming. I am weak, and I cry "Abide with me, because I am weak and thou art strong. I am sinful abide with me because thou art the propitiation for my sins. I am prone to leave thee, abide thou then with me. I am weary, oh dwell with me, for thou art my rest. I am hungry, thou art the bread that came from Heaven. I am thirsty, quench thou my thirst, for without thee I drink but the waters of Marah. I am very, very lonely, like dry leaves swept by the gales of autumn, those that I love have been carried over the river, my heart is empty, the ghosts of the past only live there, the memory of the dear ones alone remain. My Lord, my Lord, I am all alone; leave me not in my wretchedness; enter my heart and dwell there; it is open to thee; be thou to me father, and mother, and sisters; abide with me, for thou only canst give me peace. Abide with me, for I love thee; the world may see no form nor comeliness in thee, but to me, thou art the chief among ten thousand and altogether lovely. Abide with me, for thou art all in all to me, yea, to me thou art ever dearer than all the world beside. Lord I must die, oh abide with me that my dying head may be pillowed on thy bosom. Then calm thou my soul, and bear it over Jordan, e'en though no earthly friends be nigh to close my eyelids, or moisten my burning lips; yet shall those lips then praise thee, thy name, the last they shall utter. True, I have not loved thee as I ought—abide with me that I may love thee better. Lord, it is perhaps toward evening with me, and the day is far spent. Leave me not; when night, and storm, and darkness are upon me.

Light and comfort of my soul,

When the billows 'round me roll,

be thou with me, to raise up my sinking head; dwell with me, that I may dwell with thee, 'thou in me, and I in thee,' till in the mansions of light, I see thee as thou art, and hail thee as now — all in all, and Lord of all."

So I throw open the windows of my heart, that he may fill them with the sunshine of his presence. I open the door that he may enter in and abide. I do not philosophize, I pray. I go to him with my short-comings and sins, that he may be my righteousness. I go to him that he may come to me. I entreat him to dwell in my heart that I may obtain the victory through his strength, and that so dwelling, he may hallow and control my life.

May he ever dwell with us. May he keep us from falling, establish, strengthen, settle us; and till the day when he shall crown us with never fading glories, owning us his when the battle is over, may the prayer and cry of our hearts be,

Abide with me, fast falls the even tide,

The darkness thickens; Lord! with me abide;

When other helpers fail and comforts flee,

Help of the helpless, O, abide with me!

I need thy presence every passing hour,

What, but thy grace, can foil the tempter's power;

Who, like thyself, my guide and stay can be,

Through cloud and sunshine, O, abide with me!

Hold thou thy cross before my closing eyes,

Shine through the gloom and point me to the skies,

Heaven's morning breaks and earth's vain shadows flee,

In life, in death, O Lord! abide with me.

THETA.

REPORT OF COMMITTEE ON SUNDAY SCHOOL LIBRARIES.

The members of the committee, appointed at Macomb, last February, on Sunday School Libraries would respectfully submit the following report:

Your committee has only been able to ascertain the wishes of the brotherhood in regard to Sunday School books, and gather some information as to who could and would undertake to write them.

I.

There is a wide-spread determination on the part of the brethren, all over the country, to discontinue the use of Sectarian books. There are a great many books in the Christian Sunday Schools that are full of the "get religion," "abstract operation of the spirit" theory. Some of them little better than "ghost" and "hob-goblin" stories. Your committee regards the use of such books as positively detrimental. Some of our best schools have thrown them away, preferring none at all to those even of doubtful tendency. This disposition to stop feeding the children on sectarian husks we regard as a very hopeful indication.

II.

We have proposed to many of the leading brethren to prepare manuscripts for a Library that shall be free from superstition and sectarianism — one that shall be "sound in the faith," and that shall be the production of the pens of our own brethren. In reply to a letter addressed to him, by one member of the committee, Dr. R. Richardson says:

"It would give me great pleasure to furnish something for such a Sunday School Library as you propose to get up, and which I think is greatly needed, as the sectarian books are so sadly infected with the popular errors respecting conversion, and other important topics, that the minds of children, I fear, are often led astray by them."

He goes on to say: "My circumstances, however, are such that it will be out of my power, for some time, to make any effort to supply the deficiency which we all feel."

It will be seen from the above extract from Dr. Richardson's letter, that he is heartily in favor of our producing and using our own Sunday School Literature; that he is in favor of discarding the poisonous trash from our schools with which the country is now flooded. The judgment of Bro. Richardson is entitled to much consideration, and should have great weight with us. He is a man of ripe years, of profound learning, and high-toned piety. The reason he cannot devote his time to the writing of S. S. books is that he is preparing the memoirs of our beloved departed Bro. A. Campbell. In this he is doing the Master eminent service. May the Lord spare his life not only to finish that work, but to prepare many pure, chaste pages for our children.

Brother Benjamin Franklin is in favor of making our own books for the children. In a letter to one member of the committee, he says: "I will try my hand on a book for your library;" this will gratify every friend of the enterprise. Brother Franklin's extended experience, known ability, and thorough identification with the cause of primitive christianity, all add weight to his judgment; his soundness in the faith will add character to the library he helps to get up.

Brother O. A. Burgess, now President of the North Western Christian University, is decidedly in favor of the movement. His letter has so exactly the ring of pure metal, that we insert it entire, as follows:

Indianapolis, March, 23, 1868.

DEAR BROTHER REYNOLDS:

Your favor is at hand, you are on the right track; we need just such books, but I really could not promise to write one before next fall; I have enough at present for two or three men, and still more coming. If the time will suit, and the enterprise still goes on, I will do my part. Success to you.

Truly your brother,

O. A. BURGESS.

Brother J. F. Rowe likewise goes into the movement with his whole heart. He writes as follows:

Akron, Ohio, July 11, 1868.

DEAR BROTHER REYNOLDS,

Your kind favor of the 8th inst. is at hand. In reply to your inquiry I would say that I will accept of your invitation on behalf of the Committee to write a book toward securing a Sunday School Library of our own; and if the enterprise goes forward, the Committee may count on me for the production of at least one book. I will promise to do the best I can. I would undertake to have my book ready within six months, and sooner, if demanded. If the book is written, I will make the "terms" satisfactory to both parties.

I fully appreciate the importance and magnitude of the enterprise you have entered upon. I trust that you will be eminently successful in your labor of love; and I trust that the true and good of the entire brotherhood may stand by and sustain the party who has originated the plan of providing for the intellectual culture and spiritual welfare of our children. The project is worthy of our highest consideration. I will assist you, directly and indirectly, all I possibly can.

Yours, in the common faith,

J. F. ROWE.

Brother A. R. Benton, late President of the North Western Christian University, now a Professor in Alliance College, says: "I like the plan of furnishing our own books for our children." It is clear that he is in favor of our effort. Brother Thomas Munnell says: "I cannot speak positively about furnishing the volume requested, but will try to do so."

All without exception express themselves favorable to the work. Not a brother or sister has expressed an unfriendly word to it. Among the many we have addressed, some have declined to write because of other onerous duties. These have done so with regret. Among these we mention M. E. Lard, James Challen, R. Milligan and S. K. Hoshour, the last on account of weak eyes.

III.

There are earnest prayers for the accomplishment of this work. There are those of the most devoted piety, whose prayers ascend up to "the Lord of Hosts" that this enterprise may be vigorously prosecuted to a successful termination. Brother Franklin, of the Review, recommended the Committee to write to a sister in Kentucky, believing that she could successfully write for the edification of children, and also thinking that she would take an interest in the matter. She was written to, and her reply was promptly sent to us. Both on account of its earnestness, and of the valuable information it contains, we insert it entire, leaving out the names, which the ladies might not like to have made public.

Near Lexington, July 22, 1848.

DEAR BROTHER IN CHRIST:

Your note reached me just as I was on the eve of starting to the Louisville meeting. I thought probably I should meet you there, and talk face to face of Sunday School interests; but on inquiring I could find no Brother Reynolds among the many come up to consult and investigate many vital matters concerning the Master's cause. Since my return I have not been well; but I have only to say that I am prayerfully solicitous for an earnest, active, general awakening of our Brotherhood on the Sunday School question. I have been deeply pained to repeatedly find in the hands of our children the most consummate aimless trash, or the most pernicious sectarian teaching. This has inspired a deep felt concern about a select pure reading for our Sunday Schools, and feeling incompetent to write in that winning simplicity of style to fascinate the "little folks;" I have corresponded with two lady friends whom I deem peculiarly qualified to handsomely do a work of the kind; either of them I believe could write a Library Series which would, in every respect, meet the approbation of the Brotherhood, and fully supply the urgent want of the present. Pecuniary circumstances have been the difficulty in preventing each of them from engaging in this work of their love. Miss ———, of Harrodsburg, Ky., is an authoress of some notoriety in the field of romance. She wrote me that the labor of her pen was devoted to that department solely because she found it lucrative. And if I knew of any way by which she could be barely remunerated for the actual labor and necessary expense involved, she would be too happy to devote herself to Sunday School work. She is a dependent orphan, of deep piety, and highly gifted; I would recommend her to you as peculiarly worthy and competent. Had I the means at command, I should have secured Sister ———'s labors many months since in this work. But my prayer has not ceased that the Lord would open up a way for her to serve him in this department. So may He grant my prayer by your engaging her at once. More than a year since several letters passed between myself and Mrs. ———, of Bloomington, Illinois. She has been teaching in the Normal Institute; she promised to do something in her spare moments; but being a widow in indigent circumstances, she wrote it was impossible for her to do much gratuitous labor. I have not heard from her for months. In my heart's desire and prayer for an approved Sunday School reading, I have made many beginnings to write a book; but from a want of self-confidence, and the diversion of my family cares, I have only completed the "Little Child's Bible Question Book." I take the liberty to inclose a copy, as you may not have met the little nameless stranger. The demand has proved such as to leave no reason that I should feel ashamed to own its parentage, and suffer it to wear my name. When the weather becomes more pleasant, I think I shall prepare a gratuitous offering for the Examining Committee, and send to you. I will with pleasure abide the decision of a most rigid examination. Such examination every manuscript ought to be subjected to. We already have much that is merely good let us have now accepted, productions of the superlative degree only.

May God bless your effort, and cause it to redound to his honor and glory on the earth.

Believe me very kindly yours, in the hope of eternal life.

P. S.—Gladly would I do anything, and every thing in my power for the spread of "Truth and Righteousness," without respect to the labor or sacrifice, if I am only sure I can do the work well; so as to secure the greatest good. We can never do for the dear Savior enough, or be grateful enough to him for what he has done for us.

Brethren, shall the fervent prayers expressed in the foregoing letter be answered? Or shall this sister, and others, be doomed to disappointment? The answer to these questions is with you.

IV.

There are three necessities to the accomplishment of this work.

First. Writers who can, and will, prepare the matter for the books.

Second. Publishers, or at least a publisher, who has the facilities for printing and binding the volumes in a neat and substantial style.

Third. Money to pay expenses.

As to the first, we would say, that although the ability to write for children, is a rare talent, still, in the opinion of your Committee, with the information now collected, a sufficient number of fully competent writers can be secured. As to the second, printers, book publishers and book binders are abundant. There can be no difficulty on that score.

The third necessity, money, is the only one about which there need be any serious apprehension. We believe the sale of the books would eventually pay back all the outlay. We believe that a publisher can be found who will take the entire financial responsibility after the manuscripts are ready for the press. This would only leave the compensation of the authors to be provided for.

We do not make any recommendation as to the means of raising the necessary funds for this purpose.

V.

The Disciples of the whole United States, are as deeply interested in this matter as those of Illinois. In our opinion the work should be done by the whole brotherhood of the entire country. We would therefore offer the following recommendation:

That a committee be appointed by this meeting to prepare a short statement of the wants of the brethren in this matter, calling the attention of all the brethren to it. Also, that said committee shall bring the whole matter before the General Sunday School Association, or before the General Missionary Society, should the two societies be merged into one. That said association, or society, as the case may be, be requested to take such action as may be necessary to accomplish the end desired.

All of which is respectfully submitted in christian love.

J. C. REYNOLDS, }
DUDLEY DOWNS. } Committee.

AN IDLE DREAM.—For a man to think that he is going to do the work of his life without obstacles and opposition, is to dream in the lap of folly's self; What should we amount to, were we not compelled to feel our way, to fall down and get up again, and learn that our theories are never according to the laws of nature, but nothing more than a limited perception upon the untried and unreal? We are, however, not to be discouraged on this account; we are rather to be more satisfied of its being good and right for us. For in adversity and opposition we are tried; and trials are nothing more than tests of nature. Up from below do we go above. We are but the products of lower conditions. The material comes to its highest in this life, and gradually refined and got rid of after natural laws. Our experience is merely passing through these changes, which would be just no experience at all if we could manage to escape altogether. We ought not to make complaint when we see how all things work together for our good.

A CANDID CONFESSION.

The Reformed Presbyterian is responsible for the following: "In what part of the scriptures will he find in so many words, 'a thus saith the Lord' for the recognition of children of believers, as within the church. Or, where will he find in the scriptures this kind of proof (positive precept,) for the administration of the seal of baptism to infants." This language is put to the Observer, a Presbyterian sheet, and was occasioned by the fact that the latter objected to the exclusive use of "divinely inspired psalms, in the worship of God;" because there was not "a thus saith the Lord" — nothing but "an argument of inferences." It will be seen that the Presbyterian rests the doctrines of infant church membership, and infant sprinkling, upon the same ground of the exclusive use of "divinely inspired psalms, in the worship of God," "nothing but an argument of inferences!" For near a half century our brethren have demanded a "thus saith the Lord," for the practice of infant sprinkling, and Pedoes have made effort after effort to produce one. From the beginning, and in practice of circumcision, in the commission, the household baptisms, of the acts of Apostles, through the Epistles, and from church history, they have labored hard to answer our demand. N. L. Rice affirmed, and did his best to prove, that "the infant of a believing parent, is a scriptural subject of baptism;" and is being followed by scores of others every year, who are making the same effort; still the question, "give us 'a thus saith the Lord' for your practice" remains unanswered. Why this? "It can't be found!" So, substantially answers the Reformed Presbyterian. Humiliating confession, is it not? When you see a preacher or a priest, sprinkle a baby, "in the name of the Father, and of the Son, and of the Holy Ghost," and the question pops into your mind, "Where does he find the precept in the Bible for that?" Remember it has been answered by a pedo scribe, "it is not there." Then you may ask "upon what does he rest the practice?" A pedo scribe answers, "upon nothing but an argument of inferences!" With these scribes agree the following pedo Baptists: Bishop Burnett. "There is no express precept given in the New Testament for baptism of infants." Expos. of the articles, Art. xxvii. Mr. S. Palmer, "There is nothing in the words of institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants. There is not a single precept for, nor example of this practice, through the whole New Testament." Ans. to Prestly. Luther. "It cannot be proved by the sacred scriptures, that infant baptism was instituted by Christ, or begun by the first christians after the Apostles." In Ped. Exam. Limborch. "There no instance can be produced, from which it may indisputably be inferred, that any child was baptised by the Apostles." Complete Syst. This writer denies that it rests on "an argument of inferences," even. Mr. Field, "On the church," Page 375, says: "The baptism of infants is named there for a tradition, because it is not expressly delivered in scripture that the Apostles did baptise infants." Bishop Prideaux, says: "Pedo baptism rests on no other divine right than the Episcopacy." Fasciæ, Contro. p. 210. Curcilleus says: "The baptism of infants, in the two first centuries after Christ, was altogether unknown; but in the third and fourth was allowed by some few." In Pedo Exam. p. 76. And so might we offer witness after witness, as company for the Observer and Reformed Presbyterian, until their name would be legion, but the above is enough in all conscience.

ANTICHRIST.

"He is Antichrist that denieth the Father and the Son;" i John ii, 22. "Little children it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time." 1 John, ii, 18.

Antichrist is from two Greek words, Anti, against, and christo—against Christ.

Dr. Adam Clark answers the question "Who is Antichrist?" as follows: "Any person, thing, doctrine, system of religion, or polity which is opposed to Christ, and to the spirit and spread of the gospel, is Antichrist. Even protestantism, may have its Antichrist as well as popery. The heresies which sprung up in the days of John, were the Anti-Christis of that time. As there have been a succession of oppositions to christianity, in its spirit and spread through every age, since its promulgation in the world, so there have been a succession of Anti-Christis. The name has generally been to whatever person or thing, systematically opposes Christ and his religion. Many Anti-Christis, are many false prophets, false Messiahs, heretics, and corrupters of the truth. Webster says: "Antichrist is one who opposes Christ; the man of sin."

Let us now look at the history of Anti-Christ as the Bible reveals it. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon them swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness, shall they with feigned words make merchandise of you." ii Peter, i—3. This is a graphic picture of the Antichrist of i John ii—22. We will hear Paul: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves, shall men arise, speaking perverse things to draw away disciples after them." Acts xx, 29, 30. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, ncontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure, more than lovers of God; having a form of godliness but denying the power thereof;" 2 Tim., iii, 1—5. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." "For if he that cometh preacheth another Jesus, whom we have not preached: or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well bear with him." "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 2 Cor. xi, 3, 4, 13. "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv, 1. In Thes. ii 3—4, Antichrist is styled the man of sin, the son of perdition, who opposes and exalts himself above all that is God or that is worshipped.

By these scriptures it is clear that Antichrist is a professed christian. He is not a Pagan, a Turk or an infidel, but a professor of christianity. It is a form of godliness without the power—an artificial religion. He is a false prophet, a false teacher, using the subtilty of a serpent to draw away christians from the simplicity of Jesus. Then have we not, as John says, "many Antichrists," and are we not living in the "perilous times," and are not those Antichrists, through "covetousness,"

and "feigned words" making the house of God a house of merchandise? Surely this is the Babylon of John, and the little horn of Daniel, that made war against the saints, and spoke great words against the most high—that wore out the Saints—that changed times and laws. This has been seen in the bluster and noise of the Romish Popes—they assume superiority over crowned heads—they boast of their infallibility and supremacy—they thunder their bulls and anathemas excommunicating kings and princes.

The Pope of Rome stands at the head of the Antichristian institutions. By mystery he rose—by mystery rules—the monster Babylon the great—a city—a beast, a woman, a state, a persecuting power, scarlet, purple, drunken with the blood of the saints, with the blood of the martyrs of Jesus! The lawless one, "the wicked one," having and acknowledging the great fundamental truths of christianity, but make them of no effect by her tradition. "The Lord God the Pope," "Shows himself to be a God," by his usurpations of power, changing times and making laws. But Jesus is head over his own church. The Pope of Rome is head over his anti-christian, universal, or Catholic church. The Kings and Queens of England, are the heads of the kingdom of Episcopal clergy. A national church is an infallible mark of Antichrist. Christianity never was nor never can be, a national religion. The christian religion is governed by the law of Christ, his kingdom has the New Testament alone. All other churches having other rules of faith and practice, is a branch from the Roman Anti-christian stem—the daughters of the mother of Abominations. These human establishments, these imps of Popery, these anti-christian institutions, are founded upon and governed by the commandments, doctrines, and traditions of men, councils and creeds. The very seed-bud of all anti-christianity, is the usurpation of authority in establishing rites, and ceremonies to settle matters of controversy in faith, by their political heads and leaders. These marks of the beast, are clearly inscribed on all of the offshoots of Popery. Even the popular creed of Methodism, Art. 22d, says that "Every church may ordain, change, or abolish, rites and ceremonies, so that all things may be done to edification."

We will notice some of these marks more fully. The first is, that of authority to rule: "Sitting in the temple of God showing that he is God." Styling himself "Universal Father," "Holy Father," "Sovereign Pontiff," "Supreme Head of the Church," "Successor of Peter," "Prince of the Apostles," "infallible one" and blasphemously, "Lord of Lords, and King of Kings," "God on earth," "Lord God the Pope." The same principles of authority is seen in the branches of the anti-christian tree. In the unscriptural titles of Rev., Rt. Rev., D. D., etc., as prefixes and affixes to names that have not sufficient weight to go without them.

The second mark, is the commandments and doctrines of these men, in councils, creeds, confessions of faith, human authorities, &c. They all, however, from the Pope down, acknowledge the great facts of the christian scriptures, but by their tradition they make void the law of God. The third mark of the beast, is in infant sprinkling. This is the pillar and groundwork of Popery, of her and her anti-christian daughters. Although the children refuse to call her their mother, and profess to regret her traditions, yet they will cling to this one. It has worked so well in getting the babies into Romanism, that they seem to have adopted it to gain adherents to their particular systems. The old mother chastizes the children in refusing to give her honor for this grand discovery. They choose rather to give God the glory, and try to find it in his holy word, while the old lady smiles contemptibly upon them for their presumption.

The fourth mark of Antichrist is persecution by civil law, such as Papists or Episcopalians practice in England and Virginia, Connecticut, &c. This same spirit

is manifested in nearly, if not quite all, the Sectarian denominations. Had they the power in their hands, they would compel men to become obedient to their faith.

The fifth mark of Antichrist, which I shall mention in so many orders in their ranks, as Clergy, Popes, Cardinals, Jesuits, Friars, Bishops, Archbishops, Priests, Class Leaders, Circuit-Riders, District Bishops, Presiding Elders, etc. These poor creatures are all unknown to the New Testament, and are therefore anti-christian. We must believe that Antichrists have come. But where is Antichrist? The Catholics says he is among the Protestants. Protestants say you will find him among Catholics. Now the fact is he is among both. The doctrine of all the Reformers is that Antichrist is among both Catholics and Protestants. He is a hoary headed getleman, though none seem ever to get near enough to see him. He is the leader in the devil's ranks—the chief counselor, the supreme ruler. But the Lord shall consume by the spirit of his mouth, and destroy by the brightness of his coming. The vials of God's wrath awaits him. The artillery of God's vengeance shall burst upon the spirit of Antichrist in a moment. Although it is now gradually declining in strength and glory, yet she will die a violent death. The voice of God comes in thunder tones, "come out of her my people that you be not partakers of her sins, lest you partake of her plagues." The early reformers made great use of this passage. Amid the dread hour of her destruction, the bright morning star of Israel will appear. For as soon as the angel of God, as he flits athwart the heavens, announces the everlasting joy, that the hour has come, "Babylon the great has fallen!" "It is fallen!" "It is fallen!!" Then shall there be voices, and thunders, and lightnings, and a universal earthquake, that shall bring the cities of the gentiles to the dust. Then the voice from heaven will say, "rejoice over her ye holy apostles and prophets" — and the saints shall say: "Hallelujah! salvation and glory, and power, to the Lord our God for ever, and ever." Let us then all come to the letter and spirit of Christ, having the faith, love and zeal, the humility, and meekness, of ancient christians.

E. YOUNKIN.

HUMAN GRACE.

Sir John Mason, privy counselor to Henry VII., spoke as follows upon his death bed: "I have seen five princes, and been privy counselor of four. I have seen the most remarkable things abroad, and been present at most state transactions for thirty years. After all this experience, I have learned this: that seriousness is most commendable, temperance the best physic, and a good conscience the best estate. Were I to live again, I would change the court for the cloister; my privy counselor's bustle for retirement of a hermit; and the whole time which I have spent in the palace, for one hour's communication with God.

When I look upon the tombs of the great, every emotion of envy dies: when I read the epitaphs of the beautiful, every inordinate desire forsakes me; when I meet with the grief of parents upon the tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I reflect how vain it is to grieve for those whom we must quickly follow; when I see beings lying by the side of those that despise them—when I behold rival wits placed side by side, or the holy men who divided the world by their contests and disputes—I reflect with sorrow and astonishment on the frivolous competitions, factions and debates of manhood; when I read the several dates on the tombs, of whom some died yesterday, and some six hundred years ago, I am reminded of that day when all mankind will be contemporaries, and make their appearance together.

SYSTEMATIC CONTRIBUTION.

It may well be deemed a matter of the very first importance, that the question of finance in the Church of Christ should be thoroughly understood and faithfully carried out by all the members thereof; yet it is undeniably true that there is not only a general misapprehension upon the part of a great majority of our brotherhood, with reference to the Lord's divinely appointed financial scheme, but a disposition to ignore the question entirely as a disagreeable part of Christianity, about which the less said the better. This ought to be very decidedly otherwise. We cannot, and ought not to ignore the fact that money is the power that moves the world in all its great departments whether socially, politically or ethically considered. We may desire it otherwise, and think if the management of affairs were consigned to us we might change it for the better, but the lesson of human experience is that we must take the world as we find it. The way of wisdom, therefore, upon the part of every christian man and woman, is to grapple with this subject practically in the great light of the spirit's teachings, and the surroundings of human life. Our own happiness, in view of what God has commanded, and the destiny of millions of our race depend, as we believe, on a proper appreciation of the responsibilities resting with us, as those to whom comes even now the command, "Preach the glad tidings to the whole creation."

These remarks may be considered as "glittering generalities," yet they were necessarily introductory to that which needs to be said upon the subject to which attention is called. The plan of the great founder of our religion, if understood and carried out, will undoubtedly be found to contain within it all the elements of the most perfect and complete success; to suppose otherwise would be to call in question the wisdom of Him who spoke as never man has spoken. That plan, in language brief and plain, is the weekly contribution. No one at all acquainted with the primitive usages will deny this, hence an argument in proof of it is scarcely necessary. The practical question to be determined is, how is it possible to reach the entire membership of the Church, so that all understanding their duty, may perform it in the fear of the Lord? The workings of a system so beautiful and harmonious in itself, ought not to be retarded by a lack of executive ability upon the part of those to whom is entrusted so important a matter; yet it will be found that not one-tenth of our entire membership carry into practical operation the injunction to lay by in store on the first day of the week, as the Lord has prospered them. The fault lies at the doors of the Deacons in our congregations. They fail to "purchase to themselves a good degree and great boldness in the faith," by energetically calling out the money talent of the membership, and hence the lukewarmness and covetousness that too often exist.

It has been practically demonstrated in many congregations, that what is known as the "envelope plan," will very effectually accomplish the object sought. There may be in some quarters a prejudice against it, but no one can say that it contravenes any established law of the kingdom, while it must be evident that it is only a matter of convenience and efficacy in the proper execution of the scriptural plan; for no one is so foolish as to contend that the apostles gave specific instructions whether the money to be contributed should be taken in the hand, in a pocket-book, or in an envelope. By this means, old and young, rich and poor alike are reached and brought to see the necessity of properly supporting the Lord's cause. In the congregation with which I have the pleasure of being connected, this plan has proved eminently successful. All expenses, including salary, are

paid weekly without any subscription, begging, dunning, or other unscriptural and unpleasant appliances. The members are affectionately taught their duty, while the financial officers exercise their prerogative and executive ability in the execution of the teachings of holy scripture. If any church has failed in the proper carrying out of this plan, such failures can doubtless be traced to a want of energy upon the part of those who serve the congregation. Let there be an energetic, prompt and thorough distribution of envelopes and circulars among all the members, not one being omitted, and let it be distinctly understood that a faithful record is kept of every contribution, by the deacons, which is all the time open to inspection, and, that more important still, the eyes of the Omniscient are on them, and surely the incentive will be sufficient to induce a performance of duty on the part of all. Let the agitation of this subject continue until the financial reformation so devoutly to be desired, shall have been accomplished.

A. P. ATEN.

Hannibal, Mo.

A LETTER FROM PRESIDENT BUTLER.

NEW YORK, Aug 14th, 1858.

We left Abingdon, our happy home for the last thirteen years, on the 12th inst., at 9 o'clock A. M. The many friends and brethren that thronged the platform and extended to us the parting hand, gave me another proof, which added to the many previously given, that Abingdon has not only been a happy home to us, but one where our labors have been more than appreciated by many true christian brethren.

We arrived in Chicago at 4½ o'clock, P. M. The stacks of grain, ricks of straw and waving corn, gave ample proof that Illinois, as usual, has yielded another bounteous crop. We saw but little corn that would equal, and none that surpassed, the unusually heavy crop about Abingdon.

We left Chicago at 5 o'clock, P. M., on the Michigan Central, for Niagara Falls. The little corner of Indiana that we passed over, by no means compared favorably with our way through Illinois. The railroad is unfortunately located in Michigan, to make a favorable impression in regard to that State. We passed through a portion of the Queen's dominions, which appeared to be rather broken, the soil thin, and light colored, but the groves of evergreen were beautiful. We arrived at Niagara Falls, at 10 o'clock P. M., on Thursday. My spirit was stirred within me, when I saw those grand Falls. Niagara speaks in thunder tones of the hand that made the great and small things of nature.

We left Niagara in good spirits, and arrived in New York City at 7 o'clock, A. M., on Friday. This city is truly the metropolis of our great country. It is a little world within itself; and a busy world it is. We visited Central Parke, a place of great interest. It contains 1,000 acres, beautifully decorated with flowers, shrubs and trees, fountains, lakes and plats, swans, sheep and buffalo. We sail to-morrow, (the 15th,) on the Ocean Queen.

We are all in good health and good spirits so far, and may the Lord continue to smile upon us.

Yours truly,

J. W. BUTLER.

PREPARATION FOR THE MINISTRY.

No work transcends in importance, that of preparing the young men for the ministry. We recognize the truth that efficiency in the great work of preaching the word, is in direct proportion to the preparation received, and this law is without exception in the primitive or in modern times. A supernatural preparation, is not, in these degenerate days, to be expected. And, hence, the necessity of using the means placed by Infinite Wisdom within our reach, for accomplishing this important purpose. While the imploring wail of the hungry, and perishing millions rings in the ears of the christian world, no sophistry can avoid the conclusions of duty, with reference to giving them the bread of life; and yet there are not found those, who by adequate preparation, are equal to the emergency of bearing to the nations in darkness, the words of life and salvation. The duty of the church is plain. Young men must be prepared for the work as they are prepared for any other, and, until there is a general awakening to the importance of the work, the laborers will be few, though the fields are white for the harvest.

While the members of the church have part to bear in this matter, still more is there a responsibility resting on every christian preacher. We should not be too particular as to the manner in which this preparation should go on. Let us not stand on the order of our going, but do all that lies in our power, though it may be but little. Is it beyond the bounds of possibility, for every preacher to find some young man, who by proper encouragement, would be willing to enter on the work of the ministry? And shall it be said, that any preacher among us, has not some ability to enter upon a course of training, with some such willing mind? The greatness of the work that would be accomplished, if every preacher in our ranks would agree to train one or more young men, with special reference to this matter, could only be known in the developments of the last great day. Every decade would behold a five fold increase, of those who preach only the glad news of the crucified, and the millennial glories so long desired by the anxious hearts of the people of God, would be most surely and swiftly hastened.

The importance of the work inaugurated in many of our Colleges, and Universities, within the last few years, tending in this direction, cannot be over estimated. Already, the results are apparent, in the increase of laborers in the Master's vineyard. It is a necessity that there shall be those who, by thorough education of the head and heart, may grapple in the fierce conflict with sin and error; and, in the furtherance of this purpose, the churches, everywhere, should see that the material is not wanting, to work all our institutions of learning to their fullest capacity. But while this is done, we cannot consistently neglect to keep in motion our private influences, which, though seemingly so feeble in themselves, when united, shall form an ocean whose waves may wash the utmost shore.

A. P. ATEN.

A BANTAM ROOSTER CONVERTED—HOW GOD OPERATED UPON HIS HEART!

In the "Child's World," or a Sunday School paper published by the American S. S. Union, a number of copies of which were handed me by a Methodist friend for circulation in our school, is a picture of a fine bantam rooster, on the eve of a

house, in the act of putting an unfortunate little sparrow into its nest, which had fallen out, and over which catastrophe the rightful guardians of the nest were seriously troubled. The writer of the article, after relating the incident, writes the following paragraph to the children, for food: "It is interesting to think of a little creature like this (bantam rooster) trying to make himself useful. The Bible tells us 'to do good unto all, as we have time,' or opportunity. This bantam knew nothing about the Bible, but he was one of God's creatures, and the God of the Bible had put it into his heart, to show this kindness to that poor little suffering fellow creature. That kind hearted bantam sets us an example that we may all try to follow."

I do not stop to question the truth of this incident. It may be true; curious things have happened. The children who read this little incident will open their little eyes in astonishment, but will not question its correctness, of course — it is a Sunday School paper, is written, it is presumed, by a "saint" — it must be true. But what of the rooster being influenced by the God of the Bible, to perform this little act of kindness? How much is this like the preaching of the present day? With the writer of the rooster story, and those who associate with him, religiously, God operates on beasts and men alike. Roosters have hearts, minds, judgment, affections and souls. So have men. God puts it into roosters' heads to do good deeds. So does he in men; and that, too, without the Bible— independent of it. What does this rooster lack to be admitted into an orthodox church, and be a good and lively member of the same? Simply the power of speech, to "relate what the Lord has done for his heart." This, however, is obviated. His experience is known—has gone to record, and differs not one whit from many that are told, and upon which, the "tellers" are admitted to "church privileges." Seriously, what can we think of men who place such falsehoods in the hands of children? Can we wonder that Bible knowledge is so scarce? And what of those Sunday Schools that use sectarian libraries? They get just such trash and nonsense; and yet our children must be taught the gospel! How can it be? Away with all sectarian literature. Support the "Little Sower," and "Little Chief"—gospel papers, and the children would be educated in the gospel. With these papers I can find no fault. I believe they can be improved by talking more of faith, repentance, baptism, and operation of the spirit. Let them be as I believe the aim of their publishers is—committed wholly and solely to the defense, maintenance, and spread of the gospel, and the brethren will recommend and support them. JULIAN.

IMPRESSION OF COMMON THINGS.—The wind is a musician! We extend a silken thread in the crevice of the window, and the wind finds it and sings over it, and goes up and down the scale upon it, and poor Paganini must go somewhere else for honor, for lo! the wind is performing on a single thread! It tries almost everything on earth to see if there is any music in it; it persuades a tone out of the great bell in the tower, when the sexton is at home asleep; and it does not disdain to try what sort of a whistle can be made of the humblest chimney in the world. How it will play upon a great tree till every leaf thrills with the note in it, and wind up the river that runs at its base for a sort of murmuring accompaniment. And what a melody it sings when it gives a concert with a full choir of the sea, and performs anthems between the two worlds, and goes up, perhaps, to the stars.

THE STATE MEETING.

We took the cars at Macomb, at 4 o'clock and twelve minutes, Monday morning, August 31st, to go to the State meeting at Winchester. Brother Joseph Stover, of Macomb, was our fellow "delegate," and fellow traveler. On the train, we were pleased to find brothers Prof. Derham, and J. W. Carson, of Abingdon, on their way to the meeting.

At Augusta, we were joined by Brother Dudley Downs, Corresponding Sec'y. At Camp Point, after spending three hours very pleasantly, at the residence of sister Garrett, we "shipped" on a freight train for Jacksonville, our company being increased to six by the addition of brother J. H. Garrison, who joined us at that point.

Here our tribulations began. Our train stood still at Camp Point until it was behind time. We then passed on to Clayton, smoothly enough; but on leaving that place, a coupling broke, and that part of the train in front of the break, passed rapidly on, leaving us at a stand still. After going a long distance, the engineer *did discover* that the human freight was left behind. So he reversed his engine, and came back for us. These vexatious delays caused time to seem to drag heavily. But the monotony of waiting was considerably enlivened, by some sharp shooting between our party, and a big headed, though small hearted infidel, who was on the train. By running a little while, and standing still a long while, night overtook us, miles away from Jacksonville. After night, a pair of trucks smashed, and our heavy laden train stood still. We felt that we ought to thank the Giver of all good, that we were not smashed too. We then all climbed on top of the freight cars, forward of the break, and rode into Jacksonville at a whizzing rate, leaving that part of the train behind the break, all "alone" in its "glory." We made the trip in nine hours, being about six miles per hour. This does pretty well for the nineteenth century. But we were glad that it was no worse. Tired and sleepy, we were kindly received and well entertained, by brother Underwood. We were rejoiced to find the church in Jacksonville, in a flourishing condition. They are finishing a new and commodious house of worship. Our highly accomplished brother, Enos Campbell, whose personal acquaintance we made, preaches regularly for the brethren.

The next day, Tuesday, Sept. 1st, we took the stage for Winchester, at which place we arrived in due time. We took up our abode with brother George Terry, with whom we abode during the Meeting. Brother Terry, his noble christian wife, and their children, treated us with all the kindness that characterizes those whose hearts have been touched with the love of God, and who "have purified their souls in obeying the truth."

At 2 o'clock P. M., "The Sunday School Association" was called to order. The afternoon was spent in the transaction of business, which we will not occupy space to speak of, as the minutes of the meeting will be published in the Echo. We will say, however, that the meeting developed the fact, that interest in Sunday Schools is rapidly increasing. At night a discourse was preached by the writer.

On Wednesday morning the Illinois Christian Missionary Cooperation, was called to order, and proceeded to business at the appointed hour. At 11 A. M., brother G. W. Minier, preached a discourse. Business was resumed at 2 P. M., and continued to the hour of adjournment. At night, brother A. I. Hobbs, of Iowa, preached. In the morning of each day, the business was preceded by a prayer meeting of one hour's continuance. Thursday morning at 11 o'clock business suspended, and we listened to a discourse by N. J. Mitchell, of Pa. Thursday afternoon was, as usual,

devoted to business, and at night, brother F. M. Bruner, preached. The business was all finished up Friday morning, and the Convention adjourned. At 11 o'clock a discourse was preached by brother H. D. Clarke. There was preaching Friday night by brother Minier, Saturday morning by brother Davis, and Saturday night by the writer. Lord's day morning the writer preached at the Christian Church, brother Henry Smither at the Presbyterian, and brother McGinnis at the Baptist Church. Lord's Day night, brother Smither, preached at the Christian Church, and the writer, at the Presbyterian. Taken as a whole, we were well pleased with the State Meeting this year. We would speak of the business done, only that the minutes will appear in the next Echo, and our readers will have an opportunity of seeing all that was done. In days to come, the remembrance of the State Meeting of 1868, will be pleasant indeed.

We formed several new acquaintances of the most pleasant character, among the delegates, and many, very many, among the noble brethren and sisters of the congregation at Winchester. Our intimate friend, and talented brother, J. S. Sweeney, is their preacher at present. The congregation is large, including the best of the community. The Church, at Winchester, has within its membership, an unusual number of the prominent and influential citizens of the place. The congregation is certainly in a prosperous condition now. I wish to thank brothers Terry, Sweeney, Knapp, Martin and Ritchey, for special favors, and the whole congregation for their kindness to me. May Heaven's most choice blessings rest upon them.

On our return, we spent another night in Jacksonville. Sojourned with our old friend and brother, R. T. Cassell. We took the morning train for Quincy, and from there we went safely home, found all well, for which we thank the Giver of all good.

J. C. R.

A WICKED TRAFFIC.

Many things, in christianity are lawful, that are not expedient; while some others are both inexpedient and uniafual. This will be so generally admitted, that specifications and arguments are useless.

The truly christian man, has no difficulty in regard to the latter classification; but the former is not so easily decided upon, nor disposed of; for legal lines are more clearly drawn, and more readily perceived, than lines of expediency. This grows out of the fact of differences in education, temperament and tastes; for one person will regard a matter as wholly inexpedient, while others will entertain the opposite view. Indeed, a thing may be expedient at one time and place, and wholly inexpedient at another. Expediencies, are therefore, matters of circumstances, which render them so, or otherwise.

From the above statements, perhaps no one will dissent, for no one can gainsay the positions assumed. Lest we may not be understood, we will illustrate our meaning by the following statement, namely: Forty years ago, a man could keep a decanter of brandy in his house, offer it to his friends, and bring no disgrace on the church by so doing. This is not true of to-day. There is no law to forbid it. now, any more than then, but it would be wholly inexpedient now. There is no law to forbid it now; public opinion has advanced in the right direction in regard to this thing, and what was then a matter of note, because so common, would now bring down the withering scorn of society, because few can now be found who would be guilty of such an action, as above described.

I find, in some places, our brethren engaged in selling drugs. This is well enough; but I find they keep for sale also, "German Bitters," "Hostetter's Bitters," "Medicated Gin," "Scotch Ale," and some other intoxicating drinks, all bearing some euphonious and yet deceptive name, and out of the sale of which, evil grows, and the credit, honor, and interest of Zion are all made to suffer. This gives occasion to our enemies, to speak of us in reproachful terms, which they never fail to do on all occasions, whenever a shadow of excuse can be found for so doing. Of the truth of this all are aware.

Now, while it may be lawful to sell such articles as we have named, it is certainly not expedient. Every one who has given any examination to the subject is aware of the fact, that these articles will intoxicate, and possess very little, if any power, to produce any effect, in any other direction. Any man who is competent to practice medicine, can compound a better medicine, and prescribe it in his practice, thus avoiding the liability of bringing a reproach on the Master's cause, as is often done by selling these *nostrums*, in good faith as medicines, but are used by men who are dishonest, as a beverage, for which purpose they buy them, deceiving the druggist.

In view of all the facts, dangers and liabilities involved in the traffic, I would advise all our brethren who may be in the drug business, to exclude these articles from their shelves, thereby cutting off from the adversary all occasion for reproach clamor and wicked defamation. In all christian love, I advise to this course, as a safe and unobjectionable one, involving no injury to any one. E. L. C.

THOUGHTS ON BLACKBOARD EXERCISES IN SUNDAY SCHOOLS.

ENO. REYNOLDS:

The following was suggested by attending a Sunday School Convention, which met last Tuesday and Wednesday, here in Prairie City. There was an exhibition of blackboard exercises. There was written on the blackboard, this passage of scripture: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he has purchased with his own blood." Acts, 20 and 28. This admonition given by Paul to the Elders of the Church of God at Ephesus, was taken and applied, by these men in convention, to Sunday School teachers of the present day. What a misapplication and perversion of scripture is this! The Apostle applied it to the *Elders* of the Church of God at Ephesus. Now wherever we find the Church of God with Elders appointed according to scripture, we may apply the Apostle's language to them; but not to Sunday School teachers. I approve of blackboard exercises, provided that we are careful to make a proper application of scripture, and to teach *the truth*. But if it will lead us into such error, away with it.

There was a question asked by some one. "Should any one pray before he has faith?" "Yes," says Rev. Mr. Palmer, of Macomb, "he will not be apt to have faith until he does pray." This reminds me of what I heard my uncle say, "That no man *can* have faith until he prays for it, and no man *can* pray until he has faith." If so, *what is the poor sinner to do?* When will men learn to be consistent.

Prairie City, Ill., August 15, 1868.

C. ADES.

REMARKS.—The Sunday School is becoming a mighty engine for weal or for woe in this country. The above contains proof, plain and positive, that it is made the instrument to pervert the word of God, and to teach error. What shameful ignorance of the scriptures was displayed at Prairie City on the occasion mentioned! Just think of it, men assuming to instruct the people in the word of the Lord, applying the instructions of Paul to the Overseers of the church at Ephesus, to Sunday School teachers of the present day. These men need to re-study their lesson before they can show themselves workmen who have no need to be ashamed, for certainly they have not yet learned how to divide the word rightly.

A Macomb pastor says in Sunday School Convention, a man "will not be apt to have faith until he prays." An inspired man says "without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The man that prays before he has any faith in the God to whom he prays, does it without faith, and such prayer is not pleasing to God. Yet an uninspired man in the nineteenth century boldly asserts that prayer must go before faith. He certainly needs some modest Aquilla and Priscilla to take him from before the gaze of the world, into the privacy of their unpretending home, and instruct him more thoroughly in the way of the Lord.

J. C. R.

LETTER FROM A LITTLE BOY.

MACOMB, ILL., April 27, 1868.

MR. W. K. PENDLETON,—*Dear Sir*:—I see a notice in the Christian Standard that you wished every man, woman and child to send you one dollar for the endowment of Bethany College. I am a little boy 11 years old. I worked and earned one dollar, which I send you for that purpose, as I wish to go to school there some day. Yours truly,

HARRISON CHURCHILL.

BETHANY, W. Va., May 1st, 1868.

MASTER HARRISON CHURCHILL:

My Dear Little Friend:—I have received your note and the inclosed *one dollar*, to aid in the endowment of the Biblical Institute of Bethany College. You will excuse me for publishing the note, as I hope thereby to suggest to other little boys that they may do as you have done, and send us a *dollar* also. I cannot tell you how your contribution to this benevolent object pleases me. I am especially gratified to see, that though you are only eleven years old, you are already looking forward to the time when you will become a student of Bethany College. May God make this hope a prophecy of your future, and help you by his providence to realize it fully! It will surely be a pleasure to you,—if, years hence, you shall be enabled to tread the spacious Halls of Bethany College, as one of her favored students, to see your name honorably enrolled among those who have con-

tributed to her endowment. I have to look back now, over a long stretch of years to see myself a hopeful boy of *eleven* summers, as you are, dreaming bright dreams of the life to come;—but I very often indulge myself in this pleasure, and can assure you, that many pictures, which my fruitful imagination painted, as hopeful dreams, have become blessed realities of my life,—and I doubt not, it will be so with you. What you cherish as a hope, you will be sure to strive to make a fact, and I can assure you, that, uncertain as many are disposed to regard the question of success in life, but few men fail to reach that which they really deserve. Labor and merit are sure of their reward, and when I see you so ready to lay your hand to a good work, now in the very dawn of your responsible life, I cannot but indulge pleasing hopes of your future.

May the Lord preserve us both to meet, not only in Bethany College, but in the brighter mansions that are preparing for the children of light.

Very truly your friend,

W. K. PENDLETON.

OUR MISSIONARY DEPARTMENT.

A TRIP TO INDIANA.

MIDDLETON, Delaware Co., Ind., July 2, 1868.

On the 8th of June I left my home and family in Holden, Johnson county, Mo., for Indiana, to spend a few weeks among my friends and the brethren. I arrived at Dublin, Wayne county, Indiana, on the 10th, and found my aged father and mother enjoying good health. They are among the pioneers of the State, having moved there when all that wealthy part of the State was a wilderness. They are also pioneers of the gospel, having obeyed the form of doctrine delivered them before the writer was born, over 40 years ago, and amid all the storms and persecutions of the church, they never became cold or luke-warm, and now in their old age they look forward with bright hopes to the coming of our Lord. Here I made the acquaintance of Bro. Hill, a young and talented proclaimer of the truth, who preaches for the congregation once a month. There is a noble band of brethren here, but there are some things lacking. They have no house of their own, but meet once a month in a rented house. The brethren have plenty of means to build a good house, but I fear the cares of this world and the deceitfulness of riches have blinded their eyes. On Lord's day I discoursed to a large and attentive audience. At night I had the pleasure of making the acquaintance of Bro. D. Vanbuskirk, one of the best and most talented proclaimers of the truth in the

State. Here, I also met for the first time, that sweet singer, Bro. Fillmore, of Cincinnati, and heard him sing one of his sweet songs. Such brethren are a tower of strength to the cause we plead. Near this place sleep the remains of my two sisters. They both died in the triumphs of the gospel, having a bright hope of the future.

At Middletown, I met our two excellent brethren Daniel and David Franklin, brothers of Benjamin. They have but few equals in the proclamation of the truth. They talk of visiting Missouri this fall, if so, they will meet with a hearty reception by the good brethren of Missouri. They have a fine congregation in Middletown, and a good house. From Middletown I went to Eaton, Delaware county, my old home. Here is where I preached my first sermon. Near here is where I held a public discussion with a Bro. Tayne, a Methodist brother, upon the following propositions: "The faith of the christian religion is received through some one of the five senses, and produces all moral feeling."

"Baptism, when preceded by faith and a change of heart, is necessary to the pardon of past sins." I affirmed both propositions, Brother Tayne, after his fourth speech, yielded the point, acknowledged that I was right and that he was wrong, and so ended the discussion.

Here is where I also had a discussion with a Baptist brother by the name of Ellison, on this proposition: "John the Baptist belonged to and was a preacher under the christian dispensation." The discussion lasted for two days, my brethren were satisfied with the result. The congregation since I left it in 1856, has had its difficulties, but is now enjoying peace. A young brother, from Illinois, had just closed a meeting with forty-four additions. I discoursed to them on Saturday night, and twice on Lord's day. Near this place lie the remains of my dear boy, who died at the tender age of ten years. I shed a few tears over his grave and left the place sorrowful, but not as those who have no hope. From here I went to Howard county, where I have three brothers and one sister living. My arrival was announced on Saturday evening, and an appointment was at once made for the next evening, when I discoursed to a very large and intelligent audience.

Here I found the cause in a languishing condition. Upon the whole, I found the cause, in this part of the State, in the background. Many churches were allowed to die out during the war, and no effort has since been made to revive them up, although the Macedonian cry is going up from hundreds of brethren scattered over the county. Much good could be done here if an effort was only made; who will do it? is the question.

On next Lord's day I am to preach twice to the brethren of the Richwoods. Near this place I was raised and spent my boyhood days; near here, in the beautiful Bill creek, I was immersed by Father Brown, who now sleeps his last sleep, having been gathered to his fathers years ago.

On Monday the 8th, the Lord willing, I shall bid farewell to kind friends and brethren, and return to my family, well satisfied with the trip, and much strengthened in the faith once delivered to the saints, trusting that we may all meet—

Yonder over the rolling river,
Where the shining mansions rise,
There will be our home forever,
And the smile of the blessed Giver,
Gladdens all our longing eyes.

Your brother in Christ,
D. NATION.

OUR GREATEST WANT

Is a regularly organized system of working. Not a system of ruling the churches, or of interfering in the least with their discipline, or the management of their local affairs. As a people, the Disciples are agreed on no question more perfectly than on the independence of the churches. What we desire, and need then, is, a general system of working. This I call our greatest want, for it will promote every other good by bringing to bear the Scriptural means to that end.

1. Do we want funds for missionary and other benevolent purposes; all we want is the means of systematically reaching every church and individual.

2. Do we need Sunday schools, weekly meetings, more private prayer and Bible reading in destitute places; just have an organization, a system of working, a general concept of action, or whatever you choose to call it, by which the right kind of labor will be surely applied.

3. The small amount heretofore raised has resulted not from indisposition to give, but from the lack of system in reaching all who would give. What State could collect its taxes without a better system than we have of raising missionary money?

4. It can be shown pretty clearly that the apostolic churches had, in principle, such system among them as I have referred to. If any brother doubts the ability to prove this from the New Testament, let him call for the proof in the Review, and it shall be forthcoming.

As I am now speaking chiefly with reference to the missionary enterprise, I will suggest such an arrangement as might be easily effected and very efficient. Take some State, as Missouri. Suppose they meet in convention next fall, and proceed as follows:

1. Resolving to work systematically all over the State, they elect a Corresponding Secretary, or State Evangelist, securing his salary and traveling expenses the first year without spending his time to raise this and other small amounts.

2. They appoint a committee of three, or five, consisting of brethren well acquainted with the State, to divide it into five or ten districts as they think best.

3. In each of these districts there will be a number of evangelists, one of whom the Board designates a secretary for the district. He keeps up the financial system adopted by them, whether it be weekly or quarterly contributions, co-operates with all the evangelists, bishops and deacons in the district, finds out the destitute places, urges Sunday schools, &c., and reports monthly to the State Board.

4. The Corresponding Secretary of the State co-operates with all these districts bringing before the Board quarterly, and the convention annually, reports of all that has been done—in contributions, in additions, in Sunday schools, churches organized, and such like results.

The only practical difficulty in starting all this good work, is in securing the support of the State and district evangelists at first. This, however, can be obviated as follows:

a Let a few strong churches agree to sustain the State evangelist; giving him perfect liberty, the first year or two especially, to travel over the State at large, and arrange for the work in the districts.

b He could very easily arrange in each district for the support of the district evangelist, who, by preaching two consecutive Sundays at home—as the first and second, say—would secure thereby half his support. By spending thus eight or nine days at home every month, he could give proper attention to his family, secure half his living, keep the home church alive, do a great deal of correspondence,

and have at least twenty days every month for a tour through the districts, preaching, baptizing, encouraging and reminding the brethren and churches of their regular contributions. These contributions of the district, containing, perhaps, fifty churches each, would, from the first, pay the other half of the evangelist's living, and have means for their more destitute parts; and in a few years would work efficiently. All the districts of the State, in such a working system, would present a report to the State convention worth printing. And every State, working in this way, would present a report at our general missionary meeting of which we would not be ashamed. Until some such arrangement is made, our missionary enterprise will never grow much beyond its present stature. Ten years hence will find us about as we are now, unless we adopt some system of labor that has development and out-growth in it.

Before closing, the reader will allow me to say that no mere changing or retaining an article or two in the constitution of the general Missionary Society can satisfy the rising demand for more efficient labor. Whether the October convention shall retain or reject the life membership plan of raising money, should be a comparatively small figure in our calculations. If we retain it without a better system of co-operating, we will do no more than we have done. If we reject it, and still have no system of co-operation, we will do no better. The Illinois brethren changed their society into a co-operation, (if there is any difference,) in hope that the brethren and churches would then rally round the flag; but that has not met the demand. No mere verbal changes of constitutions, or change of names are worth the time necessary to make them. And instead of debating much about these matters in convention, we had better prepare for an advance movement as above intimated, in all the States. And if we want to carry our mission outside of our States, as we all do, let us send money from the States, to the Board of Missions at Cincinnati, who can manage such matters much better than State Boards, who have had no acquaintance with the foreign field. Let each State raise its money as it chooses. Ohio may have one system; Kentucky another. Who has a right to interfere? The Board of General Missions would then have no plan of raising money at all, but through the State Treasuries. It should have none other; and this agreed to, would shut off the whole controversy about Life Memberships in October. Let us have none. Let us rather appoint a committee of wise men to look over the whole field, — State and general, — to report a system of co-operation that will dodge our difficulties, and make us truly a powerful people in the land.

THOMAS MUNNELL.

SUMNER, ILL., AUG. 13, 1868.

BRO. REYNOLDS:—I am happy to inform the brethren through your paper that the cause of Christ is onward in this part of the State, we have had six additions to the Congregation at this place within the last week, that too without any protracted meeting; among that number was an old lady, near seventy years old, it was truly a solemn sight to see one so old bow to the authority of the Son of the living God. With these six, we have now fifteen additions since the first of April at the different points where we have been preaching.

Brethren let us take courage and push on, the victory is on the side of a pure Gospel. To the Lord be all the praise.

Yours in Christ,

J. H. BREEDEN.

AUGUST 11, 1868.

BROTHER REYNOLDS:—For the encouragement of the brethren, I report through the ECHO, the result of a good meeting of fourteen days continuance, the last three of which Brother Speed was with me. The immediate fruits of the effort were thirty-six additions, twenty-four by confession and baptism; five from the Baptists, two from the Presbyterians, two from the Methodists, one of them a preacher, two by letter, and one reclaimed.

The meeting was held on Clear Creek, Vernon County, Missouri. The congregation here was organized September 1st 1867, with sixteen members. We now number fifty-six. Twenty-three of the late additions are heads of families.

Yours in the one hope,

THOMAS J. WALLACE.

BLANDINVILLE, AUGUST 27, 1868.

BROTHER REYNOLDS:—I spent the last week in June with the brethren in Saline, Henry County, Iowa. Six confessed the Lord. First Lord's day in this month I visited the brethren on Spring Creek, one confession and baptism. Second Lord's day I visited the brethren at Bedford, spoke at 11 o'clock to a large and attentive congregation. At 4 o'clock in the evening Bro. Sam. Lucy addressed the people, one confessed, we met the next day to immerse. Father Lucy spoke, after which another confessed the Lord, and the two were then buried in baptism. I closed a meeting at the old Lodge Room on Spring Creek last Tuesday night, resulting in nineteen additions, fourteen by confession and baptism, five by commendation. To God be all the glory.

Yours in Christ,

J. H. COFFEY.

BLANDINVILLE, SEPTEMBER 5, 1868.

BROTHER REYNOLDS:—Since I last wrote you, I have visited the brethren at the Bennett School House. Six confessed and were buried with the Lord in baptism. To God be all the glory.

Yours in hope,

J. H. COFFEY.

EDITORS' TABLE.

A NEW WORK.

We have received the title-page, table of contents, and introduction of a new book, soon to be issued from the press of R. W. Carroll & Co., of Cincinnati, Ohio, entitled, "*An exposition and defense of the scheme of redemption, as it is revealed in the Holy Scriptures, by R. Milligan.*"

The name of Bro. Milligan, is a sufficient guarantee that the matter will be of the first class of religious literature.

The name of R. W. Carroll & Co., will be a full assurance that the mechanical execution of the work will be all that could be desired.

The price of the book, which will consist of over 460 pages, will be \$2 50. We hesitate not to assert that it will be worth the money.

MEMOIRS OF A. CAMPBELL.

We have received the "Vol. I." of this great work, by R. Richardson.

This volume contains 560 pages. I can conscientiously say that this volume honors the name of the great, the noble, and the good man, whose history it records; that it is highly creditable to the head and heart of the accomplished author, and that it recommends the firm of J. B. Lipincott & Co., the publishers.— This work is not prepared in haste; the author takes time to do his work well. It will take the front rank of works of its kind, of this age. This volume will be followed by others in due time. It ought to be in every christian's library. The price I cannot give, as it is not marked in the copy sent.

KOINONIA, THE WEEKLY CONTRIBUTION,

by James Challen. We have received this little work, published by R. W. Carroll & Co. We have read it somewhat carefully, and only wish that every christian in the land would procure and read it carefully, read it prayerfully, and then act according to its teachings. It is executed in R. W. Carroll & Co's. neat style. Price fifty cents per single copy.

KENTUCKY UNIVERSITY.

We have been politely furnished with two copies of the last published "Catalogue of Kentucky University," one by the Regent Brother J. B. Bowman; the other by President Milligan. The catalogue itself is one of the most extensive things of the kind we have yet seen. It makes a book, in neat paper cover, of 112 pages, neatly printed in clear type and on excellent paper.

Kentucky University, though very young, is destined to be the peer of any institution of learning on this continent. In 1855 it was conceived in the mind of Bro. Bowman, chartered by the legislature of Kentucky, in February, 1858. Its first College, the College of Arts, was opened for the reception of students in September 1859. It is really but nine years old. It now has four Colleges in active operation.

- 1.—The College of the Bible, Robert Milligan, A. M., President.
- 2.—The College of Arts, Robert Graham, A. M., President,
- 3.—The College of Law, Hon. Madison C. Johnson, L. L. D., President.
- 4.—The Agricultural and Mechanical College, Joseph D. Pickett, A. M., President.

"The Senate of the University," consists of a Regent, four College Presidents, and fifteen Professors. Besides these there are several Instructors and twelve Tutors, who give instruction in some of the Departments.

There were in attendance last session, students in the College of Arts,	163
In the Agricultural and Mechanical College	220
In the College of the Bible	71
In the College of Law	26
In the Commercial College	58
In the Academy	113
Total	650

These came from the following States—

Kentucky.....	495	Iowa.....	1
Tennessee.....	25	Mississippi.....	10
Indiana.....	10	California.....	1
Arkansas.....	9	Virginia.....	33
Illinois.....	14	West Virginia.....	11
Ohio.....	7	New York.....	4
Missouri.....	28	Georgia.....	13
Alabama.....	8	Nebraska.....	1
Louisiana.....	5	Massachusetts.....	2
North Carolina.....	4	Texas.....	10
		Total.....	650

This is a splendid record for an institution so young. Have we not brethren a right to be proud of it?

BETHANY COLLEGE.

We have also received the last catalogue of Bethany College. For beauty and elegance this surpasses any catalogue we have yet seen. It has a lithographic engraving of the college edifice, which delights the eye of the beholder. This is one of the best architectural structures on the continent. Bethany College is the oldest of all our literary institutions. It is, to a certain extent, the parent of all of them. W. K. Pendleton, the President, is a highly accomplished christian gentleman, and a very fine scholar. C. L. Loos is also known to be eminently fitted for his position; Professor of Ancient Languages. The other members of the Faculty are also, doubtless, well qualified for their respective stations. Bethany College, founded by Alexander Campbell, ought to have a warm place in every christian's heart in this country. Around it and its romantic surroundings, its hills and its vales, its springs and its water-falls, cluster the pleasantest recollections of my life. I love you, Bethany, and shall always rejoice in your prosperity, and mourn your adversity. The next session begins on the last Monday in September.

O B I T U A R Y .

BRO. RYKOLDS.—It is my painful duty to record the death of Bro. J. S. Hefling, who was for sometime a member of the congregation at this place. Our Bro. was born in Ohio, May 15th, 1807. Was married Nov. 31st, 1826. Has been a member of the Church of Christ about thirty-one years. For six or seven years past he was severely afflicted. More than once have the friends who watched him "believed that he was gone." When he would recover, he would seem to regret that the Lord had not called him then. Still, not one murmur escaped his lips. I never witnessed such patience. He would talk of his sufferings, but not in a fretful mood. He was hardly ever able to attend church. His home was in the country, and more than once, at his request, I have gone to the little school house near by that he might hear the truth preached. He always seemed to be thankful. Still, such enjoyment was always followed by severe sufferings. He died July 10th 1868, in the hope of heaven. Calmly and serenely he seemed to fall asleep in Jesus. His aged wife is lonely now, but dear sister, you will meet him in heaven. May the bereaved ones be encouraged to persevere in the path of duty. All of his children

are in the fold, and may they imitate their father's example, and with him be blessed.

JOHN B. CORWINE.

Astoria, Illinois.

DIED, in Colchester, September 8, 1868, FLORENCE, the only child of brother and sister, James C. and Paulina Vest. Her age was one year eleven months and twenty-five days. She was a lovely child, idolized by her parents and her near kindred. We deeply sympathize with the afflicted parents in their sad bereavement. But they sorrow not as those who have no hope, but expect to meet her again in the great resurrection morning. May the Lord bless them, and help them to bear their loss with christian fortitude.

C. ADES.

DIED, of Flux, little CARRIE, aged two years and eight months; daughter of Elijah and Tabitha Cannon.

So it is, death still reigns, as it did from Adam to Moses, even over them that have not sinned after the similitude of Adam's transgression; yet, through super-abounding grace, these little innocents will share the "free gift * * unto justification of life," and be of the kingdom of heaven.

Abingdon, Ill., Aug. 29, 1868.

A. J. THOMSON.

DIED, at his residence in Abingdon, Knox Co., Ill., at twenty-five minutes past seven o'clock P. M., Aug. 14th, 1868, my dear father, NATHANIEL REYNOLDS. The deceased was born in Bedford County, Virginia, May 3d, 1804, and was consequently sixty-four years, three months and eleven days old at the time of his death. His father emigrated to Kentucky about the year 1814. He became a member of the Baptist Church in early life. For more than forty years he endeavored to live the christian life. I well remember when yet in the Baptist ranks, he was often called a Campbellite, because of adherence to the simple Gospel, and his entire independence of a human creed. Having lost his first wife, my mother, he married a second time, and in the spring of 1839 emigrated to Warren county Ill., bringing with him a letter from the Baptist church at Knox's Creek, Hart county, Ky. He then united with the Church of Christ at Meridian Creek, Warren county, Ill. He soon after was set apart as an Elder of that congregation, which position he held until he removed to Abingdon, some four or five years ago. He was always a poor man in this world's goods, but rich in faith. He never figured largely before the world, but he was an earnest worker in the cause of truth. He was a peace maker, both in the church and in the neighborhood. I never saw a man suffer so much pain, yet he never murmured. He knew for months that death was coming, and had every thing ready. We, his children, knew that he soon must leave us. I, at least, thought I was fortified against the shock. I was mistaken. We were all there but one sister, she was in Iowa, when the crisis came. We had no misgiving as to the future happiness of our much loved father. The shock was terrible to us when it came. Though men and women, we could but weep as infants when forced to the last farewell. Oh! how hard it was to give him up. He talked to us about death, and told us that he had no fear, that his future was bright with hope. Still death seemed terrible to us, just then. But mother, brothers, sisters, dry up your tears, our sainted father is not dead, but sleepeth. Jesus will awake him at the Judgment of the great day. We shall see him then not a sufferer as he was here, but a glorified saint of the Most High.

He will be rich then. He will wear a crown there. He will dwell in a palace on high. His intimate friend for more than a quarter of a century, brother L. S. Wallace, preached a plain, sensible discourse in the College Chapel on the Lord's Day after his death; after which his remains were borne to the Meridian Creek Cemetery, in the old neighborhood where he had resided so long, and with tender hands and sorrowing hearts, we laid him gently in the grave. Rest precious, loved father, until the Lord comes, and may the blessed Master help us to meet you in heaven.

J. C. R.

THE GOSPEL ECHO.

VOL. VI.

OCTOBER, 1868.

NO. 10

DRUNKENNESS.

NUMBER 3.

In our former articles under the above caption, we have treated the subject as presented in the Old Testament Scriptures. We proceed to the examination of the New Testament Scriptures in regard to this terrific vice. "Take heed to yourselves, lest your hearts become heavy with reveling and drunkenness and the cares of life, and that day come upon you when you look not for it." Luke, 21, 34. These are the words of our Lord as found in Anderson's translation. "Take heed to yourselves." Why? "Lest your hearts become heavy." But why not let the hearts become heavy? Because they would not and could not be ready for the coming of the Lord. What would make the heart heavy and disqualify the man for being ready for the coming of the Lord? Drunkenness. So when the Lord comes no drunkard will be ready for him, whatever his standing in the world. The Savior here groups drunkenness with reveling and the cares of the world. Almost all men admit that they are in danger of the cares of the world. But very few will acknowledge that they are in any danger of drunkenness. Jesus, wiser than men, says take heed of both alike.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness; not in strife and envying."—Rom. 13, 13.

The old proverb that says "Show me the company a man keeps and I will tell you what kind of a man he is," is just in point. We can here learn the Apostle's conception of this pernicious habit, by the company he puts it into. Rioting chambering and wantonness are the companions of drunkenness. They are fit associates for it. It is at home among them. The drunkard finds his fellows among those who practice these abominations. Let him who would shun these lowest and vilest of all the vices touch not any drink that can intoxicate. There is safety in no other course. Another Apostle classes it the same way. "For the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries."—1 Pet. 4. 3.

Instead of "excess of wine" Anderson says drunkenness. This is certainly a black list indeed in which drinking alcoholic preparations stands prominent. Let the reader examine these scriptures. Let him get the full meaning of the inspired penmen in the use of the terms, "rioting," "chambering," "wantonness," "lasciviousness," "lusts," "revellings," "banquetings and abominable idolatries." Then let him feel that drunkenness belongs to this dark category of vicious practices that drag poor human nature down, down, down to irretrievable woe both in this world and that yet to come. They not only drag a man down to destruction, but they rob him of all power to rise. They take away his strength of body and of mind.

Again, "the works of the flesh are manifest, which are these: adultery, fornication,

tion, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. 5, 19, 20, 21.

Thus we see that every time a New Testament writer uses the word drunkenness he connects it with everything that is vile. How we should dread it, abhor it, detest it. He who gets drunk is liable to commit any of the crimes mentioned in connection with it by the Apostles. He who would not be a murderer, or any thing else that is base, let him not indulge in the use of any alcoholic liquor. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no not to eat."—Paul 1. Cor. 5. 11.

Here christians are positively forbidden to countenance a drunkard in any way, if he claim to be a brother. As christians, we are not only not to drink ourselves but we dare not, directly or indirectly, lend it the least possible "aid and comfort." We must withdraw all fellowship from a brother who is so weak as to sell himself, soul and body, to the Demon of intemperance. If a man make himself a drunkard, he not only disqualifies himself for the society of the brethren but also for that of the angels and of the Lord of glory. He who is unfit for the companionship of good men is surely disqualified for that of him who spake as never man spake. A drunkard can not be tolerated in the Church, for a single day without an open violation of the Apostolic precept. The congregation that does it becomes, thereby, partaker of the shame and guilt, and disgraces the name of the Lord. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. 6. 9, 10.

Here the drunkard, classed with the most abominable of the earth, is forever excluded from any inheritance in the kingdom. He is associated with all that is low and mean in this world and no prospect for the world to come but to be associated forever with all the base characters with which he is joined here in infancy. What horrible forebodings must he have in his sober moments. When he looks at himself, he sees nothing but squalid wretchedness and ruin, both of body and of soul. He sees his friends, those who were once proud of him now ashamed of him, and avoiding his company. He sees those whom he once loved better than his own life and who even now cling to him, heart broken and poverty stricken, hiding away from the gaze of men. There is nothing good or lovely for him, on earth or beyond the grave. Oh what gloom! From all the scriptures quoted, both Old Testament and New, we are driven to the conclusion that God has in all ages condemned intemperance. When He, "at sundry times and in divers manners spake in times past unto the fathers by the Prophets," He spoke unqualifiedly against drunkenness. Likewise when He "hath in these last days spoken unto us by his son," He has denounced this most shameful vice in unmeasured terms. We know then that it is not one of those things that is relatively right or wrong according to circumstances, but that it is intrinsically wrong, always wrong; wrong in every age; wrong under every dispensation; wrong in the Patriarch; wrong in the Jew; wrong in the Christian; wrong in every nation; wrong among all people; wrong in times past; wrong at present; always will be wrong. No good ever will come of it, but only evil and that continually. It is the foundation of family broils, neighborhood quarrels, and often helps to bring on wars between States and kingdoms. Let a drunkard sit on a throne, occupy the President's chair, hold a place in the Senate, and how long can we promise

ourselves that we will not be plunged into war with all its horrors? A family, a neighborhood or a State with drunkenness in it is not safe. The sin of intemperance is to-day giving the people of this country a heritage of tears and blood, a heritage of paupers and criminals. It is filling the country with gamblers, thieves, burglars and murderers.

Perhaps I may be asked if there would not be crimes committed were there no strong drink used? Yes, certainly there would be some, but not a tithe of what there now is. Reader, did you ever know a gambler who did not drink, who did not nerve himself for his work with brandy or some other intoxicating beverage? How many murders have you known where the destroyer of human life did not have to blunt his moral sensibilities and arouse his animal passions by the use of something alcoholic? How many thefts have you known, where the brain of the thief had not been addled by something of an intoxicating nature?

Nobody is safe from the effects of intemperance. The drunkard soon gets beyond the goadings of conscience. He soon becomes "scared as with a hot iron." Let him become angry with you, and you have no security for property, person or life. He who will notice the daily newspapers will find abundant evidence of the truth of the above statement. Seldom ever a day passes but you will see "shoot-ing affray," "stabbing affray," "horrible tragedy." In nine cases out of ten it will be "in a saloon," or in a "drinking house." Frequently men go to those places good friends, and in a single hour they become enemies, and one takes the life of the other. Not unfrequently women now brandish a dagger or flourish a pistol with deadly effect, but nearly always after liquor has been used freely.

Shameful thought it is to American society, with lowered brow, and downcast eye, the American citizen is forced to the humiliating confession that many of the gentler sex now drink. This drink is not always with moderation. Drunken men are bad enough, but drunken women are far worse for the human race. Is there no remedy for this terrible state of things? Hitherto I have spoken of facts as they exist, and have shown that they are contrary to right, contrary to the word of God, in Old Testament and New. I propose, in the next number to inquire into the origin of this vice as it exists among us in this age, and in this country. I will undertake to discuss the whole subject of drunkard making. Who is engaged in the manufacture of drunkards? I propose in my next to answer this question. For the present let the reader ponder well the question in his own mind. This is one of the actual, living, practical questions of the day. The philanthropist and christian teacher can not dodge it. J. C. R.

LIVE FOR SOMETHING.—Thousands of men breathe, move and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished. Their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind a monument of virtue that the storms of time can never efface. Write your name in kindness, love and mercy on the hearts of those you come in contact with, and you will never be forgotten. Good deeds will shine as brightly on the earth as the stars of heaven.—Chalmers.

LETTERS TO A BAPTIST.

LETTER SIX.—THE FAITH.

MY DEAR S.: The great Apostle to the Gentiles, writing to the Saints at Ephesus, and giving them the reasons why they should "earnestly endeavor to keep the unity of the Spirit in the bond of peace," presents seven distinct specifications, in which all the followers of Jesus-Christ, in that age, exhibited a perfect and glorious identity. "There is," says he, "one body and one Spirit, as you are called in one hope of your calling: one Lord, ONE FAITH, one baptism, one God and Father, who is above all, and through all, and in you all." Each of these seven specifications evidently presents a point common to all the disciples of Jesus. The Ephesian christians are all members of the same glorious body, and enjoyed the fellowship of the same Holy Spirit. They had acknowledged the same Lord, confessed the same faith, submitted to the same immersion, and were children of the same God. To Titus, he speaks of "the faith of God's elect," and styles him his "true son according to the common faith." Jude writes of the "common salvation," and exhorts his brethren "to contend earnestly for THE FAITH once delivered to the Saints." These, and many other passages that might be quoted; were it necessary, show conclusively that all Christ's people have one father. When the apostle speaks of "the common faith," this is beyond all doubt his precise meaning. Regarding this as a fact that can not be doubted, let us proceed to inquire into the nature of this common faith, and into the relation that it sustains to a true church of Jesus Christ. In part, at least, the theme is a very familiar one, but it is not on that account less interesting. It is a good thing to study earnestly, and, if possible, exhaustively, the great foundation principles of our holy christianity. Upon the accurate understanding of elementary principles, all real knowledge, in a great measure, depends. A little error here will vitiate all our subsequent conclusions. We can not then be too careful in the investigation of primary truths. If right in these, we are not likely to be far wrong in anything else; and if wrong in these, it will scarcely be possible for us to be right elsewhere, otherwise than by accident. Our conception of the grand but simple themes, that lie down at the foundation of our religion, cannot be too clear or too comprehensive. To our work then, in the fear of God:

I remark, in the first place, that what *your* theologians sometimes call "saving faith" must, in its nature, be very simple. We may not always be able, owing to injudicious religious training, or other causes may be, to see its simplicity, yet there are reasons that fully satisfy me, that such must be in fact its real nature. Let us look at the matter briefly as we pass along.

The confessions of faith, popularly so called, are compendious statements of the theological tenets held by those who adhere to them. They deal with the most abstruse and difficult subjects. They treat of the essence of Godhead, the eternal counsels and secret purposes of the Jehovah, the philosophy of the human will, the divine decrees of foreknowledge and predestination. Upon these and kindred themes, our grave and reverend (?) doctors give us their deliverances in these human standards. In some of these standards are embodied the tenets of John Calvin, while in others, are formulated the speculations of James Arminius. Some of them are Athanasian, while others are Arian, Pelagian or Socinian in their theories. They are all full of tenets, doctrines, dogmas, philosophies. In them, there are many things that, as mere obstructions, may be admitted to be true. The question is not so much whether these theories, simply as theories, are true or not,

but rather what is their utility even if we grant their truth? That they are not all true, is self-evident, for two positions in palpable antagonism, can not both be true; and these standards not only contradict each other, but even contradict themselves. But, whether true or false, I say there is not one of them now on earth that is fit to be proposed to a dying sinner for his acceptance, as a condition of the forgiveness of his sins. I say, further, that God does not suspend the forgiveness of sins in any case, upon the belief of doctrinal abstractions like those found in these creeds. True or false, they do not bring to us the gospel of our Lord Jesus Christ as our poor, dying humanity needs it. We are not all philosophers, and cannot all be theologians. But Christ died for the poor and lowly, as the proud and lofty. The millions of earth's toiling and suffering poor are of as much account with God as the great and noble ones, that the world delights to honor. God cares as much for the humblest human soul that dwells upon his footstool as for the loftiest intellect that astonishes the nations with the splendor of its achievements. The gospel is not for an elect few, but for sinning, suffering human souls everywhere, and in every condition in which such souls can be placed. "The poor," says the blessed Jesus, "have the gospel preached to them." Not many wise men, according to the flesh, not many mighty, not many noble; but God hath chosen the foolish things of the world that he may bring to shame the wise; and the weak things of the world has God chosen, that he may put to shame the strong; "that no flesh should glory in his presence." "In that hour, Jesus rejoiced in spirit, and said: I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and preached them unto babes; even so, Father, for so it seemed good in thy sight." Blessed be God that he cares for the poor, the untutored, the ignorant and despised ones of the earth. God only knows aright the emptiness of human wisdom or the worth of the human soul. The gospel of Jesus Christ is intended for the common people. It is adapted to their capacity. The gospel of the creeds is intended for philosophers and metaphysicians. Its formulas may reach the ears of the great masses of our race, but not being suited to their understandings, can never become a power in their hearts. Verily, is God's foolishness wiser than the highest wisdom of men. If to have much knowledge of theology be necessary to salvation, then it is plain that comparatively few of our race can ever be saved. What then? Is the faith that God requires to be sought for in the tenets, doctrines and dogmas of the creeds? Shall it be found in bodies of divinity or systems of theology? Alas! for our race if this be so.

No, dear S., God does not require us to understand, much less to believe without understanding the subtleties of these creeds, on pain of everlasting condemnation. I am glad that he does not; glad on my own account, and glad on account of my race. Christ's gospel is a simple gospel. The faith that saves is in its nature, a simple faith. Simple because God adapts his system of salvation to man as he is, and because nothing but a simple gospel, and a faith simple in its nature could meet the wants of the perishing human souls that God desires to save. If a sound theology be necessary to acceptance with God, how shall the humble poor attain to the assurance of the divine favor? If the giants of controversy must be constantly warring over their conflicting theories, how shall unlettered, common people determine what is truth? Seriously, my dear friend, this preaching to unconverted sinners the religious philosophies with which human creeds abound, is a most preposterous farce. God does not care whether they believe these things or not. A man may believe in Calvinism, for instance, and be no nearer to God on account of such belief; he may disbelieve it and be no farther from him. The

same is true of Arminianism, and other religious theories. God does not save men for believing these theories, neither does he condemn men for disbelieving them. And yet, "he that believeth not shall be damned." *Believeth what?* Ah! this is indeed the grand question. What must a man believe in order to be saved? Ascertain what this is, and we have the common faith for which we are seeking. The faith that is necessary to save, is the only faith that all christians have in common. In this faith, however, they are all one. There is not a single exception in all the ranks of the redeemed.

What must a man believe, let me again ask, in order that he may be saved? I am happy to be able to answer this question in the very words of God's own book. These things we speak, "not in the words which man's wisdom teaches, but in words which the Holy Spirit teaches, comparing spiritual things with spiritual." Says the beloved John, "Many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written that you might believe that Jesus is the Christ, the son of God, and that believing you might have life through his name." Again; "Whoever believes that Jesus is the Christ has been begotten by God." And once again: "Whoever confesses that Jesus is the Christ, God dwells in him and he in God." "This is the victory that overcomes the world, even our faith. Who is he that overcomes the world, but he that believeth that Jesus is the Son of God." This witness speaks clearly, and just to the point. There can be no need of further testimony. He who will not hear the voice of inspiration speaking in these plain words, would not hear even if one should rise from the dead. What the world needs is not doctrines and dogmas, but a personal and all-sufficient Savior. Our humanity needs a living Christ. The proposition that Jesus is the Christ believed, brings us directly to the personal Savior in whose almighty arm we must trust for deliverance. Say not this is historical faith. There is no faith that has not the historical element in it. Say not that it is merely intellectual faith. It is the only faith that is not merely intellectual. The problems of the creeds are all addressed to the intellect. Like the problems of mathematics, they have to do with the understanding alone. They do not reach the heart. They are barren and powerless in their relation to the soul.

On the contrary, the faith that Jesus is the Christ comes directly to the heart. It stirs the deepest depths of our human nature. God does not care whether you believe the abstractions of the creeds or not. He demands faith in the living Christ. He calls for a deep and loving trust in his only-begotten and well-beloved Son. You may be profoundly learned in creed faith, and still go down into eternal perdition. You may be profoundly ignorant as to what is in the creeds, yet, with this simple faith that Jesus is the Christ in your heart, loving him, and dying for him as the Christ, he stands pledged to bring you off triumphant over every enemy.

Who is Jesus the Nazarine, is, after all, the grand inquiry. How do you stand on this question, is the important matter. This it is, that will determine your destiny, in the end. Do you believe in Christ? Do you love Christ? Are you obeying Christ? Everything depends upon the answer that must be given to these interrogations. A Calvinist may believe in Christ, but believing in Calvinism is not believing in Christ. An Arminian may believe in Christ, but to believe the tenets of Arminians, is not to believe in Christ. The "common faith" is, therefore, not belief in Calvinism or Arminianism, but belief in Christ. A man may believe in Christ without believing in Calvinism, or even without knowing anything about it. The same is true of Arminianism. A Calvinist may get

to heaven, but it will be his belief in Christ, and not his belief in Calvinism, that takes him there. The same is true of Arminianism, and every other theology on the earth. To believe that Jesus is the Christ, is, therefore, the "one faith," "the common faith," "the faith of God's elect." God reaches the hearts of men through faith in Christ. He breaks down the love and power of sin in the soul through faith in Christ. He leads men to honor him, to love him, to obey him through this faith. Through this faith, he saves us now, and will, in the end, save us eternally. In this faith, all the christians on earth are positively one. There is not a single exception now living. There never has been an exception, and never will be one. There are thousands of christians that do not believe in Calvinism, and thousands more that do not believe in Arminianism, but in all the wide earth, there is not so much as one that does not believe in Christ. "He that believeth not (in Christ) shall be damned." Are not these things, dear S., as certain as that God's word is true? So I conclude, and therefore, with the full assurance of understanding and faith, I so maintain, both publicly and from house to house, as the Lord gives me strength and opportunity. So I propose to spend what of my life yet remains to me, trusting in the great day to rejoice in the approval of the Divine Master.

We now advance one step farther. In the primitive church, it is clear that this "common faith" was the divinely ordained basis of fellowship. Not the Westminster confession, nor the Philadelphia confession, nor any modification of either of these, was the faith-basis of the Apostolic churches. It was simply faith in Christ. Before heaven and earth, I declare it as my deliberate conviction, that it can only be an apostate church, that plants itself upon any faith-basis, other than faith in Christ. To have a church of Christ, we must stand on New Testament ground. The common faith of the Apostolic churches, as has been seen, was not a common agreement in doctrines and dogmas, but a hearty recognition, in common, of Jesus as the Christ. The passages heretofore quoted are, on this point, entirely decisive. They need no explanation and admit of no debate. It is through faith in Christ, that we attain to fellowship with God. What God demands, we must demand. What God recognizes as sufficient we must recognize as sufficient, on pain of his displeasure. If faith in Christ is the basis of our fellowship with God, then it must be also the basis of our fellowship with one another. God has positively shut us up to this conclusion. We can not escape it otherwise than by rashly defying the divine will.

The distinction sometimes made, in modern times between christian fellowship and church fellowship, was unknown to the apostles and primitive christians. It is an unsanctified human device, invented to conceal from honest eyes the nakedness of sectarianism. Such covering is too flimsy, I trust, dear S., to answer this purpose with you. You can not hide from yourself the fact, that in primitive churches there was no faith demanded or proposed, other than faith in Christ. I have an abiding confidence in your sincerity, and love for the truth. There are many more like you in the denomination with which you are identified. For such as these alone, I write. Your partizans, such as some I now have my eye upon, and whose names I could mention, were it worth the time it would consume to write them, can not be reached by fact or argument. It is to be feared that nothing short of the thunders of the last day will ever be sufficient to rouse their slumbering consciences to a proper appreciation of these things. But still we shall toil on, and hope for the best. The Lord, in his good providence, may yet open up avenues for his truth to reach the hearts of those in fellowship with the denominations, that we can not now with certainty foresee. But I must not di-

gress. The grand thought that I desire now to keep constantly before you is, that the faith which gives fellowship with God, is by divine ordination the basis not only of christian fellowship, but in like manner of church fellowship also. I am persuaded that you must see the wisdom of God in this arrangement. To me, it seems to shine out gloriously as the sun from a cloudless sky. God designed that his people should be one. The divine ideal was one communion, one brotherhood. A christendom of warring sects was no part of the heavenly programme. "I pray," says Jesus, "that they may be one; as thou, Father, art in me and I in thee; that they may be one in us." But God never expected men to be one in theological doctrines. Hence he made faith in the Christ, and not faith in doctrines, the basis of unity which he contemplated. The rash experiment by which doctrines and dogmas have been substituted for the faith in Christ, has given birth to all the warring and wrangling sects around us. If there be such a thing as a "common faith,"—and that there is, the bible expressly asserts, and all christendom admits,—why then, I ask, in all sober seriousness, and in the fear of God, cannot that faith be made the basis of "outward and visible unity?" What hinders, but an unsanctified and anti-christian zeal for the doctrines and commandments of men. Positively, I can see nothing else. True, there may be, and no doubt are, difficulties in carrying out this principle fully into the practical life of the church, but the plan is God's plan, and as worthy followers of the blessed Jesus, it becomes us to make the effort in good faith, and stand by the divine wisdom firmly and trustingly to the end. What is our conclusion then? That the divine ideal has not been, thus far, fully realized in the history of the church? I answer, yes; such is my deliberate conviction. And further, I add, that the divine plan has been frustrated, thus far, either by the weakness of men who have failed to comprehend it, or else by the wilfulness of men who have impiously rejected it. For myself, I can reach no other conclusion. Neither do I see how, in the light of God's truth, as it shines upon our generation, any other conclusion is possible. Thus fully assured, I can recognize as a church of Christ, no organization that does not plant itself firmly upon the common faith-basis of ecclesiastic unity and fellowship. In the absence of such an organization I should feel compelled to stand alone until such an one could be found, or failing to find such an one, I should stand and battle single-handed, against every form of denominationalism, for Christ, and for Christ's truth, to the dying hour. As has been said, it was by the substitution of human dogmas for faith in Christ, as the basis of church fellowship, that the original unity of Christ's people was gradually undermined and destroyed. It is by such substitution, that sects and parties exist to-day. While this continues, they must continue, and when this ceases, they must inevitably die. Upon this ground, as a people, we have firmly planted ourselves. "Other foundation can no man lay than that is laid, which is Jesus the Christ." Whoever believes with the heart that Jesus is the Christ, has the faith that gives him power to become a son of God. Whom God acknowledges as a son, we must on pain of his displeasure, recognize as a brother.

Just here, we have clearly developed the battle-ground of the future. Standing on the proposition that Jesus is the Christ we are ready to face either infidelity or sectarianism. To the former we say boldly that we stand for the claims of the Nazarene. Jesus is the Christ. Living we maintain it, and dying we shall trust in him. There is no sunshine beyond the darkness of that night that is just before us. To the advocate of creed faith and party platforms, we say that we will have none of your human formulas. We are not skilled in pronouncing your shibboleths, and care not to learn. Our faith is, that Jesus is the Christ. If you

can trust him, and stand by us on this foundation, we will joyfully meet you here. There is none so lowly that we will not cordially greet him if he will only place his feet on this divine arch. But we stand here immovably. We can not forsake our colors, even though it be to obtain recognition from the most exalted of earthly potentates. *We intend to stand or fall with Christ.*

Is Jesus the Christ, was the great question in primitive times, and all the indications are that ere long it will be so again. Infidelity is massing its forces for a mighty struggle. God is calling those that love him up from the murky regions of speculation, and "out from the bondage of opinionism, and the vassalage of creeds" to the grand eminence where the final conflict is to take place. We have fallen into line and are getting ready for the onset. Choose your position, dear S., and may the Lord grant that your choice shall be a wise one.

As ever, Yours for the faith of Christ,

GEO. W. LONGAN.

THE ATLANTA DEBATE—CONTINUED.

BROTHER REYNOLDS: After the reports of the above debate which have come before your readers, a continuation of this synoptical view of the arguments will be somewhat stale. But as we promised in the July number to continue it for the next, we shall proceed to furnish you the manuscript, and you may treat it as you think will be for the best interest of your readers.

The proposition is, "Resolved that the Bible is of Human Origin, and its teachings fallible; and that Jesus Christ was nothing more than a man, born of a woman, and begotten by a man, the same as other children are."

Brother Burgess was in the Negative of this proposition; but it was not amusement enough for him simply to negate, consequently, he proceeded to frame a counter proposition and to offer arguments about as follows:

The Bible is of Divine origin, and Jesus Christ is the Son of God.

Burgess' argument,—The fact that man can use language is an argument that God has spoken to man. For man only talks by imitation. We find that a child always speaks the language of its nurse, not that of its mother, where the nurse and mother are not identical.

One learns to talk of its parents, and they of their parents; but of whom did the first man learn to talk.

Deny the Bible account of the confusion of tongues, and who can account for different languages? Animals, if you consider that they have language, possess a language of instinct, acting in their demonstrations of passion according to the characteristics embodied in their nature. So that a dog will bark, or a swine will squeal, if they have no pattern for imitation.

Burroughs' reply,—Ans. 1. Let him prove that there is any God before he claims that God taught man to use language.

Ans. 2. All the animals have a language, do they receive it by imitation from God? If animals can have a language without a Divine example, can not man?

Man could invent language.

When God told Adam to name all the animals, did he not invent the language? If God invented it, God named the animals, and there is a lie out.

Ans. 3. If God had given language to man, it would have been perfect; but

language was at first very imperfect and rude. [Compliment on Adam's attainments as a linguist].

Ans. 4. If there must be some one behind man to teach him how to talk, who was behind God to teach him how to talk?

For the sake of brevity we omit Burgess' rejoinder to these positions.

Burgess' argument.—The nature of man demands a revelation from God. Without it he lives unhappy, and dies miserable. The Bible is adapted to the wants of man in this respect.

Burroughs' reply.—Do not those who know nothing about the Bible live and die just as happy as those who have it? The heathen die just as happy as the Christian. [Reader do you not long for that kind of happiness?]

Burgess' argument.—This represents a class of arguments, of which we shall give you a sample only.

The Bible is shown to be of Divine origin by prophecy.

1. Cyrus was called by name two hundred years before his existence.—[Isa. 44. 28-

2. In the 28th chapter of Deut., is a prophecy showing that the Jews should be scattered, and that many other things should befall them, many of which we know and see with our own eyes. To deny the fulfillment would be to deny what we know is so; and so far as we know, no one has denied that the prediction was made before the fulfillment. Josephus' Wars of the Jews, Page 553, show that they eat their own flesh, and that of their children.

3. There is a Prophecy that there should come scoffers in the last days.—[2 Peter 3; 3. Doctor Burroughs, with his boasted eleven millions of Free-thinkers, is a fulfillment of this prophecy.

Burroughs' reply.—1st answer. Prophecy is no criterion by which to judge of a book. Men at the present day can prophesy. The book of the Koran is better substantiated by prophecy than the Bible. There are prophecies made all over the country, and their fulfillment is going on every day. It was also predicted that they should bow down to stocks and stones. Did they do it?

2nd answer. The predictions of the prophecies in the Bible were made before the facts transpired.—[Isa. 44; 45, "He is my shepherd," speaks of him in the present, as though he then existed. Then the prophecy was not made two hundred years before Cyrus was born.

Burgess' IV class of arguments.—The origin of Ideas. Man has no creative power, either of matter or of mind. He can form new combinations, when he has the material to work with; but God alone can create. Consequently man can not originate an elementary idea. He has no more power to do this than to create an elementary substance.

1st then, on the point, the idea of a God is in the world. Whence its origin? The world has received the idea from the Bible. But some one divinely inspired must have placed it there, for no one, simply human, would have been adequate to the task.

The idea that the heathens have of God has been received by tradition. It has a divine origin; but in transmitting it has not been retained in its ancient purity.

2. The Idea that blood can take away sin is in the world. Man would not if he could originate such an idea. Whence its origin?

3. Whence the idea that the innocent should suffer for the guilty? Human reason revolts at it, and still it is claimed that it is of human origin.

4. The idea of a resurrection of the body after death is in the world. It is contrary to all human conception. It matters not whether or not a person believes the proposition stated in setting forth this idea, so far as the argument is con-

cerned. To account for the existence of the idea, to show its origin will be enough for my opponent. If he can not do this upon his hypothesis, he must admit that the Bible is from God.

5. The idea of Spiritual existence is one that in its nature must have more than a human origin. Can a man see a spiritual existence? Can he feel it? Can he taste it, smell it or hear it? Whence its origin? Let my opponent answer.

6. The idea that there will be a life after death is with the people.

7. The idea of eternity can scarcely be comprehended by man, once it is originated.

8. Where did the idea originate that a man can receive remission of sins through a Mediator, and by a sacrifice? These ideas are all in the world, and their origin must be given. Human intellect staggers in the attempt to comprehend them when they are before it.

It is preposterous to claim for them no higher origin than man; therefore they must have a divine origin. But we beg of Doctor Burroughs to show the origin of these ideas on his hypothesis. It will be well for him to give us an example. Let him originate some single elementary idea.

Burroughs' reply, [all he gave.]—Where did the Indians get their ideas? Where did the Egyptians obtain their ideas of creation and of God? Where did the heathen receive their ideas of the Bible and of God, who lived before the Bible was written?

There are none who have not some idea of God. How do men obtain ideas? How did man obtain the idea of the telegraph?

2. He tells you that blood takes away sin. Can blood take away sin? Where did Cain get the idea of killing his brother? The mind of man is an off-boot from the mind of God. Then if God can originate an idea, man can. There is a world of mind and a world of matter. The great center of mind is God. This center of mind throws off mind. Man's mind is some that is thrown off. Then God can originate an infinite idea, but man can originate a finite idea. If man cannot originate an idea, then God originates all the ideas. But God can not originate a bad idea. There are bad ideas, therefore man can originate ideas.

7. To-morrow is something in the future. If a man dies with the idea of to-morrow in him, he dies with the idea of eternity in him.

V. Series of arguments offered by Burgess.—Who originated the morals of the Bible, such as return good for evil, and in that way subdue the passions by love and tenderness; at the same time claiming to come from God?

Burroughs' reply.—The morals of the Bible are no better than those of the old Philosophers. The golden rule was taught long before Christ taught it.

The arguments of Brother Burgess on the Sonship of Christ are brief of course. His opponent refused to continue the discussion longer, so that the propositions might be thoroughly investigated.

The arguments were substantially as follows:

Burgess' 1st argument.—It is admitted by the Doctor, and other Free-thinkers, that Christ was a good man—the best of his age. But He said He was the Son of God. Then he was the Son of God, for a good man would not be such an infamous liar as he would have been had his statement not been true.

2nd. It is admitted that he was a smart man. He was smarter than his contemporaries, consequently, he would perform more tricks than they—could draw a larger crowd than they. But he died on the Cross tree alleging that he was the Son of God. Then he was the Son of God, or he would have renounced his state-

ment, unless he were crazy. But he was not crazy, for he was a smart man. Therefore he is the Son of God.

3d. He performed many miracles, and rose from the dead. Of this we have profane testimony, as well as divine. [See Josephus' Antiquities of the Jews, p. 364.] None of the Cotemporary writers of Christ deny that he was the Son of God, or that he rose from the dead. The only testimony against his resurrection from the dead is the testimony of the Roman Soldiers who were placed on guard around his tomb, at the peril of their lives. They testified that His body was stolen away while they were asleep. This is rather sleepy testimony.

4th. The work that he accomplished proves that he is the Son of God. Who that was born in a stable, of low parentage in the sight of men, having no place to rest his weary head, despised of men, could without a sword, without a dollar, supplant the Jewish religion, and plant a religion which would overrun the Roman Empire, and from that spread over the whole earth? Who that is only human can do this? Gibbon, Vol. 3, p. 54, shows the conquest of the Christian Religion. Gibbon, Vol. 5, p. 537, speaks of the spread of the Religion of Jesus over the Roman Empire, and many other parts of the world. Men can do much by the power of the sword, the press, or with filthy lucre. But according to these Infidel writers, this base liar, Jesus Christ, this insane man, fearfully and silently introduced a system of hypocrisy and infernal deception, that has, without the almighty dollar, without the sword or the press, spread rapidly over the world. Has also had a greater effect upon the morals of the people than anything ever introduced.

Burroughs' reply.—Answer to the 1st.....

Answer to the 2nd.

Answer to the 3d.

1st Answer.—The miracles recorded in the Bible, are no proof of the divinity of Christ. They were simply sharp tricks performed by sleight of hand or by magic art.

2nd Answer.—Persons can perform miracles at the present day. My friend McGrew [Charles McGrew, of Abingdon,] just healed a woman. I have done it. Christ did not raise the dead. He says in every case, "He is not dead but sleepeth." Suppose he did lay in the grave three days and come forth. Other persons have been known to be buried, and raised from the grave.

Burroughs' reply to the 4th.—Of the work that Christ performed, the triumph and spread of Mohammedanism is equal if not greater. There are more Mohammedans than Christians. But is this any proof of its truth? If it is proof in one case it is in the other. Look at the spread of Mormonism: But this is not a proof of the truth of any system of Religion.

Burgess' rejoinder to the point made on the spread of Mohammedanism was simply to call attention to the modifications in the argument. Mahomet, with other revolutionizers, may accomplish much by the sword; but Christ did not accomplish his work in that way. Having given a synoptical view of the arguments with their answers, we propose to give a synopsis from our notes of the concluding speeches in order. Perhaps a few things, on account of their intimate connections with points treated in the concluding speeches may be given.

Doctor Burroughs arose and proceeded in substance as follows:

My opponent has tried to draw from me my theory. I told him at a proper time I would give it. Now I shall give my theory, and show the people upon what I lean, and what I give them in the place of the Bible. Let us look for a moment at the Bible's God. First he was a butcher, then a tanner, then a tailor;

after that he came down and became the father of an illegitimate child. In regard to the origin of man, it was not, as some suppose, of one pair; nor was man in his first stages a being of intelligence and high refinement, such as at the present day.

Prof. Agassiz, the greatest naturalist in the world, claims that the human family did not come from one pair. That man was rude and degraded when he first came into existence is argued by the laws of progression and improvement in nature, which comes under our own observation every day. The wolf becomes a dog, and the scrubby cow becomes a fine Durham; the crab-apple becomes a delicious Milo. So man, at first a most degraded wretch, has kept improving until he is gifted with the most towering genius; this has enabled him to invent language. A progressive state of development in nature. A spider becomes a horse, a horse a monkey, a monkey a man, a man goes on up until he reaches the acme an—Infidel-Freethinker. You talk about your God performing miracles. By my Psychological power I have restored sight to the blind, and hearing to the deaf. I have held a man for twelve minutes, pulseless and breathless, white as a sheet. I brought him too again, and he now lives. [Raised the dead]. Now what do we have in the place of the Bible? There is a principle which we call mind. So far as matter is concerned, it is eternal. But the great acting, moving principle, the great moving power or center mind is God. He produces certain effects. Among others, He throws off animalcula. The mind we have came from God, and contains all the principles of Him; among others, the principle of eternal duration. You can not prove a future state outside of the Bible. Did you ever see a person who said he ever saw one rise from the dead?

Persons now through Spiritualism claim to see individuals after they have died. This is the only real testimony we have of a future state. See tables move round without any human agency. I have had media who never saw me describe my father and my other relations, minutely specifying little marks on them, who have been dead for some time. I can Psychologize a person to-day, and after I am away two hundred miles, I can Psychologize him again. There is a direct contact of mind with mind, and when the person dies, this principle is not lost. A spirit can talk to a person here. They do talk to us. They tell us that there is no Hell—no Christ: But they tell us a man must live right. When we receive communications from the Spirit land, they tell us that, if a man uses whisky and tobacco here, he will have a hankering for them in the Spirit land; many years shall roll away until he can out-grow his desires. [Reader, this is what the spirit says, then adopt not that habit here, which shall cause thee to hanker, and hanker in vain for the delicate pinch of snuff, or the noble quid of tobacco; through a vast eternity it may be thy hankering shall torment thee]. Oh, what a system is the system of Christianity! A person may be the vilest sinner; but five minutes before his death, repents and goes to heaven. Just imagine a lady, the best moralist in the world. Because she will not believe in Christ, she must go to hell. Her husband has been a vile wretch all the days of his life. But just before he dies, he repents. In heaven he bathes his weary wings, and basks in the sunshine of God, in ecstasy gazing upon his fir better half, doomed to eternal scorching. But to continue with my theory. The influences which a person receives from the Spirit land, according to my system, do not come from God. [That is true], but from human beings. By mesmerism, influences may come from a mother in her long home, be conducted to her dear children, to train them up in the right way; to foretell the dangers, and enable them to prepare to avoid them. When the body dies, the soul goes and gathers around it a new body. Then the person progresses through eternity. I am an eternal progression man. It is my beacon light. My

father and mother have been dead for twenty years. They have often come to me so that I could recognize them. My brother, a Methodist preacher, has gone to the Spirit land. In communicating with me, he told me that he was very much disappointed, on his arrival in his future home, to meet no Christ as he supposed he should. [Perhaps he was not admitted into the apartment where Christ was]. He said it was about five years before he could do much in the world of Spiritual advancement; up to that time, going round with his head down. He met my mother and my father, who invited him to go up higher. My father being a much brighter Spirit than he, of course had obtained a higher sphere. Now, my friends, is not this enough to live for, enough to hope for, enough to die by. The communications we receive are direct from the friends of the persons who receive them. They know what is going on in the Spirit land, for they are there. Then let us hope on, live on, die by the consolation offered to us by our dear friends who have gone to their long home, where we soon shall be. [Time not quite expired, but here he closed].

Bro. Burgess arose and proceeded in substance, as follows:

Mr. Moderators, and respected audience, you have heard the Doctors' graphic and elaborate display on his theory. After many requests, and in his last speech, he has condescended to tell us what he offers in the place of the Bible. He has told you the kind of a God he finally receives, and where his faith rests, with the character of the testimony upon which his faith is builded. Judge of the comparative merit of the system he has presented, and the system of revealed religion from God which we find in the Bible; confirmed to us by prophecies and miracles, and sealed by the blood of Heaven's Prince. Why our opponent has spent his time as he has through this discussion, I am unable to divine; and especially, in his last speech. At one time, he, who is himself on the affirmative, complained that I produced no arguments. But he spent that whole speech, trying to reply to the points in the preceding speech. It may be that the Doctor supposes his theory, and his fathers and brothers communications from the Spirit land, will do him more good in this debate than a summing up of his arguments. If so, he is welcome to all that he gains. I approve of his course in this. It is not worth while to sum up the scattered fragments of exploded arguments. It is a reckless assertion that the Bible teaches that a person may be a vile sinner all his life, and five minutes before he dies, repents himself into a high seat in heaven. It teaches no such doctrine. The assumption, also, that the God who made the laws of nature could not change them, is fallacious. He performs some things contrary to the laws of nature. It was not by the laws of nature that Christ was brought into the world. It was contrary to the laws of nature that Mary was permitted to be the mother of Jesus, without any human father; but can He not change the law, who has power enough to make it? To change a law, is to hold it for some time in abeyance.

Dr. Burroughs, by his psychological power, can hold the law of life in abeyance, by suspending a man for twelve minutes between time and eternity, pulseless and pale, breathless and dead, and then bring him too again. But the God that made the law of life that he is trifling with cannot change one of his own laws!!

He, Dr. Burroughs, can heal the sick, and cure the blind, make the deaf man hear, and the dumb man talk. He can perform miracles. But God cannot perform a miracle. Mahomet is given as a parallel to Christ. Who put their faith in Mahomet, and pray to him to save them? They accept him as a leader, and his cause was made to advance by the sword; but men rely with the strongest faith in Christ. Who will rely upon Doctor Burroughs enough to pray to him to take them when they die? Yet, persons are continually praying to Christ, and to God through Him, to protect them from the errors of this life, to give them comfort in

a dying hour, and to bring them up from the grave.

My opponent claims that the Spirits of men can come back and talk to persons here; and when men receive their communications, it is a glorious thing. It is consoling in a dying hour.

But God, that made man, cannot make a revelation! If He does communicate to man, it is of no importance, and must not be heeded. Pass it by with a scoff. It comes through the corrupt mind of man!

If Adam is not the father of the whole human family, why did not the Doctor tell us who is the father of the balance? Who are his first men? Oh, no, this will not do. To answer this would reveal too much of the system. He would either be necessitated to avow his true doctrine on this point, that man was raised by successive grades of progression from the lower order of animals, or deny this, which would spoil his theory entirely. So he prefers to play the mute on this point. But we think he has said enough to show the people the beauty of his system. He ventures not to tell us how the vagabond Jews could make such a book as the Bible.

Strange that man, in his "rude state," could write a book which would form a foundation for a system of religion, which the Doctor, with his eleven Millions Freethinkers, in a high state of improvement and progression, can neither rival in the production of another such a work, nor overthrow and destroy, with all their subtleties consequent upon their high state of refinement and mental development in the progression theory. But the Doctor seems to be bothered, and it is no more than we expected. At one time he says no one knows who wrote the Bible. Then he tells us in his proposition that man wrote it.

He denies that miracles have been or can be performed by God, by Christ, by the Apostles, as recorded in the Bible. But in the next breath he tells us that he (Doctor Burroughs) can work miracles.

He gives us in the place of the Bible, and the religion of Jesus, a system which claims no more than to be a system of communications from men and women. A system which often comes to us, according to their own admissions, with lies,—which they call lying spirits.

A system supported by no higher class of testimony than the tipping of tables, coming to us in the dark, untying knots in ropes, breaking dishes and other foolish demonstrations of which a person here who regards his reputation as a gentleman would not be guilty.

Upon such a system as this my opponent can lean with implicit confidence. Such things as the above can draw from his warmest sympathy, and give him consolation when the grim monster is before him. But the confirmed Word of God, the dying mercies of Jesus, supported by all his miracles, only form for him a subject of the most indifferent ridicule. The God that we worship is one Infinite in wisdom and power. He did not make man a degraded wretch to improve his own condition; but he created him in knowledge, righteousness and true holiness, from which he, by transgression, fell.

We worship not a God who through six thousand years has been seated upon his lofty but silent throne, with his lips closed; but the God we adore is One who brings into existence a universe vocal with praises to Him; One who deigns to speak to his creature man; One who permits the crowning work of His own hand to receive the light of His countenance shining down on the pathway of men through the Bible, from his lofty throne.

All that we now wish to do before closing this discussion upon our part, is to sum up our counter arguments. As to the origin of the Bible then:—

1st. There is a class of facts given in the Bible which none but a divine hand could give. Six of these prophetic facts were given, and you have heard the reply.

2nd. The origin of ideas. Six of these were given, which man could not originate. There is in them something which is stamped with more than human power. No power short of God's can originate them.

3d. The origin of doctrine.—Six points of doctrine were given, all of which were of such a nature that man would not originate them if he could, and could not if he would. Bad men would not originate them if they could, for they come to man fraught with the greatest good. Good men would not originate them if they could, for they profess to come from God. Good men would not make such pretensions as these when they were all false.

Neither good men nor bad men originated the code of morals in the Bible, therefore it is of divine origin.

On the Sonship of Christ our arguments may be summed up as follows :

1st. The character of Christ.—His character was such that He could not have been simply a man, therefore He was divine.

2nd. His life, including His deeds, His death and resurrection.

3d. The effect of the doctrine of Christ on the world.—Others have spread their doctrines with money, and by the use of the sword ; but no one only human, without money, without the sword, has produced the effect in the world that Christ has produced.

Who can make a dying bed peaceful, and the grave but the gateway to Heaven?
Christ.

Who can give a hope that the body shall be raised from the tomb, and humanity glorified in the future world?
Christ.

Whom do we all want to meet us on the shores of eternity?
Christ.

[No wonder the Doctor's brother Methodist preacher went round with his head down in the future world if he went where there was no Christ.]

As a Christian leans upon Jesus, he can die happy, die triumphant. His dying eye shall be lighted up with a halo of heavenly glow that comes from the Savior, and shines even through the tomb where the body of the Lord lay. Now friends, we ask you to compare for yourselves the systems presented for your consideration. If you prefer to give your confidence to the system you have heard to-day, the one advocated by modern Spiritualists ; if you prefer to live by the code of morals inculcated by tipping tables ; if you prefer to accept as your consolation in a dying hour, to risk an eternity upon that which makes no higher claim than to be communications from human beings, coming to us with such a class of testimony which we know attaches to it ; if you prefer these to the mercies and blessings offered to us by God through Christ and revealed to us in the Bible, you have the privilege of making them your own. "Choose you this day whom you will serve."

Time expired.

U. W. L.

THE CHRISTIAN CO-OPERATION.

The Illinois Christian Co-operation held its annual meeting for A. D. 1863, with the congregation of Disciples in Winchester, Illinois, beginning on September 21, and from reports coming to me, I conclude the attendance was pretty fair, though made up mainly of those not formerly in the habit of attending our annual convocations. I hear of very few of those being present who in the early days of our efforts to inaugurate the Missionary work in this State, toiled and sacrificed to that end. There is a reason for this; but it is not because these men have lost their love for the cause of missions at home or abroad. Far from it. The reason must be sought in another direction. I am certain of my ability to give the true and only reason why so few of the old veterans now attend the annual meetings.

In 1856, the brotherhood of Illinois met at Mechanicsburg, resolved to make our State Meeting an Annual Missionary Meeting, and nothing else. Up to this time there had been several other enterprises connected with it, but it then became exclusively a Missionary Society. It was organized on the Life and annual membership plan, and many brethren, then and subsequently, became members by paying into the treasury \$30. By the payment of one dollar annually, any brother or sister became a member for one year. At the annual meeting at Jacksonville last year, the name and structure of the Society was entirely changed,—a new basis of membership fixed, which excluded from the Society all life members, though some of them had paid for their membership twice. This destroyed all distinction between the men who had used their means to build up the cause of the Lord, and the churl whose gold and silver were moth-eaten, from being long hoarded. This summary proceeding on the part of the brethren assembled at Jacksonville last year, by which some seven or eight hundred brethren were disfranchised, had a tendency, of course, to keep all away.

This may suffice as a reason why some of us do not attend the meetings of the new society. They feel that the manner in which they and their work have been treated, is a clear indication that their presence is not greatly desired. They are now too old to learn the workings of the new machinery, and prudently stand aside for fear of being hurt. As one of the old members, I can say I shall rejoice in all the good that may be accomplished by the new arrangement; but can never feel that the "Illinois Christian Missionary Society" was dealt fairly with nor that its friends were treated with true christian courtesy. We wish the "Co-operation" well.

OLD MEMBER.

 REMARKS.

"Old Member" is a brother whom I dearly love because of his past and present labors in the cause of Christ. I have no doubt of his present heart-felt adherence to the "King of kings." I can not for a moment doubt that he is actuated by what he believes to be a pure motive in giving the above to the public. Yet I am pained by several things he says. It is an intelligible explanation of his absence from the State Meeting lately held at Winchester. I am truly sorry that he or any other brother should stay away from the meeting because he differs from the majority in regard to any plan or method of doing the work of the Lord. Since 1856 there had been "exclusively a Missionary society." This society "was organized on the Life and Annual membership plan." Any brother or sister could

become a member for one year by paying one dollar into the Treasury. Thirty dollars paid constituted the brother or sister so paying, a member for life.

What privilege had those thus becoming members, over those who did not? Certainly not the right to be present at the meetings of the Society, for all the Disciples, whether members or not, were free to be present at all meetings of the Society. But they were entitled to be heard in the discussion of all questions coming before the society and to vote. The object of this money basis of membership was to raise funds for the spread of the Gospel. There was perfect unanimity among all the brethren as to the propriety of the work. All agreed that money ought to be raised for this purpose. But there were many who objected to the plan of doing it. They were afraid of the money basis of membership. There were also many who objected to the word Society. It was believed that a change of name and of the plan of raising money would produce more harmony of feeling and of action. Accordingly, at the meeting at Jacksonville in 1867, the word Co-operation was substituted for the word Society. The Annual and Life memberships were given up. Since that action the meeting is made up of Delegates sent up by the Congregations. Now who was harmed by this? Any body? If so, what injury did he receive? Simply this, as our good brother "Old Member," puts the case. Many brethren who had paid one dollar or thirty dollars, "were disfranchised," "excluded from the Society." For what did these brethren each pay his one dollar or his thirty dollars or twice thirty? The end had in view should have been and I presume was that the money so paid should be used in the spread of the Gospel. Was it so used? I presume it was. If so, nobody has been wronged out of a cent. At all events the action of the meeting at Jacksonville did not divert it from its intended use. But if this money was paid *solely to purchase* memberships for life, and these memberships were of any real value to them, and the Jacksonville meeting took them away without rendering an equivalent, then indeed, they have been wronged. Otherwise not.

Was the money paid to obtain honor among men, in being enrolled as "life members?" If so, and the action of the Jacksonville meeting took away that honor, then to that extent they have been wronged, but no farther. Was the money paid in order to lay up "treasures in heaven?" If so, the Recording Angel has it written in the great book of remembrance, and the action at Jacksonville did not, and could not blot it out. So, if those who paid that money were actuated by heavenly motives, (and I trust they all were,) they have not been wronged by what has been done, simply because it could not be done. But granting that they have been deprived of all the privileges that our beloved brother, "Old Member," thinks they have, let us see still if any wrong was really done. This was a Society. All the members of any Society are bound by the action of the majority, those in the minority as well as the majority themselves. This was the regular annual meeting. The appointment had been standing for twelve months. It had been duly advertised. It is fair to infer that all the members knew when and where the meeting was to be. I was not present. I regretted it much. But was not I bound by the action of those who did attend? Certainly I was. Had I been present, I could have spoken and voted against anything that was done, had I seen fit to do so. My absence waived my right to speak and vote, but by no means released me from the obligation to respect the action of my brethren who did attend.

Suppose that those brethren who proposed the change had been in the minority, and their proposition had been voted down. Would "Old Member" have justified them in withdrawing from the Society because the majority saw fit to disre-

gard their advice? Would he not have felt like their conduct was a little on the revolutionary order? I am inclined to think that such a thought would have forced itself into his mind.

The objects of the organization, both before and after the change, are identical. Those who through the Society could labor for the conversion of the world, can do so now through the Co-operation. Had the word Society been retained, together with the annual and life membership plan, I could and would have worked harmoniously with my brethren in the great cause of Missions. The word Co-operation has been thought more acceptable to many brethren. If more can be done under that word than the other, I will not stop to argue it, nor refuse to work. If I felt that I had suffered wrong in the discontinuance of the money basis of membership, I would still work in harmony with my brethren for the salvation of my fellow-men. My dear brother, "Old Member," if you think you have been wronged, would it not be better to bear it cheerfully for Christ's sake, and go on in the work in the Co-operation as heartily and as willingly as you did in the Society? Let us not stop to complain or fret about the past. Let us rather lay hold on the opportunities of the present, and make provision for the future. The past is gone, and, whether right or wrong, it is numbered among the things that were. We cannot recall it if we would, and I, so far as I am concerned, would not if I could. It is no time now to refuse to work with the brethren for the conversion of sinners, because of a difference of opinion as to plans of doing the thing, about which there is no difference. While we stop to contend and fritter away our energies and golden opportunities in finding fault of one another about the past, countless millions of our race are walking the "broad way" that leads to everlasting ruin. Every day, every hour, every minute, every moment of time, they are being swept down the stream of time and carried away by the "rolling river of death" beyond the reach of our efforts, and the agencies of the preaching of the Gospel. Let us dismiss forever all distracting questions, and unitedly present one solid phalanx to the foe. Let us not make war upon one another, but let us make during the present missionary year one united, bold and glorious advance movement on the common enemy. We ought to do more this year than we have ever done before. We can do it. Will we do it? In the Judgment we will have to give an account for the use we make of the opportunities God has given us. Let it not appear then that the Disciples of Christ in the great State of Illinois spent this year in contention about plans instead of extending the authority of King Jesus and saving the fallen sons of men.

J. C. R.

To SUNDAY-SCHOOL SUPERINTENDENTS.—All the Sunday-schools in Kentucky are earnestly requested to take up monthly collections for our Mission Sunday-schools. All our missionaries are Sunday-school agents, and are establishing them wherever they labor. But we need funds to help us with this work. The first Sunday in each month is the time set for these collections. Send the money on to Prof. White, Lexington, Ky. We hope to publish an encouraging Sunday-school report this fall. We also request superintendents to keep account of all Scripture verses committed, and other items of interest to be published in the minutes of our State meeting next fall. But don't forget the collections. Please explain it to the children the Sunday before, and they will all bring their one, five or ten cents to help poor children who have no Sunday-schools. THOMAS MUXSELL.

CARIBBEAN SEA, Lat. 12 Deg. 20, Long. 78 Deg. 08., Aug. 23, 1868.

DEAR BROTHER REYNOLDS: Through the unceasing grace of our heavenly Father, we are still preserved in usual health. For eight days and nights we have been exposed to the incidents and dangers of the mighty deep, but the hand of God is mightier than the waves of the deep.

We left New York on the 15th inst., and have had a very pleasant trip so far. After the first half day, we saw no land until the sixth, when we came in sight of Watling's Island, one of the Bahamas. It was on this Island, you will remember, that Columbus saw a light at night, which he was enabled to distinguish from a star by its moving here and there. Although the surface of the Island, so far as we could see, was rough and sterile, yet it was very pleasant to see this little jagged spot of land, after being at sea for several days.

On Friday we passed the southern point of Cuba, running for about 4 hours in in 8 or 10 miles of shore. We also passed in view of Crooked Island, running so near the shore that I could distinguish the leaves of the palm trees by the aid of a glass.

The next day after we left N. Y. being the Lord's Day, the gong was rung and we were informed that there would be divine service on the upper deck. I immediately repaired to the designated place, anxious to take part in the worship of God. To my great disappointment an Episcopal Priest came out and read service from the set forms of the church of England, and this they called *divine* service. My dear brother Reynolds, will the time ever come when our lost and ruined race will be freed from worthless forms and ceremonies, and in their stead place the pure and simple worship of our heavenly Father. Brother Reynolds, I feel determined, if the Lord spares me to resume my labors again, to double my diligence, if possible, in behalf of the simple gospel of Jesus. There are some seven or eight hundred passengers on board, and we form a little world within ourselves. There are all kinds of people on board, from the Episcopalian priest to the Dutch peddler. By the way, we have one Congressman on board, the representative from California, of whom I have formed a very favorable opinion.

We will land at Aspinwall to-morrow, if no accident befalls us, at which time I will finish this short letter and send it back by the return Steamer.

Aug. 24, 10 o'clock A. M.

In sight of the beautiful hills of the United States of Columbia.

Yours fraternally,

J. W. BUTLER.

INFANT MEMBERSHIP.—The following, which we find in the North-Western Presbyterian, we presume was inserted in its columns by mistake.

Dr. Wayland was a pupil of Prof. Stuart, at Andover. Professor Stuart had urged with much emphasis the statement that the form of baptism is entirely immaterial, and that the temper of heart in the subject is the only matter of moment. "If such is the case," asked the pupil, "with what propriety can baptism be administered to those who cannot be supposed to exercise any temper of heart at all, and with whom the form must be everything?" a question we venture to suggest, which will bear asking a great many times.

IN MEMORIAM.

THE ALUMNI'S SACRED DEAD.

[A poem read at the first decennial anniversary of the Alumni et Alumnae of Abingdon College, June 26, 1868.]

BY A. P. ATEN.

INVOCATION.

To sing the praises and the virtues tell
 Of those who once among our number stood,
 To speak emotions that within us swell,
 And help remembrance of the pure and good,
 Descend, thou Goddess of the Poet's dream;
 Imagination's fount of thought inspire;
 Upon us let thy scintillations gleam,
 And us baptize in thy Celestial fire!

Upon our ranks as one by one they fell
 Has oft the earnest anxious glance been thrown,
 For none in human prescience e'er could tell
 Who next would by the scythe of Time be mown.
 Yet laying down the weapons of their fight
 In early strength and noble manhood's prime,
 Each one may feel the heavenly wisdom right
 That shields them safely from the storms of time.

We speak of them as dead; yet can they die?
 The life blood circles not its wonted round;
 The fires of genius light no more the eye;
 The words of eloquence no more resound;
 'Tis true all this, yet still they only sleep;
 And He who raised of old his sleeping friend
 May cause the life blood fresh again to leap,
 And flashing fires to rayless eyes may send!

The gates of heaven on golden hinges turned
 Have for their entrance gladly backward swung,
 And spirits that in mortal body burned,

Now glorious, rest the heavenly choirs among,
 Though dead they live, and living speak to earth,
 The paradox our minds may not receive,
 But dying gave to each a heavenly birth,
 From earthborn cares and ills a full reprieve.

First fruits of those whose bodies sleep in peace,
 Called up from darkness into glorious light,
 The honors of whose name shall e'er increase,
 We sing of thee, alumna*, robed in white,
 Though frail in body yet in spirit strong,
 The recollections of thy graces sweet
 Like holy benedictions round us throng,
 As thought tends upward thy pure soul to meet.

Away from those who loved thee strongest best,
 Thy fair frail form from earthly scenes retired;
 And leaning on the Master's loving breast,
 Thy life so pure in peacefulness expired.
 Permit this humble tribute to thy worth
 From one a classmate through the flowery fields
 Where Nature decks in splendor Mother Earth,
 And sweets of rarest fragrance freely yields.

And thou my brother† next to feel the dart,
 One of a more than decimated class,
 Called hence, from loving arms so soon to part,
 Thy virtues from our memories ne'er shall pass.
 The honors thine which *Alma Mater* gave,
 Reward of intellect, the crown of life;
 Yet higher honors did thy spirit crave,
 Attained when thou wert freed from earthly strife.

To such as thee the end of earth may bring,
 Not shadows dire of coming pain and woe,
 Nor consciousness of Death's deep wounding sting,
 But draughts from where the healing waters flow,
 Though shadows gather round the fair young life
 That wound its tendrils round thy nature strong,
 Let this thy comfort be thou faithful wife,
 The way though dark will not be very long.

Remember we that philosophic mind‡
 That third went out in early manhood's pride,
 Whose penetration ne'er to earth confined,
 Looked out through space and Nature's bonds defied.
 To whom the way that led up Science hill
 No rugged aspect wore to fright away;
 But swift, up climbed that stubborn earnest will,
 And trampling clouds, attained the light of day.

*Fannie N. Charles. †C. C. Button. ‡J. A. Dawson.

Within whose heart the patriot fires grew bright,
 While loving friends and fondly cherished dreams
 Forsaken were, that young Ambition's light
 Amid the strife might send its flashing beams.
 Among the hecatombs of victims slain,
 None fairet e'er an immolation made;
 His nation's loss was heaven's immortal gain,
 That fair young life on country's altar laid.

Another*, fourth upon the honored list,
 Whose virtues now to tell, O Muse assist,
 Went forth with pride amid the patriot host,
 And early fell, though fell at duty's post.
 His genial face lit up by kindly fires,
 The friends of youth to cheer no more aspires.
 In memory only lives the graceful form,
 The heart of kindness and the friendship warm.

Upon the willow hangs his harp unstrung:
 No more he thrills the heart with mortal tongue;
 Poetic fires that once within him glowed
 Have left but ashes in their cold abode.
 No more on wings of Poesy inspired
 Shall upward mount imagination fired,
 Yet comes the sweet remembrance still
 Of songs that hearts with melody yet fill.

Fifth to retire from checkered scenes of strife
 A soldier of the cross yields up his life.
 Valliant and faithful, fearless, firm and true,
 In every fight these attributes we knew.
 The weapons his the words of Truth afford,
 He wielded well that sharp two-edged sword,
 And scaled with fearless feet grim Error's wall
 To plant on high Truth's standard ne'er to fall.

On many a heart is writ that honored name;
 For words of cheer and consolation came
 To many oft in Death's dark valley found,
 Through him to them in Sin's strong fetters bound.
 By him the fight of faith most nobly fought,
 The work of works in trembling fear was wrought.
 The victory won, lays he his armor down,
 Ascends on high "from cross to glory's crown."

Sixth to depart in youthful vigor strong
 With virtues meet to be embalmed in song
 Was one; scarce yet with Learning's honor crowned,
 E'er with Ambition's aspirations found.
 Across the azure ocean's sullen roar
 Left he in youth the Emerald's bright shore;

While here the living Truth he gladly heard,
Drank deep the healing draught, the blessed word.

Rejoiced he in the truth that made him free ;
Free from the chains of despot " powers that be ;"
While to a glorious work his thought aspired,
To give to men that Truth so long desired.
But heaven to him some happier task would give
Where saints in light 'mid fadeless glories live.
In mercy sent, the summons came to earth,
" Come hither, soul, to thy celestial birth !"

Sad thoughts well up as memory speaks of thee,
Alumnus* true, thou seventh one made free.
No more on us shall beam thy flashing eye ;
The fires gone out are beaming now on high.
Ere to thy spirit came the summons hence,
A brother thou to me in threefold sense
In Christian bond, in *Alma Mater* high,
And brother faithful of the " mystic tie."

Remembrance tells of faultless form and grace,
Of classic brow and genius beaming face ;
Of eloquence that raptured hundreds thrilled ;
Of breathing thoughts that minds with pleasure filled.
Oppressed humanity shall turn no more
To find relief in thy rich legal lore ;
But incense of remembered virtues fill
The temple of our hearts in sweetness still.

Out where the " star of empire " takes its way,
Toward the glories of setting day,
Lay down to sleep the peaceful dreamless sleep,
The eighth† and last, whose memory, angels keep.
To plant amid the sterile waste the cross,
To separate the truth from Error's dross,
To cause in Death's dark valley light to shine,
For this, my brother, honor, praise be thine.

Fired with a zeal the hidden depths to know
Whence Intellect's mysterious fountains flow,
Thy science, Gall, a devotee most true
In him found here as e'er thy science knew.
But now unshackled from the mortal coil,
His quickened spirit freed from human toil
Beholds as face to face the mystery grand,
How mind mounts upward to the spirit land.

Their virtues thus to earth the muse recounts ;
Whate'er their frailties let them hidden lie :

Their monument of truth to heaven mounts,
 By right upreared in massive grandeur high.
 Where deeds of right in bold relief appear,
 And chaplets green by angel fingers twined,
 More fresh more green more fragrant year by year,
 In mortal brows in glorious beauty bind !

They feel the unction full of that glad truth
 That to the nations came in accents sweet,
 That 'mid the blissful bowers of fadeless youth,
 Friends with the loved and lost again may meet ;
 While down the angels the glad refrain,
 Which white winged seraphs swiftly flying bring,
 To cheer the fearful soul with joyous strain :
 O Earth, heed now the song the angels sing.

S O N G .

We sing a peaceful paradise
 Which to the spirits view may rise,
 Whose golden glories bright may gleam,
 And there fulfill the soul's glad dream.

A paradise where none repine,
 But o'er the careworn spirit shine
 The beams of glory from that Sun
 Whose warmth in Eden's vales begun.

Upon whose flowery meads may rest
 With fadeless charms and beauty blest,
 The weary wandering child of care,
 Its joy and gladness both to share.

Descending through the azure space
 Beams down on all a ray of grace,
 To guide through Sin and Sorrow's night
 Each mortal to that realm of light.

Amid the sweet reunions there,
 In which all blessed spirits share,
 Shall be the glad fruition reapt
 Of blossomings the soul has kept.

To that pure land whose sea of bliss
 In beauty laves ; whose breezes kiss
 The brow of mortals freed from sighs,
 Let Faith lift up her tearless eyes.

O Death, grim, hoary monarch of the earth,
 Thou who hast ruled our world since Being's birth,
 Amid the trophies of thy sovereign might
 Thy ghastly form broods over mortals' blight.
 The spell thou throwest o'er the young and fair,
 The incantations dire thine angels bear,
 Are but the pois'nous breathings of the Ire
 That through thy spirit burns in flaming fire,
 As thou wouldst fain on mortals wreak thy vengeance dire.

Amid the dead thou reignest sovereign King.
 The dead! fit name for those thy heralds bring.
 City of Silence! there thy courts are held
 Amid the forms of those thy sword hath felled.
 The noisome vapors from the silent grave,
 The incense that before thy throne they wave,
 No satisfaction e'er is thine to feel,
 Though millions at thy feet in homage kneel;
 But ever o'er the earth is seen thy glittering steel.

Yet thou hast found thy Conqueror, monarch great,
 In One whose mighty arm could tame thy hate.
 Within thy presence chamber called to stand,
 Whose doors were barred by thy own powerful hand,
 He broke apart thy bars of triple steel,
 And rose thy venom'd dart no more to feel.
 Then where, O Death, is now thy fearful sting,
 Since we the peans of His triumph sing,
 Who from the grave our bodies glorified shall bring?

To the friends who wait and wander
 On this dark and weary shore,
 Gazing wistful over yonder
 For the loved ones gone before,
 Comes the blessed benediction
 That a Father's love can give,
 In the darkness of affliction,
 That *the lost in glory live.*

All the happy anthems swelling,
 All the cheering songs they sing,
 To our earthly ears are telling
 Of the joyfulness they bring.
 While the flowery fields of pleasure,
 And the river pure and bright,
 Tell of gladness without measure
 For the spirits robed in white.

Would you hear how weary mortals
 From the wanderings of earth
 Are led upward to the portals

For the new Celestial birth?
 How they enter there the glory
 Of the city paved with gold?
 Give attention to the story
 That a shining angel told.

As once the beauteous golden gate
 Of heaven's high wall was left ajar,
 From out the broad green fields of light,
 From out the verdant vales afar,
 Two seraphs, fairest, brightest, best,
 That round the great white throne appear,
 With eyes cast down in silence passed
 To soften earth-born care and fear.

To mortal lips a healing draught
 Was pressed by MERCY'S gentle hand,
 The potent antidote of death,
 A foretaste of the better land:
 While on the "wrinkled brow of Care,"
 And on the "furrowed cheek of Pain,"
 As though a blessed gift of God,
 The sweet soft hand of LOVE was lain.

A vision to the soul of man
 Lit up as by seraphic fire,
 With mingled strains of music grand,
 Sent forth by heaven's eternal choir,
 May come with earth's last agony,
 As on the rolling river's brink
 The thirsting longing spirit stands,
 And pants the crystal fount to drink.

Through all this dark and shadowed land,
 Crushed by the weight of human woe,
 The pure bright spirits, happy band,
 On Love and Mercy's mission go;
 While through the glorious golden gate,
 Where flaming cherubs guarding stand,
 Pass in the souls of God's elect,
 Led up by LOVE and MERCY'S hand.

On Friendship's altar, yet before the veil,
 Lay we this off'ring to the sacred deal;
 While ever we their shining virtues hail,
 Which onward up to endless honors led.
 Poetic flowers upon their mystic grave
 Let loving hearts in joyful sadness strew;
 The emblems pure of amaranths that wave
 In gardens grand where fragrant zephyrs blow.

MINUTES OF THE STATE MEETING.

The meeting was called to order at 9 o'clock A. M. by the President, Enos Campbell, and the session opened by singing, reading the Scriptures and prayer by John T. Jones.

Delegates were then called upon to report their credentials to the Recording Secretary, whereupon the following were enrolled:

Enos Campbell, John T. Jones, Jacksonville; B. J. Radford, Niantic, Ill.; John W. Carson, Judge Derham, Abingdon, Ill.; J. C. Reynolds, Joseph Stover, Macomb, Ill.; W. T. Maupin, J. M. Taylor, Harristown, Ill.; T. W. Dunkeson, Mt. Sterling, Ill.; E. Adamson, Pine Creek Church, Polo, Ill.; David B. Davis, Illinoisopolis, Ill.; Charles Rowe, Berlin, Ill.; Robert Foster, Lynnville, Ill.; J. E. Cain, Pleasant Grove, Macon county, Ill.; H. W. Osborne, Petersburg, Ill.; F. D. Palmer, Exeter, Ill.; N. S. Haynes, Kansas, Ill.; G. T. Wilson, Mauvais Terre, Chapin Postoffice, Morgan county, Ill.; Wm. S. Pickerell, Mechanicsburg, Ill.; Geo. W. Minier, Minier, Ill.; P. D. Vermillion, Decatur, Ill.; Allen Leonard, Tremont, Ill.; W. C. Poynter, Mackinaw, Ill.; James G. Mitchell, Danvers, Ill.; M. Swann, J. M. Major, Bloomington, Ill.; J. W. Karr, Dudley Downs, J. M. Allen, Eureka, Ill.; F. M. Bruner, S. W. Sickman, Monmouth, Ill.; J. B. Warlow, J. W. Owens, Danvers, Ill.; C. S. Campbell, Lynnville, Ill.; Stephen Laws, Exeter, Ill.; G. W. Camp, Winchester, Ill.; Jane A. Grafton, Long Point, Wapella Postoffice, Ill.; P. H. Dayhoff, Washington, Ill.; Eli Fisher, St. Augustine, Ill.; John S. Sweeney, Levi Harlan, G. W. Martin, Winchester, Ill.; H. D. Clark, L. Bennett, Pittsfield, Ill.

B. J. RADFORD, Enrolling Committee.

The delegates being reported, other brethren in attendance from this and other States were, on motion, cordially invited to participate in the deliberations of the convention.

On suggestion, the President appointed a committee on the order of business consisting of John T. Jones and E. G. Rice, with the request to make report as early as practicable.

Committee on order of business brought in their report as follows:

1. Devotional exercises from 8 to 9 o'clock A. M.
2. Business meeting from 9 to 11 o'clock A. M.
3. Preaching at 11 o'clock.
4. Adjourn at 12 M.

AFTERNOON.

5. Business session from half past 2 till 5 o'clock P. M.
6. Social meeting for prayer, praise and exhortation from 7 to 8 o'clock.

SPECIAL ORDER OF PROCEEDINGS—MORNING.

1. Reading the Scriptures and prayer.
2. Enrolling of delegates.
3. Appointing standing committees: On Finance, on nomination of Board of Managers, on Correspondence.
4. Resolutions.
5. Miscellaneous business, short addresses thereon of ten minutes, at discretion of the President.

AFTERNOON.

1. Reading Scriptures and prayer.
2. Reading the minutes.
3. Continue enrollment of delegates.

4. Reports of executive officers.
 5. Reports of standing committees.
 6. Reports of special committees.
 7. Miscellaneous business.
 8. Adjourn at 5 o'clock.
- All of which is respectfully submitted.

J. T. JONES, Chairman.

The report was, on motion, unanimously adopted.

Whereupon the President proceeded to appoint the several standing committees provided for in said report, to wit:

Committee on Finance—J. C. Reynolds.

Committee on Correspondence—G. W. Minier, H. W. Osborne, Wm. S. Pick-
erell and T. W. Dunkson.

Committee on Nominations—J. G. Mitchell, Wm. S. Pick-
erell and J. C. Reynolds.

There being no other business ready for consideration, miscellaneous business was declared to be in order; whereupon the subject of Sunday-School Education and Literature was proposed as a topic for discussion, but was declared out of order, because of the restrictive character of the articles of Co-operation adopted at the last session. A desultory and informal discussion ensued, which showed an ardent zeal in the cause of Sunday Schools, as also a jealous watchfulness against so transcending delegated powers as to work a misapplication of the funds contributed by the general brotherhood.

In order to settle the question, on motion, a committee of five was appointed to consider and report whether any amendment of the articles of Co-operation was advisable, consisting of N. M. Knapp, W. T. Maupin, J. C. Reynolds, E. G. Rice, and G. W. Minier.

The hour for preaching having arrived, Bro. G. W. Minier delivered an excellent discourse on practical Christianity, to a large and deeply interested audience. Adjourned.

AFTERNOON SESSION.

The President gave delegates an opportunity to report contributions, from the churches, and pay the same over to the chairman of the committee on finance. Several delegates responded.

On motion, the regular order was suspended to receive the report of the committee on articles of Co-operation; who, through the chairman, recommended as a substitute for the present article 2, the following:

ART. 2. The Illinois Christian Missionary Co-operation shall be composed of messengers chosen annually by the churches of the State; and its objects shall be the spread of the gospel, and the encouragement of all such measures and agencies as tend to increase a knowledge of God and of his Son, Jesus Christ, and to collect the means to employ suitable brethren to preach the gospel.

On motion to adopt the report, discussion ensued, the tenor of which indicated a fear that the enlarged scope of the article might result in a diversion of the organization to objects not in original contemplation, and the report was, on motion of F. M. Bruner, laid upon the table.

MISCELLANEOUS BUSINESS

being in order, the subject of preaching the gospel in destitute places elicited interesting and animated discussion, participated in by John T. Jones, Enos Campbell, P. D. Vermillion, E. Adamson, M. Swann, J. G. Mitchell, J. S. Sweeney, J. W. Karr, F. M. Bruner, G. W. Minier, J. C. Reynolds, showing a healthy condition of the cause, and an increasing demand for evangelical labor. Adjourned.

At 7 o'clock, P. M., again assembled for social worship, led by Robert Foster; after which a crowded audience attentively listened to an eloquent and effective discourse by Bro. Hobbs, of Des Moines, Iowa.

MORNING SESSION—Sept. 3.

Social meeting at 8 A. M.—led by John T. Jones—an interesting season.

Business meeting at 9 A. M. Minutes read and approved.

Dudley Downs, Corresponding Secretary, made his annual report as follows:

CORRESPONDING SECRETARY'S REPORT.

To the Messengers of the Congregations of the Lord, in Illinois, in annual conference assembled, at Winchester, Scott county, September the 21, 1868.

DEAR BRETHREN:—The labors, cares and anxieties of another year, are numbered with the things that were. With the blessing of our most gracious and merciful Father, many of us have been spared to enjoy another annual meeting, and greet each other again on our journey to the better country. The past year—in some respects an eventful one—is nevertheless one in which our country has enjoyed peace and prosperity. Our Heavenly Father has smiled in tenderness upon those occupying position of trust and honor in the country; and their administrations have been characterized in the main by wisdom, prudence, and moderation. And though a heavy and exciting political campaign is now upon us, I see in our horizon no serious cause for alarm or discouragement. "In God we trust" through Jesus Christ, that all will work together for good.

Our whole land has been blessed with plenty. A bountiful harvest has crowned the labors of our tillers of the ground, and millions of bushels of corn, the great staple production of the Mississippi Valley, are now rapidly coming to maturity.

The work of the Master, during the year, has progressed finely in many parts of the State. Many of our congregations have added largely to their numbers. Much preaching has been done, with perhaps better and more encouraging results than ever before. In one word, our advance has been both steady and rapid in all quarters where proper efforts have been made. The interest felt in the work is certainly equal to anything of the kind witnessed for years. And while we have not, through all the instrumentalities employed, accomplished all that could have been desired, we have great reason to be thankful for what has been done; and in view of the glorious prospects of the future, we may well take courage and press forward, with increased vigor and determination. He who has stood by us through all the past, will not forsake us in the future unless we forsake him.

As a Co-operation we have accomplished but little during the year. This is attributable mainly to the following difficulties:

1. The inexperience and inefficiency of your Corresponding Secretary.
2. A disposition on the part of some to wait and see if the work proves a success.
3. The amount of work many congregations have been doing in their own communities.
4. A failure on the part of many to appreciate the magnitude and importance of the work.
5. The plea that "Charity begins at home."
6. A want of information on the part of many as to the extent they should aid in the proclamation of the gospel—in other words, they do not seem to have any adequate conception of the amount they should give.
7. On the part of some, downright covetousness.

I am not sure that I can suggest a remedy for all, or even any of these evils, but with your indulgence I shall offer a few thoughts bearing upon them, whether to the point or otherwise.

1. Put into the field an efficient and experienced man as Corresponding Secretary—a man with whom our preachers generally will co-operate, and to whose calls they will respond by taking large contributions at regular, stated times. Let him be a man in whom the brethren have confidence; a man of good address; and one in sympathy with the masses. He must, moreover, be willing to forego many of the comforts and conveniences of life; he must give up largely the social enjoyments of his own family circle, mingle much in society, preach much, talk much, write much, eat much and sleep but little. He must travel on cars, on stage-coaches, on wagons, on horseback on foot; in cold and heat, rain and sunshine, summer and winter. In one word, you want a man who can and will do and endure much in the name of Christ, for the glory of God and the good of men. The finding of such a one may be difficult, but that affects not the case. He is needed, and much needed.

2. Respecting those who have been waiting to see whether the work would prove a success, I am inclined to think many, perhaps the great majority of them will be with us heart and hand during the coming year. They are in the main, working brethren and sound in the faith. They may be relied on I think. If they should still be inclined to wait, however, the work must go on without them. The great cause in which we are engaged must not be allowed to languish in our hands. Let others do as they may, we must work; work constantly, energetically.

3. There should be in our hearts no disposition to ask the brethren to do less within the bounds of their own congregations than they are doing. If anything they should do more. Many have erected houses of worship, some have been paying off debts hanging over those heretofore erected, and many have had preachers constantly employed in their own communities, while one at least, within my knowledge, has kept an Evangelist in the field. But while all this and much more may be done at home, there is still abundant means for extending our operations into other fields: fields within our own state, as yet entirely uncultivated. Among these we may name Alton, Jerseyville, Pekin, LaSalle, Joliet, Belvidere, Freeport, Aurora, Elgin and Galena, besides a large number of smaller places. At all these points the truth should be planted the coming year; and if the brethren would throw into the the treasury of the Lord a fund of \$25,000 it could be done.

4. To accomplish much we must get the brethren throughout the State to appreciate in a high degree the magnitude and importance of our work. This must be done in two ways, viz: 1. By preaching. 2. By writing. If every preacher would make the spread of the gospel the theme of a sermon occasionally, and all those who are accustomed to writing, write an article on the subject occasionally, much good could be accomplished in a comparatively short time. We must get the brethren to realize that he who loves God will love the world, and he who loves the world will labor to save the world. The simple question is, does God love the sinner and desire his salvation? This answered, and recognizing ourselves as the children of God, our duty is plain. No true Christian can be indifferent to the great work of saving the world; and just as broad as is the destruction of sin, just so broad is his philanthropy. The philanthropy of the Christian is no more to be hemmed in by township, county or State lines, rivers, seas or oceans, than the sunlight of heaven; and he who cannot rise sufficiently high to feel an interest in the welfare of the unfortunate and degraded beyond the precincts of his own immediate neighborhood, has tasted but partially the sweets of redeeming love. How any lover of the Lord Jesus Christ can sit down in the midst of ease, luxury and affluence, with evidences of wealth and prosperity on every hand, expending his thousands in making his sons and daughters accomplished members of society, adorning their bodies, as well as their minds, even to

extravagance; and erecting the most costly and highly ornamented edifices on his premises to excite the admiration of the vain and ungodly; to cater to the lust of the flesh, the lust of the eye, and the pride of life, while thousands are perishing all around him, is something I confess myself unable to explain. What such a man's destiny may be, however, is not so difficult to determine. In the word of God he may read his eternal condemnation.

5. The plea that charity begins at home has been urged and practiced so long, that with many it has become canonical; it is quoted and received as scripture. It is generally suggested by selfishness; it is the off-spring of covetousness. There is no reason in such a dictum. Charity is equally a duty at home and abroad. Wherever the unfortunate, distressed or afflicted cross our pathway, it becomes our duty to minister to their necessities. The unfortunate man who fell among robbers between Jerusalem and Jericho may be instanced as a case in point. The priest and Levite who passed on the other side were of the opinion doubtless that charity begins at home. That the good Samaritan was of a different persuasion is evident from his conduct. But there is fallacy at the bottom of this plea; it puts preaching the gospel on the score of charity. Taking charity on its ordinary acceptation of giving to the poor, the support of the gospel is entirely different from it. A man may be thrown into a community where those in absolute need are few, and consequently be but seldom called on to give to such, but while men live in darkness, and a necessity exists of preaching the gospel to them, just so long will it be necessary for men to give constantly of their means for its support; there is no way of evading the responsibility. It is the will of God that thus it must be.

6. But many fail to fully appreciate their ability to give, that is to say, they think the measure of their ability has been reached when really it has not. When you talk to them about giving according to their ability, with them it means just what they can give without feeling that they have sacrificed anything; this does not meet the case. He who sacrificed *every thing* for us demands that we should sacrifice *something* for him. God is not mocked; he can not be deceived. When he tells us that his Son become poor that we might be rich, the *riches* promised are not those of the present world. They are to be enjoyed hereafter, but here we must expect toil and sacrificing and suffering.

Those who in addition to present want are hoarding up thousands for a rainy day, while throwing into the Lord's treasury the contemptible pittance of fifteen cents per week, with the impression that that will meet the demands of the cause of truth upon them, will doubtless find when it is too late that the devil has woefully deceived them. A man cannot make a greater mistake than to suffer himself to be cheated out of heaven; and he who for a few thousands in U. S. bonds sells his birthright, makes an infinitely worse bargain than did Esau of old. The greatest fool in the world is he who undertakes to carry the greatest share of the world to heaven on his back. I cannot imagine a more sublimely ridiculous scene than a man standing and knocking at the gate of heaven with one hand and holding a bag of gold in the other.

7. There is no greater curse to society at large than a covetous man. Whatever has for its object the elevation of the spiritual, and the refinement of the social qualities of our being meets his opposition at all times and under all circumstances. He is the nearest approach to that connecting link between animal and vegetable life known as the sponge, of anything belonging to the human species. He finds his prototype in the person of the man spoken of in the scriptures, whose ground brought forth plentifully, and who, in view of the fact, soliloquized thus "What shall I do for I have no room where to bestow my fruits; and he said

This will I do, I will pull down my barns and build greater, and there I will bestow all my fruits and my goods, and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. For cool, calculating self-complacency I have found nothing surpassing that exhibited by this man in this brief extract, and yet, as is frequently observed, in the ever varying phases of human existence, it lasted but for a day, and a gloomy and melancholy night descended on the scene. Hear the sequel: But God said to him, Thou fool, whose shall these things be which thou hast provided? What a sentence!—What a rebuke lies in this question? The lesson to be learned from it is, that it is sinful and foolish to lay up that which we will not use for the glory of God and the good of men, and which, at our death, will in all probability fall into the hands of those who will quarrel over it, and squander it, if not in litigation, in the gratification of the appetites and lusts of the flesh. What those will do who come after us none can tell. If I, therefore dedicate to the Lord's cause, what he has for a time been pleased to lend me, I have the consciousness of having done what I could. If I leave others to do what I should do myself, it may never be done.—Covetousness insists that what I have I should keep during my lifetime, and at my decease, my children, even though of age, of able body and sound mind, should inherit it. It is certainly commendable in a man to provide for those depending on him, his wife and small children; but if a man desires to curse his posterity, let him provide some way for them to subsist without labor. I know of nothing more supremely contemptible than an old man, bending with age and infirmity, laboring and sweating out the last vital sparks of earthly existence, to provide some way for his sons, who, though possessing vigor of constitution and strength of body, are either too proud or too lazy to work. Yet such is covetousness, and as such, it is the great curse of the world. When shall we see ourselves as we are, and act the part of rational, intelligent beings? When shall we love God, our Father, supremely, and our fellow men sufficiently to labor for their good? When shall we become philanthropists and missionaries in the full, broad sense of those terms? When will selfishness give way under the renewing and transforming influences of the gospel of the Son of God? When will the wilderness become a fruitful field and the desert a beautiful garden? When will the waste places of Zion be rebuilt, and the strength and comeliness of the former days be here again? Leaving all the questions to suggest such answers to each as may seem most accordant with the teaching of the best of all books, I proceed, in conclusion, to lay before you, in few words, what I have done during the year now closing.

I have spent ten and a half months in the employ of the Co-operation. Under my immediate labors there have been fifty accessions to the church. I have visited forty-nine congregations, most of which are in good working order, and successfully prosecuting the work in their respective communities. Most of them have Sunday Schools in successful operation, and a majority are pledged to contribute to the work of the State Co-operation—some monthly and some quarterly.

That the brethren throughout the length and breadth of our great State may enter upon the work with more energy, and prosecute it more successfully, and that the multitudes who sit perishing in the region and shadow of death, may be brought into the glorious light of the gospel of the grace of God, and finally enjoy the rest that remains to his people, is the earnest wish and devout prayer of your humble fellow laborer in the cause of Christ.

CONTRIBUTIONS RECEIVED.

In compliance with the instructions of the special committee to whom my report was referred, I make the following statement embracing the amounts con-

tributed by congregations during the year. Exhibit A. embraces those received by me, B. those received by the Treasurer, C. those received by brother Sherwood,

EXHIBIT A.

Twin Grove	\$ 74 70	Rural Retreat,	11 40
Lower White Oak	47 30	Charleston,	24 40
Grassy Ridge	31 05	Paris,	3 50
Mayfield	116 85	Atlanta,	13 65
Rockford	65 35	Mattoon,	27 90
Pleasant Grove,	16 00	Winchester,	5 25
Long Point,	31 15	Clinton,	7 00
Illioopolis,	22 19	Kansas,	3 00
Antioch,	15 10	Rushville,	2 40
Niantic,	32 77	Mt. Sterling,	10 65
Pittsfield,	5 00	Clayton,	2 35
Mt. Zion,	24 65	Quincy	7 45
Eureka,	100 00	Carthage,	2 00
Decatur,	2 35	Augusta,	5 00
Mackinaw,	20 50	Washburne,	7 75
Little Macinaw,	31 10	New Rutland,	3 25
Lincoln,	33 50	East White Oak,	21 50
Williamsville,	23 75	Money Creek,	8 75
Bethel,	34 35	Blue Mound,	56 56
Sugar Creek,	28 50	Berlin,	5 00
Shaws Point,	14 00	Secor,	9 00
Indian Grove,	9 60	Bros. Wood, Anderson and others,	50 00
Egypt,	8 30	J. J. Miles,	5 00
Hittles Groves,	38 55	Sister R. Spencer,	5 00
Gennesse Grove,	5 00	Bra. Meek,	5 00
Harristown,	33 00	Sister Benson,	1 00
Monmouth,	5 00	Jeremiah Laws,	10 00
Washington,	26 35	Osman Pixley,	5 00
Athens,	13 05	Robert Prewett,	10 00
Broadwell,	27 50	Sister L. S. Briggs,	5 00
Camp Point,	4 50	Amos Watkins,	2 00
Tallula,	17 60	Warren Watkins,	3 50
Macomb,	9 75	James Conover,	5 00
Antioch,	8 00		

EXHIBIT B.

Jacksonville,	\$200 00	Virginia,	12 00
Mauvaisterre,	50 00		

EXHIBIT C.

Pine Creek,	\$ 3 15	C. W. Sherwood,	10 00
Ohio Town,	6 50	Mayfield,	13 00
Rock Island,	22 20	Mahlon Martin,	5 00
Abraham Rinker,	2 00	Dudley Downs,	10 00
Catharine Propny,	1 00		

On motion of John T. Jones, the report was referred to a select committee, composed of W. C. Poynter, J. W. Karr, and W. T. Maupin.

John T. Jones, Treasurer, made his annual report, which was read, and, on motion of J. W. Karr, referred to the committee on finance.

The President stated that an annual address might be expected of him; but that circumstances had prevented him from any formal preparation, and would therefore content himself with a few extemporaneous remarks, at the conclusion of which, he was requested by a unanimous vote, to reduce them to writing, and that they be published as part of the minutes.

Resolutions being in order, F. M. Bruner offered the following:

WHEREAS, We, as the disciples of Christ, are committed without reservation, to the propagation and defense of the religion of Jesus, free from all the traditions and commandments of men, and

WHEREAS, The education and training of the rising generation for the prosecution of this work when we are gone is both our opportunity as well as duty, therefore

Resolved, That the congregations of Christ throughout the State, be respectfully requested to instruct their delegates to the next annual meeting of this Co-operation, whether they desire the society to do anything in the preparation of a literature suitable for our Lordsday schools; and whether they desire the society to do anything in the distribution of the Bible, either the revised or unrevised edition, and also whether they desire that anything should be done for the building up of a school of the Bible.

Corresponding Secretary, Downs, read an interesting letter from O. A. Burgess, of Indianapolis, expressing sympathy with the Co-operation.

On motion, a committee consisting of M. Swann, J. C. Reynolds, and Clark Braden, was appointed to ascertain and report to the Corresponding Secretary the number of organized congregations in the State.

11 o'clock. Sermon by Elder N. J. Mitchell, of Pennsylvania—a discourse of much power, and well received.

AFTERNOON SESSION.

On motion to select the next place of meeting. Eureka, Macomb, and Bloomington were named. Macomb having the highest number of votes, the vote was made unanimous for Macomb, to which place the meeting will, on adjournment, stand adjourned, to convene on Wednesday before the first Lordsday in September, 1869, at 9 o'clock A. M.

Committee on nominations reported the names of the requisite number of members to constitute the Executive Board for the ensuing year, which was adopted, and the members chosen thereupon organized the Board, as follows: E. Campbell, President; G. W. Minier, Vice-president; N. M. Knapp, Recording Secretary; John T. Jones, Treasurer; Elbert G. Rice, J. S. Anderson, W. W. Foreman. Dudley Downs, Corresponding Secretary.

The special committee to whom was referred the report of the Corresponding Secretary, reported the same back, with the recommendation "that it be recommended to the corresponding Secretary, with the request that he incorporate into it such statistical items as are contained in his published monthly reports, and that when so amended, the same be published with the minutes of this meeting." Report adopted.

The Treasurer, on behalf of the Executive Board, reported due to the Corresponding Secretary, \$171 31. Report approved.

On motion, it was ordered that the minutes of this meeting be published in the GOSPEL ECO, and in the Christian Herald, and not in pamphlet form; and that one hundred extra copies of each paper be procured for distribution in the churches.

E. G. Rice offered the following:

Resolved, That the hearty thanks of this meeting be tendered to the people of Winchester, for their hospitality to the delegates and officers in attendance at this meeting, with the hope that their basket and store may ever be as bountifully supplied as they seem to be at the present time.

Unanimously adopted.

G. W. Minier offered the following:

Resolved, That the thanks of the delegates are hereby tendered to the Chicago-Alton and St. Louis, and the Jacksonville branch Railroads, for courtesies extended to them on their way to this meeting.

J. C. Reynolds, of Finance Committee, reported the amount of money paid in during this meeting, at \$217 15, as follows:

W. S. Pickercell—for congregation at Mechanicsburg,	\$10 00
H. W. Osborne,	1 00
B. J. Radford,	2 50
G. W. Minler—for congregation at Stott's Grove,	6 50
E. G. Rice,	1 00
Congregation meeting on Michigan Avenue, Chicago,	50 00
Congregation at Bloomington,	20 00
Congregation at Mackinaw,	15 25
Congregation at Bethel,	16 00
Congregation at Antioch,	15 00
Same, Foreign Mission,	3 00
Congregation at Pittsfield,	10 00
P. H. Dayhoff—congregation at Washington,	20 00
Congregation at Exeter,	23 50
Congregation at Twin Grove,	17 65
Congregation at Lynnville,	5 75

J. C. REYNOLDS, Finance Committee.

MISCELLANEOUS BUSINESS.

The general subject of missionary labor and the future prospect was discussed, in which W. T. Maupin, John T. Jones and others participated, from which it appeared that not a tithe of the work done in the State has been done through the Co-operation; that every where the brotherhood are building meeting-houses, sustaining preachers, doing work in their own neighborhoods, and laying the foundation for ability to co-operate in the future.

The subject of monthly preaching was next considered, a large number of delegates took part in the discussion, the conclusion of which was that churches which are able ought to have regular preaching; that for those which are not, occasional preaching is better than none. Adjourned.

Reassembled for social worship at 7 o'clock, led by John T. Jones.

8 o'clock, religious exercises, sermon by F. M. Bruner. Audience large and attentive. Exhortation by J. M. Allen, in which he made an interesting allusion to the desire for the gospel in India.

Missionary collection from the audience, without previous notice, \$52.

MORNING SESSION—Sept. 4.

Minutes read and approved.

J. C. Reynolds, of the Finance Committee, reported back the Treasurer's Report, endorsed: "I have examined the above report and find the same correct."

Which Report of the Treasurer is as follows:

J. C. REYNOLDS, Finance Committee.

J. T. JONES, TREASURER, IN ACCOUNT WITH THE ILLINOIS STATE MISSIONARY CO-OPERATION.

RECEIPTS.

Received from former Treasurer,	\$592 10
Received Collection at Annual Meeting, '07,	\$63 00
Received of Judge Logan for his wife,	50 00
Received of Leonard Odenweller,	10 00— 123 00
Received of J. T. Jones, contributed by sundry congregations.	
(See exhibit B.)	263 16
Received of Dudley Downs, as per exhibit A,	1,348 43
Received at Annual Meeting,	217 15
Collection for Foreign Field Annual Meeting,	50 00
Collections made by C. W. Sherwood,	73 85— 1,952 58
Dollars,	\$2,057 68

EXPENDITURES.

By amount paid for printing circulars,	\$ 10 00	
J. W. Karr, printing minutes,	100 00—	110 00
Paid L. L. Pinkerton for missionary work,	25 00	
Paid C. W. Sherwood for same,	405 00	
Paid Dudley Downs his salary,	1,312 50	
Paid for his traveling expenses, &c.,	222 68—	1,965 18
Paid John Shackelford for Foreign Field,		50 00
Paid for stationery,	1 35	
Paid for Express charges,	1 40	
Paid for envelopes,	1 00—	3 75
Balance in hands of D. Downs,	140 65	
Balance in money,	379 10—	528 75
Dollars,		2,657 68

All of which is very respectfully submitted.

J. T. JONES, Treasurer.

Corresponding Secretary, Downs, made a verbal detailed report of money received by him from churches and individuals.

On suggestion of the President, a motion was made, and carried, constituting all such delegates to this meeting, as may attend the meeting of the Foreign Missionary Society at Cincinnati in October next, delegates to that meeting.

Business being finished, the President expressed his gratification at the results of the meeting, present and prospective, and for the harmony that had prevailed, and tendered his thanks to the delegates for their generous forbearance and assistance.

On motion, the thanks of the meeting were unanimously tendered to the President for the manner in which he had discharged his duties.

After prayer, singing, and extending the parting hand, the meeting adjourned to the next meeting in course.

ENOS CAMPBELL, Pres.

N. M. KNAPP, Rec. Sec.

BAPTISM OF A MUTE.

Lord's day, September 27th, 1868, was an eventful and impressive day to me as well as many others. At the regular Lord's day meeting in this city, (Chillicothe, Missouri,) Miss Anna C. Ingram, a very intelligent young lady, who has never heard nor spoken a word in her life, a mute from her birth, came forward to confess her faith in Christ and to be baptized. I took her confession in writing, and baptized her in Grand River the same day, and at the night meeting she was received into the fellowship of the church. She has been for some time a student at the Deaf and Dumb Asylum at Fulton, Mo., and has at this writing, returned to Fulton, to complete her education, which she will be able to do the ensuing session. She has the prayers of the church here for her welfare and consolation in the Gospel of Christ. We hope the church at Fulton will show her all possible kindness, and comfort her in her affliction. A glorious future lies before her. Though a stranger to the melodies of sound and the sweetness of the human voice in this world, yet she will both hear and speak in the next. Her ears will be unstopped and her tongue will be loosed to hear and speak the praises of Him whom she loves. A blessed prospect before thee, my dear sister in the Lord. D. T. W.

A WRONG PRACTICE.

OUR congregations along the railroad lines are very often called upon to contribute money. They are importuned for money for almost every conceivable purpose. Both for worthy and unworthy objects. Blind persons, and those with good eyes, are running over railroads begging. I have, in many cases, been a little perplexed to know what to do. Every imaginable kind of trickery is resorted to, to obtain money from religious people. If we do not give to every beggar, somebody is ready to cry stingy; if we do, in about half the cases we strongly suspect that we are only helping along some roguery. But the wrong practice of which I proposed to treat, is the following:

There are some churches who have the misfortune, if it be a misfortune, which I do not think it is, to have some poor, afflicted brother or sister among them, who is unable to make a living. Instead of making provision to supply his few real wants at home, as is their duty to do, they give the afflicted one letters of recommendation, and send him out begging. This is a cheap method of doing a christian duty to a poor, afflicted brother. The recommendatory letters are generally of the most complimentary kind to the worthiness of the poor brother thus adrift upon the charities of the brotherhood at large. There is one object accomplished by this proceeding, and that is, they get rid of the poor brother themselves, and foist him upon others. This is all wrong. Wrong for the following reasons:

1. It is shirking from duty. It is the duty of every congregation to provide for its own poor. I believe the Lord will always bless the church that does its duty in this particular. I also believe He will withhold his blessings from any congregation that shrinks from its duty in this particular.

2. It wrongs the poor brother in this, that it makes a beggar of him. It degrades him in the eyes of the world. It subjects him to many hardships. It causes him to be suspected of being an impostor. It is next thing to sending him off to starve or freeze, and at last die and be buried among strangers.

3. It is an imposition on the brethren, especially those of railroad towns. They are not only called upon to do what was the duty of the congregation sending the poor disciple out, but also to pay railroad fare and hotel bills. This makes it enormously expensive, and outrageously burdensome to those upon whom the most of it falls.

4. It is wrong because it is a useless waste of the Lord's money. The sum sufficient to keep one on the railroad all the time would be amply sufficient to keep five or ten at home. But it may be asked what shall be done when a congregation, from any cause, has more poor than it can provide for?

This is certainly a proper question. Such circumstances have happened and probably will again. This occurred anciently at Jerusalem when there were so many "poor saints" there. The same state of things but recently existed in Kansas, and more recently in the southern states. Was each poor brother in Jerusalem, Kansas or the south given a letter and sent away among strangers? No such thing was done. Had it been done traveling expenses and hotel bills would have eaten up the resources of the more favored Christians, and all would have been involved in want together. The liberality of the ancient brethren was shown in their sending their contributions up to Jerusalem to procure the necessities of life for those that were in want there. Corn and potatoes and money and clothing were sent by the Disciples of Illinois to those in Kansas in the time of their need.

The same was done but very recently for suffering saints in the south, and also many that were not saints.

This was a scriptural proceeding. I verily believe the Lord has blessed us for it. Look to-day at the teeming millions of corn, wheat, rye, oats, and other grain and vegetables. Look at the hundreds of thousands of swine, sheep, cattle and horses with which our beautiful Prairie State is swarming. Reader, think me fanatical if you will, but I still take great pleasure in thinking that the blessings of God has rested and is resting upon this beautiful State because it poured out of its abundance to feed the hungry and clothe the destitute. But I do not believe that the Lord will ever approbate the course pursued by some of sending the poor over the country begging. It is a shame to the church that it should ever be done.

Let the following course be pursued and all will be well: Let each congregation provide for its own poor *at home, and keep them at home.* Let it do this to the extent of its ability. Ordinarily this will be all that is needed. But when this is not enough, then let them still keep them at home, and appeal to neighboring congregations for help. This will only be necessary in rare cases. But when it does have to be done, it will be much easier for the contiguous congregations to supply the lack, than pay traveling expenses added to it. This course will save the poor much humiliation, many a brother the sin of judging wrongfully, and those that will give, an unnecessary expenditure of money.

J. C. R.

THE CAUSE IN WASHINGTON CITY.

BROTHER FRANKLIN:

While we are waiting here, in Boston, for a boat, I will speak a word for the cause of Christ in Washington. Visiting the city last week I made some inquiry into the condition of the cause of Christ there. Many of the good brethren do not see the necessity for the appeals made to them by Brethren Summy and Austin to build a house of worship in Washington.

If the brethren in Washington are doing their utmost and cannot accomplish the work, then the more favored among the people of God ought to assist them. From all I could learn, I think they are doing about all they can. They are sacrificing nobly for the gospel of Christ. There are about seventy members in the Church. Thirty of these are males and about forty females. These are poor—many of them very poor—none of them are rich—a goodly number of them are clerks. They maintain the worship of the Lord's house at an expense of \$200 per month. Bro. H. T. Anderson is preaching the word of God among them. Some of the members of Congress who are recognized as Disciples of Christ, at home pay no attention to this struggling band while in the city.

Those who live in the city and have their membership there, are prompt and faithful. They are humble and zealous. The lot upon which to erect a house has been purchased at a cost of \$17,500, and partly paid for. A payment of \$6,000 is due soon. Shall we not assist these faithful friends of the Savior? Do not say there are so many such cases. I have never met a more worthy object than this. These brethren are struggling against fearful odds. They are doing their utmost.

Send a contribution great or small for the purpose of building a house in Washington, where the pure gospel will be preached. Send your contribution to Benj. Summy, Washington, D. C., and God will bless you. I have seen and know and therefore speak.

Your brother in Christ,

[Review.

B. B. TYLER.

MOVE FORWARD!

The new missionary year opens with every prospect of success. There is now a livelier interest in the work than has been manifest for a long time. The Annual Meeting, just held, was in every view of the case, a success. The attendance was large, the feeling was good, the interest deep and wide-spread. The messengers returned to their various fields of labor, determined to do more this year than last. Such harmony is seldom witnessed on such occasions. There was no change made in our plan of operation. The work is in the hands of the congregations, and it is believed that they can and will do it. To them we look; and since the responsibility lies on them, and success depends on them, may we not look with confidence? Shall we not all be encouraged by their noble efforts this year? Shall not many souls be made glad by the proclamation of the glorious gospel, who are now without God, and have no hope?

All this may be easily accomplished by a proper effort on the part of each. And in order that the effort be systematic and regular, it is requested that all congregations take contributions regularly on the third Lord's Day in each month. And that this may be done without fail, it is requested that some preacher, elder, deacon, or other faithful brother or sister take the matter in hand and make it a specialty. It requires no great effort to raise a contribution of two, three, five, or eight dollars, and forward it; and it is economical, because there is no expense of sending round an agent. Moreover, these small sums coming up regularly from all the congregations, make a large one in the aggregate, and give permanency and stability to our efforts. Let us all do our duty.

That the truth may be preached; that the souls may be saved; and that the name of our God may be exalted in the earth, has been the burden of many prayers; and that these prayers may be answered in the accomplishment of the work, we now ask your aid.

All contributions should be forwarded directly to Bro. John T. Jones, Treasurer, Jacksonville. This will greatly assist me, as I am almost constantly from home, and cannot attend so closely to them as is desirable. Contributions received will be reported monthly in the HERALD, so that all who read may know just what we are doing. I shall also continue to gather statistical information concerning the cause in the State; and it is hoped that all congregations will report their condition and prospects as soon as practicable. Those reporting will please take special pains to give information concerning the Sunday School work.

N. B.—Remember that contributions are to be sent to Brother Jones, while the correspondence should be addressed,
 EUREKA, ILL., September, 8, 1868.

DUDLEY DOWNS,

Cor. Sec'y I. C. M. Co-operation.

BROTHER J. S. SWEENEY IN CHICAGO.

CHICAGO, ILL., Oct., 6, 1868.

To "Gospel Echo:"

Brother Henderson, being no longer Pastor of the Christian congregation, meeting on Wabash Avenue, Brother J. S. Sweeney, the former Pastor, is preaching regularly for the Church. Visiting brethren are invited to worship with us.

C. T. LICHTENBERGER, } Elders.
 R. O. WARINNER, }

MINUTES OF THE STATE SUNDAY SCHOOL ASSOCIATION.

WINCHESTER, ILL., Sept., 1, 1868.

The Christian Sunday School Association met as per adjournment, February, 1868, in the Christian Chapel, 2 o'clock, P. M.

Exercises were opened by prayer, by Bro. J. T. Jones.

In the absence of the Secretary, J. W. Carson was elected, pro tempore.

Minutes of the Convention in Macomb, February, 1868, were then read.

Enrollment of delegates succeeded.

Jacksonville — Enos Campbell, J. T. Jones.

Macomb — Joseph Stover, J. C. Reynolds.

Abingdon — Judge Derham, J. W. Carson.

Winchester — N. M. Knapp, G. W. Martin.

Exeter — F. P. Palmer.

Niantic — B. J. Radford.

Kansas — N. S. Hanes.

Pine Creek and Lanark — E. Adamson.

Mt. Sterling — T. W. Dunkeson.

Chapin — G. T. Wilson.

Decatur — P. D. Vermillion.

Harristown — W. T. Maupin.

Bro. J. C. Reynolds gave a brief explanation of the purpose of the meeting.

Bros. Campbell, Jones and Foster, followed in brief speeches.

A motion that the delegates from the several schools, report the condition, progress and prospects of the same. Carried.

Reports were given from all the schools represented.

Bro. N. M. Knapp, moved that the Sunday School matter be referred to the State Missionary Co-operation. Carried.

Committee on Sunday School Literature, appointed at the Convention in February, reported. Report was received and adopted. Report printed in the September number of the Echo. Adjourned till Thursday, 1, P. M.

THURSDAY, 1 o'clock, P. M.

Sunday School delegates met pursuant to adjournment, opened by prayer, by Bro. Osborn.

A Committee on nominations was appointed. Bros. Derham, Jones and Sweeney, Committee.

Enrollment of delegates.

Lynnville — C. S. Campbell.

Brother Knapp moved a reconsideration of the motion to refer the Sunday School matter to the State Missionary Co-operation. Motion carried, and the former motion withdrawn.

Moved, by Bro. Enos Campbell, that a Committee be appointed to attend the U. S. Christian Sunday School Association, at Cincinnati, Ohio, and refer the matter of Sunday School Literature to that association. Carried.

ENOS CAMPBELL,	} Committee.
J. T. JONES,	
DUDLEY DOWNS,	
LEROY SKELTON.	

A Motion, by Bro. Hobbs, of Iowa, to instruct the above Committee to urge upon the U. S. C. S. S. A., the preparation and cataloging of suitable Sunday School Literature. Carried.

Committee on nominations reported. Report received and adopted. Report as follows :

President, J. C. Reynolds.
 Secretary, Dudley Downs.
 Recording Secretary, S. J. Clarke.
 Treasurer, D. P. Coffman.

J. C. REYNOLDS, D. P. COFFMAN, D. DOWNS, BENJ. GOULD, J. W. KARR,	}	Board of Managers.
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Moved by Bro. Minier, that a committee be appointed to report at the next Annual Meeting, the best method of teaching in the Sunday School.

G. W. MINIER, F. M. BRUNER, ENOS CAMPBELL, J. S. SWEENEY, HENRY SMITHER,	}	Committee.
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Adjourned to meet at Macomb, Illinois, on Tuesday before the first Lord's Day, in September, 1869. J. C. REYNOLDS, President.

J. W. CAUSON, Rec. Sec'y *pro tem*.

SUNDAY SCHOOL INSTITUTE

held at Macomb, commencing at 2 o'clock P. M., Wednesday, Nov. 11th, 1868.

PROGRAMME.

2 to 2½. Devotional Exercises.
 2½ to 2¾. Election of officers.
 2¾ to 4. Reports of schools.
 Singing and adjournment.

EVENING.

6½ to 7. Devotional exercises.
 7 to 7¾. Address: The Sunday School—What it can accomplish.—F. M. Bruner.
 A song, and general discussion of the subject matters of the address.
 A song and adjournment.

THURSDAY—A. M.

8½ to 9. Devotional exercises.
 9 to 9½. Discussion—The best means of gathering the children into the School—opened by A. J. Causon.
 9½ to 10½. Discussion—The model Superintendent—opened by H. R. Trickett.
 10½ to 11½. Discussion—How do you interest your class?—opened by J. H. Garrison.
 11½ to 12. Discussion—How do you prepare your lesson?—A. P. Aten.

AFTERNOON.

2 to 2½. Class formed from members of the Institute—recitation conducted by J. C. Reynolds. Subject—The Parable of the Sower.

2½ to 3. Recitation conducted by J. H. Coffey. Subject—Temptation of the Savior.

3 to 3½. Recitation conducted by J. B. Corwine. Subject—Conversion of Saul of Tarsus.

3½ to 3¾. Recitation—class of children—conducted by Miss S. F. Perry.

3¾ to 4. Recitation—class of children—conducted by Mrs. Lizzie Garrison. Singing and adjournment.

EVENING.

6½ to 7. Devotional exercises.

7 to 8. Sunday School examination, conducted by S. J. Clarke.

8 to 8½. Exhortation to greater diligence in the Sunday School work—E. J. Lampton. Adjournment.

FRIDAY.—A. M.

8½ to 9. Devotional exercises.

9 to 9½. Discussion—Sunday School Library—its value. Opened by Alexander Johnston.

9½ to 10½. Discussion—The duty of Church members to the School.—J. R. Ross.

10½ to 11. Discussion—Blackboard exercises—opened by Henry Smither.

11 to 11½. Discussion—Sunday School finances—opened by A. J. Camren.

11½ to 12. Exhortation in the interest of the Sunday School cause.—C. Ades.

AFTERNOON.

2 to 2½. Question drawer—Answered by the President.

2½ to 2. Miscellaneous business.

3 to 4. Short addresses by L. S. Wallace, J. B. Royal, R. Lieurance, James Stark and others.

Singing and adjournment.

EVENING.

6½. Children's meeting.

Address to the children by Henry Smither.

Music and other instructive and entertaining exercises.

Adjournment.

J. C. REYNOLDS, } Com.
F. M. BRUNER, } on
HENRY SMITHER, } Programme.

Let every Preacher, Sunday School Superintendent, and Teacher in the counties of Henderson, Warren, Knox, Fulton, McDonough, and Hancock be present and participate in the exercises of this Institute. Brethren and sisters from anywhere

will be gladly welcomed to this meeting, but we call upon those of the counties named particularly. The above call and programme are in accordance with the will of the brethren of these six counties, expressed at Abingdon, in the meeting held there in June. Let no one fail to attend to the duty assigned him in the above programme.

J. C. R.

TO THE CHURCHES OF CHRIST IN ILLINOIS.

We, whose names appear to this paper, have been designated by the representative brethren, recently assembled at Jacksonville, to address our Christian brethren of the different congregations, upon the great work of Evangelization in this State.

It is generally known that there has heretofore been a diversity of opinions amongst us, as to the best method of carrying on this important work, which has militated to some extent against the efficacy of our former labors. Experience has explained the cause of failure; and it was, with great unanimity at the late "State Meeting," determined to change the plan of operations out of respect for the opinions of those who imagined their brethren had fallen into a grave error, in organizing a "State Missionary Society," which, they insisted, would rob the Church of all the glory of converting the world.

The friends of the old 'State Missionary Society,' not claiming any divine warrant for their plan, and anxiously wishing to harmonize all the true disciples of Christ, in the great work of sending the bread of life to the starving people, cordially agreed to change the plan and adopt such a one as all could conscientiously and energetically work under, and therefore with the most delightful unanimity, these present agreed in the future to work together for the cause of Christ.

Hereafter the work of Evangelization will be carried on through a co-operation of the Christian Congregations of the State, and the Annual Assembly will be composed of delegates, members of the Church of Christ in good standing, chosen by the congregations to which they are attached, and such others as from courteous considerations may be invited to participate. And the work will be carried on by such means as the several Churches may contribute or collect in their respective localities, and forward to the general treasury provided for that purpose. This plan, however, does not prevent any one from contributing to the cause who is willing that his means should be expended under the direction of the Christian Church.

Every congregation may now feel that it has a direct agency in preaching the Gospel to the destitute, fighting the enemies of the Cross, and extending the borders of the kingdom of Christ.

As it is indispensable that the "Co-operation" have some agency to carry out its purposes in the *interim* between the Annual Meetings of Delegates, a board of Managers was created, of which the undersigned are the members for the ensuing year. The duties of the Board will be understood by reference to the minutes of the recent State meeting, to which special attention is called.

To enable the Board to intelligently discharge those duties, it is earnestly requested that immediately upon the receipt of this circular, each and every congregation of the Disciples of Christ in this State, forward to Bro. John T. Jones, Treasurer of the Board, at Jacksonville, Illinois, or to Dudley Downs of Eureka, our Corresponding Secretary, their Post Office address, the names of their officers,

the number of their membership, and whether they have regular preaching. It is time our brethren were better acquainted, our strength better known, and our wants better understood.

We must arouse ourselves and work unitedly, or be borne down by the rushing tide of error and fanaticism that is sweeping over the land. The enemies of a pure Gospel are combining and laboring industriously to overwhelm us, and bring our cause into disrepute. No sacrifice is too great for them. No labor too arduous. Our duty to ourselves, our children, our country and our God requires that we go unitedly to work. We believe that we shall do so, and that the results of our labor will far exceed the results of any former year. It is the design that no one congregation shall be burdened, more than another in proportion to its ability and strength, and that all contributions shall be voluntary—the free gift of the Church; and if all unite, and contribute in proportion to their ability, the burden will be light upon all; yet the results great. The Board will fully advise the several congregations, that they may act understandingly, confidently believing that each only wants to know its duty to do it. And may God smile on our labors!

ENOS CAMPBELL, President.

G. W. MINIER, Vice President.

DUDLEY DOWNS, Corresponding Secretary.

JOHN T. JONES, Treasurer.

N. M. KNAPP, Recording Secretary.

ELBERT RICE, Director.

W. W. FOREMAN, Director.

JAS. S. ANDERSON, Director.

THE FIRST PRINTING OF THE BIBLE.

The intense interest which the publication of the Bible by printing in the sixteenth century excited, and the emotion it raised in the minds of those who read it, are matters of history. At this day, when Bibles are common in every household, it is perhaps difficult to appreciate the deep feelings of awe and reverence with which men for the first time perused the sacred volume. We have become so familiar with it that we are apt to look upon it merely as one amongst many books—as part of the current literature of the day, or as a record of ancient history, to be checked off by the arithmetician and analyzed by the critic.

It was far different in those early times when the Bible was rare and precious.—Printing had brought forth the Book, which had laid so long silent in manuscript beneath the dust of old libraries, and laid it before the people, to be read by them in their own tongue. It was known to be the very charter and title-deed of Christianity—the revelation of God's own will to man; and now to read it or to hear it read was like meeting God face to face, and listening to His voice speaking directly to them.

At first it could only be read to the people; and in the English cathedrals, where single copies were placed chained to a niche, eager groups gathered round to drink in its living truths. But, as the art of printing improved, and copies of the Bible became multiplied in portable forms, it could be taken home into the study or the chamber, and read and studied in secret. It was found to be an ever fresh, gushing spring of thought, welling up, as it were, from the Infinite. No wonder that men pondered over it with reverence, and read it with thanksgiving; no wonder that it moved their hearts, and imparted a bias to their whole life!

To the thoughtful, the perusal of the Bible gave new views of life and death; showed them men standing on the narrow isthmus of time which divides the eternity of the past from the eternity of the future—a weak, helpless and sinful creature, yet the object of God's unceasing care. It made those who pondered its lessons more solemn, more earnest, and impressed them with a deeper sense of responsibility and duty. To the poor, the suffering, and the struggling, it was the aurora of a new world. With this book in their hands, what to them were the afflictions of time, which were but for a moment, working out for them "a far more exceeding and eternal weight of glory."

At first the supporters of the old church had been stunned by the sudden spread of the new views and the rapid increase of the Gospellers, as they were called; but they speedily rallied from their stupor. Rome, roused by her danger, availed herself of all methods for winning back her wandering children, by force if not by suasion. The inquisition was armed with new powers; and wherever heresy appeared it was crushed, unsparingly, un pityingly. The printing and reading of the Bible in both the original and modern tongues, especially alarmed the priests, and repeated prohibitions were issued against them in vain. Bibles and New Testaments were seized wherever found, and burned; but more Bibles and Testaments seemed to rise, as if by magic, from their ashes. The printers who were convicted of printing and selling Bibles were next seized and burned; and, in order to effectually suppress the evil, the Sorbonne (the Faculty of Theology at Paris) obtained from the King in 1535, an ordinance for the suppression of printing! But it was too late. The art of printing was now full-born, and could no more be suppressed than light, or air, or life; and though terrible persecutions were again and again enacted wherever the Bible had penetrated and found followers, they did not produce their intended effect. Notwithstanding the wholesale burning of Bibles wherever found; notwithstanding the issue by the Pope of the first *Index Expurgatorius*, containing a list of the books expressly prohibited by the church, and which included all Bibles printed in modern languages—in spite of all; the circulation of the Scriptures rapidly increased, and the principles of the Reformation more and more prevailed throughout all the northern nations of Europe.—[From Smiles' "Huguenots,"

THE CHICAGO MISSION.

It gives me profound pleasure to announce to the friends of the Lord, in Illinois, that we are taking steps to put Brother Fisk to work among the Scandinavians, in Chicago. He is, by birth and education, a Swede, a worthy brother, a valuable preacher, an earnest worker, and desires most sincerely to preach the Gospel to his countrymen, sojourning in Chicago. In the judgment of many brethren in whom we place great confidence, this is the best opening for successful missionary labor that now presents itself in our State. Bro. Fisk will be at work immediately, and all that is necessary on our part, is to sustain him well. Shall we do it? If the brethren say yes, let them proceed at once, in all the congregations, to take up contributions and forward them to Brother John T. Jones, Jacksonville, Ill.

DUDLEY DOWNS, Cor. Sec'y I. C. M. C.

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OUGHT CHRISTIANS TO DANCE.

They either ought or they ought not. The opinion of the most eminently holy men of God, in all ages of the church, has been that they ought not to engage in the dances of amusement, participated in by the world. This universal condemnation by the pious ought to have great weight with those professed Christians who say they can see no harm in dancing. A careful study of every passage in the Bible (which ought alone to be our standard of appeal on this subject) will show the following facts:—

1. Dancing was a religious act; both in true and idol worship.
2. It was practiced exclusively on joyful occasions, such as national festivals or great victories.
3. It was performed on such occasions only by one of the sexes.
4. It was usually performed in the day time—in the open air—in highways, fields and groves.
5. They who perverted dancing from a sacred use to purposes of amusement were considered infamous.
6. No instance in the Bible record can be found where the two sexes united in dancing, either as an act of worship or for amusement.
7. There are no instances on record in the Bible of social dancing for amusement, except that of the "vain fellows" void of shame mentioned by Michael, (2 Sam. vi: 14, 20;) of the children of wicked, irreligious families described by Job, (Job xxi: 7-15;) and of Herodias, whose dancing caused the murder of John the Baptist. (Matt. xiv: 6-12. See the Cyclopaedia of Religious Knowledge, article dancing.)

We ask the Christian reader—especially the young, who may have been led astray on this subject by the sophistical reasoning, so prevalent among professors of religion—whether a careful and prayerful review of these facts, will allow or sanction your participation in the giddy and licentious dancing now so common? Answer in the fear of God.

C. E. W. D.

—[Western Recorder.

THE ECHO FOR 1869.

We have found the work of editing a religious Periodical onerous, but at the same time agreeable. We like it. Our determination is to continue the work for life.

We will continue the paper the same size and at the same price. Our rule will be to continue all subscriptions until notified to stop, and arrearages, if any, are paid up.

We hope not one of our present subscribers will discontinue. Our aim will be to make the Echo acceptable to our patrons, and to make them life-long subscribers.

We shall continue to oppose vice of every kind, ignorance, sectarianism and infidelity. We shall continue to be the friend of all the educational enterprises of the brethren. We shall continue to advocate the cause of Missions, and the claims of the Sunday School, with all the power we can exert.

This in general will be our work for the year 1869. We will speak more in detail at a future time.

J. C. R.

A STRANGE EXPERIENCE.

An intelligent colored minister once told me of a man who came to his church (in Cincinnati), to offer himself for baptism. When called upon to relate his experience, it proved to be as follows:

"I saw a large brush fire, and a big black man building it, who collared me and threw me into the fire. A white man came and pulled me out, and then I traveled on till I came to a high mountain, and there I saw King David's Palace and David sitting on a throne, with a crown on his head."

When asked if he had nothing to say about repentance and faith, and if this were all his experience, he replied: "Do you think I could see King David and King David's Palace, and not be a Christian?" The church did not agree with him in this opinion, and refused to receive him. C.

We clip the foregoing from the Examiner and Chronicle. It is not so "strange" an experience. It is a fair specimen of what, in days gone by, was relied on as "Experimental Religion." To deny the validity of such experiences was to deny experimental religion. Now, it seems, such experiences are held in doubt, and the candidate is questioned about his "repentance and faith." Now, it is well known to the Baptists that we have from the first discarded all these fanciful evidences of conversion, and have insisted plainly and earnestly on faith and repentance as the terms of admission to baptism. And for this we have been denounced as denying experimental religion! Why will not our Baptist brethren utterly discard this unscriptural story telling, and come at once to the faith and repentance which the Scriptures enjoin?

 MOURNING CUSTOMS.

The ancients had queer ideas about mourning for their dead. The Egyptian women ran through the streets crying, with their bosoms exposed and their hair disordered. The Lycians regarded mourning as unmanly, and compelled men who went into mourning to put on female garments. In Greece, when a popular General died, the whole army cut off their hair and the manes of their horses. At the present day, the Arabian women stain their hands and feet with indigo, which they suffer to remain for eight days. They also carefully abstain from milk during this time, on the ground that its white color does not accord with the gloom of their minds. In China, the mourning color is white. Mourning for a parent or husband is required there by law, under a penalty of sixty blows and a year's banishment. When the Emperor dies, all his subjects let their hair grow for one hundred days. In the Feejee Islands, on the tenth day of the mourning, the women scourge all the men except the highest chiefs. Another fashionable custom there, requires the friends and relatives of the deceased to assemble on the fourth day after the funeral, and picture to themselves the amount of corruption the corpse had sustained in that time. In the Sandwich Islands, persons desirous of going into mourning, paint the lower part of their face black, and knock out their front teeth. No doubt this causes a very sincere kind of mourning for the time.

THE GOSPEL ECHO.

VOL. VI

NOVEMBER, 1868.

NO. 11

ADDRESS ON LAYING THE CORNER STONE OF EUREKA COLLEGE.

FELLOW CITIZENS:—The preparations around you, form a link in the development of a work which was inaugurated more than twenty years since, by the enterprising people of Walnut Grove, under the leadership of Mr. Ben Major, one of the noblemen of his times, and who should be known in history as the founder of Eureka College. As this is the fifth building erected in the progress of founding a College, it may not be thought improper to allude briefly, to the history of the development thus far.

In the year 1847, Elder John T. Jones erected on his premises, about two or three hundred yards from the present location of Eureka College, an humble building, in the primitive style of Western architecture. In that building, in the fall of 1847, a seminary for the education of young ladies, was commenced; Elder Jones being proprietor, and his excellent wife, and their amiable daughter Susan, being teachers. For some reason not known to the speaker, that Institution never entered upon its second year; but it should be considered the first effort of a series which has developed the present College.

In the latter part of the summer of 1848, a young man just from College, in debt and out of money, was traversing the central portion of Illinois, seeking for employment as a school teacher, whereby to replenish his exhausted finances. By a providential turn in the wheel of his fortune, his steps were directed to Walnut Grove, where he made the acquaintance of such men as Ben Major, E. B. Myres, John T. Jones, Wm. Davenport, A. M. Myers, B. J. Radford, Elijah Dickinson, David Deweese and some others—men who fully appreciated the worth of liberal education; and who resolved to have in their locality a first-class institution of learning. A proposition for a school of ten months, was hastily accepted. A snug little frame house, about two hundred yards south of the present college edifice, was fitted up with seats and desks in a style then regarded as quite aristocratic.

The survivors of those times will remember that the operations of 1847-8, had passed into history before the Prairie State had been made vocal with the neighings of the iron horse, and before the people had become familiar with conversations carried on through the medium of lightning and thunder. This fact, well digested, will render some sayings intelligible that otherwise would be looked upon as exaggerations and closely bordering on the ridiculous.

But to hasten forward. The school was commenced on the 10th day of September, 1848, and was continued for the ten months without anything extraordinary to mark its progress, except that the patrons were so well pleased with its workings that they determined to enlarge its borders. On a Saturday morning, in the spring of 1849, the embryo college was hoisted upon rollers and faced about from east to north, preparatory to receiving a large addition to its modest length. The

enlargement was completed, and the school commenced its second year, in September, 1849, as Walnut Grove Seminary, with A. S. Fisher as Principal, assisted by Miss Susan Jones. The school edifice was eighteen feet wide and forty feet long. It had two apartments, and was considered very commodious. In confirmation of this fact, I will read an extract from the first printed document ever issued by the ardent founders. "The second session of Walnut Grove Seminary, will commence on the first Monday of September next, when the directors hope to have their new building completed, that will afford ample room for all who may be desirous of attending."

Such was the success of the school, that very soon after the commencement of the second year, the Directors were encouraged to attempt a still greater enlargement of their facilities. A mass-meeting of the citizens was called—Elder John T. Jones was appointed chairman. After numerous speeches, all in favor of progress, a committee was appointed to take the subject under consideration and report to a subsequent convention. The report was favorable to a forward movement. Twelve men of honest report were chosen and requested to organize under the general law of the State, and proceed at once to make arrangements for the erection of a more commodious building. The organization was soon completed, and Eld. Wm. Davenport was appointed general financial agent. He immediately took the field as solicitor of funds, and his great energy and zeal very soon secured the necessary amount of reliable pledges. In the summer and fall of 1850 a commodious brick building was erected, containing a chapel, two recitation rooms, a library room, and a room for philosophical apparatus. You can see it in the distance, on toward the south-west. It was then known as Walnut Grove Academy—is now called "the brick school house."

Down to the close of the session in 1851, the enterprise was carried forward by local authority alone. The founders, however, were looking forward to a time when the work would be assumed by the Christian Churches of the State. In the summer of 1851, a general convention of those churches was held at this point. When the subject of education came before the convention, after a full and free discussion, it was resolved that the best interest of the Christian Church in Illinois, demands an institution of learning of the highest order. Thus the matter rested until the reassembling of the convention, at Abingdon, in 1852. At that meeting, Walnut Grove Academy was adopted as the school of the Christian brotherhood in the State of Illinois; and the brethren were recommended to foster it by sending their sons and daughters, and by making liberal donations to its finances. In 1853, the general convention was held at Jacksonville. From the report of the committee on education made at that convention, I desire to read a short extract. This is it: "Before presenting any plan for a combined effort by the brethren, in the establishment of schools, the Board asks leave to call attention to what has been done. At the annual meeting, held in Woodford County, in August, 1851, it was resolved, that our true interest as a Christian community, require an institution of such a character as will enable the brethren to give their sons and their daughters a liberal education, under the immediate control of Christian teachers. At the next annual meeting, which was held at Abingdon, Walnut Grove Academy was recognized as the institution for the brethren throughout the State, and they were recommended to foster it, by sending their sons and daughters, and donating such an amount of their means as will enable the Trustees to place it upon a sure and permanent basis. In October following the convention at Abingdon, the Trustees of said Academy, appointed Wm. Davenport and John Lindsey to canvass the State for the purpose of soliciting the funds recommended in the resolutions referred to above. This much had been done at the time the

educational board assembled in the city of Springfield for the purpose of organizing." From this document, you perceive, that the authorities of Eureka College have been acting under the sanction of the Christian brotherhood in Illinois.

Under the sanction of the Abingdon resolution the solicitors, Davenport and Lindsey, met with such eminent success, that, in the winter of 1854-5, the Trustees of Walnut Grove Academy, made application to the Legislature for a College Charter. A Charter of liberal provisions was granted. A faculty was organized and the College went into operation in September, 1855. In 1856, Prof. Loos, a graduate of Bethany College, was elected President of Eureka College. He at once removed to Eureka, and entered vigorously upon his work. The beginning of his administration was so promising that the Board of Trustees resolved to erect a new building with the means secured by the solicitors, under the sanction of the resolution before referred to. The building was commenced in the summer of 1857, and completed in the summer of 1858. That building is our present College edifice. There it stands. A noble structure. For it we owe a debt of gratitude to E. B. Myers and John Darst—the two men who assumed the pecuniary responsibilities of the institution, and carried it through the great crisis of 1856-7, and through the revolutionary storms of 1861.

When the present edifice was erected, our too sanguine Trustees really thought they had made ample provisions for an entire generation. But such has been the growing popularity of the school, that the Faculty have been much embarrassed for want of room, during the last three sessions; and the people of Eureka, true to their former pledges, have at length made a liberal response to the growing demand for additional rooms and have this day come forth to demonstrate their earnestness by laying the corner-stone of a new edifice. The ceremonies witnessed here to-day are not the doings of idle boasters—they are not the *advanced guard* of an improvement to be consummated five or ten years hence. I know the men of this generation, who are sojourners in this locality, having been intimately associated with them in works of this kind for more than twenty years. Having put their shoulders to the work, they never look back nor falter, but move steadily forward. The building now promised, will be erected within the next twelve months.

A word now to the Trustees of Eureka College. Gentlemen, you are enlisted in a great work. Let nothing, therefore, cause you to swerve from your noble purpose. Never cease your efforts until you have made Eureka College one of the first institutions of learning upon the American Continent. Look around you and take courage. You are but the chosen agents of a mighty power in the land, a power not conscious of its own strength. The men of the Christian Churches in Illinois, have said to you, move forward. Do not hesitate, the people will come to the rescue. They have the money at their control, and only need to be assured that you are in earnest, and have a use for their means, then their support will be at your service.

Look out upon the great sea of humanity, and witness the surging of its mighty waves. You are an integral part of the Great Republic which will soon have control of this turbulent ocean. You are operating in the great Mississippi Valley, which will, in all human probability, be the rallying center of the nation; and Illinois, your own great State, may be the great element of power within the valley. Eureka College has a central location in Illinois—is in sight of one segment of the great system of Railroads which is to bind ocean to ocean; and within the compass of another generation, the solid men of all nations will be passing and repassing, within sight of these spires, in the great ships of this highway of the nations. Then, gentlemen, let this enterprise be pushed forward on a line parallel with national development, that it may be pointed to as one of the great educational centers of the Mississippi Valley.

LETTERS FROM EUROPE.

No. 1.

LONDON, July 27, 1868.

DEAR BRO. PENDLETON :— Since my last private letter to you, written from Ireland, we have made our tour of the Green Island, and of Scotland,—have visited a few places in England, and are thus far on our way to the Old Continent of Europe. It is our purpose to devote a few more days to England at the end of our European tour, just before we take ship at Liverpool for our home.

Although our tour does not allow us to tarry long at any one place, and thus our visit to the old world and its scenes is like time, fleeting, yet with our opportunities, and our eyes and ears open, and our thoughts awake, we cannot but gather in a good store of knowledge from the much we see and hear. I am more fully convinced than ever, that for a man to undergo all that has to be undergone in making a trip to Europe, and to incur the large expense that is inevitably connected with it, to say nothing of the sacrifice of the long absence from home,—without an earnest purpose well carried out, is a very foolish thing. Yet I have found more than one person over here, doing this very foolish thing,—persons who, I am sure, will bring very little back with them as a permanent reward for this long and expensive voyage. I am also well convinced, that a tour to this old world, however short, if opportunities are well used, can abundantly repay a man, not only in the pleasure enjoyed in the journey but also in a permanent store of knowledge gathered in. You will allow me in these letters to record some of the facts and impressions I have stored up.

I have no sympathy at all with a certain class of travelers to be found everywhere; that class who are always depreciating everything they see away from home. Some such visit America from the Old World, and not a few such visit Europe from America, as I have been pained to witness. This great world of ours, as Goethe has so nobly and beautifully said, 'is fair,' and 'much of good is everywhere in its wide circuit, moving to and fro.' So I believe, and so I have, to my joy, found. Yet with all this, we cannot fail to see, that often one part is, on the whole, better than another, and it is not wrong but a tribute to truth to note this.

We passed over Ireland from the southern to the northern end of it. I do not wonder that this Ireland has been for ages an object of desire to the monarchs of England; for it is certainly a beautiful land, a garden island set like a fair 'gem in the silver sea,' that can be, and is, to England what Sicily was to ancient Italy,—a storehouse, a nourishing field. England with its teeming population needs an outlying neighboring farm like this; and therefore, as Ahab coveted the vineyard of Naboth, so imperial England coveted this fair island, till by its might and its ambition it got the vineyard as its own, and Naboth is yet here, an unwilling, lowly, poor cultivator of this rich domain of this proud and regal England, whose shadow lies with dark and heavy weight on the souls of the toiling children of 'Brian the brave,' of the old race of Celtic kings, nobles and vassals. There are some very mysterious things, beyond our philosophy often, in the ways of things among men and nations. The absorption, often in the most absolute, violent and unjustifiable way, of one nation by others, is one of these. So Greece the great was for ages the prostrate victim of Rome and Turkey. Poland, once so great, has been blotted out from the list of nations by the devouring greed of its three powerful neighbors; and so Ireland was swallowed by England, by the law of superior might simply, and its lands given, as freebooters take plunder, as a reward

to soldiers and royal favorites. I suppose there is not a wise and good man in the British realm to-day that would justify the past in the treatment of Ireland by England; the Queen herself would not do it. This is one of the deep festering moral wounds of Ireland,—deep in the heart of the Irish people. The centuries that have passed, have not obliterated the memory and feeling of the ancient wrong in the minds of Irishmen. It is wonderful how intensely strong this feeling is to-day. You meet with it everywhere. It is transmitted from father to son; it is cherished under every thatch where a real Irishman dwells, over the whole island. That a whole people,—except a few who took sides with the invading conqueror,—were dispossessed of their land, and made the vassals of stranger lords in their own paternal fields and homes, is a great fact ever before the eyes of this people. The humblest Irishman will tell you about it. Four poor sons of Erin were rowing us over the lakes of Killarney, and one of them told us that he had just been dispossessed of his thatched hut and the spot of ground attached to it. His eyes and those of his companions kindled savagely as he told us about it. 'That land and all around,' said he, belonged to our fathers. The English have robbed us of it.' This question of Irish discontent; of this feeling of terrible wrong, with all its evil effects, is one of the most troublesome things English statesmanship has to deal with. I do not pretend to understand all this; yet, who knows but that from this evident evil on the part of men, finally great good may come. To overrule men's ambition for human good, is one of the most evident facts in the ways of God. With all the faults of England, with all the sins of England as a nation in its ambitions and covetings, it is still one of the most enlightened and wise nations of the earth,—every way one of the greatest,—and its government the model of freedom and wisdom to all Europe. The philosophic Montesquieu said, its 'constitution was the palladium of European liberty.' It may yet become clear that it was better that Ireland should be under the tutelage of England, than be left to itself. The old evils must be gradually undone, as fast as possible, as all wise men of England now see; and then the guiding influence of such a government and people as England, may yet prove to be the discipline that Ireland needs for its final good. I have such an all-abiding faith in an all-overruling interference of the Most High in the affairs of nations, that I have all trust in His wise and good ordering of the final issue of things. I was very glad to find, also, that no good man I met in Ireland defended the wrongs existing there. There is a sense of justice and right pervading the minds of the people generally there, as in all other places of the enlightened Christian world, that is the best token of good for the future; for the general sense and conviction of men will be inevitably the law of action of the nations for the future.

Another important question agitating the public mind of Ireland and Great Britain, is that of the disestablishment of the English Church in Ireland,—falsely called the 'Irish church,'—for the interests of this church are all English, and its small membership as well as its ecclesiastical incumbents, are really about all of English birth or extraction; the real, property called Irish element in it is very small. That a church establishment should be kept up by the State at a cost of millions for such a very small membership, is most scandalous and unjust. I saw myself the elegant mansion of an English rector, with a fine farm around it, and a large salary attached to it,—and that too in the most Protestant part of Ireland,—and I was told by Protestants that it was not unusual for his reverence on Sunday morning, in bad weather, to 'send over to the family to know if they would be at chapel;' if not, there would be no service that day, as that family was about all that constituted the English church there. There is perhaps in no other part of the Christian world such a religious scandal as this. If the members of the Eng-

lish church were sustaining this rector in Ireland by voluntary contributions as a missionary, no one would object; but the support comes from the nation's treasury, and Catholics and Dissenters have to furnish their full part of this support. This intolerable system cannot live much longer. The sense of right in the hearts of the people of the British nation is rising up against it, and the government must heed the nation's voice. The days of this shame of England will soon be numbered. The union of Church and State is becoming more and more odious to the people everywhere, and Protestantism will soon free the nations under its control one by one from it. In the British empire there is but one feeling and voice among those not of the English church, and that is against this false union; and multitudes in the English church and all not in any church are against it. But enough of these general matters.

We spent several very pleasant days at Moree, in Ireland, where we have a church near Dungannon. We met with the brethren on Lord's day, the first meeting we enjoyed with the brethren since we left home. It was a day of refreshing to us, and we richly enjoyed it. On Tuesday evening there was a special meeting for preaching near Bro. Tener's; the people listened very attentively, and I could but feel that with the active labors of a number of earnest preachers of the gospel, much could be done for the spread of primitive Christianity in the north of Ireland. We have a number of very excellent brethren and sisters near Dungannon—the Teners, the Smiths, and others, among whom and our esteemed friends the Browns, we spent some very pleasant days that we shall never forget. We saw Bro. Tener, the father of the family, but an hour or two on the morning of our starting, much to our regret, as he had left home before we arrived to attend the annual meeting of the brethren in Scotland, at Glasgow, and returned only to see us start.

The following Sunday we had the good fortune of meeting with the church in Glasgow, and I took part in their public exercises. This too was a happy day for us; we found many cordial Christian hearts, and the memory of this day spent with the brethren and sisters in Glasgow, will always be pleasant to me. I was fully impressed with the conviction that there should be a closer intimacy and fellowship of feeling and action between the brotherhood of America and the British Islands. Preachers from America should go over there frequently and preach over the land. I expressed this feeling freely to the brethren in Ireland and Scotland, and it met with a cordial response. I have reason to believe that worthy men in the ministry would not only be cordially received, but that much would be done for the spread of the gospel on this side of the ocean by their instrumentality. Scotland, Ireland and England have given us many of our best preachers in America, and it is but fitting that we should show our gratitude by doing like good in return.

Affectionately your brother, C. L. L.

LETTER NO. 2.

PARIS, August 6th, 1863.

DEAR BROther PENDLETON:—Early on the morning of the 30th of July, we left London for Paris. We took train for Dover, where we arrived in about two hours. Our train was an express, and did credit to the claim, as it ran with a speed that outdid anything that we had yet experienced in the British Islands, and that I care not to have often repeated in my experience. The extra care, however, with which railroads are managed in Europe inspires you with confidence even when their speed seems to vie with the wind. Accidents occur sometimes, but they are extremely rare. The railroads are very substantially built. No threatening rock

or tree or earth-bank is allowed to overhang the road. When the track is cut through an elevation, the sides of the cut are well graded at an angle that prevents the earth from sliding, and the declivity is set in grass, which gives the road as you pass along a very pleasant appearance. A road is seldom allowed to cross the track on the same level; almost always it is carried over the railroad by a high roadway, generally a very substantial piece of fine masonry. This is done not only where the railroad meets important highways, but even in the case of common country roads, so that often in running a mile the train passes under a number of these fine high, solid stone or brick arches. These roadways are well guarded by side-walks in their whole extent. When the road is allowed to cross the track on the same level, which very rarely occurs in the British Islands, whenever a train arrives, the road on both sides of the track is closed by a gate,—sometimes a bar, and a guard is stationed by it; this is the case also on the continent. Every precaution is taken to prevent people from crossing the track. At the stations, you are not allowed to pass from one side to the other over the rails; the foot-walk for the passenger is generally carried over, sometimes even by a passage under, the track, and by these you have to go from side to side, no matter what the haste. The rules for safety and order are very admirable, and are very strictly enforced. In spite of this strong surveillance, you meet with general courtesy from the men in charge of the railroad. Persons are always on hand whose business it is to give you every needed information. Another good arrangement all over Europe is that all the railroad employeés are in uniform; on the continent these wear the initials of the name of the railroad on their caps, so that you can always know them and can apply to them when necessary. These and other excellent arrangements add much to the comfort and safety of railroad travel in Europe. I might add also, that the trains uniformly make a longer stop at the stations than on other roads, so that there is ample time for passengers to get off and on the train; the excessive haste in our fast country at such times adds much to the discomfort of railroad traveling. But all human precautions sometimes fail, and fearful accidents sometimes occur in Europe.

As we were passing from London to Dover, through a fine, cultivated country, we saw immense stretches of hop fields, like artificial green forests, giving the country a very fine appearance, and giving some idea of the extent of the beer and ale consumption of the bibulous English nation.

As you reach Dover you see the high, white chalk cliffs along the coast and overhanging the sea, that led the Romans to give the name of Albion, or White-land, to this country. These white cliffs are a very interesting subject for the inquiries of the geologist. The formation runs across the channel far into France, and is noticeable all over the northeast part of that country.

The crossing of the straits is generally dreaded, although it is a passage of but little over two hours from Dover to Calais, as the boats are short tub-boats, and the sea full of rolling, pitching waves. Often persons who have crossed the sea safe from sea-sickness, are here overtaken by this dreadful nausea; we had the good fortune of having a very calm sea, and but two or three persons gave evident proof of a weakness of nerves and stomach. I must confess that I looked with emotion across the blue waves to the shores of France as they became more and more distinct over the waters. No one will blame me for yielding to the feelings of the heart, when I set foot on the soil of France and looked once more, after so long an absence,—an absence of thirty-five years, upon the green fields of

“My own native land.”

In all the long separation I had never for a moment forgotten it. It had ever been present in my thoughts, my imagination and my dreams. There before me

waved again the tricolor flag that I knew and loved so well in my boyhood, the blue, white and red, symbol of prosperity, peace and bloody sacrifice,—the tricolor also of our own dear national banner. I remember well when in 1830 it was for the first time again restored since the return of the Bourbons in 1814, and the return with them of the white Bourbon flag with the *fleur de lys*, the old Bourbon lilies. It was after the terrible days of the July revolution of the above year, when Paris rose to shake off the hated Bourbon rule, and the poor bigot King Charles X was banished from France. It has been the national flag of France ever since, and is loved and honored by every true French patriot. The white flag with the lilies will never again be unfurled in France. I hope Bourbon legitimacy with its mountains of sins and iniquities has long since, in the minds of men, been weighed in the balance and found wanting; its judgment has long since come, and it is numbered in the past forever! As I stepped upon the soil of my native land all the recollections, the maxims and traditions of my early life,—the great thoughts of freedom inspired in my young heart by the conflicts and sacrifices for liberty there, came in full tide upon me again. This soil was holy to me by the blood of ancestral martyrs for freedom that was there shed. I have borne with me through life, and shall bear with me, and cherish to life's last day, as a holy thing, the principles and the devotion to freedom here instilled into my young heart, and nourished by illustrious and immortal examples of every age and land.

"Oh liberty! shall man resign thee,

Once having known thy generous flame."

The consciousness, increased at every step, that a "strong man armed" is crushing down the free inspirations of the people of France to-day, and that many of her noblest hearts are mourning, does not make these principles less dear to me to-day as I stand in this great center of this great land. The people of the world have much to say about the incapacity of Frenchmen for freedom, of the terrible abuses they have made of the fair opportunities they have had; and that they are yet to-day unworthy of the precious boon. No one knows or can deplore more deeply than I do the terrible sins of this people, nor feel more their unfitness for the full fountain of the great blessing to-day; yet I cannot join in the bitter prejudice England has been, with most selfish aim, busy in exciting among the nations against this land—a prejudice which even America, taught by England, has so long shared. To whom does France owe this unfitness? whence that fierce volcanic fury of the first revolution? O be just to a great, generous people! read the history for ages of their suffering, oppression and degradation by the tyrants that sat enthroned here, and you will understand it better; you will pity and deplore, and not blame and curse as her worst foe has so long taught the nations of the earth, to blame and hate her. God is on the earth as in heaven; he is giving this nation a chastening, scourging discipline, needful and salutary. But there is a future, a better future, for France, as for all the nations of the earth; and the deeds done, and the sacrifices made, by the great and good of this nation, for its prosperity, its peace and real greatness, will not have been in vain.

You, my dear brother, and our readers, will pardon me for this free and familiar expression of the sentiments and feelings of my heart on an occasion like this.

The old strict vigilance over strangers arriving in France and on the continent generally, has been much relaxed. Our passports were not asked for at all at Calais; and one of the officers simply enquired whether we had any baggage to be examined, and on telling him that we had nothing but the traveling satchels we carried, he politely told us to pass on. So much, the better spirit of the age has enforced as a tribute to respect the human rights and freedom. We reached Paris the same day we left London, about five o'clock in the evening. We succeeded in

finding very pleasant lodgings immediately outside of the walls of the city, near the Bois de Boulogne, amid pleasant boulevards, trees and gardens, and at the same time within very easy reach of the heart of the city by the many lines of communication afforded here by the public omnibuses. The rates at which agreeable lodgings can be found at Paris will surprise our American friends. Better lodgings and entertainment than ours I could not wish,—I much prefer it to the Grand Hotel or the Hotel de Louvre near the Tuileries, in the heart of the city;—yet four of us paid just twenty-five francs a day, for lodging and the two principal meals, not much over one dollar in gold a day. Of course you can go to a large hotel and enjoy their extravagance, with the noise and heat of the city, at from three to five times this amount. It is true, however, that strangers cannot always look around and make the selection they would prefer, and have unwillingly to submit to inconveniences and extravagant charges. Anon more of the great city.

—[Harbinger.

Affectionately your brother,

C. L. B.

LETTER FROM BRO. BUTLER.

MONMOUTH, OREGON, October 19, 1868.

DEAR BRO. REYNOLDS: I feel somewhat wearied this morning from excessive labor yesterday. Nevertheless, I will pen a few lines to you from this extreme western coast.

We arrived safely at San Francisco on the 9th of September, after a somewhat pleasant journey on the deep, deep sea. Our Steamer's crew was a little world within itself. The voyage presented a good opportunity for the study of human nature. Card-playing seemed to claim as much, or perhaps more attention than anything else. Sea sickness was the common ailment. I can testify that ship sickness is a most terrible sickness, having pined under its nauseating power for twenty-five days.

San Francisco is a beautiful city. But it does not present its best appearance from the bay. The city looks best as one passes through its principal streets and views it from within. We passed through Golden Gate and entered the mouth of San Francisco bay on the 25th day from New York. You can, perhaps, imagine our great joy when we passed safely over the bar and entered the harbor in safety.

I had read and heard much about California, but never realized fully what it was until I saw it. As to the country, I will say that it is a beautiful sight, i. e. parts of the State. Napa valley is pretty to look at, presenting picturesque scenes. In the valley the soil is very rich and consequently very productive, that is for some things. Wheat is the staple of the grains in the Napa Valley, and indeed of California. Of the fruits, the grape is the great product of California. The land in Napa Valley produces from 30 to 50 bushels of wheat to the acre; and the land is selling from \$50 to \$100 per acre. Napa Valley does not suffer as much from drought as many other portions of the State. But few vegetables are raised in this valley, and no corn worth speaking about. Oats are raised in great abundance, but no timothy or clover. Wild oats grow in great abundance, not only in Napa Valley but in every part of the State where I traveled. The crops in Napa Valley are about two weeks later in ripening than those in Sacramento valley. This last valley is the largest in the State, at least so far as I know. It

is a beautiful valley, as level as a barn floor, provided the floor is not too level. The leading product of this valley is wheat. Indeed it is almost one continuous wheat field. In some places in this valley they sometimes reap as many as three crops of wheat from one sowing, though this is not common. Two crops are often obtained from one sowing.

Sacramento valley is a great grape growing region. The grapes ripen early and are very fine indeed. Fruits of all kinds do exceedingly well here, as they do in almost all parts of the State.

California is emphatically a fruit growing country, far surpassing what I expected to see.

Mr. John Thompson, who formerly resided in Monmouth, Ill., very courteously showed us through his large vineyard. He has about sixty varieties, some of the most delicious I ever saw. The finest to the sight was the Flametokay, though other varieties were perfectly splendid.

Hesperian College is situated in Woodland, the county seat of Yolo county. This young institution is in a flourishing condition. When I visited the School, which was in September, there were 140 students in attendance. This number included the Primary Department. Prof. J. M. Martin, a worthy graduate of Abingdon College, is the principal of Hesperian College, conducting it with marked ability and success. Prof. G. N. Freeman, formerly a student, afterwards a teacher in Abingdon College is one of the Professors in Hesperian. Here I had the pleasure of forming the acquaintance of Prof. Simpson and other teachers. The Church of Christ in Woodland is in a flourishing condition.

Sacramento City, the Capitol of the State, is a pretty place. It is situated on the Sacramento river, the golden Sacramento, whose waters are continually turbid from the washings in the gold mines. The country contiguous to the Sacramento river is the great vegetable growing region of the State. I visited the State Fair at Sacramento City, where I had a good opportunity to see the products of the State. They excel in vegetables, fruits and fabrics. But more at some future time.

Your Brother,

J. W. BUTLER.

PULPIT POWER.

Pulpit power consists in bringing the Gospel in its divine simplicity and saving efficacy into contact with the minds and hearts of men, adapting it to the learned philosopher and little child, suiting it to the real wants of the busy merchant, weary with the labor of the week; the politician from the turmoils of public life, the woman from her domestic toils and duties, and the aged pilgrim who knows not and cares not what is transpiring here, but whose eye is fixed on the celestial city, with its dome of crystal and streets of gold. It consists in bringing all the taemes of the Bible to bear on the various classes of people, and the multiplied conditions of life, so that the hungerings of all souls may be met and satisfied. It consists in so blending doctrine and practice, principle and reproof, that the conscience and the heart, the affections and the will, shall all feel its divine presence, and yield to its invincible force.—[Christian Era.

SUNDAY SCHOOL DEPARTMENT.

THE SUNDAY SCHOOL—WHAT IT CAN ACCOMPLISH.

1 Kings 9: 1—9 Eph. 6: 1—4.

These scriptures are selected, not because they assert anything directly concerning Sunday Schools, but because they assert a principle broad enough and deep enough to sustain any enterprise that will train the young to fear God and keep his holy law. That principle is this: That the permanence and prosperity of society depends upon the character of the children.

It is quite recently that this principle has received anything like a practical recognition. And even now outside of the United States this recognition is by no means general. Continental Europe is almost entirely ignorant of the Sunday School as a means of training the young. Gov. Wright, of Indiana, late United States Minister to the Court of Prince William, of Prussia, by his earnest devotion to the popular idea of a Sunday School, by conducting one himself and showing the people what it was, finally succeeded in securing for it a favorable recognition by the authorities and a grant of privileges to Mr. Schwartz, who was made Superintendent, to go forward and gather into his school the vast multitudes of neglected children to be found in the city of Berlin. Besides this I know of no popular efforts of this kind outside of the United States. Indeed monarchies and aristocracies cannot risk so much power in the hands of the people. And hence every popular movement is watched by them with sleepless suspicion.

The opportunities we enjoy in the United States for doing good are enjoyed by no other people. Every good man, who will, can exert the whole weight of his influence upon the minds and hearts of his fellow citizens without hindrance. If he has anything to say, he can call the people together at any time to hear it. If he has plans for doing good to recommend, thus giving work to others, he can do that, and the law of the land says to the intruder, "Let him alone." I cannot refrain from saying that we do not fully appreciate our privileges.

But while the good man may thus lift at his generation to help it on, the bad man is not wanting in appreciation of his opportunity to pull it down. For Atheism and infidelity have now in their employ a paid missionary for the State of Illinois, whose business it is to organize societies of men, women and children, who shall believe in everything and anything else besides the Bible. Yes, they are gathering up the children and hold their mock Sunday Schools under the name of "Progressive Lyceums,"(?) where the senses are regaled instead of feeding the spirit and pruning the young life. Thus it seems that before the church has scarcely opened its eyes to the importance of an earnest and intelligent training of children for the service of Christ, Satan moves, also, to catch the prize.

Satan could be well contented while the Church was busy teaching its formulas and its ceremonies, for he cares but little for rituals and theories so long as they don't drive him from his throne in the heart. And the Sunday School more than any other living agency is bringing the Gospel in its simplicity, Christ free from the philosophies and theories of men, into the hearts of children.

But my conception of the task assigned me, on this occasion, is that I should present more pointedly and in detail what the Sunday School can accomplish. And I will sum up the whole of what I have to say in one proposition: That the Sun-

day School can give conscience to the State, and, can be made one of the most influential and successful means of saving men, by the church.

I have said the Sunday School can give conscience to the State. I will strengthen this part of my proposition and say it must do it or we are lost so far as our liberties and happiness are concerned.

The immediate issue with which we have to deal as a nation is this: Shall an enlightened christian conscience govern us or the most unbounded license? By this latter I mean alcohol, lust, money infidelity and atheism. But few are aware of the influence of these last named upon our legislation and application of law. Men who have no faith in a living personal God, who obliterate the distinction between right and wrong and look upon all that which the christian heart feels to be sin as nothing more than mistakes, stand ready to strike all penalties from our statute books and convert our prisons into splendid boarding places for the improvement and elevation of mistaken cut-throats and libertines. Strike from the conscience of a nation the conviction that sin is an outrage committed against a just and avenging God and you have opened the gates for the reenactment of the scenes of the French revolution. I have not time to speak of each of these things named in detail and show how each and all of them tend to the same result. I suppose enough has been said to indicate in what sense they are employed and how they will ultimately produce their effect. e. g. Whose heart, that loves our national integrity and purity has not been pained at the exhibitions of intemperance, dishonesty and passion that have recently been witnessed in our land? A president comes reeling under the influence of alcohol, into the weighty and solemn responsibilities of his office. Richard Yates, a Senator, than whom in some respects, few men have exhibited greater abilities and nobler qualities, gets drunk before the eyes of the nation and then reforms and gets drunk again. Whose heart has not mourned the fall of so much that was great and good? Let the voice of the nation be hushed as to the sins, let them be once considered as mistakes, and then we will have no need of law or rules, for every man will have the right to make mistakes.

But I said that the issue we are called upon to meet is whether these things or an enlightened christian conscience shall rule us as a people. By a christian conscience I mean one that has been educated and quickened by faith in Christ and the study of his teaching. This work the Sunday School can do. It can teach the child to better advantage than the adult, because the child believes naturally. Who ever heard of a natural born infidel? Christ is just such a character as every human soul, free from the bias of sin delights to love. The child does not suffer from that bias; for Christ himself said, "to such belongs the kingdom." "I think thee, O Father, that thou hast hid these things from the wise and prudent and revealed them to babes." If, then, the Sunday School can preoccupy this ground with the seeds of eternal truth, it will send up our presidents and Senators to their responsible stations with a training that but few rulers on earth have ever had. Under the instructions of a faithful teacher they will have learned that there is a just God who punishes the nations for their wickedness; that drunkenness, idolatry and oppression were the crimes for which He overthrew Israel at various times; that no drunkard shall inherit the kingdom of God; that sin is the transgression of law and that each of us must render an account of himself to God, and then we shall be rewarded according to our deeds. We will have learned to recognize the difference between the carnal mind that is enmity against God, and the law of the spirit of life in Christ Jesus. He will have learned the true end for which all governments should be administered; the punishment of those who do evil and the praise of those who do well. He will have learned to

"be afraid of the power" because it is "God's minister," and he will love the example of Jesus, though Lord of all, yet, paying his tax lest he should "offend them." Now I do not mean that these should be made the chief things in the instruction of the Sunday School, but that they should have their share of attention. Then fill the land with Sunday Schools and let the entire youth of the country receive their training and the demands of the national conscience, and the voice of the individual heart will compel honesty, temperance, purity and justice. He who doubts that the Sunday School can do this fails to appreciate the value and power of early training.

Among my earliest recollections I find the sentiment of the poet :

"The education forms the common mind
As the twigs are bent the trees incline."

And though open to criticism, yet the thought in the second member of the couplet must be admitted. For the wise man corroborates it. He said: Train up a child in the way he should go and when he is old he will not depart from it. And the reason why our training of our children in the Sunday School and everywhere else is almost a failure, is because it stops before they get "old." We allow too much time for Young America to sow wild oats and the result is that Old America sows them too.

Spoiled children came near upsetting our nation and pushing it from the path of greatness and true glory upon which we were just entering. I can not believe that if they had all been Sunday School scholars and learned to carry Testaments in their pockets instead of bowie knives; if they had learned "to work with their own hands" instead of with the hands of others, I can not believe, I say, that there would have been a rebellion in this country such as has just closed. And just here will be one of the greatest difficulties in the way of the perfect success of the Sunday School in doing its work upon the whole people,—training the children till they are "old." The family government and as a consequence its training, is usually exploded about the time the oldest son is 18 or the oldest daughter 15, and what influence shall guide them unless the Sunday School has so fastened upon them as to keep them under its influence?

I said that the Sunday School must give the State an enlightened christian conscience or we are lost. The family training of this day is not doing it. How many families can you name in which the Bible is read and taught to the children as a daily or even weekly duty? If then, the children go out from the parental roof without this training, there are but three chances left them to get it. And the probability that they will get it now at all is rendered fearfully slender by the fact that they are now "old." But, to mention the chances: They may, possibly, get it from their own personal effort; they may get it from preaching in part; they may get something from some of the societies that aim at reform. But the chances are against them. How few of the young can be reached by the ordinary kind of preaching until their minds are preoccupied by sin? How many drunkards have been reformed by preaching, and, by all the efforts of the reform societies combined? How few reform themselves? Indeed, experience and observation show us that what the young man is at 20, that he will be in a greater or less degree for life.

The Sunday School, then, is our strongest hope for the future of our country—it can bend the twig. And if we fail to give the State a panoply with which to fight, by arming every child with eternal truth, fail to give her a light to guide her by making every child a light bearer; If we fail through neglect or false fear of our relations to this world and all its interests, to meet the issue whether

the State shall have an enlightened christian conscience to govern it or a conscience that disorganizes all government, then, when christianity has no friends in our legislative halls, none to lift up their hand for her, then Rome, discerning Rome, will know her opportunity and the next issue will be, shall the Pope of Rome rule this land or American citizens. I believe that the government of this country belongs to neither the devil nor Rome. For if you will show me one foot of this world, now in the possession of Satan, then I will show a command of the Captain of our salvation to his followers directing them to go and take it. No! we dare not falter. We must prepare the rising generation for the discharge of their duties as citizens of the noblest Republic, heirs of the broadest heritage ever entrusted to the hands of mortals.

We will now point to some things the Sunday School can do, bearing more directly upon the church and the individual:

It may be the means by which the young become attached to the church and to one another. There is much in being acquainted with the "ways" of people. Before a child can appreciate much of what people know and believe, it can discover the peculiarities of their "ways." And things, right in themselves, appear very awkward to it because they are strange. While, on the other hand, that with which it is familiar, it is very apt to think right, and, therefore, learns to love. Our churches are still too new and we ourselves too young to find developed among us that deep and almost resistless power that sways the heart of the old christian when he remembers the house in which as a child he learned the worship of God—then he thinks of the seat in which his sire and grand sire sat and their voices come back over the past in the songs they were accustomed to sing. This is the feeling that melted the hearts of the children of Israel, when in their captivity they sang: "By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive, required of us a song and they that wasted us required of us mirth, saying: 'Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'"

Yes, let the child's earliest and most hallowed recollections be of the house where father and mother and all of us worshiped God. That congregation that happens to overlook this will reap a harvest of neglect and coldness from the children when they are grown up. They will become attached to some other place and you will look on in amazement when your own children refuse to go with you to a church they do not love, because there no love nor sympathy has been thrown around them. I know of congregations that are losing, or came well nigh losing their hold upon society just by neglecting the children. The old members died and there were no young ones to fill up their places. The children became attached to other places where a society had been formed for them and the result is they were lost to that congregation and frequently to the cause of Christ. There is nothing more clear than that the congregation must make and develop society for the young. And the Sunday School is one of the purest, most refining and ennobling forms that can be given to the society of the young. Hence I would not freeze the young life out of it by a rigid severity in its management. And if the children have a good laugh now and then, and good music always, so much the better.

Again, the members of a Sunday School become attached to one another. They are acquainted with one another from their earliest recollections. And it is of

such material that we may hope to build up our most solid and useful congregations. Men and women who are fortuitously thrown together in the congregation know too little of each other and have too feeble attachments to make the church a pleasant and happy home for themselves or any one else. But young men and women who have come up through the Sunday School are not only attached to the church where they have passed their youthful experience, but have the strongest ties of friendship and love to one another. In the Sunday School they formed those acquaintances and made those attachments that last for life. Young men have found their wives and maidens their husbands there, and from the class they go together into the church and into life's struggles. We find it difficult to inculcate and enforce the precept of our holy religion, "Love thy neighbor as thy self." The trouble is we begin at the wrong end of life to teach it, and we expect the hardened sinner to have all the sensibilities of the child. This never can be. We must begin with the children if we ever hope to develop, on earth, a society that will approach the requirements of the spirit and precept of the Gospel.

My next point is that the Sunday School can develop the talent of the church by giving it employment and instruction.

All the members of the congregation should be divided into two classes: Those who give and those who receive instruction. There should be no exception where there is the ability to get to the school.

And here let it be remembered that the Sunday School is not an organization out side of the church. It is an organization inside of it, in its very heart of hearts. It is that effort of the church in which it is, in a particular manner, engaged in learning of Christ—where under the general direction of the regular officers of the church every member is required to make a special effort to learn the things written for his salvation.

And again, I shall place no limit to the degree of education that may be given in the Sunday School. I would grade the classes and give each that kind of instruction and teacher that its attainments required. And the church will be the stronger—will fill its mission as a light-bearer the more perfectly, the higher the attainments of its members.

To this end the entire congregation can procure helps that would lie beyond the reach of the individual. For a Sunday School Library should contain books, not only for the reader, but also for the student.

With such an end in view and such an employment of the entire congregation, who doubts that there would be rapid progress made in the acquisition of that knowledge for which the Apostle counted all things but loss. The old would be examples as well as guides to the young and the moral power of such a community would be indeed a pillar to the truth.

The poor might thus become rich in that knowledge that would enable them to successfully contend with the enemy of the faith in Christ Jesus. The blacksmith in his shop, the merchant in his store, the poorest day-laborer on the streets, could give an answer when called to confront error.

But, alas! how many professing christians there are who by the time that they should have been teachers themselves have need that one teach them again what be the first principles of the doctrine of Christ! The slaves of the world, they are too lazy and indolent to serve Christ for a single hour in the school where their hearts are drawn out, their consciences pricked and their ignorance exposed by a faithful teacher. For, men can complacently look up at the sweating preacher, while he toils to drive God's truth like a nail into his heart, and think of the world. But not so with the faithful teacher. This outside mask disappears and

he reaches straight for the heart of his pupil. Many of us will be turned into hell at last because we did not love to study the word of the Lord. We had his commands but kept them not. Yet he says: "The words which I speak unto you, they shall judge you in the last day."

And the Sunday School may be the means of saving men. It may be instrumental in saving young and old but especially the young. The Savior said that the kingdom belongs to the children. Why then should we loose the advantage we already possess in their favor. Why let them become hardened sinners? Why not do all in our power to protect them in their heritage as children? Why allow Satan to take the control of them while in their simplicity and then by our prayers and tears try to exorcise him. I think it is for this very reason that the devil is very especially stirred up about the Sunday School. If Christ can keep the heart of the child he knows very well that he has lost one of his great advantages in the world.

And the bible is the strongest protection against the wiles of Satan that can be thrown around the child. Philosophy will not do it. Learning will not do it. Native talent is often his greatest snare. It is the Bible with its powerful motives—with its heaven to be gained and its hell to be shunned; with its bleeding Savior, that must sway the soul of the child or he is lost.

There is a beautiful story told of the rescue of the son of a ship's mate. The ship was at anchor in the harbor. The sea was calm and beautiful, and the boy was alone in the water, now going down into its clear depth and then floating like a feather upon its surface. Suddenly a cry was made on board, A shark! A shark! Every one was paralyzed and knew nothing that they could do. But a father's heart could not stand motionless. The old signal gun stood there, fortunately, loaded. His strong arm seized it and moved it to the edge of the ship. In an instant he sighted it and fired. Then followed a moment of breathless anxiety. The smoke cleared away and there lay the mangled body of the ferocious shark, but the boy was safe.

I say to every father and mother who hears me; the devil is upon the track of your child. What are you doing to defend it? You must shoot the devil with the Bible. He cares for nothing else. It is the only weapon you can handle for the protection of your little ones. Then as you love them use it. Christians, as you love souls, use it.

Finally, it is the duty of the christian to do all that can be done to save the children. "Go preach the Gospel to every creature." The children are creatures and you must preach to them. But you must preach to them in a way they will understand. You can reach their understanding in the Sunday School. You can take their little sympathies before they have been crushed by sin and lift them up like the young vine and fasten their tendrils about the loving Father of our spirits.

And be not deceived; the friends of Sunday Schools will have their discouragements. It will require time to show us the best methods of conducting them, to give decided earnestness to the church, and make an impression upon the generations to come that will fully demonstrate their utility. But let us not wait for results.

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

The worth of a soul should stimulate us to work. That little boy there in his rags under your care may become a star that shall shine forever. And that poor

heart now so dead and cold may love you forever. But who can tell that, if you pass it by, it will not spend eternity among the damned, cursing the bigoted church member at its side.

Yes! who can estimate the worth of a little child? The Duke of Brunswick, an English nobleman, living in Paris, has a very large collection of jewels. These jewels are all named and each has a history of its own—the King or Queen who owned it, &c., &c. The catalogue containing these names make a book of near 300 large pages. They are worth several millions of dollars. But this man will not sleep away from his house a single night. He has built around his house a high wall. On the top of this he has built a strong iron railing, and each rail is terminated with a sharp iron spear head. Those spear heads are so arranged that the moment one of them is touched a chime of bells begins to ring an alarm. This railing alone cost nearly fifteen thousand dollars. But to make everything still more secure he has constructed a closet in a thick wall and lined it with blocks of granite and plates of iron. When he sleeps his bed is placed against its door. Machinery upon the inside is so arranged as to discharge a number of guns all at once, and at the same time set bells to ringing in all the rooms in the house. But not satisfied yet, he never goes to bed without a case of one dozen six-bulleled revolvers, all loaded and capped, on a table within his reach.

What are these that he is seeking to protect? Pretty pebbles. Some of them very hard; some of them beautifully colored. And would you exchange your child for these? Would you give up its smile for the glitter of the diamonds,—yes, part with it forever? Then protect it. Throw around it the strong protections of the word of God, which lives and abides forever.

And may God give us all hearts to do our duty that generations to come may bless us for the seeds that we have sown. Amen!

F. M. BRUNER.

MINUTES OF THE CHRISTIAN SUNDAY SCHOOL INSTITUTE

WEDNESDAY AFTERNOON SESSION.

Institute convened pursuant to call of committee on programme, at Macomb, Ill., Nov. 11th, 1869, at 2 o'clock P. M.

After devotional exercises the Institute proceeded to the election of officers.

J. C. Reynolds was elected Chairman, and J. H. Garrison Secretary.

Reports from Schools being in order, Bro. Jas. R. Ross reported the school at Plymouth—Superintendent, John A. Ross. Aggregate attendance— No. verses recited during last quarter— No. classes—

Bro. R. H. Routh, Superintendent School at Camp Point. Aggregate attendance— No. verses recited during last quarter— No. classes—

Bro. A. J. Camren, Superintendent of School at Abingdon, reported Aggregate attendance 125. No. verses recited during last quarter— No. classes 18.

Bro. Socrates Stevens, Superintendent of S. S. at Colchester, reported Aggregate attendance 75. No. classes 12. School organized in August last.

Bro. F. M. Bruner reported the School at Menmouth—G. W. Chapin, Superintendent. Aggregate attendance 60. No. classes 8. No. verses recited last quarter—

Bro. Scott reported School at Astoria—Superintendent John English. Aggregate attendance 48. No. classes 6. No. verses recited last quarter—
Singing and adjournment.

WEDNESDAY EVENING SESSION.

Institute convened at 6½ o'clock P. M. Social worship until 7. After which the audience was addressed by Bro. Jas. R. Ross, on the importance of the Sunday School work.

Sunday School is a *power*, but a power either for weal or woe, according as it is used. Impressions made in early life survive those of later years. The great mission of the Sunday School is to sow the good seed of the kingdom into the hearts of the rising generation. Seed of some kind will be sown, and as each seed produces its own kind, of what vital importance is it that the good seed be sown instead of the seed of the wicked one.

A stirring song by the children.

The children were then addressed by Bro. Camren. Was not in the habit of speaking in public—was more noted for making others work than for working himself. Illustrated the power of the word on the heart by the well-known process of grafting. A large apple tree in his father's orchard bore small, hard fruit—a slip of bell-flower was grafted into one of the limbs, which not only changed the character of the fruit on the grafted limb, but gradually that of the whole tree. What the slip of Bell-flower did for that apple tree, the word of God would do for little boys and girls, when planted in their hearts—not only changing their own lives but through them the improving the character of their associates.

Song by the children.

Bro. Routh followed with a short address. Had come to learn rather than to teach. Regarded the Sunday School as second only to the church in its moralizing influence upon society, and hoped that henceforth it would receive that attention from the brotherhood that its importance demanded.

A song by the little ones.

Elder Palmer, of Plymouth, next entertained the audience with a few remarks—was decidedly a friend of Sunday Schools—believed that a good Sunday School and lively prayer-meetings were the safest guards for a church, and strongly recommended the thorough committal of verses, as having a mellowing influence on the youthful mind.

Bro. Reynolds then illustrated the influence of the word of God on the young mind, by telling the children an anecdote: In Ohio there were several canals, through which boats were drawn by horses which walked on the bank in tow-paths. A wicked orphan boy was employed to drive a horse in one of these paths. While thus engaged, a Christian preacher took him in charge—learned him the word of God. He obeyed it—became a Christian—went to College—became a good scholar, and is now a member of Congress; all of which is due to his having learned and obeyed the word of God. The Sunday School is a good institution to keep children out of bad company on Lord's day; keeps them in good company and thus refines their manners. The word of God teaches true politeness, but above all obedience to it secures a home in heaven.

Song and adjournment.

THURSDAY MORNING SESSION.

Institute convened at 9 A. M., and after devotional exercises, order of business resumed.

DISCUSSION.—The best means of gathering children into the Sunday School. Opened by Bro. A. J. Camren. Love was the golden chord that must draw little ones to the Sunday School. Pleasant smiles and kind words were among the most potent means of attracting young hearts and enlisting students for the Sunday School.

Bro. Ross followed, and recommended the giving of prizes to those who would bring children into the Sunday School, and employ a suitable person to act as a missionary to go out into the streets and gather in the little ones that are engaged in idle sport.

Bro. Routh recommended kindness as one of the best missionaries for the Sunday School.

Bro. Reynolds considered a deep-founded love for the cause of Christ as the foundation of success in this matter, which would originate various means to gather the young into the Sunday School. Recommended missionaries.

Bro. Stevens thought we must go farther back than the children if we would secure their attendance—must reach their parents and awake an interest in them, and then studiously avoid monotony in the School.

Sister Susie Perry suggested the propriety of employing youthful missionaries as being more likely to influence those of their own age,—thought that they ought to be offered prizes for such labor, as the young mind acts from motive as well as the older.

DISCUSSION.—The model Superintendent. Question discussed by various brethren. The conclusion of which was that a model Superintendent should possess—

- 1st. A heart filled with the love of Christ.
- 2nd. Aptitude to interest the children.
- 3d. Ability to teach.
- 4th. Ability to govern.

DISCUSSION.—How do you interest your class? Opened by J. H. Garrison.

- 1st. A teacher must come to his work with a high appreciation of his calling.
- 2nd. He must thoroughly understand the subject in hand—must know more than his class.
- 3d. He must exhaust his stock of historical knowledge and if necessary draw on his imagination to dispel from the minds of his class the vagueness that attaches to scriptural scenes and incidents, and to make them appear real.
- 4th. Illustrate by drawing and by objects.
- 5th. A teacher must show to his class that he cherishes a deep interest for the temporal and spiritual welfare of each member.

The importance of the above points were urged by several brethren.

DISCUSSION.—How do you prepare your lesson? Opened by Bro. Bruner.

- 1st. The teacher should begin the preparation of his lesson, immediately after the completion of his former recitation, and thus hold it before his mind during the whole week.
- 2nd. The teacher must be studious—tracing out the etymological meaning of words and their scriptural use, as each word was intended to convey or assist in conveying some definite thought to the human soul.
- 3d. All this must be prompted by love for the work.

Further suggestions made by other brethren recommending the use of a bible dictionary and ancient geography by the teacher as a means of becoming acquainted with scriptural personages and places.

Singing and adjournment.

THURSDAY AFTERNOON SESSION.

Institute convened at 2 P. M. After prayer the order of business was resumed.

Bro. J. C. Reynolds proceeded to form a class from the Institute, and conducted a recitation on the parable of the Sower. After which Bro. F. M. Bruner formed a class and conducted a recitation on the temptation of Christ,—from both of which many important thoughts were elicited.

We were then entertained with various short exhortations from the brethren, expressing their determination to labor on in the Sunday School work, however discouraging circumstances may appear, and trust God for the result.

Singing and adjournment.

THURSDAY EVENING SESSION.

Institute convened at 7 P. M. After devotional exercises a recitation was conducted by Sister S. F. Perry. Subject—Mission of John the Baptist.

After which, another recitation was conducted by Sister Lizzie Garrison—Subject, Proximate analysis of the New Testament and History of Christ.

Song by the little ones.

The audience was then entertained by a most interesting and instructive address delivered by Bro. F. M. Bruner, of Monmouth. Theme—What can the Sunday School accomplish?

Another song by the children.

A motion was made and adopted requesting Bro. Bruner to furnish a copy of his address for publication in the city papers.

Singing and adjournment.

FRIDAY MORNING SESSION.

Institute convened at 9 A. M., and after devotional exercises the subject, The Sunday School Library—its value, was discussed, being opened by Bro. Bruner. The question as to whether a Sunday School Library had any value or not depended altogether on the character of the Library. If composed of trashy novels inciting the imagination rather than instructing the judgement, it was not only of no value but an immense injury. But if composed of the right kind of books it might be of great value to the Sunday School. Recommended two general classes of books. 1st. Books for the reader. 2nd. Books for the student. Books for the reader (which will generally be the young) would be those on specialities and biographies of such men as have been eminent in the service of Christ and have made epochs in the history of the world e. g. Luther, Wesley, Whitefield, Wm. Baxter, A. Campbell and distinguished missionaries. Would then lead the minds of the young from the study of individual character into the great stream of human history. This would require books of general history, church and secular. Recommended for the second class—the student, (composed chiefly of church members) a few exegetical works, and works upon evidences and fulfilled prophecy. That this classification was suggested with the understanding that the Sunday School contained the church members within it. With this kind of a library the poorest member of the church might be so fortified as to meet infidelity in all its modern phases.

Bro. Harby followed, urging the value of the right kind of a library. Children generally believe what they see in print to be true. Hence the importance of presenting the simple truths of the Gospel and moral lessons in print, rather than the popular fictions of the day.

Bro. Reynolds highly approved of a library composed of the books written by our own brethren—on such subjects as to suit all grades. We have the talent, the scholarship and the biblical learning to produce better commentaries than any sectarian ever did or can write. He recommended the grading of a Sunday School into four grades—

1st grade—composed of those who cannot read. They need no library, but a teacher to tell them bible stories in simple language.

2nd grade—composed of those who are just able to read. They should read Mathew, Mark, Luke and John, and have access to a child's library.

3d grade—should read Acts of Apostles and books besides suited to their advancement, treating the subject of conversions in harmony with Luke's account of conversions.

4th grade—(composed mostly of church members)—should study the epistolary writings and books on evidences—Reason and Revelation, by Bro. Milligan, &c.

Bro. Hampton advocated the use of a library as a means of inducing children to come to the Sunday School. Thought that stories based on fiction, if teaching moral lessons, were not objectionable for the use of children. The youthful mind needed something to amuse as well as instruct, and if it could not get the right kind it would take the wrong.

Discussion—The duty of church members to the Sunday School,—opened by Bro. Jas. R. Ross.

The brotherhood had committed a mistake in the beginning in not organizing the church into a Sunday School instead of following the example of Sectarians. The command to parents to bring up their children in the nurture and admonition of the Lord, was sufficient authority for the organization of the Sunday School. He was decidedly opposed to parents sending their children to Sunday School. Thought it was their duty to take them, for as soon as a child is able to think, it regards what its parents do and say as right. Hence they ought to teach them that the Sunday School is a good thing by attending themselves. Again; it is the duty of church members to support the Sunday School by their means as well as by their presence.

Brethren Scott, Camren, Hardy, Routh and Bruner participated in the discussion, all earnestly urging, with Bro. Ross, that it was a solemn duty of church members to attend the Sunday School, and, when required, act as teachers, and when not needed for teachers, to go into classes themselves, though gray-headed, thus setting a good example to a certain class of youngsters who think they are too old and know too much to be students in a Sunday School.

Singing and adjournment.

FRIDAY AFTERNOON SESSION.

Institute convened at 2 P. M. After devotional exercises, order of business resumed.

Discussion—Sunday School finances. Opened by Bro. A. J. Camren, Superintendent of Sunday School at Abingdon, regarded the Sunday School as a nursery for the church, and hence advocated the weekly contribution. He tried to inspire his school with the desire to sustain themselves and to scorn the idea of being an object of charity on the church. Believed the Sunday School ought to be a self-sustaining institution. Recommended every Sunday School to be governed by the principle expressed in the old adage, "Pay as you go." To go in debt for books, papers, or anything else the school needs, and then ask the children to contribute to pay for it, was to violate a law of the human (especially the youthful) mind, by

destroying its motives forever. The principle of paying in advance was not only the most successful way to raise money, but the practice of it in the Sunday School was bringing up children in the way they should go. Thought that the contribution ought to come through the children for the same reason as it would beget habit of regular contributing that would make them better church members.

The brethren heartily approved the plan, and thought it perfectly consistent with the duty of parents to support the Sunday School as they could do it through their children.

Miscellaneous business being in order, Bro. Camren moved to add Adams Co. to this district, which was unanimously adopted.

A motion was made and carried that this meeting proceed to select a place for holding the next session of the Institute.

Upon the request of Bro. Stevens, Colchester was selected as a suitable and convenient point.

A motion was made and adopted that the meeting select a committee whose business it shall be to prepare a programme and appoint the time for the next meeting. Whereupon the following persons were elected:

Bro. J. C. Reynolds, Chairman; Sisters S. F. Perry and Lizzie Garrison, and Brethren A. J. Camren, R. H. Routh, F. M. Bruner and J. H. Garrison his associates.

Exercises in question drawer being in order, several questions were propounded by members of the Institute and answered by the Chairman. After which, remarks were made on the same by different brethren.

Singing and adjournment.

FRIDAY EVENING SESSION.

Institute convened at 7 P. M., and was entertained with several most beautiful songs from the children, whose pleasant smiles and bird-like voices contributed much to the interest of the evening meetings. Bro. G. H. Payne, their efficient and highly esteemed teacher in music, led them, and their singing gave ample testimony of good training.

After devotional exercises, the children (and the house was full of them,) were entertained and instructed by Bro. Bruner, who gave them a very simple, yet striking object lesson, by the use of an apple, comparing its three stages—the bud, blossom and apple—to the three stages of human life—childhood, youth and maturity. That all apples had a good or bad heart, and that the latter kind had a worm in it—that a fly of some kind passed by when it was a blossom—laid an egg there, which afterwards hatched a worm which destroyed the heart of the apple. That seeds of sin are sown in the youthful heart which will forever destroy it unless they are destroyed. That there was only one medicine that could do this—the Word of God, which must be obeyed.

Music by the little ones.

Bro. Harly next addressed the children in a short but forcible speech, warning the children against the power of evil habits, which he illustrated by little grains sand lodging in the bed of the river—one by one, until a sand-bank was formed that turned the course of the mighty river. So the habits of youth formed one by one, determine the course of the whole life. See then that good habits are formed instead of evil ones.

Prof. Andrews, principal of the Macomb Public Schools, followed in a most earnest and well timed address, in which he showed the children the importance

of looking to the condition of the heart rather than to the out side. David was anointed king over Israel on account of his good heart—illustrated the power of the word by telling the children of a fisherman who was lost one dark night, while out on the bay, but who was guided safe to his home by a light which his wife set in the window for him. Exhorted the children to follow the example of the fisherman who ever after that night set a light in the window to guide other lost fishermen to shore, by holding up the word of God to those little ones who were so unfortunate as to be strangers to the Sunday School.

The audience was then entertained with a beautiful song, "O! carry me back to my mother's home!"—sung by a quartette.

After a brief address by J. H. Garrison, and a delightful song by a juvenile quartette, the speaking was concluded by a most feeling address by Bro. Bruner, on the word Home! which he concluded by asking the children if they should meet him no more on earth, to strive to meet him in that beautiful home beyond the river where parting is no more.

After which we all sang, with swelling hearts and tearful eyes, "Shall we meet beyond the river?" and parted, thanking God for the interesting and profitable interview we had enjoyed, and invoking his blessings to crown our humble efforts for the promotion of the Sunday School cause.

J. C. REYNOLDS, Chairman.

J. H. GARRISON, Secretary.

MISSIONARY DEPARTMENT.

THE GOSPEL AMONG THE SCANDINAVIANS.

As has already been announced, we are making an effort at the conversion of the Scandinavians in Chicago. Bro. Frisk is now working earnestly and zealously there, and with every prospect of ultimate success. It is the opinion of many of our most thoughtful and working men in the State, that this is the finest opening for missionary effort in the western country. Chicago is destined to be one of the greatest cities of the continent, and must always be a center of attraction, especially to foreigners who expect to find homes in the Mississippi valley; hence the importance of having the truth permanently planted there. I hesitate not to say, that in my humble opinion, means expended there in building up the cause of our blessed master, will tell more largely in glorifying God and saving men than at any other point in the "Great West." And now that we have the door opened wide, and the opportunity graciously afforded of preaching the gospel to a class of our fellow citizens whom we have hitherto been unable to reach, let us push the work forward with the utmost possible vigor and energy. Let every brother and every sister lend a helping hand. Take up public contributions on the third Lord's day in each month, and forward them immediately to John T. Jones, Treasurer, Jacksonville Ill.

I wish once more to request that every brother in the State send me his name and address, together with the name and address of the congregation to which he belongs.

DUDLEY DOWNS,

Cor. Sec. C. M. C.

I recently made a hurried visit to Adams County. Preached one discourse at the Mill Creek Church, two at Payson, and several at Liberty. Had one addition at Liberty and two at Payson. Made an appeal at Liberty for the State Missionary Co-operation, and received a contribution of \$13.65. Expect to visit Mill Creek again soon. The brethren at Payson are erecting a very neat and commodious house of worship. They expect to have it finished in a short time.

Brother William Grissem and Brother John Hughes both reside at Payson.— They are both good preachers. J. C. R.

TUSCOLA, Douglas Co., Ill., Oct. 30, 1868.

BRO. J. C. REYNOLDS: As an item of church news, I send you the following:

At Mattoon, Coles county, Ill., a meeting closed last Monday night, having been protracted sixteen days.

BRO. BLACK, of Greencastle, Indiana, was the laborer in word and doctrine.

Seventeen were added to the church of Christ by confession and obedience. To God, through Christ, be all the praise.

Yours fraternally,

ELI FISHER.

N. B. All correspondence intended for Eli Fisher, should be directed to Charleston, Coles Co., Ill. E. F.

In a letter recently received from Brother John T. Jones, he informs us that a meeting of several days continuance had been lately held by my old friend and co-laborer, Brother James P. Beach, at Antioch, Morgan county, Ill., resulting in more than thirty additions to the Church. This is very gratifying to me. Antioch was the first congregation that employed me to preach. It does my soul good to hear of the prosperity of the Church at Antioch. May the Lord prosper them, and may they be faithful until death, and each of them wear the crown of life in the eternal world. J. C. R.

SUMMUM, ILL., Nov. 11, 1868.

ELD. J. C. REYNOLDS—DEAR BROTHER: In September and October I held two short meetings at the Howard School house, 4 miles north of this place and gained 20 additions to the church, many of them were among the best citizens in the neighborhood, and will exert a good influence. Of that number, one had been a Universalist, but he concluded that a man should manifest his love for Christ by doing his will.

Mr. John Hughes visited our place in October and preached three discourses. Many persons belonging to a certain class, though they had never obeyed Christ nor never expected to, were consoled with the thought that they would be made

finally holy and happy in the resurrection. Truly the hands of the wicked were strengthened. Such are the legitimate fruits of Universalism. Like begets like.
Yours in Christ,

J. H. BREEDEN.

FORREST, ILL., Nov. 17th, 1868

BRO. REYNOLDS.—Dear Sir: We had a good meeting lately by Brothers Poynter and Sharpless. 16 additions, 12 by Immersion.

Your Brother in Christ,

J. W. BEACH

WHO WILL DO LIKEWISE?

The Eureka Congregation has appropriated fifty dollars to help forward the work among the Scandinavians in Chicago. Who will follow this noble example in a good cause? Who will be next? Let an effort be made at once. Send contributions from all parts of the State, and let them be large. Send them frequently. Send them to Bro. John T. Jones, Jacksonville, Ill., who will report monthly through the Herald.

Brethren, this enterprise must not fail. You would not see it do so for twenty times the outlay necessary to carry it through triumphantly.

DUDLEY DOWNS.

W. T. HORNER'S CHRISTIAN TRACT PUBLISHING HOUSE.

Brethren wishing suitable tracts for gratuitous distribution can now be supplied. We have two already stereotyped and are publishing the same by the thousand, namely, "What shall I do To Be Saved?" and "Rightly Dividing the Word." We will soon stereotype and publish ten others. We will send these tracts (post paid) to any address for the sum of two dollars per hundred. We have facilities for distribution among the Freedmen if contributions are made for this department. Address

W. T. HORNER.

Buffalo, N. Y.

MACOMB, ILL., Nov. 26, '68.

BRO. REYNOLDS: As every christian is interested in the victories of Truth, I send you a hasty report of a meeting held in Lafayette, Stark Co., Ill. By request of some of the brethren there, I went there on Saturday, 21st inst., preached on

Saturday night, Lord's day morning and night, Monday and Tuesday nights. The immediate result of the meeting was three additions to the church of Christ, two by baptism, one from the German Baptists, and quite an interest awakened in the community on the subject of Christianity. We held our meetings in a Sectarian house, which our brethren have rented half the time. On the last two nights our Sectarian friends took the chimneys from the chandeliers, but our brethren brought in their lamps and with the aid of the true Light, that lighteth every man that cometh into the world, we had no difficulty in carrying on the meeting.

Your Brother in Christ,

J. H. GARRISON.

ADAMS COUNTY MEETING.

A meeting of the Congregations of Adams County (Ill.) was recently called for the purpose of taking into consideration the best means to promote the cause of Christ in the County. The meeting began on Thursday, Nov. 19th, 1868. By invitation, I was present and took part in all that was done. The meeting was held with the Congregation at Ursa. It was only sparsely attended. There was a general coldness and indifference reported from all parts of the County. All who attended went away much refreshed and encouraged. I think great good will come of it. Another meeting of the same kind was appointed to be held with the Congregation at Fowler, beginning on Thursday before the first Lord's day in January, 1869. Let every Congregation in the County be largely represented in that meeting.

There is a great and glorious work before the Disciples of Christ in that County, if they will only take hold of it in the fear of God, and push it forward energetically. A good house of worship *must be erected* in the city of Quincy. The Church in Quincy has employed brother Joseph Lowe to labor for them, in the full expectation of building while he is with them. Let all the brethren everywhere respond cheerfully and liberally when called upon by brother Lowe, the authorized servant of the church, for "material aid" to build the Lord's house in the city of Quincy.

A noble sister, with a generosity worthy the name of the Master, has given a beautiful and valuable lot in exactly the right locality on which to build. This lot is worth many thousands of dollars. Will the brethren help build on it?

I think the Congregation at Ursa was greatly benefited by the meeting. Their Sunday School had been suspended for a time. They resolved to reorganize it and go immediately to work with renewed zeal.

I formed many new and valuable acquaintances. I appealed to them to help the State Missionary Co-operation. They contributed \$14.60 for that purpose. I will not soon forget the kindness of these brethren and sisters.

J. C. R.

HOW TO MAKE MONEY :

The following conversation took place between a very intelligent Elder and the writer :

1st. We inquired of the Elder how many of his congregation (of 70 members) could pay every week one dollar toward raising a church fund? He replied "Four," which would amount to	\$4 00
2d. How many can pay 50 cents a week? He replied "Ten" which would make	5 00
3d. How many can pay 25 cents a week? He replied "Sixteen," which would make	4 00
4th. How many can pay 10 cents a week? He replied, "Forty," which would make	4 00
Whole amount for one week,	\$17 00
Whole amount for one year, multiplied by 52.	\$884 00

The said Elder was startled at these figures; but he, nevertheless, declared that they could all give in the proportion indicated, and give without any inconvenience. We inquired how much the same church heretofore was in the habit of raising in one year. His reply was, "About three hundred dollars." Here was a candid acknowledgment that this church of 70 members, for want of proper scriptural instruction, fell short every year of what it should raise five hundred and eighty-four dollars! We earnestly exhorted this very kind-hearted Elder to develop "the talent" of his congregation. What a fearful responsibility rests upon the shoulders of elders and upon preachers having charge of churches.

Now multiply \$594 by 500 (representing so many churches), and we have the enormous sum of \$292,000 which that number of churches do not raise, but which they could raise "conveniently." And if we have 1,000 churches, which probably is a fair estimate, the sum would amount to \$584,000—over a half million of dollars!

Heretofore, as a general rule, the intermediate class, who have neither riches nor poverty, have contributed by far the largest amount of church funds. The poor have been permitted to bury their one talent, and the rich have utterly failed, as a class, to come up to the rule of "equality" as commanded by Paul in the eighth of Second Corinthians. The *ad valorem* system is there distinctly and peremptorily enunciated. We should certainly pay as high a tax to the Lord as we pay to Caesar. Solomon says, There is that scatters and it still increases; and there is that which withholdeth more than is meet (or proper), and it tends to poverty." With a full appreciation of the foregoing figures, is it any wonder so many of the churches are poor. The history of the Laodicean Church, (Rev. iii,) is the history of many a church at the present day. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The selfishness of mere self-protection, without any regard to scattering abroad and helping those who cannot help themselves, appears to us to be a very low sort of selfishness. But in nature and in redemption it is a law of God's economy, that we develop our characters and save ourselves by exerting ourselves in saving others. If we scatter, we increase; if we withhold—keep back—lay up—hide away—or consume our substance on lust and pride—we must take the consequences, which are

(while we have our purses full)—leanness of soul, spiritual nothingness, a shriveled heart, eyes closely set together, a prematurely wrinkled face, a purse-puckered mouth, a converging brow, a close fist. The law of spiritual development is, that we produce thirty, sixty, or a hundred fold, according to our natural abilities; that is, some men, capable of producing an hundred fold, compared with him who by his limited facilities is only susceptible of producing thirty fold, are just as responsible to God for the creation of that amount of good, as he who is "accepted according to what he has." Let every rich brother in the church ponder seriously this *ed estorem* principle enforced by Paul—that God through Christ only accepts him according to what he possesses. II Cor. viii.

Here is what the Lord says of a "cheerful giver." "And God is able to make all grace abound toward you; that you having all sufficiency in all things, may abound in every good work."—*Ibid.*

The question frequently comes up, 'Will it pay to be a Christian?' This is a popular saying and worthy of all acceptance. Our Lord promises that if we come in to his kingdom and faithfully serve him, that, "all these things (the temporal blessings of this world), shall be added to you." Do you believe this, and are you willing to take the good Master on trust? If you don't do what he commands you, then, sir, you are a rebel. Again he promises his faithful disciples, that if they will follow him, they shall have in this life an hundred fold, and in the world to come life eternal. Do you believe in this proposition, or do you cowardly sneak away and consume your substance, if not in riotous living, on pride and in devotion to the good of this world? You are doing one or the other. Solomon says, "He that gives to the poor, lends to the Lord, and that which he has given, will the Lord recompense to him again." Do you believe the Lord will pay you back, or have you no confidence in his word? Take your position—show your colors. Now here is the blessing that follows the righteous man: As it is written (in the 112th Psalm), "He has dispersed abroad; he has given to the poor; his righteousness remains forever. Now may he who furnishes seed to the sower, and bread for the fool of man, furnish you with plenteous store of seed, and bless your righteousness with fruits of increase. May you be enriched with all good things, and give them freely with singleness of mind; causing thanksgiving to God from those to whom I bear your gifts. For the administration of this service not only fills up the measure of the necessities of Christ's people, but also overflows beyond it, in many thanks to God; while they praise God for the proof thus given to the obedience wherewith you have consented to the glad tidings of Christ, and for the single-minded liberality which you have shown both to them, and to all." II Cor. ix.—Conybeare's Translation.

One live, manly, courageous elder or preacher, or any benevolent man, for that matter, in every church, could, by putting members in classes as indicated in the first part of this article, raise twice and thrice as much money as is ordinarily raised; and that, too, with much less discontent, with much less friction, with no noise in the public congregation, incident to calling for money!—money!—and no money coming. Some sore-heads will at first refuse, but in a short time the entire church will become thoroughly satisfied with the splendid operations of the divine system.

Buy a ten cent blank book (without a gilt edge). Open it before the congregation. Put down a five cent class, a ten cent class, a twenty five cent class, a fifty cent class, a dollar class, and if you have the men, put down a five dollar class, and a ten dollar class. It is astonishing what an amount of money can be raised in this way. Put this book in the hands of a sprightly, ambitious and conscientious young man, and let him attend to the collection of the money every week.

Let him give the proper credits and mark the delinquents, and report the financial condition of the church every three months. If the members are too poor to pay five cents per week, then let the deacons go to those persons and ascertain how much food and clothing they need.

Thus endeth the first chapter.—[Review.]

R

EDITOR'S TABLE.

MATHES AND BROOKS DEBATE.

A neat book of 321 pages, published by H. S. Bosworth, of Cincinnati, Ohio. Price \$1.25 or \$1.50 by mail. This is a six day's debate, conducted by James M. Mathes, of the Church of Christ, and T. S. Brooks, of the M. E. Church. There were six propositions. One day was devoted to each proposition. I have been particularly pleased in reading the discussion of the first proposition. "The Church of which I, J. M. Mathes, am a member, is the Church founded by Christ and the Apostles." Brother Mathes triumphantly sustained this proposition by seven distinct arguments, as follows:

- I. We are built upon the same foundation.
- II. We have the same faith.
- III. We have the same divine government.
- IV. We walk by the same rule.
- V. We have the same order of worship.
- VI. We have the same glorified head.
- VII. We wear the same divine name."

In my judgment, Mr. Brooks, though a man of some talent, and fully endorsed, failed, entirely failed to refute any one of these points.

Brother Mathes also affirmed the third and fifth propositions, which were the action and design of baptism.

Mr. Brooks affirmed the second, fourth and sixth, which were infant baptism, the operation of the spirit, and justification by faith only.

The book is richly worth the price. Let it have a wide circulation.

ANOTHER DEBATE.

Brother A. I. Hobbs has been having a debate with a Universalist preacher by the name of King. This debate is also to be published. Brother Hobbs is desirous of obtaining subscribers for the work. The following gives the terms:

"Debate between Hobbs and King on Universalism, held at Des Moines, Iowa, in June, 1868. 1st Proposition. Do the Scriptures teach that those who die in willful disobedience to the Gospel of Christ, will enjoy endless happiness? King affirmed, Hobbs denied. 2d Proposition. Do the scriptures teach that those who die in willful disobedience to the Gospel of Christ will suffer endless punishment? Hobbs affirmed, King denied.

This debate will be of peculiar interest, because, as it is believed, it is the first one published involving the real issue, stripped of extraneous matters, and also, because it involves some of the latest phases of Universalism. The debate will be

published and delivered to subscribers about November last, 1868, at a price not over \$1.25 per copy, possibly, under. A large portion of the proceeds of the first edition sold by me will be devoted to the liquidation of the Des Moines Church debt.

Address A. I. HOBBS, Des Moines, Iowa."

OSKALOOSA COLLEGE.

In a letter from Prof. G. T. Carpenter, we learn that the authorities of the Oskaloosa College, have elected Brother Barton W. Johnson President of that Institution. He has accepted the appointment, and has been duly installed, and is now discharging the duties of the responsible station.

Brother Johnson is a graduate of Bethany College, and was for a time a member of its Faculty. I believe he was also, at one time, President of Eureka College. He is a highly accomplished gentleman, a good scholar, and is, I doubt not, well qualified to fill the important position to which he has been chosen, with honor to himself, and profit to Oskaloosa College. He will be a fine acquisition to the brethren of the great State of Iowa.

CORNER STONE ADDRESS.

In this number of the Echo, we lay before its readers, the address delivered on the occasion of laying the Corner Stone of the new College edifice of Eureka College. In the next number, the address delivered on a similar occasion, at Abingdon, will appear. These addresses will both be read with much interest.

SUNDAY SCHOOL ADDRESS.

The Sunday School Address published in this number of the Echo, was delivered by Brother F. M. Bruner, of Monmouth, before the Sunday School Institute, on Thursday evening, Nov. 12th, 1868, in the Christian Church, Macomb, Ill. At its close, Brother A. J. Camren, Superintendent of the Christian Sunday School at Abingdon rose and moved that a copy of the address be requested for publication in the Echo, and the city papers. The motion was seconded by brother U. W. Hardy, and was unanimously carried by a vote of all present. Let all our readers give all the Sunday School matter in this number particular attention.

THE MOTHER'S MONITOR.

The first number of the first volume, for January, 1869, now lies before me. It is a Monthly of forty eight pages, by Sister Goodwin of Indianapolis, Indiana. It is put up in neat covers. The title page on the cover is very beautiful. This number also has an engraving of "The meeting of Eliezer and Rebecca at the well," which delights the eye of the beholder. The work is of the same character of "The Ladies' Christian Monitor, with sixteen pages of matter for mothers added. It is well worth the price, which is Two Dollars per annum. Let it have a large circulation.

A DEBATE.

A Debate between J. C. Reynolds, Christian, and J. S. Loveland, Infidel, will be commenced at 10 o'clock A. M., December 29th, 1868, at Blandinville, Ill.

PROPOSITION.

The Harmonial Philosophy as advocated by A. J. Davis and other Moderns

Spiritualists is superior in its nature and tendencies to the Christian Religion as taught by Jesus Christ and His Apostles.

Loveland affirms—Reynolds denies.

ELDER JOSEPH B. ROYAL.

I regret to say that this worthy brother had the misfortune to get his leg broken recently by the kick of his horse. Brother Royal is one of our most faithful and devoted preachers. Let the Congregations who have his time employed see to it that his pay does not stop on account of his affliction. He has a family to maintain and they can not live on nothing while the husband and father is disabled. Let the brethren in Vermont, Table Grove, New Salem, Astoria and New Antioch remember our brother in his affliction. These congregations all owe him a lasting debt for his untiring labors in their behalf in years gone by.

LETTER FROM BROTHER CODDINGTON.

ABINGDON, July 25th, 1868.

BROTHER REYNOLDS: In order to relieve the curiosity of the readers of the *ECHO* as to who the man is from Abingdon that stopped with W. H. Whitman on the 9th of April, and took the *Herald* once, I now write you. As for taking the *Herald*, he understands very well the circumstances under which I took it by his request, and a reduction in price for the remaining eight months of the year. I never applied for it. As for being a popular member of the church at Abingdon- once, and now unpopular, of the fact of either I am not yet aware. How he knows so much I can not tell, though he said if he had any gift it was the gift of discerning peoples' thoughts. I do not think he guessed rightly this time. If I had ever read anything in the *Herald* that I believed to be right; if all the brethren had turned against me, I would not have given it up. I do not know what the man means in writing such an article for the *Herald*, unless he designed to injure the reputation of the Church at Abingdon, for he says he could fill a quire of paper giving incidents of the same kind, myself being an example. He makes me say that I am fearful they are trying to establish a new sect. He has forgotten the run of the conversation, but with the same faint recollection guesses at it. I told him it looked like he was trying to build up his party by pulling down others by slang weapons. As for believing the doctrine of the *Herald*, I never have. If W. H. W. thought I was a convert, he was mistaken, so I cannot turn from that to gain the confidence of the brethren. But I hope my Christian conduct will accord with the will of God and command the confidence of the brethren.

JOHN CODDINGTON.

I owe brother Coddington an apology for the delay of his letter. It somehow got among a lot of letters not intended for publication, and was forgotten. Today, Nov. 18th, I happened to see it. I now put it in the hands of the printer. I ask brother C's pardon, and will try not to treat him so again. J. C. R.

MARRIED.

MARRIED—On the 29th day of September, 1868, by Elder Jos. B. Royal, at the Baldwin House, in the city of Monmouth, Ill. Mr. William P. Primley, to Miss Sarah E. Meek, both of Mercer County, Ill.

OBITUARIES.

DIED—At Nilwood, Ill., Aug. 8th, '68, WILLIE A., infant son of Joseph and Lucy Ballinger, aged 9 months.

Thy little buggy is empty,
Where oft I've seen thee lie,
So beautiful in thy deep sleep—
Emblem of purity!

Tearfully we lowly laid thee,
"Neath the grass that grows so green;
And thy form, dearest Willie,
In our home no more is seen.

Now the Good Shepherd leadeth thee
Through pastures green and fair,
Onward and upward be our aim,
To meet thee, loved one, there.

P.

DIED—At her residence, near Vermont, Ill., on the morning of September 21st, 1868, in the 30th year of her age, Sister AMAZINDA WRIGHT, wife of Brother G. Wright.

She died in the full triumph of a living faith in Christ, cheered with the certain prospect of a glorious home in heaven, to which she had, by a pious and devoted life, been aspiring for upwards of thirteen years. She has gone, therefore, we humbly trust, to reap in the eternal world the great reward. She was baptized on a confession of her faith in Christ, in the year 1854, by the writer of this notice. I have been personally acquainted with her nearly ever since, and am happy in saying to her numerous friends and relatives, that it has seldom been my lot in life to witness the production of so many of the Spirit's fruits from a single disciple. To those who knew her best, I am sure I can say nothing that would serve to increase their sympathies for the bereft, or give them a stronger assurance that she has gone to rest.

Sister Wright leaves a kind and noble hearted companion, two small children, and four step-children, Father, Mother, Brothers and Sisters, besides many relatives and friends, to mourn their great loss. I would say to all, do not sorrow as those who are without hope, but with joyful anticipation look up to the Spirit's happy home, and with renewed energy run that narrow way to joys divine. May we all copy her pious example and meet her in heaven.

Vermont, Ill., Oct. 13th, 1868.

JOS. B. ROYAL.

DIED—At the residence of his Uncle, Wilson M. Hawk, in Scott Co., Ill., on Wednesday, the 11th inst., in the 21st year of his age, ELIJAH G., eldest son of my Brother Allen H. Rice.

Although, through the influence of disappointment and temptations of a severe character, he strayed away for a time from the love of Christ. God, in His good providence, brought him back to a loving, confiding trust in Jesus, and he died in the full assurance of the Christian's faith and hope.

Jacksonville, Ill., Nov. 12th, 1868.

E. G. RICE.

THE GOSPEL ECHO.

VOL. VI.

DECEMBER, 1868.

NO. 12

CORNER STONE ADDRESS.

ABINGDON, ILL., Nov. 17, 1868.

BRO. REYNOLDS: By resolution of the Board of Trustees, we here present you for publication in the ECHO, a copy of an address delivered by Alex. Johnston, Oct. 5th, 1868, at the laying of the Corner Stone of a new building for Abingdon College.

The College building when complete, will present a front of one hundred and twenty-four feet, to be finished in accordance with the most approved style of architecture. The first story of the building is now finished and arrangements are made for the entire completion of the work within the coming year. This will give us one of the best College edifices in the West.

W. H. GILLASPIE, Pres. of Board.

S. D. POLLOCK, Sec.

ADDRESS.

FELLOW CITIZENS AND FRIENDS OF ABINGDON COLLEGE: I am happy to meet and rejoice with you to day, while we witness the laying of the Corner Stone of the new building for Abingdon College. The foundation is substantially finished and ready to receive the "head stone of the corner."

From time immemorial, people have been accustomed to celebrate in some manner the great events in their history. This has extended to nations, tribes and families in all the times of the past. In the bible, the oldest history in the world, we find an account of various Jewish feasts and celebrations kept and observed in honor of the leading events in the nation's history. Hence we have an account of the feast of the Passover, of Pentecost, of Tabernacles, of Trumpets, of expiation or atonement, and various others that we need not mention here, together with holy days, in numbers not a few.

Among the pagan nations, we find games and combats were instituted in honor of their gods, and were thus celebrated by the most polished and enlightened nations of antiquity. Their feasts and celebrations were so numerous, that we pass them by, merely mentioning the fact. In our own land, chief among our national celebrations, is that of the fourth of July, in honor of the declaration of American independence, of the 22nd of February, as the birthday of George Washington, the 8th of January in honor of Jackson's great victory at New Orleans, and after awhile we expect the occurrence to become so rare, that we will need to celebrate the election of an honest man to office.

In families, we have our birthday celebrations, our wooden, silver and golden weddings, commemorative of events in life's journey.

In the church of Christ, we have baptism, a *partial*, and the Lord's supper a

purely commemorative institution, pointing our minds to the great facts in the gospel of the grace of God.

It would seem, therefore, but in harmony with this general feeling among men, that an event which makes some important progress in a work so important as building up and endowing a college of learning, whose corner stone, morally and religiously is the bible, the whole bible and nothing but the bible, should be recognized in some appropriate manner.

The corner stone, or the head stone of the corner, is that which is put at the angle of a building, whether at the foundation or at the top of the wall. May it not, therefore, be appropriate to place within the literal corner stone to be laid to-day, the literal bible, indicative of the moral and truly religious position assumed by Abingdon College and its friends.

Yet, in the ceremonies of the hour, we wish strictly to avoid both the spirit and the practice of anything that resembles any of the Catholic superstitions, such as sprinkling bells and foundation stones with holy water, or any of the meaningless forms and ceremonies which Protestants so often practice, among the mother of harlots, and the man of sin, in their abominations. But instead thereof, to lay the corner stone with just as little ceremony as possible, and to occupy most of this happy hour in hearing of the past, the present and the prospective future of Abingdon College.

For this purpose have the friends of Abingdon College convened here to-day, and we bid you a most hearty welcome to the privileges and exercises of this joyful hour.

This day, fellow citizens, friends of Abingdon College, and brethren in Christ, have we met to rejoice together as we witness the laying of the corner stone of the new college building, and behold the work actually commenced, and the foundation finished and ready to receive the chief stone of the corner.

It is indeed an important era in the history of this young and flourishing college, that to-day we can witness the work on the new building so far advanced, which has already cost so much of labor, anxiety and earnest prayers and faithful men.

It may truly be said that Abingdon College, like many of the young institutions in the west, "has come up through great tribulations" to its present prosperous and promising position. We may, therefore, rejoice to-day that the Lord has put it into the hearts of the Disciples of Christ, scattered over comparatively a small district of country, to rear a monument to true learning and pure bible religion, so lasting and enduring as Abingdon College.

And as we speak of that which is but reasonable to expect in the future of Abingdon College, we may to-day rejoice together, and ask as one man the blessing of God on this the work of our hands—yea, the work of our hands, Oh Lord, establish thou it. For vain is it for us to build unless the blessing of God be with us. The history of the past of Abingdon College, I received from a friend, who is familiar with the leading events of the school up to the present time, which I will give you nearly in his own words.

"The school which has since developed into Abingdon College, was opened as a high school in April, 1853, under the joint direction of Patrick H. Murphy and John C. Reynolds. The building occupied was the meeting house of the Disciples, an ordinary frame building, situated on the south west corner of Main and Martin streets. Such was the unexpected prosperity of the school, that its friends thought best to advance it at once to the rank of an academy. The first academic year, accordingly, commenced the second Monday in September, 1853. By the

winter of '55 the patronage of the school had so increased that the house then in use was no longer adequate to the demands of the school. At an original cost of about ten thousand dollars, the building now in use was erected, and completed in the year 1855. Abingdon College was chartered in February, 1855, and was organized and opened as a College on the 8th of April following, when Abingdon Academy became Abingdon College.

"Its first faculty was as follows: Patrick H. Murphy, President and Professor of Sacred History and Evidences of Christianity.

"John C. Reynolds, Professor of Languages and Ancient History.

"James W. Butler, Professor of Mathematics, and James P. Roach, principal of the preparatory school.

"The first sore trial of the institution, was the great financial crisis to which the whole country was subjected in the year 1860. Being without endowment and the patronage being necessarily reduced, the college was in a great measure sustained by the self-sacrificing devotion of a few fast friends.

"Its faithful and honored president was called from his work to his reward, in August, 1860. In January, 1861, Prof. Butler was elected to fill the vacancy occasioned by the death of President Murphy.

"The patronage of the school was also reduced very much during the war; but the same devotion which had carried it through the financial crisis, with God's blessing, proved equal to carrying it through this crisis also."

Thus speaks one of its friends who was intimate with all of the past of the college.

The number of graduates in all the departments of Abingdon College, has been about seventy. Many of these are filling places of high honor and usefulness. I may name among these, all the present faculty of Abingdon College, except the president: G. T. Carpenter, now of Oskaloosa college, Iowa; J. M. Martin, president of Hesperian College, Woodland, California, and many others whom our time will not allow us to call by name. We are now to speak of the present of Abingdon College. I am glad I am able to announce to you that this is prosperous beyond our most sanguine expectations. Full three-fourths of the money necessary for the completion of this new and excellent building, which we now see commenced, has been subscribed, and is being paid in to the treasurer as fast as we could reasonably expect. I have no doubt but the remainder necessary to finish the building in complete order, will soon be subscribed when the agents again go out and can tell the friends of the enterprise, that the foundation is completed (and this is no small part of the work, as it costs \$6,000) that the bricks will all be on the ground soon, and every preparation made to have the new building ready for use by the time the next session commences, a year from this time.

Well may the faces of the friends of Abingdon College shine as we meet to-day to lay the corner stone of the new building, which promises to be so soon completed. When we consider the magnitude of this enterprise, and that it is in so favorable a condition financially, we have good grounds to take fresh courage and continue to work and pray, and pray and work. The building committee is to finish the building as they get in the money so that when it is done, it can be handed over to the donors without being in debt. This is a most wise provision, and I hope it will be carried out to the letter. The policy is "to hasten leisurely." We are not endeavoring to erect a small, insignificant building at the cost of a few thousand dollars, to be hurriedly put up, that we may publish to the world simply for effect, that Abingdon College is to have a new building, but it is to be a magnificent structure, such as will meet the demands of the college for years and years to come; a building to which we will always look with delight, and for

which our posterity will be thankful, and will rejoice that their fathers dared to undertake so great and so noble an enterprise for humanity's good.

We look next to the President of Abingdon College, as to what it is doing in its work on mind and heart, which is at once the great work of a college. We only rejoice as we see the work on the college progressing, from the fact that in this we see greater facilities about to be opened up for the training of the hearts and minds of the rising generation.

And now I wish to speak of some things about which I think I can not be mistaken, and to which I wish to invite special attention. Having spent a good portion of my life in teaching, I think I may venture to speak of the intrinsic worth of a school. And having no local interests here (as I only claim to be here temporarily) I think my words may claim some little consideration at least. And having been engaged in preaching the word some twenty years, and in the defense of the truth in such surroundings as try the stuff men are made of, I trust I may be allowed also to judge and speak freely of the moral and religious bearings of this and other colleges and of the teachings therein.

I have visited and become more or less acquainted with many colleges both among our brethren and others, and must say without speaking disparagingly of other institutions, that I consider Abingdon College, in the manner of its teaching and discipline, superior to any college with which I have become acquainted, or that I have visited.

Its discipline is mild, pleasant and thorough, not burdened with a book of cumbersome rules that tempt the student to their breaking. The teaching in its different schools is thorough and complete. Its course of study is that of a real College. Its work is real college work. No skimming over text books for the sake of saying this book or that has been studied. This is no "six weeks course here in astronomy," or "twelve easy lessons in astronomy," nor a high sounding law department on paper with a justice of the peace pettifogger "to give—instructions in law"—but whatever is attempted to be done is thoroughly done.

In the last year Abingdon College has sent out a class of graduates numbering twenty—the best and most thoroughly trained class I ever saw graduate. Among these are several preachers of the word. It was not a class of mere boys and girls hurried through a superficial course of study—but young men and women, the youngest of whom was seventeen, and the oldest was—well no matter how old, but the average age of the class of twenty was something over twenty four years. Of this class and the commencement exercises, brother Benj. Franklin, who was present, said that "it gave evidence of the most thorough training of any graduating class he had ever seen in any of our colleges or of any college."—Speaking of their bible training he said "a high regard for the bible and an acquaintance with it seems to pervade every speech. I never witnessed such reverence for God and his word in a graduating class before; besides, what they say has the right ring."

Yes, that is true. Everything has the gospel ring in Abingdon College. I wish I could say as much for all our Colleges. Some things have a very strange sound indeed, not much like a bell made of Jerusalem metal.

The President of Abingdon College never recommends the young Disciples when they go out into the world from college—if there is not a congregation of Disciples convenient, to unite with some of the other denominations. Nor do students hear the president discoursing to the people in his Lord's-day sermons that we as a people should not decide that other denominations are wrong and we right for they may be right and we wrong, as it is difficult to tell who is right and who is wrong. No! No! such sickly sentimentality, such unsoundness in the

faith, such urbanity of manners we never hear taught publicly or privately in Abingdon College.

The institution would be unworthy the confidence of the brethren, were it so. But upon the other hand the clearest exhibition of God's word is given both in the Lord's day ministrations and in the morning lectures before the school.

The men in whose hands the interests of Abingdon College are, have not forgotten Berean College, and the injury, the shame and disgrace brought upon the cause we all love, through the influence of men untrue and unsond in the faith.—The brethren may rest assured, that the interests of Abingdon College will never be committed to the hands of any but able and true men. They have the right to demand this, and I am not sure but we have a good deal of "Berean College" left yet among us, to which, perhaps, the brotherhood would do well to give some attention.

When I hear a president of a college using frequently in his sermons such terms as "other denominations" "other churches," etc., I fear there is some Berean College in his composition. When I hear him saying "we should not decide that other denominations are wrong, and we are right, for they may be right and we wrong," I fear he simply "sees men as trees walking." When I hear a preacher or President of a college advising the young Disciples, when they go out into the world, to unite with sectarian establishments, if there be no congregation of Disciples convenient, I decide he is unfit for any position of influence among us and understands very poorly indeed the principles of the gospel, and knows but little of that strong love of truth, stronger even than the love of life itself, that impelled the Scotts, the Stones, the Franklins and Campbells, yea even the devoted friends of Abingdon College, to their lives of labor and sacrifice in and for the cause of truth.

The brethren have the right to demand able and true men into whose hands so important a trust as a college shall be committed. The trust is too sacred, the power for evil too great, to be given into the hands of any but those who know and fully appreciate the difference between the church of Christ, and the human sects of the land.

For only as we can make a college instrumental in extending the kingdom of Christ among men, does it demand our sympathy, labor and money.

Let a college be so controlled, and it becomes one of the most powerful agents for good, and is worthy the sympathy, the confidence, and support of all christian people.

I may perhaps properly speak here of the prospective future of Abingdon College, together with some suggestions which may tend to make it even more efficient in the future than it has been in the past, and which may contribute something to bringing the College to such a state of enlarged usefulness, as to come fully up to the most ardent hopes of its most sanguine friends, in its future career.

We may truly say, that Abingdon College will, when the new building is completed, enter upon a new life and enlarged usefulness.

Like a healthy, vigorous child, it will have outgrown all its baby clothes, even too large for the pants it wore in its teens, and will then put on a full suit of men's clothes, as it thus attains its majority. But more will be expected of the man than of the boy. How shall this duty be discharged, is a question that every friend of the school ought to ask with peculiar interest. Especially is this true in regard to the liberal donors of the institution. For whether Abingdon College "is to be or not to be" is not the question. By the progress now made, it is a decided question that Abingdon College is to be. And by an arrangement al-

ready made, when the new building is completed, the school building and school go into the hands of the donors, who are to appoint from time to time the board of trustees, into whose hands this interest so important is to be intrusted. The school is emphatically to belong to the donors.

First. Let Abingdon College in the future as in the past, ignore all party politics. Indeed I am most happy to be able to say to-day, that already, has such a law been in existence in the institution for years, passed by the present board of trustees. Let it in future become a provision of the charter, that this root of contention cannot possibly spring up. Let there be no democrats, no republicans, known as such, in the labors, honors and duties of college work. And as the public mind is peculiarly sensitive on this point, and has just cause so to be, let the wise course of the institution in the past be pursued in the future, as to its faculty. Let no political babbler or stump orator be appointed or retained in the faculty. Let the faculty be made up of men differing in politics, so as not to give any bias in favor of the one or the other party, by electing and continuing all the faculty from either. All reasonable men will be satisfied with such a course, and such has been the past course in Abingdon College, and this is not the least of the causes of the popularity of the school with all, during the past. True, a few, a very few ill disposed men have tried to injure the good name of the institution by taking advantage of the political excitements of the past, and have grossly misrepresented the position of Abingdon College in this respect, but right principles and correct policy have triumphed, and these serpents have simply had the pleasure of "gnawing the file."

Second. We do not think that christian men need to trouble themselves much to build and endow schools of Law, Medicine and Agriculture. These can not be made very subservient to the cause of Christ. They may be allowable if we had ample means, but even then to my mind it would be an enterprise of doubtful propriety, at least we should not propose to do that which we have little or no preparation to do, and in this respect, present the awkward attitude of some colleges, which in their announcements, remind one of a boy of ten trying to wear his father's coat; claiming that he is as "*big as dad*." Putting on university airs, with a faculty composed of three men and an old maid!

Third. I speak now of a want that I regard of the very greatest importance for the usefulness of Abingdon College, viz: A school where the Bible will indeed and in truth be made a text-book. I mean by this in the fullest sense of these words, I mean more than has hitherto been meant, I mean where the Bible, the whole Bible will be as thoroughly taught as anything else is taught in the institution, yea even more than this. I would make the Bible the most thoroughly taught text-book of all.

I mean much more than is indicated in the announcements of this institution hitherto made, one of the first of which is in the following words: "The Bible is one of our text-books; and since we teach only its historic facts and inculcate its sublime morality, we teach no partisan principles." I do not admit, that, to teach the doctrine of the Bible is teaching partisan principles. The above announcement does not come up to the high standard which we ought to assume. By that we make the Bible a text-book, but leave untaught its chief doctrine, that which is designed to save the soul from death, the gospel of the grace of God, and satisfy ourselves in teaching the "historical facts and sublime morality" of the Bible simply. I do not wish to be understood as making the least reflection on the course pursued in this respect in the past, I have no doubt that all was done that could be consistently done as the school has been organized. I speak of a demand of the future. Let a Professorship of the Bible be established. Let it be left a

matter of choice for any student to take that part of the course of study, who may so desire. But let the teaching be thorough. Let the chair be filled by a man who loves the Bible and the church of Christ above everything else and one that understands from actual experience the labors of the young preacher of the gospel. In a word, let the Bible be taught critically, faithfully and thoroughly in all its parts. This would give no just grounds for a charge of partisan work. None need to enter that department unless they choose.

Besides, we have our duty to discharge to the young to whom we may have access, without regard to what the "world may say." We ought not to care what the world and sectarians may say, so much, as to keep us from the discharge of duty.

We don't expect to compel "recognition" of the truth and the correctness of our plea for the "ancient order of things," but by steady and heavy blows; sectarianism and wickedness are not to be conquered by fawning.

Fourth. A partial endowment should be secured as soon as possible so that the college would not be liable to injury from the financial derangements that often sweep over the country. The chair of the Bible should be completely endowed, so as to make it like the water that flows, free to all who wish to drink of its pure waters of life. I would not recommend more than a partial endowment. The school ought always to be partly self-supporting. With proper management and energetic professors it can always be made so.

The homely adage "root hog or die" is as appropriate for a man to understand who is constitutionally a lazy animal, as any other necessity of his well being.

We might speak of some other things of perhaps great importance for us to observe in making Abingdon College what we all wish it to be, but our time will not allow.

With the prosperous past and the prospective future of Abingdon College before us to-day, who is there among its sacrificing friends of the past, who regrets the sacrifices made and the money contributed.

Who is there that looks at the promising future of Abingdon College, with such improvements in its management as experience may teach us are right, cannot see a future of good for the honor and glory of the cause of Christ through the influence of its young men and young women, your sons and daughters, brethren, thoroughly equipped with moral and gospel power, to go out into the battles of life.

Who would not rejoice that they have the privilege to consecrate a portion of their earthly goods to a work whose influence is to go on and on when they are forgotten in the world's hurry and bustle.

Brethren, I want some influence to work for good, and the cause of Christ, when I am done my work, when I shall have gathered "my mantle about me and shall have lain me down to pleasant dreams;" such is the feeling of every one who is made to appreciate this work. Then courage old soldier of the cross, you who have labored so long and hard in every good work, and who has breathed out many a prayer for the final success of Abingdon College. That prayer is being answered, Abingdon College is no longer a doubtful enterprise. It is a success. So much has been done that it must succeed. Well may we consider this a christian work, and Abingdon College a christian college. As such we commend it to God to-day, asking him to bless the College in time to come, and like a strong well rigged vessel launched into the sea, manned by a skillful captain and crew, would we send forth Abingdon College on her mission of good, well loaded down to the guards with science, literature, morality and bible truth, to make her annual voyages from commencement to commencement again and again, not for a

year or a score of years, but during the ages to come, may she stand a monument to literature, morality and bible truth, the church of Christ; and the noble men who dared, for this cause, to undertake and consummate a work of such magnitude-demanding at once so much toil, labor and sacrifice of time and money.

THE IOWA SISTERS.

The sisters of Iowa seem to be alive to the fact that there is work for every one to do. They have sent the following circular to the Echo, which we insert with pleasure. It will sufficiently explain itself. These sisters mean work.

CIRCULAR.

DEAR SISTER—At the Annual State Meeting, held in Davenport, August, 1868, the Sisters present held meetings and formed an association for the purpose of raising an endowment fund of \$15,000 for the Bible, or President's Chair, in Oskaloosa College. The design of said Chair, is to educate, free of cost for tuition, in this Department, all young men who desire to enter the ministry, and give instruction in the Bible to all who may attend.

It is contemplated to teach in this department the Bible, entirely free from sectarianism, so that persons from all denominations can enter and be instructed in the truths, facts, precepts, promises and warnings of the Holy Scriptures.

During the past year a little effort was put forth with very encouraging success. Four persons, so far as heard from, only interested themselves, and something over \$2,000 were secured. At the late State meeting held in Albia, the brethren passed resolutions seconding our efforts and promising to contribute liberally of their means to these laudable and praiseworthy efforts to place Bible instruction in our College, upon an independent basis, and finally upon a free basis. You are therefore earnestly requested to interest yourself in your own neighborhood, and others in adjoining neighborhoods, in this great and noble work. You are requested to secure donations in cash, pledges and notes. Each person contributing the sum of twenty five dollars to this fund will be entitled to cast a vote in the management of Oskaloosa College, and those contributing larger amounts will have one vote for every twenty five dollars so contributed within the limits of the act of incorporation. It will be proper to give each person contributing twenty five dollars the privilege of one or two years to pay the same, provided the first installment is paid in hand, and the others secured by note bearing ten per cent. interest. Any person donating one hundred dollars, or more, may retain the money for five years, by executing a note for the amount, bearing ten per cent. interest, payable annually at Oskaloosa, Iowa.

Mrs. S. A. McCONNELL, Marshalltown.

Mrs. M. A. SAUNDERS, Davenport.

Mrs. M. W. PORTER, Davenport.

Dear Sister, consider the magnitude of the work, the importance and necessity of its speedy accomplishment and put forth a corresponding effort, and report as soon as practicable to Mrs. Abbie Carpenter, Treasurer, at Oskaloosa, Iowa, or to either of the undersigned. Do not, we beseech you, treat this as circular letters are so often treated, that is, cast aside and never more thought of; but go to work at once, with all the earnestness the love of God, and the desire for the salvation of the world, are calculated to inspire, and may God speed the effort.

Mrs. JAMES A. SEEVERS, President, Oskaloosa.

Mrs. FLORENCE J. COWLEY, Cor. Secretary.

MAMMOTH CAVE.

THE SHORT ROUTE—GOTHIC CHAPEL—A WEDDING UNDER THE EARTH.

Cave City is a station on the Louisville and Nashville Railway. It is eighty-five miles from the former place and ten miles from the Mammoth Cave Hotel. The latter part of the journey we found to be a rough carriage road, leading through a forest of magnificent oaks, a splendid mountain scene now and then disclosing itself to the vision and adding interest and pleasure to the otherwise toilsome journey. Our party, consisting of about twenty-five souls, representing various States and cities of the Union, arrived at the hotel in good spirits. We found it capable of accommodating several hundred guests, and the charges (four dollars per day) all that could be desired, but I will not venture to say any thing concerning the fare, as I may wish to visit the Cave again at some future time. Omitting therefore the culinary department, and the sin of spoiling beef and flour, we will proceed to our main business, which is to see the realms "under the earth" and to witness two souls made happy."

A walk of three minutes brought us to the mouth of the cave where we discovered Mat, our colored guide, preparing the lamps, one of which each traveler is expected to carry. Now we began the descent to the lower world, entering an opening thirty feet in diameter and descending a stairway constructed of loose stones, to the depth of about sixty feet. Leaving the entrance we perceived a slight current of air flowing towards the gloomy vaults before us. During the cooler months the current flows in and in summer the order is reversed. The cave breathes just once a year. It takes all winter to make an inspiration and all summer to make an expiration. Black Stephen explained the matter by saying, "The cave is a big animal and takes just one 'bref' in a year." The temperature of the cave never changes but is always fifty-nine degrees Fahrenheit. The change of summer and winter, day and night, sunshine and storm, are unknown in this lower world.

Passing two hundred yards along the Narrows, we reached the Rotunda, where the ceiling rises to the height of one hundred feet, and the diameter is two hundred. The floor is strewn with timbers and the remains of vats—the work of the saltpeter miners of 1812. The timbers appeared to the eye to be in a perfect state of preservation, and I believe such has always been reported to be the case; but a close inspection with a knife revealed the fact that they are slowly decaying with the "dry rot." We found corn-cobs that had been left at the same time, also ox-tracks, which had been made in soft mud, that now is almost as hard as rock—Here bats flitted to and fro, and seemed displeased at our intrusion on their domains. Passing huge, overhanging rocks on the right—the "Kentucky Cliff"—we enter the Church, which is one hundred feet wide and sixty-three feet high. There is a natural pulpit, and recess for a choir. Here, in the "dim, religious light," services were held nearly seventy years ago. Logs and benches occupy the same positions now, they did then. We next enter Grand Arch, fifty feet high and sixty wide; soon confronting the Giant's Coffin, forty feet long and having a perfect resemblance to the object named. To the left of this is the Ant-Eater, composed of black gypsum on a background of white limestone. Near by are the immense figures of the Giant, Wife and Child, the former being in the act of tossing the child to his wife, who, with pipe in mouth, extends her arms to receive the urchin. Nearing the Star Chamber we observe the tracks of wheels, and Nat gives the information that, in the days of the saltpeter miners, wagons traveled

two miles under ground. Two substantial stone houses appeared on the left. They were built by consumptives, who remained here several months without seeing the light of day. Some died in the cottages, and the rest soon after leaving the cave.

The experiment, as might have been expected, proving a very bad failure. The Star Chamber is about sixty feet high and five hundred long. It is a splendid hall, with perpendicular walls and a flat roof. The sides are of a light color, and are strongly relieved against a black ceiling, which is studded with white, sparkling substances resembling stars. Amid these a comet makes its appearance—here, after giving a brilliant illumination, in which we beheld the glories of the heavens, the guide disappeared through a lower arch, leaving us in total darkness—a darkness that I thought might soon be "felt," were not the guide speedily to return. What a contrast with the world above! There is not a breath of air, no busy hum—all is perfect silence—perfect darkness. One can count the strokes of the pulse by the count of his own beating heart; can distinctly hear the beating of another's heart at a distance of several feet. The guide, with the lamps, soon approached us from the eastern end of the chamber, giving us first the glimmer and gray streaks of dawn, then the rosy hues of morning; then the lamps were elevated from below, striking us at first almost with the glory of the rising sun. The guide again disappeared, then approached us from behind a ledge of rocks, causing a dark cloud, then darker, and still darker ones, to pass over the ceiling, and making it difficult for us to realize that a terrible storm was not actually about to burst upon us. Nothing but the forked lightnings and hoarse thunders thunders were wanting. The Star Chamber was, to the ladies of our party, the most attractive feature of the short route. Time and space forbid speaking of many such objects of interest as the Deserted Chamber, Richardson's Spring, and Minerva's Dome. I must not omit Wright's Rotunda, which, under a brilliant illumination of Bengal lights, presents a splendid appearance. There is a ceiling of four hundred feet span, and not a column to uphold it. The roof is perfectly flat, but presents the appearance of a dome to the casual observer. The Chief City is two hundred feet in diameter and forty high. The floor is heaped with rocks in such a manner as to give the appearance of a ruined city, some portions reminding us strongly of the walls and towers of baronial times. The Labyrinth is entered from Deserted Chamber by descending a wooden stairway. Passing over a slippery bridge, climbing a rickety old ladder, we were at Gorin's Dome. Thrusting our heads through a natural window in the limestone wall, we saw nothing—all was darkness. The guide, climbing and creeping through a small avenue, reached a point where, concealed from view, he could give the dome an illumination. A view presented itself that was awfully sublime; below, dark, cavernous depths; above, rising two hundred feet, the dome, with its fluted columns, stalactitic cornices, an exquisite ornamentation—a sight that not only beggared my powers of description, but revealed the utter poverty of language.—"Marvelous are thy works, Lord God Almighty!"

A miserable bridge carried us over Bottomless Pit. What a pity some enterprising Yankee does not own the entrance to the cave! Then we could expect such improvements in the way of stairs, bridges and railings, as would make everything safe and pleasant. Then the world would know of the cave, and instead of four thousand visitors in a year, there would be four hundred thousand! Just the day before our own excursion, the railing to the bridge gave way, and a man narrowly escaped finding the bottom of the Bottomless Pit.

It is now time for us to hasten on our return. The hour is approaching when a wedding is to take place in the Gothic Chapel, and the presence of the writer is

indispensable. "What! a wedding under ground? How singular! I would prefer the light!" Perhaps you would. Be that as it may, Bro. B. M. Davenport, a young and talented lawyer and real estate agent, of Nebraska City, and Miss Ellen, daughter of Prof. Campbell, of Hopkinsville, Ky., determined to be married here—to commence life at the bottom, so as to rise, if they go at all. An incorrigible bachelor suggested that it was the most appropriate place in the world, as it was the *cave-in* for a man like Mr. D. to haul down the flag of independence and surrender! Another declared "getting married to be a mammoth undertaking, and Mammoth Cave therefore, the proper place for the marriage." While jesting about matters of this kind, lamps were seen glimmering in the distance, and the thought occurred to me, "Behold, the bridegroom cometh! Go ye out to meet him!" There being no "foolish virgins" in our company, with blazing lamps we met the bridegroom, and our party, now numbering about three-score, by a detour to the left, climbing a stairway, passing along the Arcade, was soon in Gothic Chapel, which rivals all the marvels of the highest and nicest art, in the strength, beauty and proportions of its grand column and exquisite ornamentation. The grand hall, illuminated by blazing lights and lamps, suspended on the gigantic stalactites, that reached the floor and seemed to support the ceiling, the glowing faces of the bridal party, and especially of the happy pair, the noble brows that, sprinkled here and there, marked their possessors as workers in the realm of mind, and the beautiful appearance of the Turkish costume, worn by ladies in the cave, all combined, produced a strange and remarkable scene that will never be forgotten. In brief and solemn words the ceremony was pronounced, a blessing was invoked of the great Omnipresent, who dwells in the heavens and in the depths of earth; congratulations were extended to the bridegroom and bride, and we started for daylight.

The incidents of the Short Route had been agreeable to all, but we heard prophecies of the perils of the morrow, inasmuch as the high waters had, for some weeks, rendered the Long Route not only dangerous, but wholly impracticable. Notwithstanding the prospect of toil and danger, the desire of beholding the Lethe, of crossing the Styx, and sailing down Echo River, decided, at once, that the attempt must be made.

J. B. JOHNSON.

Nebraska City.—*Christian Standard*.

SMUT.

Under the influence of causes of which the writer hereof is ignorant, a stalk of corn or wheat will produce a husk filled with a black mass, not unlike soot saturated with water. This, the farmer calls smut. Many a farm hand can testify to the sickening effect of this fungus, when it is abundant in the wheat. It is a disgusting thing, find it where you will; and the man who investigated it far enough to classify it in the catalogues of animated nature, must have had a leather stomach, and have been entirely destitute of the sense of smell.

Well, when the analogy between the two things is considered, no one will be surprised to learn that the same word is applied to "obscene language." God gave to the corn and the wheat the power to produce abundantly for the health and happiness of man. But man sinned; and then God said: "Cursed be the ground for thy sake." We therefore find "thorns and briers," weevil and midge, and—*smut*. The same bountiful Creator gave man the noble gift of speech, with

which he might praise the Jehovah and entertain his fellow-man. But how often this dignified capability is prostituted; and there issues from the mouth of him who professes to be "a vessel, sanctified and meet for the Master's use," only—
smut!

Filthy communication out of the mouth is an evil of no common magnitude in the church. And it is one that is taken as little account of as almost any other.—Is it because there are none clear enough of the fault to announce the word of the Lord on the subject? Is it because so many are guilty that religious teachers dare not do it? And why do so many Christians indulge in the use of obscene and vulgar language?

Mechanics have taxed their inventive genius in bringing the smut-mill up to a high state of perfection. If some moral philosopher could invent a smut-machine that would thoroughly take the smut out of men, he would be a world's benefactor. Many a person, esteemed as a lady or a gentleman, and of good standing in the church, would be benefited by being run through such a mill.

The teaching of the Scriptures is exceedingly pointed and emphatic on this subject. "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." Eph. iv. 29. "Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." Col. iii. 8. Reader, do you participate, even by listening approvingly, to filthy conversation? Then observe that Paul classifies it along with malice, and blasphemy, and lying. Hereafter put it away from you. Look at the divine example of the Lord Jesus, in whose mouth "was found no guile."

Just think of it! Three or four persons get together, and some one leads off by telling one of those smutty yarns that no gentleman would ever think of repeating in a mixed company of half-civilized people. Immediately the crowd is all a-glee, and each member is digging into the too faithful records his memory has kept of all the nastiness he has ever seen or heard. There is, on such occasions, actually a rivalry in the effort to see who can become the most abominably filthy in his talk.

In another room a company of the opposite sex may be found in the same depraved employment. But just bring them together, and what a change! All, at once, make an effort to be polite and refined. This sudden revolution shows that they can be decent when they wish to be so, and puts the seal of a heavier condemnation upon the guilty ones.

The appearance of an unexpected party in the midst of such discourse, will likewise put an end to it, until, at least, all are satisfied that the new-comer is possessed of the same vitiated taste.

We find, then, the teaching of the Scriptures, and man's respect for common decency, both decidedly against the evil. Why not then, every disciple of the Lord set his mind and heart against it? Indulge in no degree; but frown continually upon all conversation that tends that way. "Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying."—[Review.

UNIVERSALISM MAKING ITS LAST STRUGGLE.

BRO. REYNOLDS: You will no doubt remember, that during your debate with Mr. Hughes, in Table Grove, he would not defend the doctrine of the *post-mortem* gospel as it is called, viz: That men will have the gospel preached to them and repent, after death.

During the debate, I had a conversation with several of the Universalist preachers, among them Mr. Davis, of Avon, to whom I stated, that, in a debate I had with Mr. Manford, a few years ago, he maintained the doctrine of repentance after death. These men all denied that such a doctrine was held by Universalists, and they claimed that I must have misunderstood Mr. Manford.

Since the debate in the Grove, Mr. Davis has been there holding a meeting, and a number of the best citizens tell me, he preached "*post-mortem*" right out. The people also say that Mr. Hughes preaches the same; indeed he does not now seem to make any effort to conceal his faith, obscure, however, as it is, although he had not the moral honesty to defend the doctrine in his debate with you.

But my chief object in this article, is to show that Universalism boldly assumes this absurd and abominable doctrine, as Universalism, that your readers may see the straits in which this miserable delusion is—how it has changed within the last few years. For I presume, almost every one knows the Universalism of twenty-five years ago.

I quote from the New Covenant of Nov. 14, from an article published in that paper, taken from the Christian Repository, both Universalist papers. The quotations are taken from a review of "Universalism Exposed," No. 2. The doctrine of post-mortem repentance is so clearly stated in this review, that a comment from me is hardly necessary to point it out.

"The unbeliever does not and can not see 'life' while an unbeliever, and will not see it as long as he remains an unbeliever. He that believeth not is damned, or 'condemned already,' and will remain in condemnation until he is *converted and becomes a believer.*"

But all know that many, very many men die, being unconverted and in unbelief. Therefore, if they are ever saved, according to the above position, they must be converted and become believers after death. But to continue the quotation. "Universalism teaches that God wills the salvation of all, and Christ died for all, so, before he delivers up his mediatorial kingdom to the Father, all will come to the knowledge of the truth, to repentance, reconciliation, and obedience. All will comply with the conditions." What could be plainer than the meaning of this, viz: All do not repent here in this life and become reconciled to God and obey him, but all will in the life to come, "before Christ delivers up the mediatorial kingdom to the Father."

Again. "Yes, Mr. Walsh says they were 'safe for heaven after death,' if they only repent a moment before death, and the Universalist says they may repent a moment after, or even some time after" (death).

Again. "But Mr. W. asks, 'what need for Paul to call upon them to repent, seeing that if they did not repent, they were as certain of final holiness and happiness as if they did.'" Now, reader, mark the answer of the reviewer. It will sound strange coming from a Universalist, and can only be explained by use of the post-mortem gospel plank in the Universalian platform, put there by some of the more recent conventions. "This is an entire misrepresentation of Universalism." How does that suit you, Universalist of the "death and glory" school, as Universalism was at its beginning as taught by its founders and defended by all the great

lights of the denominations, till recently. Are we safe in the position stated in the heading of this article, viz. Universalism making its last struggle.

But again, and more of the same kind, "We teach that as God wills the salvation of all souls, so he calls upon all to repent in order to be saved, and they are not and can not be saved until they repent!" "God now commands all men every where to repent, and he will hold them to this command, and punish them, and use the means of grace upon them, and influence them by his Holy Spirit, until all do repent and believe. Sinners can not be holy and happy without repentance, hence it is necessary for all to repent in order to be saved." Here it is taught that God is to influence souls, after death, by His Holy Spirit till they repent. I do not, in this paper, propose a refutation of this post mortem gospel plan, as it rests alone for authority with man, and only a Universalist man at that. I only aim to get the doctrine before your readers as stated by its advocates, remembering that they say this "is Universalism" now. I think the doctrine needs only to be stated to be refuted!

"Mr. Walsh says, 'There are no conditions or terms of salvation in Universalism.' If he really thinks that this is a true statement, he is quite too ignorant to be writing on this subject, and is to be pitied. If he knows better than he says, he is dishonest. At any rate the statement is untrue. Universalists hold to the same conditions or terms of salvation as other people—as other Christians." Wherein then is the difference? Hear the writer explain. Post mortem makes the difference. "But they hold that God, through Christ, will continue to call and use means and influences until all comply with every condition requisite and necessary to their salvation."

We need not quote more. This is enough to show how Universalism is changing—giving up the ground assumed by its founders, and resorting to the absurd post mortem plan, which stands wholly on a human foundation.

The doctrine of saving men without faith and repentance at all is so shocking, that this old theory of Universalism must be abandoned. But men do not all repent in this life. Therefore to work out Universal Salvation, the doctrine of a post mortem, or after death repentance and gospel have been invented and patented at the patent right office of Universalism.

ALEX. JOHNSTON.

A MISTAKEN PREACHER.

Mr. C., a Methodist preacher, went to a town in D— county, Ind., to hold a meeting; and, in visiting his flock, he went to a house in which two families lived, one in each end: in one family a Methodist, and in the other a Christian. Mr. C. aimed to visit the Methodist, but entered, by the wrong door, into the other end of the house, and, after passing the usual compliments, began to talk about the M. E. Church as follows: "Sister, we are wrong on baptism. The Campbellites are right on baptism and we are wrong, but will have to stick to it now and defend sprinkling and pouring. We have lost many good members by not baptizing by immersion alone, but it is too late now."

Mr. C. then crossed the street and entered the house of a Methodist; and, as he entered, remarked: "I have been over to visit Sister —." The lady, addressed, replied: "You were in the wrong end of the house. The lady living in that end of the house is a Cambellite." "Is she?" said Mr. C. "I made admissions that I would not have made for the world, if I had known that."—[Review.

Rushville, Ind., Sept. 22, '68.

J. M. LAND.

THE SCHOLAR AND THE THEOLOGIAN.

It is possible to give many illustrations of the fact that men, speaking as theologians, will say things that are by no means in harmony with what they have stated as scholars. Such is the blinding influence of a system or theory when fully endorsed, that intelligent men when thus influenced, will ignore facts and principles, that, as scholars, they do not hesitate to recognize. As an example, we will transcribe and compare the following passage in Dr. Hackett's Commentary on Acts.

"*Es aphesia hamartion, in order to the forgiveness of sins.* (Matt. xxvi. 28. Luke. iii. 3.), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." Page 69. Again: "*Kai apolouai tas hamartias sou, and wash (bathe) away thy sins.*" This clause states a result of the baptism, in language derived from the nature of that ordinance. It answers to *es aphesia hamartion* in acts ii. 38, *ie submit to the rite in order to be forgiven.* In both passages, baptism is represented as having this importance or efficacy, because it is the sign of the repentance and faith which are the conditions of salvation." Page 561.

Let us now distinguish between Dr. Hackett's comment as a theologian, and the statements which as a scholar, he feels compelled to make. He gives the meaning of the scriptural language in both cases, translating the first clause, "in order to the forgiveness of sins," and adding that "this clause states the motive or object which should induce them to repent and be baptized." In the second passage the clause "wash away thy sins," he says, "states a result of the baptism, in language derived from the nature of the ordinance," and is equivalent to the first clause, meaning "submit to the rite in order to be forgiven." This is what, as a scholar, he says the language means. He then, as a theologian, adds that "in both passages baptism is represented as having this importance and efficacy, because it is a sign of the repentance and faith which are the conditions of salvation." As a scholar he admits, as every real scholar must, the fact that the scriptures ascribe "this importance and efficacy," to baptism, and as a theologian he would account for the fact by giving a theological reason taught by the schools. We claim the privilege of accepting the testimony of the scholar, and of rejecting the reasoning of the theologian; and for this rejection will proceed to give our reasons.

In the first place, the testimony and the reasoning are in conflict with each other. "Repent and be baptized in order to the forgiveness of sins." Here says the Dr., "We connect naturally with both verbs:" the clause expressing "the motive or object which should induce them to repent and be baptized." If then, baptism is here "represented as having this importance and efficacy, because it is a sign of repentance and faith as the conditions of salvation," repentance is also represented as showing this importance and efficacy on the same ground, and then it will appear that repentance is represented as being a sign of itself! We see no way to evade this conclusion, except in refusing to "connect naturally with both verbs," a clause which "states the motive or object which should induce them to repent and be baptized:" — which, in other words expresses the common end for which the act in each case is commanded to be done.

In the second place, the theological opinion under consideration, is without any scriptural warrant. We know, indeed, that nothing is more common than to hear baptism spoken of as a "sign" of something else which imparts to it all the value that it possesses. Sometimes it is said to be "an outward sign of an inward grace" — language, which, as utterly meaningless, no human being can explain. And yet

this is often gravely set forth as a scriptural account of Christian baptism, not only in the absence of all scriptural authority, but in direct opposition to many of the plainest declarations of the Word of God. In the case before us, baptism is said to be represented in the scriptures as a condition of forgiveness, not because it is a "sign" of something else that is. We readily grant that a sign is sometimes rhetorically clothed with the attributes of the thing signified; but the representation of baptism as a mere sign of the conditions of pardon, is a sheer assumption which is not in harmony with the teachings of the Word of God.

There is one sense, indeed, in which baptism is a sign of faith, and in that sense, not baptism alone, but all acts of faith may be so considered. The whole life of the believer, as flowing from faith, is a sign or proof of its existence. "Show me thy faith," says James, "without thy works, and I will show thee my faith by my works." Or, as some translate: "Show me your faith by your works, and I will show you my faith by my works." Every effect is a sign of its cause as evidencing its existence. In this sense we do not object to calling baptism a sign of faith; but he who says that baptism as a condition of pardon is merely the sign of faith as the real condition, dogmatizes without authority.

Finally, though we should admit that "baptism is represented as having this importance and efficacy, because it is the sign of repentance and faith which are the conditions of salvation," it would not alter the chronological relation of baptism to forgiveness, as presented in Acts 2: 38. For here as unpardoned persons were commanded to "repent and be baptized in order to the forgiveness of sins," it follows that both the representative condition—allowing baptism to be such—and the real condition, repentance, were prior to forgiveness. Both, therefore, sustain the same chronological relation to the remission of sins and the Pentecostians had no promise of remission until they had complied with both commands. And this, at least, makes baptism neither more nor less than a condition of pardon and signalizes it, as a condition, with faith and repentance. As conditions, we say, they are all equal whatever may be the significance of each apart, or the intrinsic value of any one, as compared with any other.

The resources of sophistry have been exhausted in unholy efforts to obscure the plain passage before us. It defies them all and will stand forever, teaching one lesson only to all intelligences that are unobscured by systematic blindness or sectarian zeal.

I. B. GRUBBS.

"A UNION SECTARIAN MEETING."

I wish to give, through the A. C. Review, a description of a Union Meeting of the sects, consisting of Old School Presbyterians, Missionary Baptists, Southern Methodists, and Cumberland Presbyterians. This meeting was held in the town Burksville, Cumberland County, Ky., in the month of October, 1868. I reached this place on Saturday night of the 24th of October. The meeting had been in progress for some days before my arrival.

The Old School Northern Presbyterian, of this place, preached at night. At the close of his sermon "mourners" were called for, and quite a number was soon seated at the bench. Then the shouting and screaming commenced. They sang some strange songs, and seemed to have exhausted their catalogue of strange sectarian songs, when at last they struck in on the old shouting song, "Shout, shout,

we are gaining ground," with a hallelujah to it. Then, "Rejoice, mourners," etc. Then the preacher in the lead called for a prayer in behalf of the mourners." Many of them bowed down: and whilst all were on their knees, just before the prayer commenced, the leading preacher said, "Now, sinners, give yourselves up entirely to God, and call upon him in earnest for mercy." Then he said, "Lord bless us," etc. The prayer now commenced. Loud groanings and yells were heard, and such confusion as no one could describe; neither could the prayer be understood by any one in the house, yet we heard loud amens from many voices. Then, amid great confusion, such as shouting, clapping of hands, etc., another song was raised, which reminded one more of the "Old Virginia corn song," than the praises of God. This state of things continued until a late hour in the night. Then their appointments were announced. Just at this time a Bro. H—— (with a loud voice) said; "Bro. Wm. Jarrott, a Christian preacher, will preach at the College to-morrow, at eleven o'clock." I then said that on the morrow I would preach in answer to the question, "What must I do to be saved?" And if those "mourners" would come out, we would show them "what they must do," etc. Then the Cumberland preacher said, "We will save the brother of this trouble, for some of them are already saved." I supposed, from this saying, that some of them had "professed a hope," or "gotten through." I am quite sure, if God had obeyed the preacher's commands, that he would have come down and pardoned them all; for he was asked to "come down"—"yes, come down, Lord, and come down now and convert these mourners," but it seemed that with all their loud cries he blessed but few. During this scene there was a Methodist preacher went through the crowd shouting, "glory, glory, glory; O, I am so happy; glory," etc. This was imitated by quite a number, and even women, until it seemed that they were nearly exhausted.

Next comes the scene of Lord's day. As I had to preach to-day and at night, I could not be in attendance till after our meeting. But when our meeting closed we went again to the Court House. We heard their screams when we were at least one hundred yards off. About the first thing we heard was some one, or more hallooing, whoo-pee, whoo-pee, whoo-wee, whoo-wee. This was mingled with loud screams and loud laughs—yes, real ha, ha. This indescribable scene continued till a late hour. Men and women were all mixed up together, hallooing and laughing for some time after the audience was dismissed. There was a large negro man (a real African) who took his position in the judge's stand. He stood there laughing aloud for some time, and coming down from the stand remarked to one of the preachers, "This is the kind of religion." "Yes," said the preacher, "this is it;" "this is heartfelt religion." Thus ended the scene of Lord's day night.

They preached again on Monday. I attended this meeting. They had a few mourners, but there was quite a calm after the storm of last night. This is a "union meeting," but we are not permitted to take any part in it. I would be glad to have the privilege of preaching a union sermon, but I can not come in. The scene on Monday night was pretty much as it was on last night. There was a perfect (imperfect) jamming together of mourners, all mixed up with preachers and professors, hallooing and laughing aloud around what they call "the altar of prayer." And during this indescribable scene, there were many persons standing around, greatly amused at the performance. There seemed to be but little, if any solemnity on the occasion. During their exercises, one man in the crowd struck his nose against a bench, or something else, who had to go out to a pump to wash off the blood. I don't know whether he got through at the "altar" or not (for we learned that he was a mourner), but I know he went through the crowd and

went to a place where there was water. I know not whether he returned: this was the last I saw of him. It is said that one young lady fainted to-night.

It seems that the preachers had some trouble in getting up this excitement, but from appearances there will be more in allaying it: for I never saw such confusion, not even in a bar-room, or a hotly contested election, than I saw here. My descriptive powers fail me here. The preachers went around stooping down; some of them speaking in a low tone, others screaming aloud: "Sinner, give your heart to God; trust in Him; believe Him; can you not trust Him?" and many other sayings of a similar character. But never telling the honest penitent "what to do to be saved." Thus ends the scene on Monday night.

Tuesday—The excitement is somewhat allayed to-day; but the preachers did their best to raise a shout, but their efforts were in vain. The Cumberland preacher, Parish, tried to give a reason why some did not "get through." He said he once knew a lady that was a mourner for fourteen years before she got religion, and she attended a meeting like this. She again came to the mourner's bench and was agonizing, and a sister said to her: "Don't you believe that Christ died to save sinners?" She said, "I do." "Well, said the sister, "don't you believe he is willing to save you?" Her reply was, "yes." Then the sister asked "if he was not willing to save you now?" She answered, "yes." "Well," said the sister, "can't you trust in Him, now?" "And just at this time the Lord spoke peace to her soul," and she shouted, "glory to God: he is willing now, and I am happy." Here the preacher said, is where the Lord pardoned her sins.

Next comes the night scene. After our meeting was over we attended theirs, and we found them in great confusion: some lalooing, some screaming, as though they were frantic, and others laughing aloud. They were singing (some of them): "I want more religion; I want more religion; I want more religion; religion makes me happy," etc. This was mixed up with hugging, ballooing, falling, standing, leaning, talking, and nearly everything except order and gospel. The Baptist preacher, Wright, was out to hear us to-night, but he seemed not to enjoy or relish the truth at all. So, as soon as our meeting closed, he broke for the Court House. And when we got there, we found him in the ring, looking just like he had been there all the time, for he was quite noisy. Some professed to "get through" to-night. The Cumberland preacher exclaimed, "Thank God, the Lord is reviving his work here." They then sang the closing song—

"Oh, mourners, will you meet me?"

"By the grace of God I will meet you."

This closed the Court House scene. But I was told that they were quite boisterous till a late hour of the night.

Wednesday.—The meeting goes on. I went to hear them this morning. I don't know how glad they were to see me. They did not take on over me very much. The Baptist preached to-day. He first attempted to show the plan of salvation under the law, and said, "that as God was *unchangable*, and as he saved sinners under the law without baptism, he saves persons under the Christian dispensation without baptism." His next effort was to prove that "the sinner is saved by faith alone," and that "repentance comes before faith." And he defied "any one to call this in question." Here he made a thrust at us, but did not call our name. He "defied any person to show a place where faith comes before repentance." They had three "mourners," but none got through." I waited till they got through preaching. I then stated that I would preach here to-morrow and review the sermon of to-day. The Cumberland preacher then remarked: "If you come in the Spirit of Christ, come, but if not, stay away, preacher, people and all."

I then stated that I hoped that all would come in the spirit of meekness. The

preacher then said: "I did not say that he would not come in the spirit of meekness; but I do say, "a tree is known by its fruits." Here we had a big laugh, for, reader, you know this was very smart. I preached in the College at night. After our meeting we attended theirs. The excitement was great. Sinners were, doubtless, inquiring what they should "do to be saved," but there was not a single preacher that would dare to give them an Apostolic answer. But they were told to "seek religion, pray on, ask, and you shall receive; the Lord has promised it, and you will find, if you seek with the whole heart, for the Lord has said: "The day that thou seekest me with the whole heart, I will be found of thee." Many things were quoted for Scripture that can't be found in the Bible.

Then the Cumberland preacher said: "Brethren, our preaching, our songs, our exhortations may fail us; but there is one thing that never fails—that is prayer, for God has said, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done, etc. And now there are more than this number here who want these sinners saved—yes, many of you want them to get religion. Now, let every Christian get on his knees. I can't see how any person can be a Christian and not be willing to pray for sinners. Christians, one and all, pray for these mourners!" Here the prayer began with many groans, loud "clapping of hands," "amens," and "shouts," that could have been heard half over the town. They prayed as though they thought their God was deaf, or had gone on a long journey. And after telling them that the Lord was in their midst, they then called for him to come down, come now, do Lord, come and convert the dear mourners!" Next comes the song, viz: "Come along, come along, and let's go home. O, glory, hallelujah," etc. I don't know how many got through to-night, but one of the preachers said, "the number of mourners is increasing greatly."

Thursday.—I did not attend their morning meeting. We heard, however, that they had but few "mourners" benched to-day. At 3 o'clock P. M., I preached in the Court House to a large concourse of people, in answer to the sermon of yesterday. We had some five or six preachers in attendance. These were the preachers that were engaged in conducting the "union meeting." I thought I would never have a better opportunity of taking off their sectarian masque. So I made a direct attack on their "mourner's bench" system, and called upon them to show a "thus saith the Lord" for it, but none was given.

After I closed, the Baptist preacher arose and said: "No one ever heard me preach that any person was ever justified by 'faith alone.'" Yet he labored hard the day before to prove that doctrine. He also said that "no Methodist, Baptist or Presbyterian, believed or preached the doctrine." Now, Bro. Franklin, if this is true, you can give Bro. Merrill the right hand of fellowship on this subject, and we are done with our opposition to "faith alone." He also said: "I would have thought a great deal more of the brother, if he had let the mourner's bench alone. I thought harder of him for what he said of this, than anything he said." I was fully apprised of the fact that this was a sacred thing with them, and a very tender plant. But I showed that the Lord had been far more "gracious" without this saw-mill invention, than he had ever been with it, and that the "mourner's bench" was the place to coin sectarians. But an Apostle never had any use for any such machine, and that it was no place to make a Christian.

They had a meeting again at night, and had quite a number of "mourners." Their confusion was great, but no preacher had the nerve to tell the honest inquirer what he "must do to be saved." Friday morning I attended the meeting again, when a young Methodist preached, who appeared to be a nice young man, and worthy of a better cause than "Methodism." His text was, "Give us this day our daily bread." He said but little. It was then announced that "on to-

morrow the doors of the different churches would be opened for the reception of members. Up to this time the doors had not been opened. Accordingly, on the morrow the preachers were arranged, viz: A "Cumberland," "Baptist," "Methodist," and "Old School Northern Presbyterian." And all were invited to take their choice as to what church they wished to join, leaving the "Church of God" entirely out of the question. At this invitation some five or six gave their hands to the Cumberland preacher, three or four to the Presbyterian preacher, about twelve to the Baptist, and one to the Methodist. The Methodist seems to have come out just even, for one of his members left him and joined the Baptists, and he got one from the world. He looked a little sad, but said nothing. In the evening they met at the Court House to attend to baptism (rantsm). The Cumberland seated five persons, and after offering prayer, he said, as Ananias said to Saul: "Arise, and be baptized and wash away thy sins, calling on the name of the Lord," when the candidates all arose to their feet, and he took a glass of water and poured a little of it on each of their heads, calling it baptism. I could have drank his "Jordan" dry at a single draught.

The Baptist went to the Cumberland River and immersed twelve persons. They continued their meeting. I attended it a short time on Lord's day night; the mourners seemed a little dull, and the Presbyterian preacher told the "mourners" "not to become discouraged, but pray on. And if you mourn all the days of your life and get through, it will be well with you. And I would advise you to read the Psalms of David (read the 31st and 51st Psalms); and I would advise you to commit them to memory,—they will tell you what to do." Then the Cumberland preacher, Parish, said: "I heartily indorse all Bro. McMilon has said: pray on, mourners." He then said: "It has been reported that I advised persons not to go to the College meeting." (I was preaching at the College). "I deny it. I said, such preaching as you heard here is calculated to confuse the mourners. I never advise persons to stay away." I then remarked, "that that is just what he said;" and if that is not advising them to stay away, I am very dull. But I told the people to come out and hear for themselves, and they would not get it second handed. At this time we heard a keen whistle and a him here the shouting was nearly all at an end. The next night we had a fine audience, and had eight additions: two of them were Methodists, one Presbyterian, one Episcopalian, and one they had had on the "mourner's bench."

The advice given by the Presbyterian, and indorsed by the Cumberland, reminded me of what Bro. Franklin, has said in his "Sincerity seeking the way to heaven, when the preacher advised sincerity, to read the Psalms of David, &c. It also reminded me of the saying of an old lady that I heard of some years since, who got very happy at a "mourning bench," when she was heard to say, "O, I wish I was in Beelzebub's bosom." But one of her preachers heard it and said, "O, no sister, you mean Abraham's bosom." She responded, "either of them will do me." I thought that either of those plans would do better for a sectarian preacher to tell a sinner "what to do to be saved," than the Acts of Apostles, for I never heard one give Peter's answer yet. They closed their meeting on Wednesday night, leaving quite a number of persons on the "bench." They advised the mourners to "pray on, and never stop till the Lord speaks peace to your souls."

Many other untaught things were said. I do sincerely hope the time will soon come when all honest souls may have an opportunity of hearing the truth.

Yours in Christian love,

WM. JARROTT.

MAMMOTH CAVE.

THE LONG ROUTE—THE DEAD SEA—LAKE LETHIC—ECHO RIVER—WHITE CRICKETS—EYELISS FISH.

Early on the following morning we were again at the entrance of the cave. Our party now consisted of five—all strangers to each other, except the Professor and myself, who were all that remained of the wedding party. There were now no ladies with us, as the guide declared the route would tax the energies of strong men. Ladies, however, often do pursue the Long Route in the "dry season," walking the distance of eighteen miles with about as much ease as men. The cool atmosphere of the cave, and the constant excitement, enable one to endure more labor than could be done elsewhere.

We proceeded with alacrity along that part of the route which we had traveled the previous day. At Deserted Chamber we abandoned the Short Route, and were now actually *en route* for Echo River. Passing through Wooden-Bowl Chamber, descending first a steep declivity, then a stairway, called the "Steeps of Time," we were in Martha's Palace. A half hour more and we were in Reveler's Hall. Music and the "light fantastic toe" are not unknown under the earth. Here it is the custom to rest, eat a lunch, and to "take something" stronger than the pure water which abounds in the rivers and springs of the cave. The Scotchman's Trap is a circular opening of five feet diameter, through which it was necessary for us to descend a stairway. Over this is suspended a large flat rock, which seems to be inevitably on the point of falling down and closing the aperture. If it do so, while we are absent on our explorations, we will be in a "trap," sure enough!

Every one has heard of the "Fat Man's Misery." It is a crooked avenue, over one hundred yards in length, and varying in width from one to three feet, and in height from four to ten feet. The lower portion, reaching about breast high, is one foot wide, and is lined for the most part with sharp, jagged projections. The Professor was the "fat man" of our party; and, although he gave us many a merry laugh, yet the loud breathing, and frequent, involuntary ejaculations, proved the Fat Man's Misery to have been well named. Great was our joy when we reached the Great Relief, where we sat down to rest. Here we at once learned the Professor's last hopes had expired, and he declared it "impossible for him to get out again, and that he was too much fatigued to proceed." He did, however, make good time several miles further. The floor of this hall is covered with pebbles next the Fat Man's Misery, sand in the center, and clay (once mud) on the opposite side, demonstrating that a stream of water once rushed through the avenue.

Bacon chamber is a splendid picture of a well-filled smoke-house. There are many projections from the ceiling that, in color, size, and general appearance, resemble the hams, shoulders and sides, we find suspended in a pork-house. I am not a swine-eater, but I confess the labors of the day, and the neatness of the hams, made me wish for a "slice." Forty or fifty feet below the terrace of slip-hams, that leads to the Natural Bridge, are the waters of the Dead Sea. Its misty darkness is extremely gloomy. The waters had recently been over our pathway, and the passage along the sea-side was difficult and dangerous. In our schoolboy days we had read of Pluto's realms, of the river Styx, and Charon's leaky boat; and were much gratified now to learn that, in invention and diversity the lower world keeps pace with that above; and we were now enabled to safely cross the Styx on a natural bridge that resembles its Virginia namesake. Lake

Lethe, the next place of interest, is usually about fifteen yards in width, but now we saw a sheet of water stretching away in the darkness to an unknown distance. We subsequently found it necessary to boat about six hundred yards. Unfortunately there was no boat in sight. Mat understood the nature of the case, and was soon in the water up to his waist, and had hold of the rope to which the submerged boat was attached. Nearly an hour elapsed before the boat was raised and freed from water. Meantime we had mud to our heart's content. Afloat at last, while the oar was plied, three of our number broke forth in the ditty, "Come where my love lies dreaming," and then followed with "Johnny Smoker." If I ever heard music in my life, I surely heard it then, down in the bowels of the earth. Doubtless the time and place were favorable for strong impressions. This strange lake abounds in eyeless fish. It is subject to rapid rises—will rise sixty feet in a few hours. The waters had recently been high, as we have already remarked; and here I may add, that we were now making the first excursion that had been attempted for several weeks in this part of the cave. Once on the farther shore, a toilsome journey, through mud, over rocky heights, down steep declivities, along deep pits, brought us to Echo River. Again there was no boat in sight, and the process of raising and bailing out had to be repeated. Yes, there was a boat in sight. Hanging forty feet above our heads, directly across the avenue, bottom side up, was a boat, each end resting on projecting rocks. It had been carried thither by a previous flood. Great was our satisfaction when we found ourselves indeed afloat on Echo River. The river varies in depth from ten to thirty feet, and in width from twenty to two hundred feet. Our route lay upon this river nearly a mile. Here we were, far from the light of day, amid the rock-ribbed bowels of the earth, actually sailing down a considerable river. I could but say again, in the depths of my soul, "Marvelous are thy works, Lord God Almighty!"

My meditations were brought to a sudden conclusion by the sharp cry of the guide, "Heads down!" Down they went, for we had learned to obey his advice instantaneously, without stopping to make inquiries. It was well we did so, otherwise our heads would have struck the arching rock overhead. A moment more and we had been forced to prostrate ourselves in the boat, and then the boat itself struck the overhanging rocks that descended to the very surface. Luckily, the skill and experience of Mat enabled him to extricate the boat from its perilous situation, and, backing out again, we landed at a place just opposite the point of embarkation. What was now to be done? Was our advance at an end? The guide assured us there was one more chance—to take the Purgatory Route, and strike the river beyond the low, overhanging arch. We felt that the name was significant, as we had already endured much toil and danger, and now purgatory, something still worse, was to come. In this—contrary to much experience on the earth's surface—we were not doomed to disappointment. It was worse than we feared. The Professor will never forget Purgatory. His strength gave way several times, and he declared himself unable to proceed; but, after a moment's rest, he would summon every energy and struggle on. This part of the route baffles any attempt at description—mud, almost, unfathomable, huge rocks, slippery heights, dark abysses; now we were crawling, now climbing, now clinging to the slippery rock beside some dark pit. The Professor probably ejaculated, "Terrible!" about every thirty seconds. At length, far down below us, at the foot of a slippery precipice, we beheld the waters of Echo River. The difficult and dangerous descent of the cliff being accomplished, for the third time came the process of raising a boat and freeing it from water. All this extra labor, it must be remembered, was the result of the recent floods. Again we were afloat, and again our songsters broke out gleefully in the strains of "Beautiful Star," and then followed with

"Old Hundred." The effect was truly wonderful. Several parts were carried; and so favorable was the place for musical performance that it was difficult to realize that we were not in the midst of a large and splendid choir; then back came the echoing notes, creating the impression of a mighty congregation of thousands, joining in the strains. Shades of Mozart and Beethoven! could ye but hear this, your happiness would be complete. Never again do I expect to hear such strains until, as the voice of many waters, the multitude of the redeemed shall swell the harmony ineffable of the song of Moses and the Lamb. We repeated the word "echo," and from the cavernous depths back came "echo! echo! echo!" etc., as if all the demons of darkness were hurling back our words. A pistol was discharged, and the shock made us tremble. It seemed as though a "twenty inch" gun had been discharged beside us; then came back the multiplied, echoing peals of thunder, and it required little effort of the imagination to suppose ourselves in the midst of the most terrific battle that ever raged upon the earth. Again and again was the experiment repeated, and each time did the very earth seem to tremble at the shock of reverberating thunders. Echo River abounds in eyeless fish and eyeless crawfish. As there is perfect darkness, and eyes would, therefore, be utterly useless, God has not given eyes to them. What a perfect adaptation in all the creations of God? "O Lord, how manifold are thy works! in wisdom hast thou made them all!" Beyond the river, seven miles under ground, a white cricket was discovered; but the attempt to make a "specimen" of him was a failure, as he hopped off suddenly into the darkness. Bats and rats abound to the very extremity of the cave. The rats are peculiar to the cave, and have heads and ears resembling those of the rabbit.

Silliman's Avenue carries us a mile and a half beyond the river. In it are several objects of great interest. Cascade Hall, two hundred feet wide, receives its name from a stream that plunges down from the ceiling. The Hill of Fatigue made trial again of our muscle, Rhoda's Arcade is five hundred yards in length; and the ceiling is covered with alabaster flowers of every conceivable variety and many of wondrous beauty. Lucy's Dome towers up over our heads to the height of over three hundred feet, and is certainly more imposing than the dome of the Capitol at Washington. Stella's Dome, still farther on, is two hundred and fifty feet in height. Climbing a slippery, rickety staircase of twenty feet, we were in Martha's Vineyard. A dark stalactite called the Vine, runs up to the ceiling, which is studded with dark nodules, resembling clusters of grapes. A few yards on is Snow-Ball Room, the ceiling presenting the appearance of having had thousands of snow-balls hurled against it, and these having stuck fast. The snow-balls are of white gypsum. We sat down while the guide arranged our dinner on the stony dining table, and then we fell to work with a hearty good will. I could not deny that biscuit and fat pork were good eating, after all. Refreshed by the entertainment, we arose to proceed, but left the Professor with two lamps to meditate, and rest until our return. We were obliged to scale the Rocky Mountains, one hundred feet high, composed of fallen rocks. Then came Dismal Hollow, seventy feet deep and one hundred feet broad. It was 4 o'clock P. M., when we reached Grogan's Hall, the end of the cave, and nine miles from the entrance. The Maelstrom is a pit nearly two hundred feet deep, at the very extremity of the cave.

Selecting some gypsum and stalactite specimens, and giving libbie to my companions to carve their names, we sat out on a rapid march for home. We expected to find the Professor very lonely, and anxious for our return; but we found him prostrate on a large flat rock, fast asleep. He regretted our speedy return, supposing we had not been gone more than five minutes, although over two hours had elapsed. On Echo River we sang "Home sweet Home," with a hearty good will, and

once more the echoes regaled us with their sweet strains. Two of our number felt themselves competent to get out of the cave without the assistance of the guide, and they were allowed to walk a little distance in advance. There are innumerable avenues leading in every direction; and when our competent men had taken the wrong route for the third time, and had been as often recalled, they were willing to bear us company again. Mention was made of the long night we were passing. We had spent the previous night at the hotel; then the early morning found us in the darkness of the cave; and we knew that long before we could reach the surface, night would have drawn her sable curtains around the earth; thus giving us thirty-six consecutive hours of darkness. One predicted we would date our letters a day behind the rest of the world. Plodding on and on, weary and foot-sore, at last to our great joy, gazing up above us, we beheld the stars and moon in the sky; and, climbing out, we felt that we had entered a new world.—
[Christian Standard.

J. B. JOHNSON.

Nebraska City.

"BEING ENSAMPLES TO THE FLOCK."

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Thus speaks the Apostle Peter concerning the duties of elders. The elders are to "feed the flock." They must also take "the oversight." The object of this article is to call attention to the duty of being examples to the church. There is nothing clearer than that it is the duty of an elder or bishop to set, in every particular, a good example before the members of the church. He is indeed to be that example himself. Every elder is an example, and to a greater or less extent will be imitated.

There is an absolute certainty that an elder's example will be copied in the lives of the members of the church over which he is an overseer. If the elder's conduct is wrong, many members of the body are in great danger of falling into the same error.

If his life is unexceptionable in every particular, it gives him a wonderful power over the other members of the congregation. I wish to speak of the example of the bishops to the flock at the present time, and particularly in the State of Illinois.

Perhaps the thoughts suggested will be just as applicable in other States as they are here. My opportunities for observation are tolerably extensive.

I have been forced to the conclusion that there are four lamentable defects in the example shown by the overseers of the congregations in this State:

1. There is a wide spread and greatly to be deplored lack of religious training in the families of brethren. The study of the scriptures in the family circle is sadly neglected. Prayer in the family is altogether unknown in a great many households. This is humiliating to tell, but as it is true, and many brethren are fast asleep on this important matter, it is necessary for the sake of arousing them, to tell it, though it be an unpleasant truth. Still the delinquents are following the example of the elders in too many instances. Just think of it, those very men

who are "ensamples to the flock of God" wholly neglecting family worship. What! The man who is to take the oversight of the church never pray in his own family! His children *never* kneel with him at their own hearthstone!! Never hear their father's voice in accents of prayer at the family altar!!! It is even so, gentle reader.

Is it any wonder that the brethren are lacking in this duty? They are only imitating the "ensamples to the flock" in neglecting to bring up their children "in the nurture and admonition of the Lord." Reader, are you an elder in the congregation of the Lord? If so, what sort of example is yours in this important particular? If you have been negligent heretofore throw off your lethargy. Begin now, if never before, to be the *right* kind of an example. Remember that you will be held to an account for the influence you exert over your brethren in the responsible station you fill. Your duty to your family, to the church and to God, demand that you give to all the *right* example.

2 There is a lack of readiness on the part of many brethren, in the social or prayer meetings. There is also a lack of willingness on the part of many. Some will not attend the prayer meeting at all. Others who do attend, are only hearers of the word. They will not preach, they will not sing, they will not pray. They are only receivers. They never impart anything to their brethren in the way of exhortation or words of cheer. Has the example of the elder anything to do with this? I think it has much to do with it. There are congregations that have no prayer meeting; their elders never troubling themselves about it. Where there is no prayer in the family the head of that family will be diffident, backward, and even fearful in the congregation. When the elder is that way, is it any wonder that the private members are so? When it is hard work to get a bishop to exhort his flock, even to say a few words, it is not to be wondered at that nearly all the members are so very backward.

3 The Sunday School is a great and glorious work. But here also there is a great lack in the discharge of duty.

There is a general want of interest in this great work. In many congregations it is next to impossible to enlist the adults in the Sunday School work. It would seem that the overseers of the congregations would take an active part in conducting the schools. But my heart sickens at what I know to be true, that there are those who occupy the solemn position of "ensamples to the flock," who will not even attend the Sunday School themselves. Who do not exhibit the least interest in the welfare of the school. How can an elder expect the young to be active in the school when his example points in the wrong direction? Sometimes an "ensample to the flock" will try to excuse himself by saying that he is too old, that younger men ought to do this work. But on Monday morning this same elder is young enough to go to his farm, store or shop, as the case may be, and labor as effectively as most younger men can do. Surely, good men sometimes let the world blind them so that they do not see their duty as it really is. I cannot make up my mind that they wilfully neglect their plain duty in setting an example before others. But I am constrained to think that the cares of this world have blinded their understanding, and they are deceiving themselves in the supposition that they are doing their duty, while they are far, very far from it.

The bishops ought to be punctual in their attendance on the Sunday School, if for no other reason, that they may present an example to the other members of the church, worthy their imitation.

4 Covetousness is said to be the sin of the age. I am made to shudder, when I realize what millions are expended by Christians in vain show, luxuries, and the gratification of perverted, and unnatural appetites, and the pittances paid for the

spread of the gospel. We are entirely too much inclined to set our hearts upon earthly things.

The power of example exercises a wonderful influence in this, as well as in everything else. While the hungry are to be fed, the naked clothed, and the gospel preached "to every creature," there is great need of a liberal example of giving. If it be the misfortune of any congregation to have a close-fisted, narrow-souled, stingy man for an overseer of the Lord's people, what can be expected but a penurious church? When the poor are to be provided for, this elder gives very sparingly. The members give very sparingly too, for they have an example of that sort to follow; and too faithfully do they imitate it. When a meeting house is to be built, this elder pleads poverty, and gives but little. The members do likewise. The house falls, or is cumbered with a debt. A missionary is to be sent abroad, this bishop insinuates that the preacher is after money, and gives little or nothing, the members, some of them, give but little, others nothing, walking in the foot-steps of the "ensamples to the flock."

Reader, are you an officer of the church? Have you thought of the impression your example makes upon the hearts, and consequently upon the whole lives, yea, and the eternal destinies of your brethren? If you have no family worship in your family, how can you urge it upon others? You cannot. If you do not attend the Sunday School, how can you urge your brethren to do so? You cannot. If you are parsimonious, how can you influence the brethren to be liberal? You never can do it. You may talk to them, but if you are yourself illiberal, they will know it, and the old proverb is true that "actions speak louder than words." You may preach benevolence and liberality, but if your practice is such as to justify men in calling you penurious, your fine speeches will amount to nothing.

One word to all the brethren, and then I close this article. When you are about to select a brother or brothers, to fill the office of bishop, do not choose a covetous man, nor one that neglects the instruction of his children in the Word of the Lord. Be sure and choose one whose soul is full of the love of God. One who loves to work for the Lord in the family, in the congregation, in the Sunday School, everywhere.

J. C. R.

CHRISTIAN SIMPLICITY.

The religion of *Jesus*, admits of no double dealing, no prevarication, no lofty putting on airs. Straightforwardness, truth and simplicity of heart and manners, are some of the natural fruits of the reception of the pure gospel, in its laws and in its spirit. Where these fruits appear not, their absence may be attributed to the non-reception of the vital power producing them. This is assumed and no argument in support of the position will be attempted as none is needed.

The world is filled with shams and counterfeits, which pass frequently at a premium, while a genuine article has to go at a ruinous rate of discount, if it passes at all. This is as true as that two and two make four, especially in the religious world—in the so-called church. Men in the world of commerce, are more likely to scrutinize between the spurious and the genuine, the fictitious and the real, the true and the false; but in matters involving an eternity of bliss or woe, how few,

even of the professedly religious, ever stop to scrutinize their positions, or think of the lawfulness or unlawfulness of their course.

The great soul-redeeming principles of the gospel are few and simple, and in this, we have a proof both of divine wisdom and benevolence. But the religion of Christ is pre-eminently practical, and where the proper practice does not obtain, the spiritual development has not been accomplished, to the extent contemplated by the Lord, and which is dispensable to the usefulness and final happiness of the creature. One practical good, is of more value than a thousand empty theoretical truths, however beautiful they may appear to the mind or imagination of fancy-mongers and heartless theorists.

When we apply the word simplicity, to the conduct of christians, we do not use it in opposition to compound, but in the sense of plain, unostentatious, child like. This definition may not suit the literary taste of the fastidious hyper-critic; but it will suit the unsophisticated lover of truth, and for this reason suits the humble writer, who, while he makes but little pretensions to fine literary discriminations, can discern the difference between the beautiful and the hideous, the perfect and the deformed, in the religious life.

It is a sad misfortune, that *style* has, to a great extent, taken the place of simplicity, in many of our congregations. This is true, not only in the precision and punctilious manner in which the services are conducted, but a survey of the congregation cannot fail to disclose the fact, that the love of dress exceeds the love of the Saviour, on the part of many whose names are enrolled among those of God's people. Here is an occasion for deep sorrow and humiliation to those whose "affections are on things above, and not on things on the earth." Pride has taken the place of piety, and freezing forms the place of fervent love for God and the brotherhood. How many dress, when going to the house of prayer, as if they were going to the Opera, or to a fashionable dancing party? This is all wrong, demoralizing and wicked, and will prove ruinous to any congregation where such a course is indulged in. It has already ruined many congregations, by hedging out the poor, who are unable to appear in costly robes to dazzle and bewilder the gaping crowd, who weekly visit the marts of fashionable extravagance, usually called churches, where God is to be worshiped, sins confessed and grace and mercy sought. Do these butterflies go for this purpose? Who in all the land can candidly say they do?

Formerly the *people sang*. Yes, the swelling chorus came up from the glowing hearts of all the embattled legions, swaying and moving the hearts of the listening crowds that thronged the outer courts of Zion, and trembling sinners came by scores with softened hearts and tear-dimmed eyes to the standard of David's Lord, while the veteran soldiers wept for very joy. How is it now? How suddenly the glad notes of joyous acclaim have been hushed by the deep-toned organ and a few vain select singers, whose performances are so full of science that there is no room in them for the soul, and no humble christian dares to twirl a tongue for fear of offending the polished ears and scientific taste of these spiritual exquisites who fiddle and fidget to the nod of some unsanctified ring master, called the leader of the choir. This is the difference between *now* and *then*.

Now be it understood, that we utter not a word in disparagement of science, either in church music or any other department; but we oppose any system or course, that diminishes the vitality of worship, or lessens the number of devout worshipers, and puts the praise of God almost exclusively in the hands of a heartless class of spiritual, rather carnal-minded musical aristocrats, where no divine emotions ever throb.

We do not say, all who sing in choir, nor that all who favor choir singing, are

of this unvariable class. This would be unjust, and we are far from so thinking; but the origin of choir singing was not Apostolic, and is not expedient, for its tendency is to diminish spirituality, by lessening the number of singers, and the artistic takes precedence of the spiritualistic. It is pitiable to see how the advocates of choirs and instrumental music in churches, twist and turn to sustain their theory. "Instruments were used in praising God in the Jewish Church," say they, "and it cannot be unlawful now." It is admitted that no express law is contravened or violated; but the question to be answered is, *where is the law of Christ giving color of authority for it?* No one has attempted to produce Christian law in its support. And so far as the customs of the Jewish age gain support for it, we could in the same way, sustain many other practices which obtained then; but at which even choir singers would now revolt, and turn away horror-stricken. The friends of Jesus are mainly from the humbler ranks, and from that quarter must come the larger portion of all future accessions. "Not many mighty, not many noble," not many of the rich of this world have ever been effectually called, or ever will be. It is true there are some noble spirits who are rich, and who are mighty in good deeds; but the adoring retinue of our Lord are chiefly among the poor. For this reason, if for no other, should simplicity in all things characterize the worship of God in all the congregations of His saints. Pompous airs and worldliness in dress, style and bearing, drive those who are seeking the gates of Zion away from the simple truth, for they are looking for truth — divine truth — reduced to practice, by those who profess to be guided by it. The plea that fine displays in the use of the organ and choirs, will attract the world to our congregations where they will hear the truth, is simply ridiculous. Let us devote half of the time on Lord's day to the practice of acting a comedy or a tragedy, and the attendance will be still larger. This plea is as good in the one case as the other.

How easily are we dazzled by the glitter of earthly gewgaws, and led away from the simplicity of the gospel of Christ! We all need to be admonished of the danger to which we are exposed at this point. Let each congregation, and each individual in the congregation, heed the Apostolic injunction: "Whatsoever ye do, in word or deed, do all in the name (by the authority), of the Lord Jesus Christ." This rule observed, would never form a choir, nor put an organ in any house of christian worship. The injunction to "sing, making melody in our hearts to the Lord," excludes all mechanical praise from true worship. Let these things be all duly considered, and a desire to promote the peace in Zion characterize all our lives, and the Lord's cause will prosper in our hands; millions will come to the perennial fountain of gospel love, join in the triumphal anthems of God's ransomed Church, while peace shall spread from shore to shore, and the whole earth shall be filled with the glory of God. Amen, and amen.

E. L. C.

HARRISTOWN, Dec., 10th, 1868.

DEAR BROTHER REYNOLDS:— When I read the notice in the *ECHO*, of the time and place of your Sunday School Institute meeting, I decided at once to go and meet with you. I heartily sympathize with the newly awakened interest in the Sunday School cause; and besides, I wanted to learn something of your manner of conducting said Institute, for we have nothing of the kind in this part of the State; knowing too, that such meetings are always both pleasant and profitable, to me at least, on account of the interchange of views and thoughts among Bible

students, for I have always felt well repaid for time and trouble in attending our Missionary Meetings. Hence, I have not missed one in five years. I had arranged my meeting in Rock Island, to commence the Lord's day following your meeting, so that I might take your meeting in my way to that. But imagine my disappointment, to be compelled to be in Eureka on the very day of your Sunday School meeting. How often do we have to meet disappointment in this life? Is it not well that we can look forward to where there will be no disappointments? I however reached the city of Rock Island in time for my meeting, which commenced on the third Lord's day in November, and continued over three Lord's days. It will be gratifying to the friends of the State Co-operation to know that the effort which was made last spring to build up the cause in that growing city, has so far proved a glorious success. To witness the rejoicing of the few good brethren and sisters there on account of their now little pleasant home in a Christian congregation, with a Sunday School for their children, and to see how much they are attached to the brotherhood of the State, for the assistance furnished them, is enough to make one feel the force of the words of the Spirit, that it is "more blessed to give than to receive." And if the many who did not give, could only see and feel what I saw and felt, they would certainly hang their heads in sorrow, in view of the blessing they have failed to obtain, and resolve to enroll themselves among the truly blessed and happy few who are resolved to co-operate to help on the Master's cause, not only in Rock Island, but in every destitute part of the State. Our meeting there was also a success. Eight made the good confession, and three who had been members elsewhere, united with the congregation. But the most encouraging feature of the meeting was the fine hearing we received, and the great interest by many who had never had the privilege to hear before. The interest increased to the close. I was truly sorry to be compelled to leave so soon. Brother Ealy, however, who was with us one evening, and spoke for us, promised to come back and renew the next Monday evening. We left Thursday. He is a pleasant and agreeable speaker, and if not prevented by stormy weather, will doubtless have a good meeting.

Our venerable and much esteemed brother Challen, of Davenport, also came over and spoke for us twice during the meeting. It was truly pleasant to hear this aged veteran, who, though still of earth yet so full of heaven, talk of the goodness of God and the strength of the christian's hope. May He in whom he has trusted through a long and useful life, be with him to comfort him him to the end of his now brief remaining earth-life, that at last his long anticipated joy may be full in the presence of the Savior he has loved and so faithfully served. I only sat down to drop you a line or two, for it belongs to me to talk rather than write. I have held two other meetings since the co-operation at Winchester; one at a school house about four miles from this place, with four additions, and one at Mechanicsburg, with five additions. Having already written more than you will have time or patience to read, I close by saying that you may expect me at your next Institute Meeting, if I know when, and to leave home is possible.

Yours, fraternally,

W. T. MAUPIN.

N. B. I forgot to state that at Rock Island the congregation has secured the labors of Bro. E. Rogers, who, though a young preacher, seems to be full of faith and hope. He is a graduate of Eureka, and we trust will do a good work there, though such fields belong rather to men of long experience. Yet if Bro. Rogers, who is a man good and true, by unceasing labor and much prayer, succeeds in building up the cause in that city, he will certainly have great reason to rejoice, for it will require much patient trial and labor. Brother R., however, knows nothing of the word *failure*.

W. T. M.

AN INCIDENT.

In a metropolitan church, in the "Ancient Dominion" — ah, with what pride do we write it, for shorn and despoiled as she is, her honors are immortal, as imperishable as history, and "Ancient Dominion" will be her proud title in the mouth of the literary antiquary when, in ages to come, he shall be searching amid the fragments of present governments for the records of the past.

It was a Lord's day forenoon, not four weeks in the past. Without, the heavens were lowering; within, an interested audience gave wrapt attention to the fiery words of a young and promising preacher. He was over medium height, well proportioned, had prominently marked features, and a penetrating eye. The preacher's only fault, if fault at all, was the rapidity of his utterance. The rapid flow of thought seemed to require such rapidity of utterance, that the ear was pained to keep pace with it; of this some complained, but practice will soon remove that blemish.

In the midst of the audience, and in front of the pulpit, sat an individual, whose steady gaze into the face of the preacher evinced more than an ordinary degree of interest in the subject. He was a man on whose head, perchance, fifty winters had shed their frosts. His frame was square and strongly knit; his features roughly, not vulgarly, marked; his apparel coarse, in comparison with the fashionably dressed ones around him, and his appearance, altogether, indicated that he was one of Old Neptune's subjects.

After the services had closed, the individual thus described pressed his way toward the pulpit and accosted the preacher thus: "Sir, I desire to be baptized, but it is necessary first that I should have some conversation with you." Retiring into a remote corner, he thus to the preacher briefly stated his history. "I am by birth an Englishman, am a member of the Episcopal church, have followed the sea from my youth, have been carefully and prayerfully studying the word of God for years; accidentally (Providentially), the writings of some of your people came into my hands; I compared them with the Bible, am convinced that your church is the Church of Christ, and have made up my mind to be baptized. I never saw but one person baptized as the New Testament teaches and the Apostles practiced. When in Philadelphia, some months ago, I sought your people, desiring to be baptized, but sailing orders came sooner than I expected, and I was disappointed. I expect to sail to-morrow, and desire to be baptized to-day."

The threatening clouds were now flooding the earth, consequently the usual evening services were dispensed with, and it would require several hours to arrange for the administration of the ordinance. But his case was peculiar and he was in earnest.

It is now nine o'clock at night. The rain falls in almost solid sheets. No sound is heard, save that of the pouring waters, and occasionally, the splashing tread of the watchman on his beat.

A light twinkles in that metropolitan church, let us brave the storm and enter its portals. What is it we see? A few persons, males, and females, are grouped near the pulpit, their voices mingle sweetly in a song of praise. As the last strain gently expires, a clear, manly voice asks the question, "Do you believe with all your heart, that Jesus is the Christ, the Son of the living God?" From a heart pulsating with heavy emotion the response came audibly, "I do!" One of them the same who preached in the forenoon, lifts his hands and his eyes toward heaven and prays, fervently prays. He now takes the other by the hand and they enter

the baptistry, both go down into the water, and in the thrilling name of the Son of God, the preacher baptizes him.

The embodied witnesses are few indeed, but an invisible audience throng floor and galleries, and swifter than on lightning's wing bear the joyful news to heaven that another child has been born to God, another gem added to the diadem of the Lord.

We doubt whether a truer subject ever declared his allegiance to the Savior of men in Sycamore church, or brother Cave shall, in his future ministerial career, baptize a more sincere and earnest disciple.

In his perilous voyages over the tempestuous seas, may God whose nod can stay their billows, be his strength and his deliverer. And after his last voyage over ocean's briny wave, when he shall enter upon that long journey to the happy land, may "the spirits of the just made perfect" be his escort, and the smiles of the dear Savior his exceeding great reward.—[Examiner.]

A SUGGESTION.

DEAR BRO. REYNOLDS: As in multitude of counsel there is safety, and as co-operation and unity of action are necessary conditions of success in any enterprise, I would respectfully suggest, as a means of promoting the great interests of our common cause, the propriety of more frequent consultations among our brethren—especially among our elders and evangelists, in reference to their respective duties, and the most successful method of performing them. There is a general lack of information among us as to the duties of elders to their congregations, and *vice versa*. Of course this deficiency in knowledge begets a deficiency in practice, and the result is that our congregations, many of them, are suffering for the proper training. That the spiritual prosperity of every congregation is, in a general measure, dependent on the efficiency of its eldership, is a proposition that few will deny. That there is a very great deficiency among our elders, both in theory and practice, must be apparent to the most casual observer. With these two facts staring us in the face, we need not be at a loss to account for the spiritual languor, and lukewarmness that pervades too many, if not all of our congregations. If I am right in attributing this moral stupor which has proved to be the death-sleep of thousands of professed christians, to the lack of proper care from those whom the Holy Spirit has made their overseers, as at least one of the most potent causes it seems to me nothing below a truism that the church ought to make an immediate and earnest effort to remedy this defect.

As a means of doing this, I beg leave to suggest that the preachers and elders of all the congregations in each county hold quarterly or semi-annual meetings at such places as they may from time to time select, and that it be the special object of such meetings to ascertain the duties of elders and evangelists, and the best means of teaching a congregation.

Would it not be well for us to hold such a meeting soon in this (McDonough) county? Let the beginning be made and we shall see what the result will be. I see not how it could help but do good. It is clear to all that something should be done to remedy the present defect in our system of congregational teaching. I can think of nothing better. A fearful responsibility is upon us. Let us act in the fear of God, and with a deep seated determination to bring about a better state of things, and I doubt not the blessings of Heaven will crown our efforts.

The foregoing is hastily jotted down in the form of a suggestion. Let us hear from others.

May the ultimate result of our united efforts be the realization of Solomon's vision, when he saw Zion "looking forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners."

Yours in the one faith,

J. H. GARRISON.

THE GENERAL MISSIONARY SOCIETY.

It was my good fortune to have the privilege of attending the anniversary of this association at its October meeting in Cincinnati. Harmony and unity of sentiment seemed to prevail for the most part in its deliberations, while the suggestions made and carried through by the committee on Reconstruction appointed at the Baltimore meeting, concerning the basis of membership in the society, seemed to argue well for its future prosperity and permanent success. Time, however, may demonstrate whether or not it will be more efficient in the future than in the past, in carrying forward the missionary enterprise; for it may be with this, as with many things else, that there will be a conflict between theory and practice.

It is painfully evident to one who understands the struggle of the Church of Christ in North America, that there is not by any means at these meetings a general representation of those composing it. Though the meeting under consideration was probably more numerous than have been the meetings of the Society for years, yet not one in a thousand of the membership of the Church was present, and a proportion of preachers not very much greater. It would be a matter of very small consequence as to the actual attendance in the annual meetings, provided, there was a general representation of the means and energies of our great brotherhood there. But it is also very apparent that the latter is not the case. The paltry contributions reported there in support of the greatest work that can claim the attention of God or man, ought to bring to the faces of those who claim to be the people of the Lord, a blush of burning shame. Yet from year to year we permit the cause of missions to drag its slow length along, and a lost world to go down perishing with agonizing cries for the bread of life. For this, as for other sins, shall the Church be held guiltless?

It would be an easy matter for any one, perhaps, to criticise the management of this or any other society, but a more difficult task to suggest and put in practical operation something more efficient for the accomplishment of the great end in view. It may not, therefore, be out of place to respectfully suggest, that infinitely more good may be the ultimate result, to the Church in particular, and to the world in general, by ceasing to criticise faults and commencing to work. We may have the assurance that the interests of the General Society are in the hands of men who having been tried will ever prove true; and while there may be individual exceptions of egotism and self importance, yet the great majority are men of stamina, moral worth and social excellence, whose very names ought to be guarantees that the work entrusted to them will be well and faithfully done.

May we not receive the assurance from the indications of coming events, that even now are casting their shadows before, that though the Church of God passes through troublous times, yet clothed in the robes of her primitive excellence, she will yet overcome the world? In order to this great end, our fervent prayers and ardent wishes will ever be that the General Missionary Society may prove a most potent instrumentality.

A. P. ATEN.

LETTERS FROM EUROPE.—NO. 3.

GENEVA.

DEAR BRO. PENDLETON:—All my wanderings over the Old World have been replete with instruction, and full of enjoyment to me. From the hour that we set foot on European soil at Queenstown, all I saw and heard and felt was of interest to me. This great and grand Old World is so rich in ages of wonderful history,—the history of men and of nations,—which have left its impress and accumulated results over all the lands you see, in the piled up material and intellectual treasures, and in the general moral and physical condition of the people, that at every step your attention is arrested, and abundant objects of study and reflection crowd upon you. But aside from my own native home, where with indescribable emotions I again

"Revisited the scenes, traversed so oft
In life's morning march, when the bosom was young,"

there were several places that had a peculiar interest to me, and attracted me with peculiar force, not because of any external, natural charm they possess, or of any treasures of art there accumulated, but because of what God there accomplished for the moral and spiritual regeneration of the world. London, Paris and Berlin, are the great centres of the concentrated life and power of the three greatest nations of Europe, and the well-prepared traveler can spend at each of these cities weeks and months to his profit and enjoyment. From the top of the tower of the old Pleissenburg at Leipzig, we looked out upon the wide plain where was fought "the great battle of nations," as it is called, between Napoleon and the allied armies of northern and central Europe, and the intelligent, gray-headed castellan pointed out to us and explained to us on a map, the movements of the eventful four days of that tremendous conflict;—and elsewhere in Europe we looked upon the great battle fields, where the fate of nations was decided; and with no common interest I visited these great cities and looked upon these theaters of 'the battles of nations.' Yet, Geneva and Wittenburg had a charm and an attraction for me beyond all these; for here were conflicts waged between mightier powers than met on the plains of Leipzig or Waterloo; and greater interests were involved and greater fates decided than those of warring empires. The days I spent at Geneva and Wittenburg were days of sacred and exalted feeling. I felt that the spirits, the days and events, of the great past of these places were around me,—and in the midst of the living memories of their glorious history, I felt myself consecrated anew and with firmer resolution to the work of redeeming the human mind from error and the soul from sin, and calling them back to the pure gospel of the grace of God.

On the 27th of August, at 11 o'clock P. M., we started from the beautiful city of Basle, which is the Rhine gate of Switzerland, for Geneva, by rail. It was a very delightful day, just such a one as the traveler wishes for his introduction to Switzerland and the Alps. This is German, Protestant Switzerland, and everything you see impresses you with the freedom, the intelligence and vigor of the people; and it was a regret to us that we could not spend more time in this part of Rhenish Switzerland. As we entered the railroad carriages we were reminded of our home, for the cars in German Switzerland are built, and arranged inside, after the American fashion, and different from railroad carriages in all the rest of Europe. From all I could see and learn in Switzerland, there is a disposition to model after the United States. A few years ago, the political system of the Hel-

etic Republic was reformed; the old loose-jointed confederation was changed into one more strictly resembling that of our own country.

The railroad from Basle to the lake of Geneva, especially as far as Freiburg, runs through beautiful Alpine valleys, with numerous tunnels through the projecting spurs of the lower ridges of the mountains. Soon after leaving Basle we began to see the forerunners of the Alps in the lofty and sharp mountain peaks rising in all directions before us. We soon come to the North-Eastern extension of the Jura range that continued on our right like a high rampart guarding Switzerland on the West, all way to Geneva. At Olten near Aarau, we entered upon the beautiful valley of the Aar that takes its rise high up among the glaciers of the Oberland Bernese Alps, draining the beautiful lakes of Brienz and Thun, winding in a deep valley around Berne, the capital of Switzerland, and running in a north-easterly course finally falls near Waldshut into the Rhine. It is a magnificent Alpine stream, clear, deep and rapid, wherever I saw it, and it is a joyous sight to see it. You can imagine what a glorious ride it must be, on a fine sunny day through these broad majestic valleys, along these roaring Alpine streams, the valleys and the slopes on either side covered with luxuriant meadows and fields in the highest cultivation, and in the richest Alpine verdure, with pleasant Swiss villages, large farm houses and chalets in the valleys and upon the mountain slopes, all built in the picturesque Swiss style; and then the lofty Jura range constantly in view on the right, and the Alps behind Luzerne, Berne and Freiburg on the left growing higher and grander at every mile's progress. There was a charm to me in the names of the towns and villages and stations on the way, all so significant of Alpine scenery and of the affection the Swiss have for their mountains, their lakes, rivers and villages, and the history connected with them; but a man must be familiar with the German tongue, and especially the Swiss dialect of it,—and with the habits and feelings and history of the Swiss people, or else these fine names are but the rudest barbarisms to him. To appreciate the romantic situation of Berne and Freiburg, they must be seen, sitting in beauty among their own glorious Alps, and on the deep rushing streams, the former on the Aar, the latter on one of its chief branches. I will not attempt to describe them. From Freiburg the road mounted up higher and higher, and the Bernese Alps became loftier and more distinct in the distance. Of a sudden the road made a quick turn to the right, around a projecting mountain slope, and the broad expanse of Lake Lemman with its bright shores, unrivaled in beauty, lay spread out before us. You may imagine how I felt when I first saw Lake Geneva; its ancient classic renown in the days of the Romans; its fame in the middle ages; its great history in the struggles of Geneva and its sister towns on the lakes for religious freedom three centuries ago, and up to this day; and finally, its own natural charms,—all these with accumulated restless force swept over the soul at this moment.

From the point where we first saw lake Geneva, a magnificent panorama opens to the eye. Immediately in front, over the lake, rise, range above range, the Savoy Alps, in the direction of Mont Blanc, whose white summit, with that of its entire lofty ridge, covered with eternal ice and snow, can be seen from the lake and the hills overlooking it on the North and West. To the left you see the upper end of the lake, with the valley of the upper Rhone winding among the Alps, and close by we saw several lofty peaks covered with snow; among them prominent the Dent du Jaman. In a South-eastern direction beyond the lake, your eyes rests delighted on the sloping shores of the Savoy side, covered with fields, gardens, meadows, orchards and woods, with pleasant towns and villages along the shore, and chalets in the midst of green pastures far up on the sides of the mountains. The Savoy side of Lake Lemman affords one of the most picturesque views

imaginable. On the North side below you, to your left, you see several beautiful towns and villages, prominent among which is Fair Valley, all encircled with vineyards, and in the distance lies the old famous castle of Chillon, the prison for six years of the noble Bonivard. The castle is near the shore, but surrounded by the waters of the lake. To your right stretches as far as your eye can see, occupying the whole shore and slope of the lake, an unbroken expanse of vineyards, rising terrace above terrace, to the very feet of Jura. The grapes are white, and are of the finest quality; and so valuable is their culture, that the people here have not even gardens, but buy their garden vegetables, that not a foot of ground may be lost to the vine culture. A citizen of Lausanne sitting by me in the cars, said that the present would be one of the famous wine years, especially for the quality of the wine the vintage would yield.

Soon our train brought us to the station of Ouchy at Lausanne. Lausanne is the largest town after Geneva in the whole valley, and its name is famous in the history of the Reformation, as a stronghold of Protestantism, and it has remained so to this day. With peculiar interest and reverence I looked upon its old towers and venerable houses. It is a town of excellent schools and of literary fame, filled with the best society, and much visited, by strangers for a temporary or more permanent residence.

From Lausanne to Geneva is about seven miles; and seven miles of most beautiful country, over which are scattered, from the lake to the high Jura slopes, beautiful towns, villages and villas. This stretch of country has become famous by the residence in it of many illustrious men and women. As we proceeded along we passed by Rolle, Nyon, Coppet, the last so long the residence of Madame de Staël, and near the railroad on the right is Fernex, long Voltaire's home. My eye drank in eagerly this rich scenery, seeking for and noting every place of peculiar interest by its history or by nature. Gradually the lake narrowed, the towers and houses of Geneva came clearly into view, and just as the sun was setting behind the summits of the Jura, and twilight was settling over lake and valley, we arrived at Geneva.

C. L. L.

THE GENERAL MISSIONARY SOCIETY.

The subjoined address, prepared by a committee at the request of the brethren assembled at the last annual meeting, explains fully the changes made in the constitution, and the general agreement arrived at in regard to future operations. We have only to add that there is need of immediate and generous offerings to enable the Board to accomplish the desired work. The season is on us for protracted meetings. The missionaries should be in the field now, in different States and Territories. Let churches and individuals heed the call that the Corresponding Secretary makes on them, and send in contributions as speedily as possible to Lock Box 963, Cincinnati, Ohio.

TO THE FRIENDS OF MISSIONS.

It is known to you, brethren, that at the anniversary meeting of the American Christian Missionary for 1867, a committee was appointed to consider the propriety of amending the constitution and report such alterations as they might deem wise, for the consideration of the convention this current year. Accordingly they made their report at the recent anniversary and advised the adoption of some im-

portant alterations which were duly considered by the convention, and after a full and careful discussion, with but slight amendments, were unanimously adopted. The undersigned have been appointed a committee to advise the brethren of these changes and to solicit their co-operation in the work of missions.

They are as follows:

1. The *old* constitution required *twenty-five* Vice Presidents;—the *new* requires only *three*.

2. The *old* constitution required at least *two* of the Vice Presidents to reside in Cincinnati, Ohio;—the *new* requires no condition of this kind.

3. The *old* constitution required at least *seven* managers for a quorum; the *new* reduces the number to *five*.

4. The *old* constitution required a year's notice, or else the recommendation of the Board of Managers, before a proposed alteration of the constitution could be acted upon;—in the *new* this condition is omitted, and a two thirds vote at any annual meeting can alter or amend the constitution.

5. In the old constitution the 3d and 4th articles read as follows: "Art. 3. Every Christian Church, and all other associations, contributing to its funds, shall be entitled to representation equally at the annual meeting. Art. 4th. Every person paying one dollar shall be a member for one year; and every person paying one hundred dollars shall be a director for life." In the *new* these two articles were stricken out and the following substituted in their stead:

"The members of this Society shall consist of *delegates* annually chosen by the churches of Christ contributing to its funds, and of *members* of churches who contribute to the funds of the Society."

6. A new article was added to the constitution which reads thus:—"No alteration made in this constitution shall be so construed as to affect any vested right of the Society or any member thereof."

In addition to these changes the following resolution was recommended and unanimously adopted, viz:

Resolved, That in view of the abandonment of life-memberships and life-directorships—from which the principal income of the Society has been derived, the Board of Managers be and they are hereby requested to devise and carry out a plan of annual and life-subscriptions, whereby a constant income may be secured, and a permanent basis provided for the operations of the Society.

The committee beg leave to say, that these changes were discussed in the fullest frankness, yet in the most fraternal spirit, and that although, during the discussion, some diversity of opinion was expressed concerning them, yet in the end they were unanimously adopted,—not indeed as precisely what every member of the convention preferred, but what in the spirit of a free and generous co-operation and will of the whole brotherhood. In a convention of nearly five hundred delegates, it could not be expected that *absolute unity of sentiment*, in every detail, could be secured. But the *unanimous consent* of so large a body of representative men, ought surely to satisfy every friend of missions that the conclusions reached by the convention are wise, safe and worthy of the brotherhood. These changes have been made on the motion and by the advice of many of the oldest friends of the Society, who have been influenced mainly by a desire to harmonize with others who thought them necessary,—and it is hoped, that the generous spirit of fraternity which they have thus manifested, will be met by an equally generous advance on the part of those to whom this offering of Christian fellowship is extended. If we cannot all agree as to the details of a plan, we can at least consent to work together under *that* which has secured the unanimous approval of so large a body

of our best minds—and be content to hold our private opinions, subject to the voice of the majority.

It is hoped that the action of this convention will induce all friends of missions to suspend any further discussion about plans,—or, if such shall still be deemed necessary, that it will be reserved for the regular meetings of the convention, and indulged in only upon different propositions of change, that may be acted upon and decided by the voice of the convention.

Many true and active missionary men have objected to several features of the old constitution, and in the spirit of Christian harmony these objections have been generously considered and the offensive features have been removed, so as to bring the constitution as near the general sentiment of the brotherhood, as a convention of four or five hundred delegates could make it:—and now, may we not hope that there will be a unanimous co-operation of all who love the prosperity of Zion.

The feeble health of Bro. J. Shackelford has compelled him to resign, and we present to you, in the name of the Society, our beloved and well-tried brother, Thomas Munnell, as our Corresponding Secretary, that he will meet with cordial welcome in all the churches, and that the Society, after so earnest and harmonious an effort to adjust itself to the general sentiment of the brethren, will be borne up generously by their support.

W. K. PENDLETON,
ISAAC ERRETT,
W. J. PETTIGREW,
GEO. W. ELLEY,
A. R. BENTON.

Cincinnati, O., Oct. 1868.

CHICAGO AND CAIRO.

While there are many points in the great State of Illinois, where our cause ought to be established and vigorously maintained, the two above named should claim special attention just now. I appeal to you, my dear brethren of Illinois, give your prompt attention—give your money largely, and your prayers for the success and permanent establishment of the preaching of the gospel as preached by the apostles of Jesus, among the Scandinavians of Chicago, and among the people of Cairo. A special Providence has given you a good preacher for the work in Chicago. It will be a burning shame, burning and cursing you and your children forever, if you don't give your abundance and sustain that work. Many of you are laying up much treasure in this world, between yourselves and the gate of heaven, while thousands are perishing, in your own State, for the bread of life. It is the work of the Lord to preach the gospel to the poor. Jesus did it, and that was proof that the Messiah had come. If you have faithful shepherds who warn and teach you aright, they show you plainly that you are not like Christ—not Christ's ones (Christians) if you do not preach the gospel to the poor. Don't wait for agents to come, nor fifty appeals from Bro. Downs, but obey the Lord promptly, by sending means to John T. Jones, Jacksonville, Ill., the Treasurer of the Illinois Missionary Society; and it will be specifically preaching the gospel to the poor. The Lord will call you before long, to give an account of your stewardship. You will have to tell him what use you made of the big farms, etc., which he gave you. If you cannot show that a large per cent. has been used to his glory and for the good of his cause, can you expect him to say—"Well done, good and

faithful servant?" No. He will speak the truth, in the fearful judgment. Who shall be able to stand?

A few faithful Disciples have maintained the cause in Cairo, and almost built a meeting-house themselves; and still two hundred preachers and twenty thousand wealthy brethren in the State leave them to struggle alone. Brethren of Illinois, take heed! See to it *now!* Attend to Chicago and Cairo promptly: and the Lord will smile upon you.

I know, and perhaps some of you may say, that I could reasonably call out the brethren of other States in like manner. O yes, I have another State in my mind now, where the brethren are doing less nobly in sustaining the gospel than in Illinois, but your duty is not theirs. Let the brethren everywhere take warning, and wake up to the Missionary work.

We have now preachers and their families suffering from actual want. And thousands of our brethren don't know or care. God help the poor!—[Review.

A. D. FILLMORE.

THE CUP OF SUFFERING.

On every mortal man there cometh down
Like cloud of fury in its fearful frown
Some dark and blighting woe:
Which, like a cup whose bitter dregs of pain
The hands of Fate press to his lips to drain,
Must be received below.

'Tis well, like philosophic sage of old,
O'er whom dark waves of persecution rolled,
Who drained the hemlock cup
If we, when darkness gathers round our way,
And gathering mists shut out the light of day,
Our lives in peace yield up.

'Tis well, when in some dark Gethsemane
Our spirits lie in pain and woe, as He
The sinless peerless One;
If we the cup of Suffering, too, receive,
As in our Father's mercy we believe,
And pray, "Thy will be done."

'Tis well amid the bitterness of woe
To know where living, healing waters flow
Throughout the world of Truth:
To taste, of all life's pleasures there the sum,
The wondrous powers of the world to come,
Eternal fount of youth.

I N C I D E N T S .

On Saturday evening before the 5th Lord's day in Nov. 1868, I stepped off the cars at Mt. Sterling, Ill. I expected to find brother E. L. Craig there, but was much disappointed on going to the house of brother A. A. Glenn to learn that he was gone. I was kindly received and hospitably entertained by brother G. and his family. Next morning I was called upon by brother T. W. Dunkeson, the preacher of the congregation. I went to the Sunday school at the proper hour and witnessed its exercises. I noted in my memorandum book as follows:

1st. The third chapter of Luke was read by the Superintendent, brother A. A. Glenn.

2nd. A song by the School, all the teachers and children joining in the singing.

3d. Prayer, led by the Superintendent.

4th. Recitation of all the classes.

5th. The roll was next called by the Superintendent. The roll included the whole school, both teachers and pupils. The children answered in a clear, loud tone of voice. At the close of the roll call three new names were added.

6th. A song was sung and a contribution taken while singing. Both children and adults contributed, after which the school was dismissed a short time before preaching commenced.

OBSERVATIONS—1. I noticed that the youngest children recited in the spelling book. I do not think this the best plan for the *very little* folks.

Our children can be taught *how* to spell and read to more profit in our public schools than they can be in the Sunday School. Those little children who cannot read the New Testament, should be formed into a class to themselves. This class should have a teacher that *loves little* children. Their recitation should be unencumbered by a book of any kind. They can be pleasantly and profitably entertained by oral instruction until they can read the scriptures. The story of Joseph, of Moses, of the infant Jesus, of Daniel, and many others, can be riveted on their minds in this way before they can do much at reading. (2) The whole school was remarkably quiet while the Superintendent was reading. At the close of the reading there was a slight rustle throughout the house as if each child had held its breath during the reading, and took a full breath at the close. I was delighted with the order thus observed while the word of the Lord was being read. (3) There was entire cheerfulness manifested by the children throughout the exercises. (4) The Superintendent is one of the Elders of the church. (5) Only two songs were sung. I would like a little more singing.

At the usual hour I preached to the congregation. I did the same at night and on Monday night. At noon Tuesday took the cars for home, called a couple of hours at Clayton, and formed the acquaintance of brother Dr. Black. On the following Tuesday I returned to Clayton, and joined brother Downs, who had already commenced a meeting. I spoke twice to the people—enjoyed the company of brother Downs very much. There was one confession before I left to go to Camp Point, where I had an appointment for Friday night before the 2nd Lord's day in December.

On the following Monday I was joined by Bro. J. H. Garrison, of Macomb. We continued the meeting until Tuesday, Dec. 22d. It resulted in four additions to the church, three by confession, and baptism, and one who had been a member in Missouri. I attended the Sunday School twice at Camp Point, and noted in my memorandum book, as follows:

On first occasion, the Superintendent, Bro. R. H. Routh, had commenced reading

the Scriptures when I got in. I noticed that some of the children did not give attention to the reading. At the close of the reading, prayer was offered by a brother. After this, the Superintendent led in singing "Sweet Hour of Prayer," most of those present joining in the song. Next, the classes proceeded with their recitations. The contribution was taken by the Supt. passing round from class to class, during the time of the recitation. I at first thought that this would be attended with confusion. But it was done so quietly, and at the same time, so pleasantly, that there seemed to be no confusion. The children gave their money to their teachers at the beginning of the recitation, and they to the Superintendent, as he came round.

I was much pleased with a class of very little girls, who seemed to be deeply interested in the instructions of their teacher, imparted to them orally.

Next a report was made of the amount contributed by each class. Then they sang "Come Children to the Sunday School," led by brother J. W. Miller, Elder of the congregation. After some remarks by the writer, and another song, the school was adjourned. On the next Lord's day the school was opened by reading. Brother J. H. Garrison read the first Psalm. He questioned the school on the Psalm as follows:

Question 1st. "How many classes of persons are spoken of in this Psalm?"

Answer by a little girl, "Two."

Quest. 2nd. "What two classes are they?"

Ans. by a child, "The righteous and the ungodly."

Quest. 3d. "What is the righteous compared to?"

Ans. "To a tree planted by the rivers of water," &c.

Quest. 4th. "To what are the wicked compared?"

Ans. "To the chaff which the wind driveth away."

Prayer was then offered by the writer, after which the regular routine of the school proceeded.

SUGGESTIONS.—Do not allow the children to run from place to place in the house until the school is adjourned.

2. Do not permit conversation in the school while it is in session, except the necessary business of the school.

3. Dismiss the school by a *short* and *solemn* prayer. These suggestions are made for the benefit of *all* our schools.

They are as much needed in a great many of our Sunday Schools as in the Camp Point school. Brother Routh is an untiring, and zealous worker in the Sunday School cause. He has associated with him an energetic corps of teachers, and they doubtless will carry the school to a high standard of discipline and Biblical knowledge. May the Lord bless the School and the Church, in their high and holy mission of love.

J. C. R.

LETTER FROM BRO. MASTERS.

DORCHESTER, Ill., Nov. 30, 1868.

BRO. REYNOLDS:—A meeting closed here last night which began on Friday night before the 2d Lord's day in this month, lasting seventeen nights. This meeting was conducted by Bro. R. B. Roberts and D. B. Davis. At the close of the first week's labor, and at the highest interest of the meeting, Bro. Roberts left us to fulfill an engagement made with the brethren at Stanton, nine miles south-east of this place. There were six additions from the world, one by letter, from the United Baptists, and two reclaimed. Had Bro. Roberts stayed with us another

week, I am almost confident there would have been many more additions to the little church here. But just as the interest commenced, Bro. Roberts, who was the main speaker, had to leave, to comply with another promise. Now, just here I wish to offer a serious objection to this custom among our Evangelists. Who among us has not seen, at some time and place, a good meeting spoiled by our Evangelist, having his engagements too close together? For instance, one of our Evangelists begins a protracted meeting at Carlinville, and the brethren at Girard make application to him, to hold a protracted meeting for them. About ten days ahead, he makes an engagement with the brethren at Girard. His congregations steadily increase at Carlinville, and the interest with them. And when the meeting has been in progress about a week, the people begin to come out and confess the Savior, and they keep coming, and the other appointment comes round. Now, he either has to disappoint the church at Girard, or else spoil the meeting at Carlinville. Now, while I am a firm advocate of every preacher making all his promises good, and meeting all his appointments, promptly, as near as he can possibly, yet, in such a case as the one above alluded to, I think all good brethren who love the cause, would say, stick to the meeting at Carlinville as long as sinners can be persuaded to turn. Not only so, but the cause of Christ would demand it. There is a loose screw in our machinery, but it must be left to some of our older and experienced brethren to remedy. But this letter is already long. The church here is weak and needs assistance.

Truly yours,
JAMES E. MASTERS.

GENERAL MISSIONS.

DEAR BRETHREN:—I have, at your request, undertaken this work resolved upon success. My resources are three in number. First of all, the help of God; second, my own exertions with tongue and pen; third, the co-operation of all the friend of missions.

1. By way of securing the last we ask all the churches, as usual, to take up first the December quarterly collections and send them promptly to me in Cincinnati, Lock Box, 966.

2. We earnestly request all individual Disciples who have heretofore interested themselves, to send on again their own and others' contributions, in December, if possible.

3. We want, also, to find as many persons as possible who will, this year, give \$100 each for the cause of General Missions. We ask all who are willing to help make up this number, to let me know as soon as they can, whether addressed privately or not. If any one wishes to make special appropriation of his money, his wishes shall be carefully carried out. Jamaica, Mississippi, Minnesota, and many points east and west are calling for help.

Send your money in checks, in post office orders, in registered letters, or by express. Letters with money, by mail, are sometimes lost.

The time has fully come for the Church of Christ to make a new and powerful aggressive movement. Let us arise to the battle. If you, brethren, accept me as a fellow-laborer in my present position to which you have invited me, please send on the assurance thereof as requested above, and let us make the world to know the primitive gospel of Jesus Christ.

Be sure not to neglect the December collections.

My office will be at the corner of Eighth and Walnut, where I would be happy to see any of the brethren who may come to the city, but send all mail matter to Lock Box 966.

THOMAS MUNNELL.

THE CLOSE OF THE VOLUME.

This number closes the labors of the year 1868, as editor and publisher of the *Gospel Echo*. When I began the work, it was with some misgivings, and entire want of experience. I am aware there have been many imperfections in the work. Still I am glad to know that it has been highly esteemed by many good brethren. Many brethren, whose judgment must be respected, have commended it highly. I am thankful to the brethren for their patronage and their words of cheer, during the year 1868. I shall indulge the hope that both will be continued in years to come. I wish to express my gratitude to the editorial brethren, for their kindness, politeness and christian love, all of which, they have manifested towards me and the *Echo*. All of them have spoken well of the *Echo*, and extended to it all the courtesy that could be asked. I feel like expressing my thanks to Bro. Franklin, of the Review, and my old teacher, W. K. Pendleton, President of Bethany College, and editor of the *Harbinger*, for their special words of commendation, both of the *Echo*, and its editor.

My desire, and my expectation is to have another year's work done as pleasantly as the past. I now have a paying list of subscribers, and consequently entertain high hopes for the future. In order to make the work more interesting and valuable, as well as to extend its circulation, I have associated with me, for the future, Bro. J. H. Garrison. Bro. G. is a young man, a fine scholar, a talented preacher, and lives in Macon. He and I will both labor to make the paper just what it ought to be. This arrangement secures one man in the office and one in the field. I am sure the patrons of the paper will be pleased with this. Our effort will be to make the *Echo* for 1869 better than it has ever been before.

I cannot close without expressing my thanks to all those who have contributed to the pages of the paper, during the present year. I wish, especially, to thank Bro. E. L. Craig, for what he has done and written for the *Echo*, this year. I intend to continue his name on the paper, as an editor. I contemplate no change in the character of the work, only to make it much *more so*. It will continue to fight Sectarialism, Infidelity, and sin of every kind. It will continue to "contend earnestly for the faith once delivered to the Saints," in its primitive simplicity and purity. It will maintain its present well known position on the cause of missions. It will be the friend of all our educational enterprises, just so long as they are faithful to the teachings of God's Holy Word. It will labor assiduously to promote the Sunday School work. It will urge upon the brethren the necessity of personal piety, family worship, and a faithful discharge of all congregational obligations, both of private and official members.

Now, will not every present subscriber make an effort to get us one additional name, for next year?

I now bid you, dear readers, an affectionate "good bye," for the year 1868, expecting to greet you all in January, for the year 1869.

J. C. R.

 NOTICE.

All mail matter intended for Thomas Munnell should hereafter be sent to Cincinnati, Lock Box 966. Office of the General Missionary Society, corner of Eighth and Walnut Streets. Friends of the cause visiting the city are invited to call.

COLORED MISSION IN KENTUCKY.

On the first of October our Board of Missions in Kentucky employed, through their Corresponding Secretary, a colored preacher, Bro. Malcolm Ayres, of Danville, to labor as a general evangelist among the colored churches of the State.—The object is to find out the condition of all, to get things in order where necessary, and to preach the gospel to saint and sinner.

Bro. Ayres is well known by a number of our preachers, and especially by Dr. Ayres, who ordained him to the ministry. He is an efficient preacher, a good man, and greatly devoted to his work. He has just held a meeting in Mt. Sterling, to the great edification of the church there, who showed their appreciation of the work by pledging \$130 for his mission.

I am glad to say, too, that the young men of the Bible College are carrying on three mission Sunday schools among the colored children of Lexington. Success to them in their efforts.

THOMAS MUNNELL.

PROSPECTUS OF THE CHRISTIAN QUARTERLY.

EDITORIAL ANNOUNCEMENT.

It is proposed to commence, in January next, the publication of a new Quarterly Magazine, to be entitled THE CHRISTIAN QUARTERLY, and to be edited by the following persons: Managing Editor, W. T. MOORE, Pastor of the Walnut Street Christian Church, Cincinnati. Associate Editors: W. K. PENBLETON, President of Bethany College, West Virginia, ISAAC ERBETT, President of Alliance College, Alliance, Ohio; ROBERT GRAHAM, President of the College of Arts in Kentucky University; THOMAS MUNNELL, Corresponding Secretary of the American Christian Missionary Society. Two more names will be added to the list of Associate Editors, which will be duly announced.

PURPOSE OF THE WORK.

"The Christian Quarterly" will be devoted to the advocacy of Primitive Christianity, as distinguished from the religion of sects. It will discuss, with freedom and impartiality, the important questions which from time to time engross the attention of the Religious World, and will review such books as may be issued bearing upon these subjects. And while it will give proper attention to history — to the lessons of the past — it will be mainly devoted to the discussion of the great living issues of the present — the questions which more especially concern the Church of God to-day.

The present age is characterized by an immense amount of activity in all the departments of human thought and action: and this peculiarity is especially noticeable in the religious world. Everywhere the old foundations of society are breaking up, while there is a general outcry for something better — something more in harmony with the present and eternal welfare of the race. To assist in giving a proper direction to this earnest inquiry, to contribute to the unity and spiritual growth of the children of God, and to develop ways and means for carrying on the great work of converting the world, is the purpose to which the Quarterly shall be sacredly devoted.

In dealing with these matters, it will be the aim of the Quarterly to maintain

a dignified and courteous bearing toward all from whom it may differ, to cultivate a fraternal spirit with all who, out of a pure heart, call upon the name of the Lord everywhere; but it will be uncompromising in its treatment of what its editors conceive to be error, as well as unyielding in its demands for the truth as it is revealed in the Holy Scriptures. In short, it is the purpose of all connected with the editorial department to make the Quarterly a high-toned, able, and earnest advocate of the religion of the New Testament, in opposition to all human systems and traditions of men.

It is believed that such a publication is needed; that the times require a fearless and unsectarian magazine, which will occupy the broadest grounds of a true catholicity, to do battle against religious error in the Protean forms which it assumes in this age of stirring thought and earnest investigation; a magazine whose articles will be somewhat exhaustive of the themes they discuss, and that will cultivate a field which cannot be occupied by the monthlies and weeklies.

Believing thus, we enter upon our labors with confidence that they will meet the approbation of our Heavenly Father, and secure His blessing. We earnestly ask the sympathy and co-operation of all who love a pure literature, devoted to the sacred ends to which our work is dedicated.

PUBLISHERS' ANNOUNCEMENT.

R. W. CARROLL & Co. will issue early in January, the first number of "THE CHRISTIAN QUARTERLY," to be edited by the able and distinguished writers whose names are already given, assisted by a corps of regular contributors of equal ability.

"Lard's Quarterly" having been discontinued, "The Christian Quarterly" will be the only magazine aspiring to fill the gap, and the publishers are determined to make it a permanent success.

"The Christian Quarterly" will contain about 144 pages, printed from small pica type, clearly leaded, on heavy paper, and will, in mechanical execution, equal if not excel, any magazine, published in the country.

TERMS:—INVARIABLY IN ADVANCE.

Single subscribers, per annum,	- - - - -	\$4 00
Clubs of six,	" - - - - -	21 00
Clubs of twelve,	" - - - - -	40 00
Clubs of twenty,	" - - - - -	65 00

TO PREACHERS.—Any preacher sending us a club of six subscribers, and \$21, will be entitled to an extra copy for one year. Or, for a club of twelve, with \$40, to one copy free, and a copy of President Milligan's "Reason and Revelation," or a copy of "Goodwin's Family Companion." Or, for a club of twenty, with \$65, to a copy free, and a copy of "The Living Pulpit of the Christian Church," elegantly bound in cloth, or to a copy each of "Reason and Revelation," and "The Scheme of Redemption," by President Milligan.

TO AGENTS.—The publishers offer special inducements to Preachers and others to act as agents, to canvass for "The Christian Quarterly," and will pay a liberal cash commission for subscribers.

☞ All letters relating to the Literary Department of the Quarterly should be addressed to W. T. MOORE, care of R. W. Carroll & Co., Cincinnati.

All business communications should be addressed to

R. W. CARROLL & CO.

Publishers of "THE CHRISTIAN QUARTERLY,"

115 and 117 West Fourth-St., CINCINNATI.

OBITUARIES.

Departed for the spirit land on the 11th day of Nov., 1868; Sister REBECCA COX, consort of Bro. James Cox, M. D.

She bowed in submission to the Lord Jesus Christ at a very early age, in the year 1842, and at a time when some objected to one so young becoming a member of the Church of Christ. She was subsequently finely educated at the Female Academy, in Jacksonville, Illinois, and graduated in 1849. She very soon became an educator and was assistant, for two years, of John Augustus Williams, whose eminent ability as a teacher of young ladies is too well known in the South and West to call for any remarks from me. But I mention this because at that Institution, located at Columbia, Mo., Sister Cox developed her eminent ability as a teacher of young ladies, (her maiden name was Galbraith.) After this she took charge of a school near Barlistown, Ky., where she became acquainted with, and married Dr. James Cox. In process of time they removed to Illinois and settled about fifteen miles from this city and joined the Church at Berea. Her husband becoming an advocate of primitive christianity, joined also, and very soon became an elder, (at the time of their marriage he was a member of the Baptist Church.) In a few years they removed to this city, and took position in the church where she first became a member and developed her talents for usefulness.

Sister Cox was no ordinary woman, and was highly esteemed for her amiability of character and many christian virtues. She was a pillar in the church and continued so until her demise, and her loss is severely felt and deeply regretted by the church and numerous acquaintances.

There was a very large attendance at her funeral; showing how she was appreciated in this vicinity. She leaves a husband and three children to mourn her loss.

J. T. JONES.

Jacksonville Ill., Dec. 18, 1868.

Died at her residence in Cameron, Warren Co. Ill., Oct. 10th, 1868, of Typhoid Fever and Rheumatism; Sister FANNIE E. WRITMAN.

She was in her 59th year, having been a faithful member of the Church of Christ for more than thirty years. She was immersed by Bro. Joseph Murphy when but a young girl, since which time, she has always been ready to do her part in the Master's work. To feed the hungry, clothe the naked, and in every possible way to comfort the afflicted, was her greatest delight. Realizing the Savior's words, "The poor ye have always with you," she sought them out, that in some way she might meet their wants. Many who were hungry, cold, and illy clad, went from her house warmed, clothed, and filled.

As soon as her death was known through the neighborhood, some of the poor said, "What will we do for a friend now?" Says the Savior, "Since ye have done it unto the least of these, ye have done it unto me."

Our sister was the first, out of a family of thirteen, that has sickened and died, all of whom, with one exception, are members of the church, one an able proclaimer of the gospel.

While a large circle of friends and relations mourn her loss, let us all rejoice that she has gained a mansion in her Father's house, where there are many more for his faithful children.

During her sickness she desired to hear me sing some of the songs of Zion. But I rejoice that while we shall meet no more in this world of sin, if we are faithful to our Master we will meet in that jasper-walled city not to sing our sister's favorite song

"There shall friends no more part,
Nor shall farewells be spoken,"

but to sing a new song and have our names written in the Lamb's Book of Life.

Abingdon Ill., Dec. 1868.

JUDGE DERHAM.

INDEX TO VOL. VI.

	PAGE.
Preface	1
My First Meeting	3
Manchester Debate	12
The New Year	15
Progress—Unity	16, 35, 126
Statement of Positions	18
Baptism	19, 91
Hell Destroyed	21
Sunday School Department	22, 65, 102, 145, 183, 234, 315
The Memory and work of A. Campbell	28
Religion	29
Missionary Department	30, 76, 148, 180, 284, 317, 423
Editors' Table	32, 80, 112, 158, 191, 320, 349, 429
Excuses for not Being a Christian	33
A Boston Meeting	36
Hospitality	38
Ancient and Modern Christianity	39
Pres. Elder Walker, &c.	41
"God is Love."	45
Dick and South Point	47
Abingsdon Discussion	52
Why Not Hear Both Sides?	53
Death of Bro. D. S. Burnett	55
Change of Heart	56
A Debate	61
Table Grove Debate	62
An Item—The Light Breaking	63
Our Pastor's Farewell	64
Sunday School Examination	65
How We May Retain the Older Scholars	67
To the Kentucky Sunday Schools	68
Sunday School Literature	69
An Earnest Address	70
Appeal of a Missionary	76
Reports of Success	77, 239
Notice	78
Obituaries	80, 160, 192, 240, 288, 351, 432, 477
Didaskalos Matheeters	81
When is Life a Failure?	85
Solomon's Confession	86
Query and Answer	95
Table Grove Debate	96
Our Position—The Only True One	97
"Nothing New Under the Sun."	99
Letter from Bro. Logan	100
Letter from Bro. Corwine	101
Illinois Sunday School Association	102
Minutes S. S. Convention	105
To the Young Folks of the Bethany Sunday School	108
Our Sunday School	110
Abingsdon College	111
A Pure Heart	113
Let It Echo	116
The Two Ways	117
Two Kinds of Faith	118
A Naturalist's Journey	123
A Letter	124
"Ridiculus Mus,"	131
Doing the Will of God	134

Notes on Justification by Faith.....	135
Miracles.....	136
Intolerance.....	137
The Mourning Bench.....	138
Letter from Camp Point.....	141
Bible Intelligence.....	142
Codex Sinaiticus.....	143
A Discourse.....	161
The Baptism of the Holy Spirit.....	172
Religious Divisions will End.....	175
Salvation not by Water Baptism.....	176
Re-Baptism.....	177, 228, 255
Discussion at Atlanta——.....	177
The Cause of Christ in Missouri.....	179
A Letter.....	181
Marriages.....	192, 431
Elder Walker's Second Visit to Astoria.....	193
Letters to a Baptist.....	196, 221, 245, 253, 305, 356
Elder John Smith.....	198
The Religious Tendency of the Age.....	202
Queries and Answers.....	204
Something Curious.....	205
Influence.....	207
Union of Baptists and Disciples.....	210
The Fall of Man.....	211
Universalism—A Dialogue.....	217
A Live Church.....	219
Among the Shadows.....	224
Churches Made to Order.....	225
Clerical Dishonesty.....	226
Burial of John Smith.....	227
Rev. J. H. Dickens Reviewed.....	229, 273, 289
Letter from A. L. Sweet.....	232
Sunday School Libraries.....	234
Sunday School Books.....	236
To Sunday School Teachers.....	236
Educational Convention.....	237
The Meeting in Lebanon, Ohio.....	237
Call for a Sunday School Convention at Abingdon.....	238
Abingdon College Commencement.....	239
The Atlanta Debate.....	241, 361
Infidelity Routed.....	247
Letter from New Zealand.....	251
Rationalism—Its Defense.....	257
Spiritual Development.....	259
A Presbyterian D. D. Immersing.....	262
The Great Question.....	263
Baccalaureate Sermon—Butler.....	274
Drunkennes.....	277, 309, 333
The Dallas Debate.....	280
Commencement at Abingdon.....	280
Sunday School Teachers.....	282
Sunday Schools.....	283
Baccalaureate Address—Everest.....	296
Valedictory Address.....	301
Rationalism—Its Claims.....	311
N. W. C. University.....	314
The Continual Presence of Christ.....	321
Report of Committee on S. S. Libraries.....	329
A Candid Confession.....	333
Antichrist.....	334
Systematic Contribution.....	337
Preparation for the Ministry.....	339
A Bantam Rooster Converted.....	339

The State Meeting.....	341
A Wicked Traffic.....	343
Thoughts on Blackboard Exercises.....	343
Letter from a Little Boy.....	344
A Trip to Indiana.....	345
Our Greatest Want.....	347
The Christian Co-operation.....	369
The Alumni's Sacred Deal.....	273
Minutes of the State Meeting.....	389
Baptism of a Mute.....	389
A Wrong Practice.....	390
The Cause in Washington City.....	391
Move Forward.....	392
Brother J. S. Sweeney in Chicago.....	392
Minutes of the State S. S. Association.....	393
Sunday School Institute.....	394
To the Churches of Christ in Illinois.....	396
The First Printing of the Bible.....	397
The Chicago Mission.....	398
Ought Christians to Dance.....	399
The Echo for 1869.....	399
A Strange Experience.....	400
Mourning Customs.....	400
Corner Stone Address.....	401
Letters from Europe.....	404, 406, 465
Letters from Pres. Butler.....	338, 372, 409
Sunday School Address.....	411
Minutes Sunday School Institute.....	417
Adams County Meeting.....	426
How to Make Money.....	427
Corner Stone Address.....	433
The Iowa Sisters.....	440
Mammoth Cave.....	441, 453
Smut.....	443
Universalism Making its Last Struggle.....	445
A Mistaken Preacher.....	446
The Scholar and the Theologian.....	447
A Union Sectarian Meeting.....	448
Being Examples to the Flock.....	456
Christian Simplicity.....	458
Letter from Bro. Maupin.....	460
An Incident.....	462
A Suggestion.....	463
The General Missionary Society.....	464, 467
Chicago and Cairo.....	469
The Cup of Suffering.....	470
Incidents.....	471
Letter from Bro. Masters.....	472
General Missions.....	473
Close of the Volume.....	474
Colored Mission in Kentucky.....	475
Prospectus of the Christian Quarterly.....	475
Index.....	478