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1869

### The Gospel Echo, Volume 7 (1869)

John Clopton Reynolds

James Harvey Garrison

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# THE GOSPEL ECHO.

VOL. VII.

JANUARY, 1869.

NO. 1

## PREFACE.

In resuming the labors of editor and publisher of the GOSPEL ECHO, for another year, something will be expected by way of introduction to the year's work.— Having had one year's experience in the work I am not insensible of the fact that the position is one of weighty responsibility, and much labor, both of body and mind. He who undertakes to conduct a religious periodical with a reasonable prospect of making it promote the cause of truth, and at the same time not be a pecuniary loss to himself, need not expect ease, rest, or comfort for either his mental or physical powers. He may as well make up his mind at the beginning to a life of toil and self-sacrifice. He will have to travel much, mingle much with the people, and yet find time for a great amount of deep, meditative thought. He will be expected to labor much with the tongue, to do a great amount of preaching for little or no pay; many brethren seeming to think that if they take an editor's paper that is pay enough for him. He will be expected to answer all the hard questions that the curious may ask. He will be often asked to explain through his "valuable paper" that which is unexplainable. He will be expected to make that perfectly luminous that inspired men have left without an exposition, and perhaps be thought stupid if he cannot make it plain. He will be blamed for not publishing some things he knows ought not to be published. He will be as much faulted for giving some other things to the public which he knows all the people ought to read. He will be often in the position of one who would like to please everybody, and yet finds it an impossible task. The same course that will be pleasing to one man will be displeasing to another. There is in all this but one safe rule by which to be governed, and by that I propose to work during 1869. It is the rule of right, simply—to do right in all cases, let it please or displease whom it may. I shall make no special effort to please any man whom the *right* will not satisfy. I shall, however, labor assiduously to please God and satisfy my own conscience. With this determination I enter upon the labors and toils of another year. It will be the advancement of the cause of Christ for which the Echo will continue to make its monthly visits to the homes of its patrons.

I am well aware there is room for improvement in the Echo. I am by no means insensible to its imperfections, yet I feel like thanking the Giver of all good that it has been the source of both pleasure and profit to many brethren and sisters.

The Echo will strive for the year to come for the accomplishment of the same end for which it labored last year. There will be no change in this particular only that we shall endeavor to do that work more ably, and with the help of the Great

King more successfully than it was possible to do it last year.

A brief outline of the work before us for the coming year will be all that is now necessary in the way of prefatory statements. The *Echo* will labor earnestly and persistently to spread the gospel in its primitive purity. To accomplish this righteous purpose, it will be the unwavering friend of all the efforts and enterprises of the brethren that are promotive of this most desirable of all ends. It will advocate the claims of all our publications and educational projects, so long as they are faithful to the pure word of God. It will plead for more practical piety in the daily life of each individual Christian. It will advocate the claims of the Sunday School with all the power that its publishers can put forth in that direction. It will labor for the cause of missions, both state and general, both home and foreign.

The *Echo* may be expected to wage war, persistent and unrelenting war, on all that stands in the way of the truth in its ancient simplicity. The *Echo* will

give no quarter to sectarianism, and will certainly ask none. Infidelity, in all its phases, shall find in the *Echo* a foe that shall never tire nor waver in its warfare, aggressive as well as defensive, against all the philosophies and false sciences that wicked and corrupt unbelievers have invented.

With this brief statement of our aims and purposes, and a firm reliance on Him who does all things well, we set our bark afloat on the great ocean of life for another year.

J. C. R.

As was announced in the last number of last year, I have associated with me as a full partner in the publication of the *Echo*, my beloved brother, J. H. GARRISON, who is a young man, a graduate of Abingdon College, a Christian gentleman of fine literary attainments, and a good preacher, "whose praise is in all the churches" where he is known. We now take great pleasure in introducing him to all our readers as one of the editors of the *ECHO*.

J. C. R.

## SALUTATORY.

Having after much careful consideration and prayerful reflection accepted the position of co-editor of the *Echo*, the established law of usage, as well as my own sense of propriety, would seem to require of me a few words of salutation to its readers, with whom in the future I fondly hope, in the good providence of God, to hold many an hour of sweet converse.

Coming as I do, however, at the beginning of a new year, to assist in the control of a religious periodical that has been before the public a sufficient length of time for its principles and purposes to be known, little remains for me to do but to formally announce my unwavering loyalty to the cause it advocates, and to pledge the resources of my mind and body, whatever they may be, to the defence of *BIBLE TRUTH* against error and infidelity in whatever flaunting robes they may array themselves, or by whatever deceptive titles they may be called.

The field of labor that I am now entering is to me a new one. I bring to the columns of the *Echo* no trained quill that has won renown on the oft-contested field of intellectual combat; no mind rich in the treasures of wisdom gleaned from the experience of a long and eventful life, nor self-illuminated by the scintillations of its own genius. These are not mine to bring; but such as I have, dear reader, most gladly give I unto thee.

I come to the work with some, though perhaps not a full, appreciation of its magnitude. From early youth my mind has been impressed with the mighty power exerted by the press, either for weal or woe.

The fact that Satan is employing this powerful agency to build up his cause, greatly increases the responsibility of those who would use it to establish truth and demolish error.

The age in which we live is characterized by great mental activity. Never was there so much reading; never so much thinking; never so much investigation.

The time has already come when the old time-worn theories, adhered to by our ancestors, can no longer rest securely on arbitrary laws and human "ipsi dixits." Their foundations are gradually crumbling before the onsets of truth.

The mission of the religious press of to-day, is to assist the mind in breaking loose from its old false moorings by fostering this spirit of inquiry, and when loosened, to point it to the true beacon light that must guide, limit, control and illumine all religious investigation; and when the truth is found and accepted to assist its votaries in developing christian character by commending the right, reproving the wrong and arousing the lethargic to a zealous performance of duty.

Such I conceive to be some of the grave duties and weighty responsibilities of those who are to control the columns of our religious publications. Again, I trust that I bring to the work a heart whose every chord vibrates in unison with the great principles of the reformation in which we are engaged.

Having for the first six years of my religious life wandered in the maze of error, enveloped in the mist and fog of sectarianism, my heart thrills with transporting joy, awakened to a new life under the energizing rays of divine truth, as it shines from the pages of God's book, un-mixed with human tradition.

To be instrumental in leading others to forsake the commandments of men and obey those of God, and point sinners to the "Lamb of God that taketh away the sin of the world" is the highest ambition that glows in my heart. To this work I have dedicated my life.

Believing that I could most successfully subserve this purpose by uniting with Bro. Reynolds in the publication of the *Echo*, is my only reason for so doing. My thorough acquaintance with, unbounded confidence in and high esteem for Bro. Reynolds, were considerations, however, that made the undertaking far more pleasant and hopeful to me. I felt that with his steady hand at the helm, there

need be no fears of a wreck, however hard the storm may beat. But as for me kind reader—

"Don't view me with a critic's eye,  
But pass my imperfections by."

Our bark is ready. Carefully, hopefully, prayerfully we commit it once more to the great sea of religious literature.— Her sails are unfurled. Our colors float proudly from the summit of the mast.— With our hands at the helm and our eyes steadily fixed on Bethlehem's Star, a "God bless you," and a "happy New Year" to all, and we make our Editorial bow.

J. H. G.

### *Circulation of the Scriptures.*

"The law of the Lord is perfect, converting the soul."—Psa. xix. 7.

"Now the parable is this. The seed is the word of God."—Luke viii. 11.

"It is written in the Prophets. And they shall all be taught of God. Every man therefore who hath heard and hath learned of the father, cometh to me."—John, vi. 45.

"I write not these things to shame you, but as my beloved sons I warn you. For though you have ten thousand instructors in Christ, ye have not many fathers; for in Christ Jesus, I have begotten you through the Gospel."—1 Cor. iv. 14, 15.

"Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."—James 1. 18.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter 1. 23.

From such passages of the Scriptures as the above, it is evident that it is the chief business of every Missionary of the Cross, to preach the word. He may, like the farmer, have much to do by way of preparing and cultivating the soil to be sown; but without the good seed of the kingdom, he will never reap any of the fruits of righteousness.

Nor is it enough that the word be preached to the people. The mind must be, as it were, moulded in it. All our habits of thought and feeling and action, must be formed according to it, and be regulated by it; or otherwise it will be but as the seed sown by the way-side.— The Evil One will soon carry it away, and obliterate whatever slight impres-

sions it may have made on the ear, the understanding and the heart of him who hears it.

But this developing, moulding, refining and sanctifying process implies much labor on the part of those who hear and receive the word. They must read and study it by day, and meditate on it by night, if they would profit by its quickening power and its sanctifying influence. No man ever yet became a good practical grammarian by merely listening to a course of lectures. No man was ever made a linguist or a mathematician merely by the labor, energy and eloquence of his instructor. In order to reach the heights of secular science and literature, every student must labor for himself.— He must diligently apply his own talents and all his own resources, if he would attain to even a respectable position among the learned. And just so it is in the department of sacred science and literature. The Bible must be made a daily study, if we would understand it, and if we would enjoy its elevating, purifying and refining influences on our souls.

And hence it follows that if the Preacher would see the work of the Lord prospering in his hands, and being firmly established within his sphere of labor, he must first see to it, that all within said limits are supplied with Bibles, and that they are earnestly engaged in their regular and systematic study. It is not enough that he declare plainly to his hearers from the pulpit the whole counsel of God. He must also convert his church into a school of Christ, he must have his Bible classes in the church, and in its several wards, and even in every family of which it is composed. And besides, he must labor to have the Scriptures distributed among the poor, the ignorant and the destitute in the communities around where there is, and where there is not preaching. Thousands have in this way been converted by simply reading the Bible, without the aid of the living preacher; and thousands of others may in like manner be converted or at least prepared to receive from the

preacher when he does come, an explanation of the word of Life. The history of missions and of colportage is full of illustrations on this point.

But what Scriptures should be circulated among the people for their enlightenment, conversion, sanctification and salvation? If all could read the original Hebrew and Greek Scriptures, no doubt the verdict would be unanimous from all parts and parties of Christendom, that these should be universally distributed, and made the medium of communication between God and man. Every one could then without an interpreter, read the Scriptures for himself, "not in words taught by human wisdom, but in words taught by the Holy Spirit, explaining spiritual things in spiritual words," 1 Cor. ii. 13. But the trouble is, that not one in a thousand of the human race understands either the Hebrew or the Greek. These are now both dead languages, and are understood only by the learned. And hence we must be satisfied with giving to the people in their own vernacular, a translation of the Scriptures from the inspired original.

But a very grave question rises just here, what kind of translation should be circulated among the people? Perfect translations of course, say the multitude. Let us have translations that will correspond with the original in every particular, even to the most minute shades of thought and expression.

But here again the trouble is, that to make such a translation, without the gift of inspiration is utterly impossible. No uninspired man ever did or ever can make such a translation. All that the most cultivated genius can do in this case, is simply to give us a translation that is a very near approximation to the original Greek and Hebrew. It may be indefinitely near to them; but nevertheless it is not and it cannot be strictly identical with them in either the thoughts or the modes of expression. To this, every scholar will bear witness.

All reasonable men will, however, agree that the translation should express the meaning of the original as fully and per-

fectly as possible. And hence it is evident that the responsibility of all translators of the Holy Scriptures is very great; and I may add that their labor is also very great. To translate the Bible faithfully into all the living languages and dialects of this babbling earth, is a work in comparison with which all the internal improvements of the American continent dwindle into insignificance. To give the general sense of the Hebrew text of Halm and of the Greek text of Tischendorf, or of any other improved recension of the *Textus Receptus*, is not very difficult. But to collate all existing manuscripts and ancient versions, so as to feel sure that we have the exact words of the original; and then to find words and phrases that will express the meaning of all these with the greatest possible accuracy in all the languages and dialects of earth, is indeed a work of immense magnitude as well as of immense responsibility.

But nevertheless, it is a work that may be done. Had the gift of inspiration been necessary to the translator as it always was to Apostles and Prophets, and as it was also for a time to even Evangelists and Pastors and Teachers, it would doubtless have been continued in the Church to the present day. God always bestows on his people whatever is necessary to their well being and to their usefulness. He gives nothing more; and he gives nothing less. The simple fact therefore that miraculous gifts have ceased in the Church, is the best possible evidence that they are no longer necessary; and that all that is now wanting in order to the perfection of the Church and the conversion of the world may, under God, be accomplished by human skill and human effort.

And hence we still want a few profoundly learned scholars to finish the work of revising and restoring the original text, and a few more to translate it as perfectly as possible into all the living languages and dialects of the world. In no one language has this work yet been completed. It is not, I think, assuming too much, to say that every translation of

the Holy Scriptures yet made into any language, is susceptible of improvement. And hence the work of faithfully translating the Scriptures into all living languages, is now one of the most pressing duties of the Church, and is likely to be so for at least two or three generations yet to come.

But in the meantime what shall be done by way of supplying the destitute with the word of life? Shall we now fold our hands and patiently wait for translations as perfect as human skill and human learning can make them, and then begin the work of distributing them among the destitute? Or shall we in the meantime give to the people such translations as we have, and with such helps and instruction from the living Teacher as we can afford? What say you, brethren of the current Reformation? So much has been said, and justly said, about the imperfections of King James' version, for example, without any reference to its many excellencies, that some have, no doubt, honestly come to the conclusion that it should not be circulated among the people. They say let us wait for perfect versions.

But suppose our fathers had so reasoned and discouraged the use of this version, what would have been the effect on the Church and on the world? How many of us would, in that case, be now in heathenish darkness? How many that are now rejoicing among the spirits of the just made perfect, would even now be lifting up their voices of lamentation among the spirits of the damned, forever weeping but not in Mercy's sight? It is amazing how we allow the Devil to deceive us, and to drive us from one extreme to another.

I am no apologist for error, let it appear where it may. And I freely confess that I regard it as a shame and a disgrace to the Anglo-Saxon race, and especially to those of them who profess to receive the Bible as the word of God, that we have not to-day a better translation of the original Scriptures for general circu-

lation, than the Common English Version. It is true that the translation of the New Testament by Bro. H. T. Anderson is in some respects an improvement on that of King James; and the same may be said of the translation of the Bible Union.—neither of these has yet attained to the authority of a Standard Version; and besides, they are both yet too expensive for gratuitous distribution among the destitute thousands of our race. They may, no doubt, be both profitably circulated to a limited extent. But for the present, the only practical alternative is, either to distribute the Common English Version among the destitute or otherwise to allow millions of them to perish without any Bible. Which horn then of this dilemma will you take?

For my own part I have no hesitation whatever in choosing the first. Numerous as are the errors of the Common Version, it is nevertheless true that every honest man who understands the English language, can learn from it all that pertains to life and to godliness. If an error appears on one page, it is abundantly corrected by what precedes or what follows. If in one verse, for instance, man is represented as a mere passive instrument of Divine grace, in fifty others he is described and treated as a free, voluntary and responsible agent. Indeed the doctrine of man's freedom and responsibility, is made to stand out prominently on almost every page of the Common Version. It requires therefore no extraordinary degree of either talent or learning to be able to learn from this version, all that pertains to our moral and religious duties. In it the way of holiness is made so plain that notwithstanding the occasional fogs and mists that encompass it, the wayfaring man though a comparative simpleton need not go astray.

Much more might no doubt profitably be written on this very important, practical question. But I trust that enough has now been said to enable every thoughtful reader to endorse without reserve or hesitation, the following resolution, which I regret to say met with

some opposition in the last meeting of the A. C. M. Society.

*Resolved*—That we regard the distribution of the Holy Scriptures among the destitute, as an essential part of the Missionary work; and that we therefore recommend all our Missionaries to encourage in every way that they can, the free circulation of all such Protestant versions as the people may be able to read in their own vernacular.

I have not now at my command a copy of the original resolution; but I have been given the substance of it.

Will not every christian, as well as every Missionary Society in this enlightened country cheerfully endorse this resolution; and encourage in every way that he can, the free circulation and study of the Holy Scriptures, until the knowledge of the Lord shall cover the whole earth as the waters cover the seas?

I will be obliged if all Editors who concur with me in the views that are here presented, will give this article a place in their periodicals, and urge on their readers the duty and the privilege of co-operating with their brethren in this benevolent work.

R. MILLIGAN.

Kentucky University, Nov. 26, 1863.

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### *A Plain Talk.*

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Stop awhile, my brother. I wish to speak a word to you. Have you subscribed for our paper? No; I am not able to take it. Why, it is only a dollar a year! Surely you can afford to take it at that price! I don't know; times are very hard. Yes, so they are, and so much the greater need of Christians living plainly and dressing in a plain way, and economizing all they can. That's so, and consequently I cannot subscribe for your paper. Well, didn't you go to the circus the other week? Yes. Didn't you go two or three months ago to one? Yes. How much was the admission fee each

time? Fifty cents. Why, times are not so hard with you after all. If you can give a dollar to go to a circus, and gratify your curiosity, and help a set of trifling fellows, don't you think you can give as much to sustain our paper, which is full of religious instruction and good news? How much did you give to the Church of Christ last year? Five dollars. How much did you spend in tobacco? About twenty-five dollars. Chewing and smoking are bad habits, don't you think so? Yes, I admit it. Well, to gratify a perverted and vitiated appetite, you expend five times as much as you do to advance the interests of your Savior's cause? Do you think that Christ will own you as His in the last day? How much did you spend for whiskey and brandy? I know you never get drunk; but what did your liquors cost you last year? Well, I reckon I spent some twenty dollars in that article. Look here, my brother, this is an account made out against you by the Lord. Please read it.

KINGDOM OF HEAVEN, Jan. 1, 1863.

Mr. A. B. C.,

In act, with the Lord Jesus Christ, Dr. To my death for his sins, } His whole life,  
burial, resurrection as- } body, soul, spirit  
cension and mediation, } at time, talents,  
money.

Cr.—By 104 hours' service, —(33 days) this service rendered by sitting in the Lord's house two hours every Lord's day, and listening to the other members sing and pray, and to a sermon from the preacher.

By the contribution of five dollars to the cause of Christ.

Balance due me for the year 1862, 322 days' service, and forty-five dollars spent in tobacco and liquor.

JESUS, THE CHRIST, THE SON OF GOD.

Is that account against you correct? I must own that it is. I never thought of it before in that light. I have been a very thoughtless, negligent member of the church. I profess to be a Christian. What must the world think of me? My friends can have no confidence in me as a man of God. They think me a hypocrite. They have a right to think so. My conduct has given the lie to my profession. My influence has not been exerted for

Him who shed his blood to wash away my sins. I have not let my light shine. Brother, I thank you for opening my eyes to my own faults and sins. God be merciful to me. Spare me this year, that I may prove that I am a new creature in Christ thy Son. Brother, I made on my farm \$250 clear. By trading, I made \$250. The Lord blessed me with health and strength, and I cleared \$500. To prove the sincerity of my intentions, I give you \$5 for the Examiner and \$40 for our Church. These sums with the \$5 already given will amount to but \$50. That is but a tenth of what I have cleared. The Jew, I remember, was required to give a tenth of what he made. The law of Christ is the law of love. "If ye love me, keep my commandments," said the Savior. "If a man love me, he will keep my words." I have grievously sinned, and greatly neglected my duty. To night, I shall begin the worship of God in my family. My wife and children shall see that my religion is of primary importance; I shall interest myself in the Church and do all within my power to promote the glory of God, and the true interest of my fellow-men. May the blessing of our Heavenly Father rest upon you, my brother. May you always remember that "you have been bought with a price," that "you are not your own"—that just obligations rest upon you to "glorify God in your body." Through grace, may you be enabled to conquer; and in the realms of light and life, may you wear the victor's crown—*Christian Examiner*, L. A. C.

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### *The General Missions.*

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From all that has been said since our Cincinnati Convention by the staunchest friends of Missions, it is evident that a great interest is felt in our prospective success. To assure all hearts, I would say that if the churches and individuals will be prompt and liberal this year, we can place the cause on a sure foundation for years to come. The habit of giving late in the year toward the time of con-

vention, and being tardy for several months after, has always embarrassed the Board—having no funds to begin the year's work with. To avoid this state of things and to have money coming in every month the year round, I am striving to secure a regular system of giving that will be not only more reliable, but more abundant in results. I am unwilling to meet the Convention next fall with no better provision for a regular influx of means. If we do nothing else we must arrange for doing something worthy of the cause hereafter.

This however will require much of my time and attention, and it is hoped the churches and members will not wait to be visited for their contributions. Send right on, what ever you can give, to my address. The men and women who have heretofore given as individuals will please repeat their liberality this year especially, that I may have the more time to arrange for getting a little from the many instead of always depending upon the liberality of the few.

It is sincerely hoped that all churches who see this, will at once take up a collection and forward to me—I mean those that have not otherwise been applied to. The brethren of Ohio have agreed to divide the collection months with us, so that whatever the churches will give in March and September shall go for the General Missions, and it is believed that when the Ohio churches receive my notices of the time, they will cheerfully respond. Cannot all other congregations that have not yet given anything this year, immediately forward their contributions? If all will stand up to the work the present year I can complete arrangements in a reasonable time for doubling, and then quadrupling our means for missionary efforts.

Address, Lock Box 966, or Care of H. S. BOSWORTH.

THOMAS MUNNELL.

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KEEP thy heart with all diligence, for out of it are the issues of life.

*The Reformation for which we are Pleading---What Is It?*

We cannot, perhaps, more appropriately initiate the Quarterly than by an essay on the foregoing question. Some statement, certainly, is demanded, in the outset of our labors, of the objects we, as a people have heretofore been, and are still, aiming at. By this, however, it is not implied that these objects have not been perceived by our brethren, nor that a restatement of them is necessary for their sake. Such implication would be unjust. But that these objects have either not been perceived by large numbers of our contemporaries, or if perceived by them, that they have been grossly misconstrued, is to us, at least, a well known fact. For their sake, then, but more especially for the sake of those who may candidly desire to know the objects we are aiming at, is the present introductory essay intended.

The object of the Reformation we are endeavoring to effect was not, as seems to have been erroneously thought, and, certainly, falsely said, the formation of a *new sect*. Far, very far from it. Indeed, we formerly believed, and still firmly hold, that the existence of sects and hostile parties in Christendom is one of the sorest curses with which it has been afflicted. Far more truthfully could it be said that a leading object with us was the extinction of all sects. For, while the accomplishment of such an object was, as we well know, a thing to be hoped for only as a bare possibility, unless urged on by tremendous providential causes; yet it was right to intend such an object as well as to work for it, no enlightened and candid thinker will deny. On the contrary, then, instead of our being actuated even in the smallest degree by the desire to form a new sect, the hope that we might, under God, be enabled, in some measure, to impose a check on this monstrous evil, formed with us a chief incentive to attempt a reformation.

Forty years have now gone since the great chiefs in our ranks became almost simultaneously impressed with the conviction

that the state of the so-called religious world then was not the state intended by the founder of Christianity. It is pertinent to the object we here have in view to reconsider briefly that state.

The papacy, (*we now begin to hope its day of retribution is at hand*), cruel, merciless, and rapacious as in days of old, was growling and thundering its silly anathemas against protestantism. Protestantism, exulting in its young strength, was laughingly retorting every insult, and boldly urging forward its encroachments on the illicit gettings of Rome. The wrath of the parties, hot as in the days of the Inquisition, only bitted decidedly on the one side, showed clearly that it was destined never to cool. Amidst this fierce commotion, half political, half religious, but in no sense Christian, the true gospel and spirit of Christ were completely lost sight of. The Papacy, as such, was the "man of sin" of the Scriptures.—Protestantism as such was not Christianity. Right it may have been in many respects, as it certainly was; but Christian in any respect, necessarily, it certainly was not. With this state of things, no man knowing the truth, and at heart desirous of it, and of communion with Christ, could get his consent to remain satisfied. A better state of things was clearly demanded.

Nor was confusion and estrangement of heart confined to these parties alone. Even amongst Protestants party spirit flamed high with no signs of subsidence. Calvinism, cold, narrow, bigoted Calvinism, claimed to be the only orthodox faith in the world, and hence demanded universal credence. Arminianism put forth the adverse claim, and refused to accept an inferior homage to that demanded by its great rival. Here, too, the strife was fierce and seemed nothing short of endless. Out of these huge strifes sects and parties rapidly arose. Each reared high its narrow standard, proclaimed itself divine, and published its "*lo here*," as the sure specific for all ecclesiastic ills. Amongst Presbyterians we had "*old sides*," and "*new sides*," Seceders and Dis-

enters, with numerous smaller sects, each imbued with a genuine Ishmaelitic animosity against its cognate sect. Amongst the Methodists sects were bred with a fecundity perfectly amazing. Each succeeding three gave us a succeeding sect, each a little less, and a little worse than the parent source. The Baptists, by perceptible and steady disintegrations, were fast resolving themselves down into little flocks with little light, little life, and a hopeless future. These sects, in regard to all that is most amiable amongst sects, constituted the fairest sample of the age. Can even the most partial eye recognize in them the state of things for which Christ prayed when he requested that *all his followers might be one*? With a few things that were good amongst these sects, they still held much that was positively bad. They existed as sects, and as such, were in a great measure powerless for good. They hated each other cordially, one never causing another even an emotion of joy, except when some straggling sheep bounded away from his own fold and came abroad seeking shelter elsewhere. True, these sects held some practices that are worthy of high praise. We greatly admire the strictness with which Presbyterians rear their children. Our only grief being that they teach them, not the life-inspiring and quickening truths of the Gospel, but the cold dicta of that *caput mortuum*, the catechism. The zeal of Methodists is certainly worthy of a better cause. We duly honor the man who is not ashamed to enter the humblest African cabin to bear to its inmates what he deems a message of life and deliverance. We highly commend the simple unostentatious worship of Baptists, particularly the older type of them, and sincerely admire their earnest trusting faith in God. These traits we deem worthy of something more than admiration; we even deem them worthy of imitation. Still, it was felt that, as long as these parties existed as sects, the redemption of the world could never be achieved through them. Hence it was felt that a grand necessity had arisen for

supplanting them by something immeasurably better, to-wit: The "one body" of Christ.

Scholastic theology had, at the time of which we are speaking, completely engrossed the minds of the clergy. Indeed, this had been the case for long ages before. The language employed by these men in their writings and sermons was a peculiar language. Their themes were recondite and metaphysical. The essential natures of the Father and the Son, the mystic mode of three in one and one in three, predestination, foreknowledge, free will, how a spirit divine quickens a spirit human—these were the popular themes of the clergy. Yet in time these themes became the themes of the people, and substituted the body of their faith. That peculiar language was on every lip. Holy trinity, triune God, God the Son, God the Holy Ghost, eternal sonship, eternally begotten, eternally proceeding from the Father, Holy Ghost religion, heart religion, head religion, sanctifying grace, electing grace, particular atonement, general atonement, general atonement and particular application, operation of the Holy Ghost, getting religion, etc. These are a specimen of that peculiar dialect which, while it may have served to impress an audience with the depth of him that used it, never failed to leave them in a mood shallow, doubtful, and painfully unsatisfactory. These clergy talked of a special call to the ministry with as much face as if it had been a commendable thing to lie. They boldly affirmed their rank and qualifications to be of God; and pronounced their neighbors heretics, who dissented from them, with as little scruple as if they had been unfallen seraphs. These assumptions gave them great power over the common people. Their decisions in matters of religion rated but little below a revelation. Such was their influence over the masses that the right of private judgment was virtually abandoned. They felt that to look after the interests of the soul was as peculiarly their prerogative, as it was that of Aaron and his sons to guard the ancient

Ark of the Covenant. The interpretation of the Holy Scriptures was their inalienable right. Hence the common people left them unread, and consulted their clergy to teach their duty, much as they did their physicians in questions of gout. Few will say that a change was not demanded here.

Tradition had accumulated upon the Bible, until its brightest pages emitted but a small dubious light; its broad truths and fine distinctions were shrouded in obscurity; its plainest precepts were set aside to make room for the "commandments of men;" while, by many, it was even dishonored as a "dead letter." Its authority was little more than nominal, its decisions but little better than prudent counsel. Hence, like a thing of no account, it lay unread, unstudied, with the dust of ages upon its sacred lids. True, much of this neglect is due to the fact that but few knew how to read it; and even the few who did, scarcely dared to exercise a right which might so soon subject them to the charge of having imbibed some dangerous heresy. No book will ever be much read or much cherished which is not understood; and forty years ago, as now, he who took his faith from the Bible was treated as a heretic, while he who collated his creed from other sources was held as orthodox. In nothing did the religious world more need a reformation, at the time, than in the method then current of studying the Holy Scriptures. Perhaps we should rather say, the religious world then needed a method; for, with the common people, at least, there was none. The Scriptures were regarded much in the light of a book on curious arts, and were read as though replete with mystic double meanings. Plainless they certainly were to the masses; and where they meant anything at all, they meant one thing about as well as another. Did a man wish to know what to do to be saved; he was as likely to read the Proverbs of Solomon as the Acts of Apostles. Things said to Moses as prophet, or to Aaron as priest, were held as equally applicable to the sinner for the

first time seeking the way of life. The consequence was, that every conceivable doctrine was held; for every conceivable doctrine could be proved. Contradiction and confusion held a high hand over most minds; and, as for relief, men seem to have thought of none. We have a distinct recollection of listening, for nearly twenty years, to the preaching of the day; and, during that entire period, we heard not even one discourse calculated to teach the people how to study the Holy Scriptures. Indeed, where neither preacher nor people knew their value, it is not strange that they gave themselves but little trouble to understand them. Still the preachers needed the Bible, because it furnished them their "texts;" and the people needed it, because it proved predestination and free will. Beyond this its value amounted to nothing. The mode of expounding it in those days was a curious one. Expound was a compound word, composed of *ex* and *pound*. *Pound* meant to beat or strike, *ex* meant out of. Hence, to expound the Bible, meant an effort to pound its meaning out with a huge fist; which generally resulted, not really in pounding any meaning out of the Bible, but in pounding its meaning all out of the heads of the people. It had a literal, figurative and spiritual meaning. Its literal meaning was for the rabble, its figurative for the just awakened, its spiritual for the quickened elect. When explained at all it was firstly, secondly, and thirdly, in harmony with its three-fold meaning, but seldom or never rationally or correctly.

Credo and confessions of faith had accumulated to such an extent that libraries groaned beneath their weight, and heads were turned by their contents. Though intended originally, it may be, to compose disputes, they served rather to fan the flame of religious discord; and instead of uniting the friends of Christ in fraternal affection, they estranged the children of God one from another, and reared between them doctrinal and practical barriers insuperable to pious and conscientious men. Designed at first, pos-

sibly, to exclude only error, they came in the lapse of time to exclude only the truth. Instead of being repositories for the mind and spirit of Christ, they teemed with the effete matter of bold dreamers, or the crude dogmas of arrant speculators. To the pragmatic, they were cyclopedias of doctrines and philosophies for criticism, digest, and the display of empiricism. To the humble Christian, they were learned little tomes, with much darkness, little light, and no adaptation to the common mind and common heart of the people. Whatever defense may be made for creeds, and to enlightened reason there is none, they are an impeachment of the Word of God as a sufficient rule of faith and practice. They are a virtual declaration, either that Christ would not provide such a rule for his people, or that he has not done it. In the former case, they impeach Him, in the latter case, they impeach His Word; and in either case, they are a disgrace alike to those that make them and to those that accept them.

Superstition, or an error closely akin to it, swayed, if not all minds, certainly the popular mind to an almost unexampled extent. The people had become persuaded that religion was a thing "to be got," and a thing "to be lost," like a dinner or a sock—a thing inexplicable before the getting—a thing inexplicable after. Some were "seekers," some "mourners," some had "a hope," others merely "thought" they had; some had "faith" others doubted if theirs was "the right kind;" some were "exercised," some "anxious," some "concerned," some were barely "converted," some "hopefully" converted, some "powerfully" converted; one had a "bright manifestation," another had a "bright experience," and so the matter ran. Often, in the operation, vulgarly called "getting through," the sinner was suddenly transported from the deepest mental gloom, or keenest spiritual agony, into a sort of half clarivoyant state—a state in which "sights" were seen and "voices heard incommunicable to unregenerate ears. These were

warnings to the guilty soul, or the gentle whisperings of the angel of peace assuring the freed spirit of its acceptance on high. Marvelous dreams were often dreamt, and taken as an evidence of "a work of grace in the soul;" when all they proved was a work of meat in the stomach, for a huge supper yet lay undigested there. These sights and dreams, and exercises, constituted what was then, and still is, familiarly known as "experimental religion." However sincere men might be in their efforts to "get religion," and it is pleasing to know that they were really so, still they had no certain guarantee that in the end they should be successful. The future was all doubtful. Nor was it confidently known in many cases that success had been achieved at all. For even the brightest experiences cast some shadows of doubt. Each instance of success was a palpable miracle, so felt, and so held, in the heart of the convert, and so accepted by others; and yet the most intelligent and virtuous generally doubted, the most abandoned, seldom.

Such, to a great extent, was the state of the religious world forty years ago; and, although in certain localities important changes have been effected, such, in the main, is still its state. It is due the truth of private personal history to say that a few men of the times saw these evils and grieved over them; but being either unable to comprehend their nature, or to discover a remedy for them, or if able to discover it, afraid to apply it, they effected simply nothing in the way of a cure. What was to be done? That some great, and serious reformation was demanded, was evident.

But what was to be the character of that reformation? In other words, in what, 1st, was it to take its rise? In what, 2d, was it to consist? To what final end, 3d, was it to look? These were grave questions. On the judicious settlement of them every thing depended. One false step here and it was felt that all might be lost. For the present we shall merely indicate briefly the answers to these questions. A fuller discussion of them will then follow.

In reply to the first question it was decided, that the reformation demanded must take its rise in the expressed will of Christ. This will is now the supreme law of both doctrine and practice; and all reformations have reference to one or the other, or both, of these. Hence in this will must the present reformation have its rise. It must accept this as its supreme regulating principle.

The reply to the second question was easy; the reformation was to be both doctrinal and practical. It was to consist in holding precisely and only what is taught in the word of God, and in founding our practice strictly thereon.

In answer to the third question it was determined, that the final end to which the reformation should look is a complete return to primitive Christianity, in doctrine, in practice, and in spirit. All of which is concisely expressed in the following decision: To believe precisely what the Scriptures teach, to practice only what they enjoin, and to reject every thing else. Hence the reformation proposed was to be marked, positively, by accepting, as matter of faith, what, and only what, the holy Scriptures teach; practically, by doing everything and only what they enjoin, and, negatively, by rejecting every thing which they do not sanction. Such was the reformation proposed by Mr. Campbell and his brethren. But we must now enlarge a little.

All reformations have their origin in some theoretic question or questions. Nor are they, as a general rule, less distinguished by their theoretic, than by their practical, peculiarities. At least is this true of all reformations of any great note. Such was the case with the reformation of the sixteenth century. It took its rise in the question of *justification*, strictly a theoretic question; the controversy being whether, with Rome, a man is justified by works, or, with Luther, he is justified by faith alone. This question underlay all the labors of the great German. Nor can less be said of the reformation for which we are pleading. Every leading feature of it has its basis in some

important theoretic question. True, it may be said that reformations have their origin in the perversions or corruptions of Christianity. But this is not strictly correct. Corruptions may be the occasion of a reformation; but in them it cannot arise. It must, if it be genuine, have its origin in the will of Christ, or in our view of it, and be corrective of corruptions. It must contain some strong positive element, and not be merely relative or negative. That element is the determining will of Christ. It so happens that in a reformation, such as we are speaking of, errors are corrected, and hence it is relative. But this is not the only feature it contains. It is constructive, as well as destructive; that is, it is designed to build up the cause of Christ as well as to correct error.

But we are proceeding too rapidly. What do we mean by the word theory? Without a correct answer to this question, we shall be constantly encountering a deep-grown prejudice in the popular mind. For there, every thing assumed to be theoretic in religion is strongly objected to. It matters nothing, is the common saying on both learned and unlearned lips, what a man's theory is, provided only his practice is right. To this position, so false, yet so current, we shall reply more particularly further on. The word theory is derived from the Greek, and literally means seeing. But seeing in the common acceptance of the term is not the popular meaning of theory. Seeing with the organ of vision is one thing; theoretic seeing another. The word theory denotes, not seeing with the eye, but seeing with the mind. It denotes the mental view we take of a thing. In the present essay we mean by it the view we take of what the Holy Scriptures teach. They contain a revelation of the mind or the will of God to man. The word, theory expresses the view we take of that mind or will. It is perhaps proper to remark here in order to prevent misapprehension, that the word theory is frequently, perhaps we might even say generally, used to express a pure speculation. Something

which has no foundation except in the mind. In this acceptation we do not here use it. With us the word theory expresses something actually existant, a positive reality; and consequently something which exists, not only in the mind, but out of it, but which exists as a theory only with reference to the mind. The word expresses not only the act of mind-seeing but especially *what* is thus seen.

Now it so happens that every theory is marked by one or more of four characteristics. It is either *partial* or *complete*, *exact* or *inexact*.

A theory is partial when it takes in a part only of the contents of God's word; when it is a view not of the whole of these, but of a part only. Such are all the theories of men. They comprehend, not all, but only a part of "the things of God." Such in some measure must they continue to be as long as man sees through a glass darkly.

A theory is complete when it includes the entire contents of the word of God. Completeness means fullness, and in the present case, has reference not merely to extent of view, but to number, in respect to particulars. A theory is therefore complete when it includes all the particulars contained in the Holy Scriptures. In his present state, no man can claim for his theory that it is complete in this sense, that it contains all the sacred volume contains, that of all the particulars of that wonderful book it omits not one. But may it not be his proud lot one day, in the distant and enchanting future, to number them all in his theory? We love to cherish such dreams.

A theory is exact when, throughout its whole extent, it corresponds precisely to the Divine original. In order to exactness, it is not necessary that a theory shall be complete; that is, contain all the particulars of the Divine volume. It is only necessary that, as far as it does contain them, they, as constituting the view, shall correspond truly to the things viewed.

A theory is inexact when this correspondence does not exist, but is merely

assumed to exist. Here, more than in anything else, is error likely to appear in theories. They are assumed to contain the things of God (*ta tou Theou*) when such is not the case.

Now what is required in every theory is, not that it shall be complete, though the nearer it approaches this the better certainly, but that *it shall be exact*. This much cannot be dispensed with. Indeed, it is difficult to see how even God could accept less. That the view we take of His holy word, whatever may be its extent, should correspond truly to that word, is absolutely necessary. Anything short of this would be unjust to the truth.

But when we say that the view we take of God's word should be just to it, that is, correspond truly to it, we may be misunderstood. We do not mean that a mere resemblance shall exist between the elements or particulars of our theory and the contents of His word; but that these contents shall themselves constitute those elements or particulars.

This is what we mean. The contents of that word must reappear in our theory, and compose it; otherwise it is false—it is no theory at all, but a mere vacant gaze of the mind. Still by some it may be said that whether the contents of the word of God, and the particulars of our theory are identical, or merely resemble each other, is not worth discussing. We do not propose to discuss the questions; we merely state the case, together with our own conviction, and there leave the matter. But let no one suppose the case as stated by us an impossible one. The contents of the word of God are its meaning. This meaning is perceived by the mind; and not only is it *the thing* perceived by the mind—it is the *only thing* perceived by it. This meaning thus perceived and held in the mind is the Christian's theory. It is the word of God, the truth dwelling within him, the *lumen* of the soul, or light of the spiritual eye.

What in the light of these premises would constitute a perfect theory? A perfect theory would be both *complete* and *exact*. In regard to the former char-

acteristic, the most that can be affirmed of any theory, is that it is a mere approximation; in respect to the latter, none should be defective. The very least that can be required of any theory, is that it shall be exact. Nor is this a mere speculative requisition. Certainly the word of God has a meaning, determinate, that may be known by the mind, and what may be known in this case, is positively required to be known. To doubt that the word of God has a meaning is monstrous; to deny either that it may be known, or is to be known, is no better. Whether a theory is, or is not, in fact, exact, is another question. What we affirm is, not merely that a theory may be, but that it dogmatically must be exact. To thinker this position is all but self-evident.

Not only, moreover, is a distinct knowledge of the truth attainable; but we hold that we may even know that we know the truth, not certainly in all cases, but in every case seriously affecting the interests of the soul. We are not only conscious, in many instances, that we know a thing; but conscious that we know it correctly, truly, as it was intended to be known. We are, in other words, as conscious that we know the thing *as it was designed to be known*, as we are that we know it at all. This is the best and highest knowledge. To know that we know, is the proof that we know; and in the proof that we know, lies the pleasure of knowing. That things which are equal to the same third are equal to one another, is not merely a truth, it is a truth for the mind. It may be apprehended in thought as a truth, and in the act the mind is conscious that it so apprehends it. The same, to a certain extent, is true in Christianity. Indeed, if this were not so, it would be difficult to see on what ground man is to be held accountable. For, if he may know the truth, and yet not know that he knows it, this is the same thing as if he did not know it at all. In this case, it would be hard to hold him accountable for a course of action in conformity to the truth. The Bible, then, being assumed true, we hold that its contents may be so appre-

hended that the mind has in the act, the highest possible assurance that its knowledge is correct. Indeed, that this is so, and that the mind does know the truth, it not only refuses to doubt, but finds it impossible to doubt. It reposes with unquestioning faith on this knowledge. It is the truth thus known that makes us free, and fills the heart with joys so exquisitely pleasurable, that renders the life of the enlightened Christian the pure foretaste of the life to come. In no one thing perhaps, so far as happiness in this life is concerned, does true religion more advantageously contrast itself with false, than in this. The advocates of the latter spend their lives in doubt, the only thing of which they are positively certain being that they doubt. These doubts enter largely into their experiences, especially into the popular tenet of experimental religion, in which they are a chief element. Indeed, the entire body of the tenet may be said to consist of these doubts, and in a certain excited state of feelings.

In every attempt, therefore, to effect a reformation, the very first thing to be done is the formation of a theory approaching completeness as near as can be, and in all its particulars exact. In this event two important questions will be at once settled. 1st, What is to be accepted as doctrine? 2d, What is to be rejected as not doctrine? By these questions the mind is brought at once immediately into contact with the word of God, as the source from which the theory is to be formed. Here will arise the investigation and discussion of doctrinal or theoretic questions. But 1st, how shall these investigations be conducted so as to result successfully? And 2d, what is their effect upon the minds of those that conduct them?

1st, We reply, that the investigations shall be conducted in conformity to such laws of exegesis as necessarily elicit the truth. To say that they shall be conducted in accordance with such laws as may elicit the truth, is merely to say that the results may or may not be true. Of

course no truth is thus elicited, except by accident; and then it is not known to be a truth, but only a problematic proposition. Such investigations may start questions for debate, but they settle nothing; they furnish the mind with no truth, but leave it still in search of truth. Such are most of the investigations now current amongst the sects; and such the main body of the rules by which they are conducted. The consequence is, that the conclusions arrived at are mere propositions yet to be proved true. More especially is this true of those conclusions which are accepted as the basis of partyism, or which constitute the doctrinal or theoretic differences between one sect and another. Of even the very best of them, the most that can possibly be said is that they *may* be true; of not one can it be said *it is true*. In no one thing known to us, could a competent person at this time more certainly prove himself the benefactor of the world, than by producing a sound and masterly work on sacred criticism. Should such a work ever be produced, whatever may be its character in other respects, of one thing we feel assured, that its laws and rules must be the embodiment of necessary and intuitive truths—of such, consequently, as compel their own belief; not such as *may* be admitted or accepted, but such as cannot be rejected or denied. Such a work, and we believe it to be perfectly practicable, would be worth all the commentaries ever written on the Bible.

But in regard to laws of exegesis, and the formation of a correct theory, let us be understood. We do not mean that the human mind can, either by intuition, or the aid of these laws, invent a perfect theory, or thereby determine what truths are Divine, and what not. This is not the province of such means of knowledge. To determine what is to be accepted as of God, and what not, belongs to a different branch of investigation. The question of revelation is a question of fact, and to be determined like any other question of fact. What we mean is, that this question of fact being settled, and revelation

being granted, we may know the contents thereof, and feel perfectly assured that we know them correctly. In other words, we mean that there are laws of exegesis which may, by intuition, be perceived to be necessary laws of thought; and that by these the meaning of Holy Writ may be determined, not doubtfully, but with absolute certainty. We may be very incapable of inventing a proposition; but that we may certainly know its meaning is a demonstrable fact. Thus, we may not only know its meaning, but be rendered profoundly certain that we do know it. If for example, we construct, and give expression to a proposition, it is demonstrated that we are understood, provided the person hearing us returns our identical meaning in some equivalent form or expression. Surely this is an every day occurrence; and one, too, which establishes the fact that there are laws of thought which unerringly guide the mind to the meaning of verbal communications. If I say, the pen with which I write is made of the quill of a goose, my meaning is instantly, and certainly collected. The mind cannot but see it. Now why? In the answer to this question, we have one of those necessary laws which so unerringly lead to the meaning of Holy Writ. To enunciate this law is not here my purpose, I wish merely to indicate its certain existence. These laws I call necessary, because in all cases they discover the true meaning, and cannot but discover it. If there be any cases in which they cannot be applied of course they are not here taken into the account. What these laws are more particularly, it will be the business of some future number of this work to inquire. Of them certainly must a work consist, should one ever be produced, which shall be final on the question of sacred criticism.

I am now prepared to reply more fully to the popular position that it matters nothing what a man's theory is, provided only his practice is right. This position would unquestionably be correct, if it ever happened that a man's practice is right, while his theory is wrong. But

this is not the case. The position assumes it, I know; but in this lies its error. It is a man's theory that determines his practice. What a word is to an idea, practice is to theory; the one is the expression, or embodiment of the other. Especially is this true in cases where our practice is regulated by the will of another, as in Christianity. Here the other's will creates the practice, and hence, of course, determines it. Where conduct results from the expression of authority, or is influenced by will, it is certainly shaped by theory, or mental view, as is the position of a shadow determined by the direction in which the light falls upon the body which casts it. Differences in practice are determined and accounted for in the same way. Why, to use a few familiar illustrations, does the practice of one physician differ from that of another? It is evidently owing to a difference in their respective theories. The practice of one farmer differs from that of another, and why? Because one takes one view of his calling, the other takes a different view. Why, further, do the usages and practices of one denomination differ so widely from those of another? Clearly because each is under the influence of a different theory. We conclude, then, that it is not true that it matters nothing what a man's theory is, provided only his practice is right. The position assumes what is false, and hence should be rejected.

Since, moreover, it is a man's theory which determines his practice, it follows that if his theory be defective, his practice must be so too. His practice will never rise above his theory. Hence, if his practice approach his theory perfectly, allowing the latter to be defective, and only in case of defective theory can practice approach it perfectly, then he is at fault in two respects—theory and practice, when he should be at fault only in one—practice. In this case, further practice cannot be improved beyond a certain limit. When it approaches theory completely, improvement ceases. Yet in this life it is never contemplated that practice will become so

perfect that improvement must cease. On the contrary, then, we hold the true position to be—a theory strictly correct, and a practice as nearly conformed to it as possible. In this case practice may be always improving, always approaching its perfect standard, but, in this life, never completely attaining it.

But what is the effect of theoretic discussions upon the minds of those that conduct them? It is, of course, much the same as that of any other purely intellectual exercise. They tend to sharpen the intellectual powers, to render them more acute and penetrating, and hence serve as an excellent mental discipline. They lead us, in the first place, to examine our conceptions with the greatest possible minuteness, to exclude from them all elements which do not properly belong to them, to give distinctness and individuality to those which do. By them we are introduced into the very secret chambers of thought, and are compelled to the narrowest inspection of every element upon which the mind works. They induce definiteness, clearness, and fullness in our ideas. They render us, in a word, familiar with the very first, and most important elements of religious inquiry. In the second place, they lead us to an accurate, and comprehensive study of the meaning of words. In no department of human thought is thorough discipline more necessary. How it is in other minds we know not, but in the human, thought exists only in connection with its symbols or terms. In these alone it finds a translation from mind to mind. Nor is this true of human minds only. For, as yet, our Heavenly Father has indicated no medium through which he holds intelligible intercourse with us, except words. How otherwise he may impress or act upon us is not here the question. Intercourse involving thought, communicating intelligence, expressing will, he has certainly none with us, except through the medium of words. By these alone we learn the relations we sustain to Him, the multiform duties we owe to Him, and the sublime end which awaits us if true to

Him. In these he has embodied his mind and all his purposes concerning us. How important then, that the mind should be profoundly skilled in the use of terms, and in the best and surest methods of ascertaining their exact import. Nothing tends more directly and certainly to create and foster this skill than theoretic discussions; hence their value. Such discussions tend, moreover, to cultivate and develop especially the logical faculty. They lead us to study intimately the structure and meaning of propositions, the nature of premises, the relation between them and conclusions—in a word, every thing constituting the validity of arguments or in any way vitiating them. They serve, furthermore, to make us acquainted with the laws of evidence, the force and relevancy of testimony, the nature of proof, together with the various and proper methods and rules of refutation and disproof. Such is the tendency and effect of theoretic discussions. Those who engage in them are apt to become acute and accurate verbal critics, masters of logic, and skillful disputants. If the truth of what is here said, our own brethren afford a striking exemplification. In no denomination in Christendom, we venture to think, of the same numerical strength, can an equal number of discriminating critics, accomplished logicians, and skillful debaters be found. Indeed, so obviously and necessarily do theoretic discussions tend to cultivate, refine, and sharpen the intellectual powers; and so brilliantly and successfully are these powers displayed when encountering opposition, that those who take part in such discussions are frequently accused of believing in and having only a religion of the head. So often has this charge been repeated against our brethren that it has now become a stale and harmless thing. But have those who have repeated it ever bestowed upon it a single serious thought? Have they ever asked why it is, or how it is? We suspect not. The charge has never cost us the least trouble. We know that theoretic discussions and investigations are

absolutely necessary in order to eliminate and defend the correct theory of Christianity, we see their tendency and approve it; and, further, feel that a high law of necessity is guiding us in this matter. Neither these discussions, nor the intellectual refining to which they lead, would have been necessary, had the religion of Christ been suffered to remain pure as it came from his hands. But it has been grossly and extensively corrupted, and its light eclipsed. Hence has arisen the necessity for the use of those means which alone can recover it from its degradation.

But while engaged in the discussion of purely theoretic questions, there will seem to arise a dangerous neglect of practical matters. Accordingly, our brethren have been accused, not only of holding to a religion merely of the head, but also of serious delinquencies in matters of duty. But has the accusation been well founded? and has not the neglect existed more in the seeming than in the reality? We believe it has; and yet we do not claim to have been faultless in practice. An apparent excess in one direction may seem to indicate a deficiency in another; when the deficiency is not absolute, but only relative. It was the high theoretic ground assumed by our brethren that caused their practice to appear unduly defective: when in reality it was not more so, *per se*, than was in charity to have been expected. We grant, however, a serious discrepancy between our theory and our practice; but yet insist that this is owing to what our theory is, not to what our practice is not. Our practice is not worse than that of other people: our theory is better. Still, our position we maintain to be right. But let us be understood. We do not mean that it is right for practice to differ from theory, when theory is exact; and yet we know that the case will never in this life be otherwise. We mean that since the case is thus, it is better that the defect shall exist in the practice than in the theory. If the theory be exact, the practice may always be growing better, its defects may be indefinitely corrected; but if the theory be inexact, the case is

hopeless. But again, it is in the very attempt to form an exact theory, that defects in practice become apparent; and in such a theory only have we any sure pledge of their correction. In sharp theoretic discussions of wide range, a large amount of light will necessarily be elicited. In the blaze of this light defects in practice are at once seen. This course will be persevered in, discussion will go on, light will increase, until these defects become so glaring that an imperious necessity demands their correction. But now we are in the precise condition to enter upon the work of correction. By the aid of this very light is the work to be commenced. We now not only see what needs correction, but we are furnished with the very best means of effecting it.

At this juncture a crisis will always arise in the history of every reformation founded in correct principles. Such has been the case in our own. Theoretic defects may be corrected in a day, but not so, practical ones. Obstinate habits of wrongdoing are corrected only by degrees and after a long time. Hence some men, who seem not aware of this, on turning their attention to practical defects, and making an effort to correct them, and finding that they do not at once succeed, despair of success. They now sit down in a complaining mood. Theory is blamed for these defects. Too much attention, it is now urged, has been bestowed on purely theoretic questions; while practical matters have been allowed to languish. But this complaint is not just. Theory, unless it be a faulty one, is not to blame for these defects. They had their existence before any question respecting theory was started; and it was precisely with a view to correcting them that such question was started. On the contrary, instead of being to blame for these defects, theory has only revealed the fact of their existence; and now, not only demands their immediate correction, but supplies the laws in obedience to which it must be effected.

To indicate our meaning still more

fully and specifically, let any one take up the Christian Baptist. He will find that it literally teems with theoretic discussions; and if he does not find it the most complete, he will certainly find it the most luminous of Mr. Campbell's writings. Indeed, the period of the Christian Baptist was the inceptive, theoretic period of the reformation. Our theory, as it relates to ourselves, was then in its incipient formative state. We do not mean of course, that this matter was then formed, but only that its matter then first begun to be formed in us into a theory. This theory then began to assume exactness, and from that time on it has been steadily growing more and more complete. May its progress in this direction never be checked! But what constitutes the body of our more recent periodical literature? With emphasis it may be said, the discussion of practical questions. The duties of evangelists and the limit of their power, the duty of elders, the duty of deacons, the duties of private members, forms of church organization, modes of trying offenders, modes of excluding them, missions and missionary societies, educational schemes, plans of finance—these are some of the themes with which our periodicals of the present day are filled. This is precisely as it should be. Having advanced sufficiently far in theoretic matters to justify it, we are now engaged in an effort to correct our practical defects. But this is a slow work, and requires patience. Let no brother despair because he brings not practice up to a perfect standard in a day. Nay, rather, let us work steadily for the worthy end, work with a heart, trusting in God, and great results must at last be achieved. Let us remember that there is a philosophy and a law in every reformation founded in truth. These we are not to seek to modify, but to them, labor to conform. We must first have our theory, then our practice. Heretofore our labor has been in the former, at present it is in the latter. Have we seen all this at all times? Or has not a sublime providence been governing us, whose leadings we

have not understood? Have we been elaborating a grand theory by chance, or did we by the mind's own light forecast the degree of perfection it has now attained, and the exact date when our attention, as that of a single man, should be turned to errors in practice? We may have known what we were doing, but we have surely not always known why. The hand of God is in the work.

But just here in our history some will fall away. We have now entered the period when, by the light of our theory, we are attempting to effect a corresponding reformation in our practice. A few impatient and unphilosophic spirits, seeing that the work goes slowly forward, will falter and turn back. By their clamor and their fruits you shall know them. They will cry down the theoretic in religion, and extol the practical. Indeed, they are now prepared to ignore theory altogether. Hence they are ready to fraternize with Episcopalians, Methodists, Presbyterians, Baptists, Universalists—in a word, with any sect or party, provided only an agreement can be effected in a few small practical details. This, of course, is easily done, and then the circle is completed. Starting in the darkness of sectarianism, these men halted in the light of Christianity; and now starting in the light of Christianity, they have ended in the darkness of sectarianism. They may be readily known by their abnormal charity and eccentric affinities. They love every body but their brethren, forget no one except their former friends, and have an intense affinity for sects, but none for the Church of Christ. They talk much of spiritual Christianity, but attempt to check their folly, and they reveal that they have the spirit of the Devil. At the mention of baptism, they sneer; at the mention of baptism and repentance, they are shocked; at the mention of baptism for remission of sins, they take hysterics; while at the mention of the reformation, they positively have spasms. They love the sects and yet will not abandon the brethren whom they hate, preach in churches where they

are not wanted, affect piety as mechanically as a pharisee, and speak of the blunders of Mr. Campbell with an air exquisitely ludicrous. Such are a few of those who, just at this time, must slough off into the service of Satan.

But, we repeat, we have now arrived at the period in our history when a reformation in practice is urgently demanded. To this work it now becomes us to address ourselves with a strong will, and prayerful heart. What is merely respectable is not enough. We should, in our conduct as a people, exhibit a sublime moral spectacle to the world. Our faith should be clear and strong; our piety deep and pure; our love intense and large; our devotion to God cordial and uniform, and our practice a simple and faultless conformity to the will of Christ. But even here we encounter a danger which we must not omit to point out. It is possible that our attention to practical matters, important though they are, may become dangerously exclusive. We may bestow on them an attention, not too constant, but certainly too partial. Let this be done, and let our view of the mind, or will of Christ become dim or untrustworthy, and we at once lose the power to proceed with our practical reform. Hence, while steadily prosecuting our work in this respect, we must by no means neglect constant efforts to render our theory still further complete, and yet more exact. The task with many is not easy; for but few persons can attend, with equal success, to two different duties at the same time. Still the importance of the duties renders the task imperative. This will lead to the laborious and minute study of the Holy Scriptures, since it is from them that our theory is to be formed. Caution, discrimination, and a sound judgment will give exactness, patience and perseverance, completeness.

We are now prepared to answer more definitely and fully the question standing at the head of this article. The reformation for which we are pleading, consists, 1st. In accepting the exact meaning of the Holy Writ as our religious theory.

This is held as the doctrine of the Holy Scriptures, the thing taught in them, and hence the thing to be believed, or the matter of faith. Hence, human elements are absolutely excluded from our theory. Reason may determine what *is* said in God's word, not what *ought* to be said. We accept as our creed the contents of his word without enlargement, contraction, or modification. Such is the matter of our theory.

2nd. *In the minute conformity of our practice to the revealed will of Christ.* Such is the second feature of the reformation. Hence all practices having their origin in tradition, human reason, or expediency, are utterly eschewed. In other words, the reformation consists in an effort to induce all the truly pious in Christ to become perfectly joined together in the same mind, and in the same judgment, by accepting as doctrine, precisely and only what is either actually asserted or necessarily implied in the Bible; to speak the same things by speaking what the Bible speaks, and to speak them in the language of the Bible; and to practice the same things by doing simply the will of Christ. Thus it is proposed continually to construct the body of Christ after the Divine model, to unitize completely its constituent members, to imbue them with a new, divine life, and to pervade them with the "peace" of Christ, and a warm, pure, fraternal affection. Such is the great and good work in which we are now engaged. That it should ever have been opposed or spoken against by a single being possessed of mind enough to comprehend it, is certainly one of the mysteries of sin.—*Lard's Quarterly.*

### *The Old and the New Year.*

Another year has gone into the past; its incidents and events have become matters of history. The year 1868 with its joys and its sorrows, will never return. How short it seems to us! When memory glances back over the path of the old year, I find it dotted all along with alternate joys and sorrows. The old year has

its reminiscences of pleasure and happiness. With the year 1868 will ever be associated some of the most pleasant recollections of my life. If we could veil from memory's eye the scenes of sorrow, and see only the bright side of the picture painted by the old year, it would be beautiful indeed. On the other hand, could we hide from view the bright sunny spots along its pathway, what a dark and gloomy panorama of blackened clouds and storms would we behold? But memory, faithful to her trust, will not allow us to do either. We must retain in our recollection the sorrows as well as the joys of the past. Still there is much pleasure in recalling the scenes of days already gone. I would not forget even the sorrows of the past, if I could. No! never let me forget the anguish of soul felt, nor the bitter, scalding tears shed at the grave of one dearly loved and profoundly revered. These sorrows were heavy to be borne then, but who would forget them if he could? Their remembrance is precious now. These had a purifying effect upon the heart; they afforded a fit occasion for fully realizing the utter littleness of this poor world. Associated with those tears were the outbursts of some of the noblest emotions of the soul. Even now their remembrance seems to weaken the sordid ties that bind us to earth and to strengthen the cords that bind our affections to the glorious realm above.

Both the joys and the sorrows of the past may afford us pleasure and profit now. Even the mistakes and errors of the year now gone, may now be made to serve as warnings against misdoings for the future. If we were overtaken in fault last year, let us be sure to shun a similar wrong during the present. Perhaps some opportunities for good were unimproved last year; let no chance for doing a noble deed escape you this year. But the year 1868 is gone, gone forever. Its scenes and events, joys and sorrows, successes and failures, enjoyments and sufferings, all are past into the records of eternity. We cannot change them. But over

the future we may exercise some control. What the recording angel shall write on the scroll to be read at the great day, is yet under our own control. What shall that record be? Remember, dear reader, that that history will be faithful; the writer makes no mistakes. He commits to record your whole life as it is, whether good or bad; he is no respecter of persons. He has no enemies whose vices he he would magnify by a false coloring. He has no friends whose follies he would hide, or whose virtues he would extol by the slightest variation from the truth. If your conduct is unworthy, he will so record it. If it is praiseworthy, he will give you full credit for it.

Reader, are you a Christian? If so, are you fully satisfied with what you did for Christ, for your fellow man, for your own soul, last year? When you look back over the work of the last year, can you not see many things susceptible of improvement for the one to come? Let us all resolve to do more good and less evil in the year 1869 than we have done in any previous one. Let every one resolve for this year I will do more for my Lord and Master, more for my own soul's salvation, more for the salvation of my fellow-beings than I have done in any previous year of my life.

Reader, if you are an elder of the church, resolve now to take more care of the flock, to look more after the spiritual health of the sheep, to feed them better than ever before. Are you a deacon of the church? If so, make now, at the beginning of the year, new and firmer resolves that the temporal and financial interests of the congregation of the Lord shall have more attention, be better provided for than ever before. See that the poor and sick have more attention this year than in days gone by. Are you the Sunday School Superintendent, or a Sunday School teacher? If so, be more prompt, more earnest, more zealous, in the work than you have ever before. Do more for the little folks than has ever been done for them before. Christian reader, did you neglect prayer, secret

prayer as well as public, any part of the old year? Let it not be so in this. Finally, let all "grow in grace and in the knowledge of the truth" as it is in Jesus. We wish all our readers not only a happy new year, but happiness in time and in eternity. Our wish, however, cannot make it so. But if you will *do right* God will make it so forever and ever.

J. C. R.

### *The Macedonian Cry.*

CHARLESTON, ILL., Nov. 29, 1868.

What are we doing, brethren, to supply the great demand for help in preaching the gospel? There are now two churches for every preacher of the gospel in the United States, and a greatly increasing cry for gospel food from destitute places. Shall this cry go unheeded? Shall we not make some great effort worthy of a great and generous people? How shall these queries be answered? The demand for all the present laborers in the churches now existing is daily increasing, and many of the more able congregations are appropriating all the time of one preacher each to themselves, thus decreasing the supply of preachers to poorer churches. Must this kind of work go on? No, my brethren, a great effort must be made to bring other laborers into the field. But how shall it be done? We must educate pious young men for the ministry. But where are they to come from? Ah! my brethren, the churches must develop all the talent in their midst; and when a young brother is found whose piety and devotion to the cause of Christ is known, give him every encouragement to enter the field, to prepare himself for a reaper of life's harvest. Send him to school; give him a good English education in some of our colleges. But do you say they are not doing the needed work? Why are they not doing it? They only need their hands held up. Let us hold them up now while they are struggling with all their powers to establish colleges that will be a lasting honor to the cause and a glory to Christ.

ELI FISHER.

*The Home of the Saints.*

The popular idea is that glorified humanity will dwell finally and forever in some far off region called heaven. Men speak of the pure and lovely abode as being above—up on high—far beyond the stars and sky; but where we find such an idea suggested in the Holy Scriptures we know not. We do not suppose it is to be understood literally, but was only so expressed to meet the preconceived views of the popular mind, and not as an affirmation in regard to the final abode of the immortalized children of God. In a literal and absolute sense, there is, to us, no up nor down. If we point to the zenith and call this *up*, then to those on the opposite side of the globe, it is *down*, and vice versa. Hence we are led to conclude that these terms are used in the Book of God in an accommodated sense, and are not to be insisted upon as conveying an idea of a literal heaven in some far distant clime, where the saints are to dwell in bliss evermore.

In what here follows, some may not agree, but let no one be alarmed, as we shall not insist on its reception, nor refuse to love any brother because he dissent from the view advanced, which view, however, we believe is strictly correct, and as such we present it.

There was a time when God's rule on the earth was undisputed; but now there is a rival power, and "the whole world lieth in wickedness." From the intimations and descriptions given of the closing scenes of the termination of this dispensation, there will still be an opposing power and wicked men on earth. This power must be annihilated, or God must yield the universal rule, which he can never do, and thus acknowledge Himself not omnipotently supreme. If he yields, it must be either of necessity or of choice. If of necessity, no one can say he is infinite in power; if of choice, then is He not infinite in Holiness; neither of which conclusions are admissible.

Let no one suppose from what we have

said that we believe in the annihilation of the wicked. We believe in nothing of the kind. We do not believe any spirit good or bad will be annihilated. We do not affirm they will not, but simply do not believe they will, for the want of testimony. We make this remark to save any and all the impression that we were running into this dogma of all modern materialists. We utterly reject the position.

But more directly to the point touching the question of the Christian's future abode.

Where will the saints immortal dwell, after Death shall be swallowed up in final victory?

We shall present in answer to this question, first of all, the language of the Savior, found in Matthew, fifth chapter and fifth verse, which reads thus:—"Blessed are the meek, for they shall inherit the earth." This language meant something, and the thing promised is as certainly to be fulfilled as that Jesus is the Christ, invested with the scepter of universal Lordship. To ascertain what is not meant by the declaration will help us on the road to discovering what it does mean.

It cannot mean that the people of God were to enter into the possession of the promised inheritance immediately on our Lord's ascension and coronation; because they did not do so. Neither have they as a class, nor have any of them as individuals, done so at any subsequent period. The children of God, so far as mere possession of the earth is concerned, enjoy no pre-eminence over the children of darkness. True, they possess portions of the earth's surface; but how? By right of inheritance? No one can so affirm and maintain the affirmation. If they enjoy the right to use any portion of the earth, they acquired such right by purchase, and not by any divine right of inheritance. It will not do to say the righteous enjoy it in common with the wicked, for the promise is exclusive; and such an exposition makes the promise meaningless, and is erroneous. Be-

sides, there never was a time when the good and the bad did not enjoy the common right.

We next introduce the language of the Apostle Peter, second epistle, third chapter, and from the tenth to the conclusion of the thirteenth verse, and reads as follows: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." This is a graphic description of the grand renovation of our earth. Once God swept sin and sinners from His footstool by a deluge of water, but the Apostle says: "But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." If then, Jesus said what he said, and if the saints are not as yet received the promised inheritance, we assume that the newly regenerated earth will be given to them, after sin is destroyed from its face, by a baptism of enveloping flame. Who can suppose that God would make a new earth, surrounded by new heavens, and leave it tenantless? It is clear that the new earth is to be inhabited, for in it righteousness is to dwell. Righteousness implies action, right action, and hence, if righteousness dwell in the earth, after being purified by fire, then must there be on its fair face intelligent beings, and we assume that these beings will be immortalized human beings.

We shall not, however, leave this matter to rest on mere assumption, but present the thoughtful reader some very pointed evidences of its truth. And here

we ask any one to tell us when the prediction of the prophet Daniel was fulfilled, that "The kingdom under the whole heaven shall be given to the saints of the Most High?" Has this ever been yet done? No man can say it has. Nor does any affirm that it will be done until sinners are overthrown and sin brought to an end. Peter tells us when this will occur, and no one need expect it before, if he does he will be disappointed in his expectations we are sure.

But we now come to consider the main proof in support of the position that this world is to be given to the saints, after its renovation by the baptism of fire.— We ask the reader's attention to the following declaration from the pen of the Apostle Paul, found at the thirteenth verse of the fourth chapter of his letter to the saints at Rome. In speaking of Abraham and his spiritual seed, or the children of the promise, he says: "For the promise that he (Abraham) should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of the faith," or the gospel.

Here the Apostle says the promise to Abraham was that he should be the heir of the world, and up to this hour he has not, nor has either his fleshly or spiritual seed ever entered upon the realization of that promise. No such promise was realized by Abraham while he lived, nor by his seed since his death, so that if this is a promise relating to the world at all, we are forced to look to the revival of Abraham from the dead at the time when he and his seed are to enter upon the possession promised, and it will be the new world in which only the righteous will dwell. The dead in Christ will be awakened from their death slumber when the Lord shall come, the living saints changed, all will be caught up to meet the Lord, and after the fiery baptism, the Lord and his ransomed host will descend again to the earth, now purified from sin and rescued from Satan's rule, consecrated anew to holiness, love and eternal peace.

The Apostle John in Patmos Isle, had a view of the grand consummation, which he describes in the opening of the twenty-first chapter of the Book of Revelation, and how beautifully it harmonizes with what we have quoted from the Apostles Peter and Paul. Dear reader, look at his picture, and if the sight does not fill you with holy joy and serenity then indeed must you be deficient to appreciate the grand and beautiful. He begins thus: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—This fills all the desire of the human soul and is the grand crowning glory of Emmanuel's death-throes—the grand consummation of his triumph over sin and death and the grave. The descent of the heavenly Jerusalem will not occur till after the earth shall emerge from the sea of fire, which is to purge away all pollution, and nothing but purity remain.

Some have said this descent of the Holy City is a figure, representing the Gospel church, and has no reference to the eternal state. In reply to this, we need only say, in order to refute such a position, there are certain characteristics belonging to this city, which cannot, in truth be predicated of the church on earth. Hear the Apostle: "And I heard a voice from heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them and be their God, and shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Now we ask if there are not tears in the church? Is not there still sorrow, pain and weeping? Is not death still mowing down the fairest mortal flowers? To ask these questions is enough. The church is filled with wailing, and the

notes of woe, like a plaintive dirge from the world of despair, come floating to our ears and hearts on every breeze.

The things here predicated of the Holy City are only applicable to the immortal and glorious state, and such a state of things will certainly obtain on earth, and sorrow and sighing will forever flee away. Here Abraham and his countless seed will dwell amid the celestial scenes of the immortal land, where joys perpetual reign, from which sin and sorrow, pain and anguish will be forever exiled. We wait for the realization of Daniel's vision, the fulfilment of the Savior's words, the confirmation of Abraham's title to the world, and the descent of the heavenly metropolis, which John in vision saw. When all the ruin that sin has wrought on earth shall be effaced by the re-organization: when temples of praise shall be erected on the spots where our absent loved ones sleep in silence; when heaven's mighty throng, redeemed from sin and death, with harps of gold shall chant the victorious anthem of David's Son and Lord beneath the boughs of the tree of life, and tread with immortal feet the radiant banks of life's transparent river, then will the victory be complete, and the song of triumph will go on, and on, and on, while the angel bands shall exult in the richness of the ravishing strains of the redeemed. Amen. E. L. C.

### *Do Right Now.*

Don't wait till to-morrow, my young sister. Do the duty of the present thoughtfully, seriously. Is it the hour of prayer? Pray humbly. Is it the time for action? Be not slothful in business.

Are you called to the sick and suffering? Be kind, be tender. Can you assist friends? Do so cheerfully, affectionately. Be earnest in all you do.

Are you tempted to wrong? Be on your guard. Watch, pray without ceasing. Remember you are a Christian. Let not the Savior be wounded in the house of his friends. Do the duty of the hour. Do right now, if you wish to have no sad memories, and desire to be happy in the future.—*Gospel Advocate.* C. F.

*Father, Take Hold of My Hand.*

Father, lead us, for we falter,

And this vale of tears is deep,  
And the songs that wail around us  
Will not lull our cares to sleep.

Lead us, for our feet are weary,  
And no friendly hand is nigh,  
Till the storms of life are over,  
'Till the tempest passeth by.

Father, lead us, for we wander,  
When thy guiding cure is lost,  
When love, hope and beauty fail us,  
When we need their succor most.

Father, lead us, night is spreading  
O'er our sky her sombre pall,  
Be thou near us in our sorrow,  
God protect and lead us all.

Father, lead the young and gentle,  
Keep them pure and undefiled,  
Let their lives and hearts be ever  
Sinless as a little child.

When the murky wings of evil  
Hide the glow of sun and star,  
Till they cross the pearly portal  
Where the blessed angels are—  
Take hold of their hands.

Blessed Father, lead the fallen,  
For the world is so untrue,  
And its foes and tears are many,  
And its smiles and friends are few.

Though the lily stem be broken,  
Black the spotless robe she wore,  
For the sake of Him who uttered  
Once on earth, "Go sin no more."  
Father, take hold of her hand.

Father, lead the wanderer, straying  
From the home his childhood knew,  
Where the lips were warm with blessings  
And the hearts and hands were true.

When the unseen danger lingers,  
Cowering darkly in his way,  
Father, lead him 'till his footpath  
Winds into the open day.

Lead us all, we falter sadly,  
Broken grows life's melody,  
Reed by reed earth's stays have failed us,  
And we perish, but for Thee.

Father, lead us, hope grows dimmer  
As the vesper hour draws nigh,  
As the psalms of life are fainting,  
As the tempest sweeps the sky,  
Father, take hold of our hands.

Jesus, Friend and Elder Brother,  
When the day is growing dim,  
When my feet are groping blindly,  
And the shades are long and grim,  
When my hands are weak and weary,  
And my soul is weaker yet,  
When my pathway "nears the river,"  
And the stars of love are set,  
Father, take hold of my hand.  
—*Christian Examiner.*

*Letter from Bro. Hoover.*

BETHEL, MACON CO., Dec. 21, 1868.  
BRO. REYNOLDS,

Dear Sir:—We have just closed a meeting of one week which resulted in six additions; two by faith, repentance and baptism, one from the Baptists, and three reclaimed. The brethren are much encouraged. We have organized a congregation of twenty members. The meeting was conducted by Brothers J. E. Cain and Engle. We are determined to try and build a house to worship in. The opposition to us in this section is very strong, and we have to be rather beholden to those who are opposed to us for a house to worship in. Our young Bro. J. E. Cain, who has been laboring for us for the last eight months, will start soon on a preaching tour to solicit donations for us to help build our house, and I would say to the brethren generally, if Bro. Cain should come in your midst, that he is a young man of promise and a faithful teacher of the word, and we trust you will respond to his call as we need help very much—indeed it is impossible to build at all unless we get some help from our brethren who are able to help us. Brethren will you not help us in extending the borders of the Master's Kingdom.

Your Bro. in Christ,

JOHN R. HOOVER.

*Duty.*

It is said that "man is in the school of duty all his life." The lesson is often hard to learn, and requires all his energies. There never comes a time when it is fit to lay aside the eagerness of acquisition, the cheerful use of endeavor. We must toil on until the battle is fought and the victory won. Duty presses on the Christian, and from his patience in doing comes perfection.

We see the old man on the couch of death, and we ask, Has he done the duty of life? Has he done faithfully the work of many years? Then all is well. Death comes not unlooked for. His head is bowed to the visitation, and his eye is raised in calm bright hope to Heaven. He lies down, and as one who gathers the drapery of his couch about him and prepares for quiet rest, so is he prepared for the rest of the grave.

Christian, hast thou been faithful in the duty of life? Art thou faithful to all its lessons? Or hast thou, negligent one, been placed in the school of duty only to learn nothing, and have not cared whether thou hast learned or not? Have years passed over thee, only to witness thy sloth? Hast thou been zealous to acquire everything but virtue—everything but the favor of thy God? Sad, sad, that it is ever thus.

Christian, art thou faithful now? Be more so in the years to come. Do thy duty amidst the sorrows of earth, and God will give thee a crown of life that fadeeth not away. DEWEZ.

—*Gospel Advocate.*

*Not Alone.*

Tell me pilgrim, in your musings,

When your lot is hard to bear,  
What affords you consolation?

Though alone, is Jesus there?

Alone—he is who has not Jesus,

And his soul may sigh and moan:

Though his friends may crowd around him,  
Yet he is alone, alone!

Some dear friend is taken from you—

Do you raise the sobbing tone?

Though the world is filled wit friendship,  
I am left alone alone.

Did you say: alone I wander—

Have you not your Savior known?

If you have your Savior with you,  
Christian, you are not alone.

When you wander in the wood land,

When you sigh beside the rill,

Although alone, you'r not alone—  
Jesus Christ is with you still.

He who, while the ship was tossing,

Could the wind and sea control,

Will the waves of sorrow banish,  
Calm the tumult of the soul.

Christ has said, "I will not leave you"—

Many turn from Him away,

Turn from him to other comp'ny—  
Oh, alone they end their day!

But the christian has a Savior,

Angels he can call his own.

While on Jesus' breast he's leaning,  
Oh, the christian's not alone.

I will fear no earthly sorrow,

Lord, while Thou with me abide.

Let me take my final passport

While the Lord is by my side.

Give me not the wealth of Ophir,

Nor my path with flowers strown;

Let me live to die with Jesus,

For I cannot die alone.

When I come to cross the Jordan,

Who is on the other side?

Who will meet me over yonder?

Who will be my Heavenly Guide?

Let my Savior cross it with me—

He will guide me to the throne,

He will lead me to the Father,

I shall not be left alone.

U. W. H.

THE wounded heart still smiles, if religion light it—just as the ruin that the sun gilds; decay may be there, but the gloom is dispelled.

### Blandinville Debate.

The readers of the *Ecira* will doubtless expect some account of the debate held in Blandinville on the 29th, 30th, and 31st ult., between our Bro. J. C. Reynolds and J. S. Loveland, Spiritualist.

The proposition affirmed by Loveland and denied by Reynolds was as follows: "The Harmonial Philosophy as advocated by A. J. Davis and other modern Spiritualists, is superior in its nature and tendencies to the Christian religion as taught by Jesus Christ and his Apostles."

The discussion commenced at 10½ o'clock, A. M., Tuesday, Dec. 29th, at which time the house was full of eager auditors, anxious to know how the giant spiritual debater would proceed to establish his proposition, than which a more reckless one was never affirmed.

It is not my purpose in this article to give anything but a synoptical view of some of the prominent arguments employed by the speakers, and these not always in the language used by them.

Loveland, after defining Harmonial Philosophy to be a universal eclecticism (\*) based on the eternal and essential oneness of humanity, proceeded to state that he would defend his proposition by supporting three other subordinate ones.

1. As a system of morality, the Harmonial Philosophy is superior to the Christian religion.

Its superiority in doctrine.

Its superiority in pretensions.

In proof of the first of these propositions, he said he would assume, until denied, and would then prove, that Jesus Christ and his Apostles taught the divinity of the Old Testament. The way being opened, as he supposed, he brought up the case of Ahab to prove that God had lied and encouraged it, and the crimes of David, Solomon and other Old Testament personages, stating that Jesus Christ and his Apostles approved of them.

Again, the standard of morality in Harmonial Philosophy is superior to the Christian's standard. What is morally right? Christians say that God's will as

revealed in a book is the standard. The tendency of this is confusion. No two interpretations of this standard agree. Look at the sects in Christendom.

Again, slavery was instituted in the Old Testament, and Paul sent back a runaway slave. Polygamy was taught also in the Bible, Abraham, Jacob, David and Solomon all had concubines. Paul in giving the qualifications of a bishop, says he must be the husband of one wife, the inference being, of course (!) that all other members of the church could have as many as they pleased. He next read from Mosheim's Ecclesiastical History to prove the existence of evil in the church in the second and third centuries, assuming that they were the necessary result of the system of religion as taught by Christ and his Apostles.

Bro. Reynolds followed in a speech that showed his opponent that he had no tyro in theological discussion to deal with. He stated the proposition again, and showed clearly that nearly the whole of his opponent's speech had been outside the proposition he had to prove; that he must show what the Christian religion is *as taught by Christ and his Apostles*, and *not as practiced by ancient patriarchs and seers*.

He admitted the proposition assumed, that Christ and his Apostles taught the divinity of the Old Testament, but denied the conclusion jumped at, that, therefore, they approved of the morality of each act recorded there. That it was the record of the acts that was inspired and not the acts themselves. This is a full and satisfactory answer, as we conceive of three-fourths of all the affirmative arguments that Loveland presented during the debate.

In reply to the reference to the sects of the day, he showed that so far from being taught by Jesus Christ and his Apostles, they positively denounced them. With reference to slavery, the gospel taught men how to live in the various relations of life as it found them, without proposing to revolutionize the political institutions of the country.

In answer to the accusation that the Bible taught polygamy, he denied the false inference drawn from Paul's language to Timothy, in reference to the qualifications of bishops, and showed that wherever the Bible was read and respected polygamy did not exist.

Intimating that Mr. Loveland would get more on this subject than he wanted, he took up the standard of morality with Christians, spoke of its infinite perfections and divine origin, and then called upon Loveland for his standard of morality, as he had failed to tell the people so far what it was: supposed that it was the revelations of spirits, as manifested by their tipplings, tappings and rappings.

Loveland then said that Harmonial Philosophy utterly denies the revelations of spirits as authority; denied that Christians took the Bible as their standard of morality, but only their interpretation of the Bible! Again, he charged upon the Christian world that they observed the Sabbath, and had changed the day without any scriptural authority for so doing. Objected to the Christian standard of morality because it reduced mankind to sycophants, teaching them to act so as to please another, (God) instead of being guided by their own sense of right. Again, this standard led to cold formalism — faith without works — as Luther taught, and that he was about to reject James' epistle, because it taught that faith without works is dead.

Again, the system of religion as taught by Christ and his Apostles was unjust, because the sinner of the day received the same punishment as the sinner of a century.

Reynolds then asked if spiritualists deny the revelation of spirits as authority, where did the Harmonial Philosophy come from. Demanded again Loveland's standard of morality since he has denied the Bible and the revelations of spirits. Suggests that it is not the Bible that teaches so many bad things as Loveland charges it with, but his *interpretation* of the Bible, since he must interpret also. Informed Mr. Loveland that there was a

class of religious people that knew the difference between the Jewish Sabbath and the Lord's day. Called attention to Loveland's idea of sycophancy in man in trying to please the God that made him. Christ and his Apostles never taught the doctrine of "faith without works." Luther, though a great and good man, was mistaken in arraying James against Paul.

He asked Loveland how he knew that God punishes the sinner of a day as much as the sinner of a century.

Loveland asserts the absurdity of a sinner being saved without merit. This teaching obliterates all distinction between right and wrong.

Again, the church of Jesus Christ has always been an aristocracy, the support of the rich, the oppression of the poor.

Mr. Loveland now stated he would give the standard of morality as taught by Harmonial Philosophy. Man's necessities are the measure of his rights. Encroachments on the rights of another is the limit of each one's privileges. Thus the standard of morality is inscribed on every man's nature, and hence is as universal as humanity.

Bro. Reynolds, again in reply, said that he perceived that his friend, Mr. Loveland, did not understand the gospel system, in asserting that the sinner was saved without merit. He is not saved without merit, but the merit is in Jesus Christ who made the atonement for us, the benefits of which we receive by faith in, and obedience to him. He denied that there was any aristocracy about the Church of Christ. Rome, the mother of Harlots, is not the Church. Lazarus, the poor man, covered with sores, and eating the crumbs that fell from the rich man's table, dies and is carried to Abraham's bosom, while the rich aristocrat, at whose gate he lay, lifts up his eyes in hell, being in torment.

The poor widow that cast her mite into the treasury was applauded by the Savior more than all the rich. Does *this* look like aristocracy? He then examined the admitted standard of morality among

spiritualists, as inscribed by human nature. Said that there was not a deed recorded in the dark catalogue of crimes but that could be justified by this abominable and nefarious standard. It is simply the old doctrine of "whatever is, is right."

Loveland opposes the Bible because it degrades woman. "I suffer not a woman to usurp authority," (Paul).

Reynolds answering, said the Bible was woman's true friend. Just in proportion as the Bible is known and read, woman is elevated to her proper sphere. Proof, history.

In course of his remarks, Bro R. called Loveland an infidel. He stoutly denied the charge, and averred that he believed more of the Bible than Bro. R. did. Bro. R. turned to Webster and read his definition of infidel and sustained his charge.

Passing over much that would be of interest, did not our space for the present forbid its introduction, we come now to notice a very ingenious turn made by Loveland, in order to avoid the force of numerous extracts from modern spiritualists, which Bro. R. was pouring in upon him. He expressed great surprise that Bro. R. made no distinction between modern spiritualism and Harmonial Philosophy. Denounced in strong terms the vagaries of spirit revelations, and proclaimed himself a Harmonial Philosopher. Never did a caterpillar experience a more sudden metamorphosis from a crawling worm to a beautiful winged butterfly, than did this champion debater when he flung aside the vile raiment of modern spiritualism and assumed the classical and dignified robe of a Harmonial Philosopher! Bro. R. soon tore off the mask and exhibited to the audience the same little man that in the beginning of the debate was insulted because he was called an infidel instead of a *spiritualist*!

If Harmonial Philosophy and modern spiritualism are two distinct systems," he asked, why does the gentleman say in his proposition, "as advocated by A. J. Davis and other *modern spiritualists*?" He then asked the audience what they would

have thought of him, as a debater, if he had proposed to defend the Christian religion "as advocated" by the Mohammedans?

Loveland resumes positive arguments. There is no Christian standard where there is no Bible; where there is no standard there is no responsibility. The heathen have no Bible, hence no responsibility. But according to the Bible no one can be saved that is not born of water and of the spirit. Again, the Christian religion makes punishment an end. Spiritualism a means of mercy.

Bro. Reynolds said if the standard of right was inscribed on human nature then the wicked man as well as the virtuous possesses it; that if he (Loveland) believed the passage from John, he would discuss its import with him at any convenient time; that he (R.) understood the reason why such passages were introduced—to court the sympathy of Pedobaptists; but if they chose to sympathize with a reviler of God's word they could do so, but he entertained no fears on that score. Denied the bare assertion that punishment was simply an end in Christianity. He then proposed the following counter proposition:

The Christian religion, as taught by Jesus Christ and his Apostles, is superior in its nature and tendency to the Harmonial Philosophy, as taught by A. J. Davis and other modern spiritualists.

In support of this he adduced the following arguments:

1st. The Christian religion is of divine origin. Harmonial Philosophy is of human origin, which follows from his (Loveland's) denial of the Bible as a revelation from God, and the authenticity of spirit revelations.

2nd. The Christian religion is over 1,800 years old; Harmonial Philosophy a little over twenty.

3rd. The Christian religion abounds in love. "God so loved the world," "We love God because he first loved us." Harmonial Philosophy has no love in it, (except free-love); no remission of sins.

4th. Christianity saves the whole man

soul and body. Harmonial Philosophy has no resurrection of the body.

He here read an extract from the pen of A. J. Davis which gave an account of his passing through a certain town one day near where some Irishmen were digging a well. He was "interiorly impressed" to go to the well. About the time of his arrival, the well caved in, burying alive one Irishman who was in the bottom of it. While they were all standing around the well gazing down upon the grave of the entombed victim, Mr. Davis perceived his spirit making its way gradually up through the sand, clay and rocks, particle after particle, and forming above the well. In about three hours, Mr. Davis perceived (though the rest saw nothing) the spirit of the Irishman all formed in good order again, having made its escape at length, and now standing in the air in the likeness of the original Irishman!

5th. Christianity has a God; Harmonial Philosophy has none. Read extracts from Spiritualists to prove it.

6th. Christianity protects the marriage relation; Harmonial Philosophy destroys it. Proved by reading extracts from Warren Chase, an author of a work on spiritualism, and "other modern spiritualists."

Mr. Loveland avers that Harmonial Philosophy does recognize a God, not the God of the Bible, but the sum of all the excellencies in the universe. God is in the fire, in the water, in the air, everywhere. Says the Bible favors drunkenness. Quotes Paul to Timothy, "Take no longer water, but a little wine for thy stomach's sake." Again, it teaches reprobation and predestination. See Romans, 8th chapter.

Reynolds: If God is the sum of all excellencies—each man is a part of God, as each contains some excellency. Told Loveland that he knew full well that the Bible did not teach drunkenness. Admission into the kingdom of God is positively forbidden to drunkards; and temperance enjoined as one of the Christian virtues.

Resumes positive arguments to sustain counter proposition.

7th. Christianity has a divine Mediator. Harmonial philosophy has only Spirit media; liars at that, as admitted.

8th. Christianity makes men better. Spiritualism makes them worse. Reads from Dr. Hare, Miss Doten, and Banner of Light, for proof.

9th. Christians pray to God; Spiritualists to the devil. Reads prayers recorded in *Banner of Light* directed to his Satanic majesty, the Devil. Said that he presumed they were actuated by the same motives that the man was who prayed to God and the Devil both, because he did not know into whose hands he would fall, and he wanted to be on good terms with both of them.

Loveland having failed in his attempt to heap all the scurrility recorded in the old testament on Christ and his apostles, and writhing under the testimony of modern spiritualists, that he could not evade on the pretext of being a harmonial philosopher, sought to give vent to his pent up wrath by pouring a flood of invectives on the clergy, who he declares were worse even than spiritualists. Reynolds denied the slanderous charge against the clergy, but said he was no apologist for their crimes. They were neither Christ nor his Apostles, and hence out of the purview of the proposition.

Passing many things that we would like to record, did not the length of our article forbid, we must notice Loveland's attack on the New Testament. He said that it abounded in contradictions. Referred to the different accounts, of the resurrection; of Judas, the field he bought; birth of Jesus, etc.

Reynolds said in order to sustain the charge of a contradiction he (Loveland) must exhibit two statements that cannot be reconciled. This he had not done, nor could he do.

Loveland now gave us a recapitulation of his arguments, in a spirit tempered by chastisement. After restating his arguments, he said that he was a great admirer of Jesus. He was a good man. He

admired the generous spirit that prayed, "Father forgive them they know not what they do." At this point, one just coming in would have taken him to have been a pious clergyman, discoursing upon the divinity of Jesus Christ. He remarked further that the Apostles were good men, only mistaken. Did not accuse them of making contradictory statements willingly, but being simply human, they erred as other men.

Reynolds: Said he was glad to learn that his friend was an admirer of Jesus and believed him to be a good man. Jesus said he was the son of God. He therefore, either ~~was~~ the Son of God or you sir, (addressing Loveland) admire a liar.

Again, if the Apostles were good, honest men, as my friend says they were, their testimony is true, because they were so situated to the facts to which they testified that there was no possibility of their being mistaken. According to his own admission therefore, Jesus is the Son of God, and the New Testament His revealed will; for the apostles so taught, and they were honest men.

If Bro. R. had made no other points than those during the debate, he would have come off victorious. These true, the proposition affirmed by Loveland *must* be false.

Bro. R. now gave a summary of his counter arguments, contrasting in eloquent terms the two systems and closed with an invocation in behalf of his infidel opponent who he prayed would yet forsake his error, come to the Lord Jesus Christ through faith and obedience, that the stain of infidelity might be washed from his soul, and that he might be among that happy throng of whom it shall be said "Come ye blessed of my father, inherit the kingdom prepared for you from before the foundation of the world."

Here we must end, for the present, our very incomplete account of this very ably conducted debate.

All our brethren who heard it are well satisfied with the result. It was a victory of Truth over Error, a complete exposi-

tion of one of the most, if not *the* most, Soul-damning Systems ever devised by Satan for the accomplishment of his hellish purposes.

I have heard, since my arrival here, that Spiritualists claim a victory because Loveland propounded some questions that Bro. R. did not notice. He did. I will give them to you: "What did God make the universe out of?" "Who made the devil?" "Who made sin?" "Who died on the cross, God or man?" Ye who would debate with a Spiritualist and come off conquerors, prepare to answer.

Thanks to the brethren, sisters and friends at Blandinville for their generous hospitality. J. H. G.

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### *Dress.*

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Christian girls have temptations which are hard to resist. Many of them, previous to becoming members of the Church, had taken pleasure in being fashionably dressed. They are young, friends do so, and they think why should we change? They forget that when they become disciples of Christ they professed to take up the cross and deny themselves.

Neat, becoming clothes should be worn by all young persons, but that earnest study of costly array, in the extreme of fashion, suits only those who live without hope, and without God, in the world. They need something to fill the "aching void," and gold, emeralds, pearls, rubies, etc., with costly attire, are chosen, instead of the one pearl of great price.

Jewels may lawfully flash and glitter over hearts that know not redeeming love, that have never tasted its sweetness; but if a young Christian possesses these ornaments she should lay them aside. She should have the firmness of character to say, "They are forbidden by the teaching of the Apostles." "I will not wear them."

There should be a difference between you, my young sisters, and those who have not entered the Kingdom of Christ. Can

you live gaily and fashionably, and exert a good influence?

Each should ask herself, "Am I honoring the cause of Christ? Will my influence lead my young friends to become Christians? Do I show by my conversation that I love and honor the Savior?" If such questions cannot be answered satisfactorily she should begin anew. We should lay aside "all superfluity of naughtiness," and study to avoid even an appearance of worldliness and vanity. We cannot do this when we array ourselves in gold, in flashing jewels, and rich attire.

Oh! youth, remember it is by the lowly,  
The paths of peace are trod;  
Thou should'st keep thy garments white  
and holy,  
And humbly walk with God.

—*Gospel Advocate.*

C. F.

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### *Among the Authors.*

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Solomon says of making many books there is no end, and much study is a weariness of the flesh.

An examination of a catalogue of books which I was informed "were necessary for a select theological library," has filled me with a profound conviction that on this subject the wise King of Israel was by no means a false prophet. If the knowledge of God's will was dependent on man's criticism, or explanation of the sacred text, it would indeed be a gloomy prospect for humanity, for in the contradictory teachings of our ancient and modern doctors, I would defy Solomon himself to tell by human wisdom the false from the true.

We are commanded to study to show ourselves approved workmen but if it were a *sine qua non* that a preacher of the gospel read even all the approved works that have been written in explanation of the words of Jesus, I think preachers would be like angel's visits, few and far between; and if understanding one-hundredth part of the published metaphysical subtleties and nonsensical jargon,

called, by courtesy, profound thought, were a condition, there would be no preachers at all. I am certain that the most voracious devourer of books, the most credulous swallower of their contents, would stand aghast at the bare suggestion. I am very well aware that the ancient, respectable, and highly voracious family of the Gullivers is largely represented among our modern clergy, but have they a hundred Hercules power to clean out the trash from our theological stable? True they attempt it by swallowing the contents, but capacious as is their maw, they cannot keep up with the increase. They die in the attempt from an overgorge of corrupt teachings and the trash remains. Their case is not hopeless, however. A good allopathic dose of the sincere unadulterated milk of the word is an infallible remedy.

It is fortunate that the living oracles are contained in a comparatively small volume which, though containing some things "hard to be understood," yet, in reference to human duty and how to do it, is so plain that a wayfaring man though a simpleton need not err therein. I do not wish to be understood as sweepingly condemning all human learning and writings whose object is to throw light upon the word of the Lord. I am not a Hardshell Baptist, but I trust an intelligent Christian. I only object to the popular error of following men's interpretation of the Lord's Word, instead of the Word itself. For every thing that throws light upon that word I am thankful. Because there is a sun, I do not object to candles, especially if I have to go into a dark cellar; but it by no means follows that I prefer candle-light to sunlight, even in the cellar. So I congratulate myself upon the fact that not in words that men teach, but what the Holy Spirit teacheth, is my path of duty shown, and I thankfully accept any help that will show me clearly what that Spirit did say.

But the world is yet ruled by names. Still it is Calvin, and not Christ that rules and moulds the minds of many.

Contentions about Athanasian or Arian creeds are yet paramount to contending earnestly for the faith once delivered to the saints. What do my church, and its preachers say, is, I fear, a more important question, with many, than what do Christ and his Apostles say, and because of this, I pen this paper. My object is to show what standard authors teach on various disputed questions of Apostolic teaching. Men may believe the truth as it is in Jesus when that truth is taught by leaders of their own sect or party, while they would reject it if advocated by my brethren or myself. I confess that I have not much hope that they will, but this at least will be gained in excommunicating us, they will excommunicate the brightest lights of their party. And here it may be in place to mildly suggest to those "eminent divines," whose hebdomadal expositions are so highly flavored with denunciations of what they call "Campbellism," that modesty would dictate that it were as well to wait until they have earned a reputation for learning, candor and moral honesty at least equal to the writers I shall quote, before they insist on our receiving their vaticinations, instead of the "expositions of the fathers" and as heresy hunting is so congenial an occupation, I will add, to assist them in their "labor of love," that gentlemen whose nasal organs are so acutely sharpened "to scent heresy afar off," need not take such unnecessary trouble. From the works of their own standard authors their olfactories can be gratified with "sniffs" prolonged and deep.

If it be asked why they practiced differently from their teachings, I answer that is a question I am not prepared to answer, probably from the same reason that the objector does not follow their teaching. I do not propose to settle family difficulties—I only quote them as to how they understood certain passages of scripture.

Again, many people suppose that we, as a people, place novel and unheard of interpretations upon the word of God. I wish to show the falsity of this. To be

sure it has been done time and again; but it seems we shall have to give line upon line continually. Many, too, of our brethren, are not aware of the immense amount of testimony from the most learned authors of the different sects that endorse the views that we, as a people, contend the scriptures teach. It is well to draw their attention to it and besides I propose quoting principally from modern works, which though doubtless well known to most of our preachers, are perhaps not known to all, and the brethren generally.

I shall aim at no general system in the selection of quotations; indeed I have selected them as from time to time I have observed them. They are taken word for word, and I have endeavored to avoid either garbling the extract, or perverting the meaning of the authors. Typographical errors excepted, they may be relied on as correct.

The first book I shall notice is "The Life and Epistles of St. Paul, by Rev. W. J. Conybeare, M. A., Late Fellow of Trinity College, Cambridge, England, and Rev. J. S. Howson, M. A., Principle of the Collegiate Institution, Liverpool, England." They were both ministers of the Church of England. It is a work of rare merit, and one of authority. I wish it was more generally known among our people. I presume most of our preachers are acquainted with it. My copy is in two large octavo volumes, the seventh edition published by Scribner & Co., of New York. I quote first in reference to the confession of Jesus as the Messiah:

"The sacrament of baptism was regarded as the door of entrance into the Christian Church, and was held to be so indispensable, that it could not be omitted even in the case of St. Paul. We have seen that, although he had been called to the Apostleship, by the direct intervention of Christ himself, yet he was commanded to receive baptism at the hands of a simple disciple. In ordinary cases, the sole condition required for baptism was that the persons to be baptized should acknowledge Jesus as the Messiah

'declared to be the Son of God with power, by his resurrection from the dead.' In this acknowledgment was virtually involved the readiness of the new converts to submit to the guidance of those whom Christ had appointed as the Apostles and teachers of his church; and we find that they were subsequently instructed in the truths of Christianity, and were taught the true spiritual meaning of those ancient prophecies, which, if Jews, they had hitherto interpreted of a human conqueror and an earthly kingdom; this instruction, however, took place after baptism, not before it; and herein we remark a great and striking difference from the subsequent usage of the Church, for, not long after the time of the Apostles the primitive practice in this respect was completely reversed; in all cases the convert was subjected to a long course of preliminary instruction before he was admitted to baptism, and in some instances the catechumen remained unbaptized till the hour of death; for thus he thought to escape the strictness of a Christian life, and fancied a death bed baptism would operate magically upon his spiritual condition and ensure his salvation. The Apostolic practice of immediate baptism would, had it been retained, have guarded the Church from so baneful a superstition." Vol. 1, p. 437-438.

"This condition would, at first sight, appear as if only to be applicable to Jews, or Jewish proselytes, who already were looking for a Messiah; yet since the acknowledgment of Jesus as the Messiah, involves in itself, when rightly understood, the whole of Christianity, it was a sufficient foundation for the faith of the Gentiles also. In the case both of Jews and Gentiles, the thing required in the first instance was a belief in the testimony of the Apostles that "this Jesus had God raised up" and thus had "made that same Jesus whom they had crucified both Lord and Christ." Vol. 1, note 1, page 438.

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged

beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of scripture." Vol. 1, page 439.

Of the baptism of Paul our authors say:

"And it was not without a deep significance that he who was called to be an Apostle should be baptized by one of whom the Church knows nothing but that he was a Christian "disciple" and had been a "devout Jew." Vol. 1, page 94.

On the same page in note 3, the reason assigned for this baptism by the unordained Ananias is "because Paul was not to be taught of men." And adds this suggestive sentence: "On the other hand this very circumstance shows the importance attached by God to baptism."

An intimation how he was baptized is given:

"He was baptized, and the 'rivers of Damascus' became more to him than 'all the waters of Judah' had been." Vol. 1, page 95.

The baptism of Lydia is thus described:

"Lydia being convinced that Jesus was the Messiah, and having made a profession of her faith, was forthwith baptized. The place of her baptism was doubtless the stream which flowed by the proseucha. The waters of Europe were 'sanctified to the mystical washing away of sin.' With the baptism of Lydia that of her 'household' was associated." Vol. 1, page 296.

"Meyer thinks they were female assistants in the business connected with her trade. It is well known that this is one of the passages often adduced in the controversy concerning infant baptism. We need not urge this view of it; for belief that infant baptism

is 'most agreeable with the institution of Christ,' does not rest on this text." Vol. 1, note 5, page 296.

In reference to the conversion of the jailor, we make the following extracts. Upon the jailor's question, 'What must I do to be saved?' our author remarks as follows:

"Their answer was that of faithful Apostles. They preached not themselves but Christ Jesus the Lord. Believe not in us, but *but in the Lord Jesus and thou shalt be saved*; but not only thou, but the like faith shall bring salvation to *all thy house*. From this last expression, and the words that follow, we infer that the members of the jailor's family had crowded round him and the Apostles. No time was lost in making known to them the word of the Lord. All thought of bodily comfort and repose was postponed to the work of saving the soul. The meaning of 'faith in Jesus' was explained and the gospel was preached to the jailor's family at midnight." Vol. 1, page 308.

"In the same hour of the night, the jailor took the Apostles to the well or fountain of water which was within or near the precincts of the prison, and there he washed their wounds, and there also he and his household were baptized. He did what he could to assuage the bodily pain of Paul and Silas, and they admitted him and his by the 'laver of regeneration' to the spiritual citizenship of the kingdom of God." Vol. 1, page 309.

I have no comments to make on these quotations; they speak for themselves. For the present I dismiss this "Life and Epistles of St. Paul;" but I propose "at a convenient season," to again call for them.

Some may think "the old is better." I now introduce an older commentator. For the benefit of Lutherans in particular, and admirers of Luther in general, I quote from Martin Luther's Commentary on Galatians as follows: (My copy is by Smith, English & Co., Philadelphia, A. D. 1860.

"But the putting on of Christ, according to the gospel, consisteth not in imita-

tion; but in a new birth, and a new creation; that is to say in putting on Christ's innocency, his righteousness, his wisdom, his power, his saving health, his life and his spirit.

"We are clothed with the leather coat of Adam, which is a mortal garment, and a garment of sin; that is to say we are all subject to sin, and sold under sin. There is in us horrible blindness, ignorance, contempt and hatred of God; moreover, evil concupiscence, uncleanness, covetousness, etc. This garment, that is to say, this corrupt and sinful nature, we received from Adam, which Paul is wont to call 'the old man.' This old man must be put off with all his works, that of the children of Adam we may be made the children of God. This is not done by changing of a garment, or by any laws or works, *but by a new birth and by the renewing of the inward man which is done in baptism*, as Paul saith, 'All ye that are baptized have put on Christ.' Also according to his mercy hath he saved us by the washing of the new birth and the renewing of the Holy Ghost. For besides they that are baptized are regenerate and renewed by the Holy Ghost to a heavenly righteousness and to eternal life. There riseth in them also a new light and a new flame; there rise in them new and holy affections as the fear of God, true faith and assured hope, &c. There beginneth in them also a new will, and this is to put on Christ truly and according to the gospel. Therefore the righteousness of the law, or of our works, is not given, in baptism, *but Christ himself is our garment*, now Christ is no law, no lawgiver, no work, but a divine and inestimable gift, whom God hath given unto us, that he might be our justifier, our Savior, and our Redeemer. Wherefore, to be apparelled with Christ, according to the Gospel, is not to be apparelled with the law, nor with works, but with an incomparable gift; that is to say with remission of sins, righteousness, peace, consolation, joy of spirit, salvation, life and Christ himself. *This is diligently to be noted, because of the fond fantastic spirits which go about to deface the*

*majesty of baptism and speak wickedly of it.* Paul contrariwise commendeth and setteth it forth with honorable titles calling it 'the washing of the new birth, and renewing of the Holy Ghost,' and here also he saith that all they that are baptized have put on Christ; as if he said, ye are carried out of the law into a new birth which is wrought in baptism; therefore ye are clothed with a new garment, to-wit: with the righteousness of Christ, wherefore baptism is a thing of great force and efficacy." Luther on Gal. 3-27 p. 426-427.

The Italics are my own. And strong as these expressions are, applied to penitent believers, they are true as a whole. I commend this extract to the sound consideration of our modern "fond fantastic spirits who go about to deface the majesty of baptism," speaking wickedly of it as a "non-essential," "a mere command," &c. I commend it, I say, hoping they will "read, mark, learn and inwardly digest" the same.

I conclude this paper with a short quotation from the section on Idolatry in Luther's Com. on Gal., p. 589:

"All the worshipings and services of God, therefore, and all religions without Christ, are idolatry and idol service. In Christ alone the Father is well pleased; whoso heareth him and doeth that which he hath commanded, the same is beloved, because of 'the Beloved.' He commandeth us to believe his word, and to be baptized, &c., and not to devise any new worshiping or service of God."

With the editors' permission, I will resume this investigation ere long.

H. R. T.

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### *Slurs on Women.*

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At a recent meeting in this city, at which no ladies were present, a man, in responding to the toast on "Woman," dwelt almost solely on the frailty of the sex, claiming that the best among them

were little better than the worst, the chief difference being in their surroundings.

At the conclusion of his speech a gentleman present rose to his feet, and said, "I trust the gentleman in the application of his remarks, refers to his own mother and sisters, and not ours."

The effect of this most just and timely rebuke was overwhelming, the maligner of woman was covered with confusion and shame.

This incident serves an excellent purpose in prefacing a few words which we have for a long time had it in our mind to say.

Of all the evils prevalent among young men, we know of none more blighting in its moral effects than the tendency to speak slightingly of the virtue of woman. Nor is there anything in which young men are so thoroughly mistaken as the low estimate they form of the integrity of woman—not of their own mothers and sisters, thank God, but of others, who they forget, are somebody else's mothers and sisters.

As a rule, no person who surrenders to this debasing habit is safe to be trusted with any enterprise requiring integrity of character.

Plain words should be spoken on this point, for the evil is a general one, and deep-rooted. If young men are sometimes thrown into the society of thoughtless or lewd women, they have no more right to measure all other women by what they see of these than they would have to estimate the character of honest and respectable citizens by the developments of crime in our police courts.

Let young men remember that their chief happiness in life depends upon their faith in woman. No worldly wisdom, no misanthropic philosophy, no generalization, can cover or weaken this fundamental truth. It stands like the record of God himself—for it is nothing less than this—and should put an everlasting seal upon lips that are wont to speak slightingly of women.—*Puckard's Monthly.*

### *Certain Abuses that Need Correction.*

It is not to be denied that among us as a people there are many abuses to be corrected, and changes of various kinds to be made before we arrive at the standard of perfection to which it is well for the Church of God if possible to attain on earth. It is right that we should aim high, and just in proportion as our effort shall be in that direction, shall be the advancement made toward attaining the full stature contemplated in the establishment of the Church. But while there are abuses of various kinds among us, there is in that fact no justification for the interminable croaking that prevails among many of our periodical writers at the present time, and which has since the commencement of this reformation prevailed to so great an extent. The effect has been, and ever will be injurious to the Master's cause. In the same category may be placed the hypercriticisms of many, who in their zeal for what they term a "pure speech" overstep the boundaries of prudence, and while endeavoring to correct one error, fall into another and still greater one by which contempt is produced in the minds of those who are so intently regarding us, and who are so liable to take advantage of our internal conflicts and divisions. I esteem it exceedingly unfortunate indeed that there have been of late so many heated discussions upon questions that should in all candor and coolness have been discussed for the mutual benefit and instruction of all the members of the body of Christ. Alienations of feeling have in some cases undoubtedly been produced which the years of time can scarcely prevail to remedy, and which a due observance of the spirit of the Master might have entirely averted. With the greatest cause ever committed to mortals to uphold and sustain, the burden seems resting upon us to be exceedingly careful that the Savior be not slain in the house of his friends; and it seems worthy of all consideration

and effort, that while we contend earnestly for the faith once delivered to the saints, we do it in all kindness and christian courtesy for those who may happen in matters of opinion to differ from us.

The amenities of enlightened life demand at the hands of every man that he be courteous to his fellow man. Yet a higher law than the etiquette of civilization binds the Christian man to treat with all courtesy those who surround him. I am aware that while it is natural and easy for some men to obey that requirement, much effort is necessary upon the part of others; so much so that many times they carry out in their actions the instincts of the natural man rather than the dictates of common courtesy. Thus much preparatory to a few words relative to our treatment of professed christians in other religious organizations.

I have no sympathy with erroneous principles or heretical teachings of any kind, and so far as they are concerned, abstractly considered, let them be scathingly reviewed and denounced when necessary; but when the motives of men are impugned, and men themselves denounced because of their reception and belief of certain teachings, it is manifestly overstepping the boundaries of prudence or of right. There is a right way and a wrong way of meeting and confuting error; and surely it is the part of wisdom to do it in such a manner as not to wound the feelings of those who are so unfortunate as to have imbibed erroneous views on any subject pertaining to the salvation of man.

We have been since the commencement of this reformation to a great extent an aggressive and belligerent people. This is always necessary in the beginning of a great religious movement having as its avowed purpose the correction of great fundamental errors. But while it has been necessary that we should carry on an offensive as well as a defensive warfare to some extent, it is not to be denied that in many instances great mistakes have been made as to the proper *modus operandi* by many of those who have under-

taken to proclaim the gospel in its ancient purity. In this as in nearly every thing else there will be great imprudence shown. Organizations and men have been denounced in unmeasured terms, and the effect has been, instead of attracting, it has acted as a repelling force, and those who might otherwise have been influenced have refused to hear.

Not by the harshness and severity of the law does the Father propose to attract the attention of His understanding creation, but by the meekness and all pervading love of the gospel of His Son will He draw the minds and hearts of men to himself. So we need not expect to compass the greatest amount of good by bold denunciations, but rather in presenting the great things of the new institution as by the persuasive power of the meekness and gentleness of Christ; and while we shun not to declare the whole counsel of God, let us not forget that the *matter* deserves the most profound attention as well as the *matter* that is offered for the consideration of those around us.

A. P. ATEN.

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### *Singular Discovery.*

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In looking over the *Church Reporter* for January, we notice a statement from the pen of Bro. Belshe which we think a little singular. He says: "Another cause for barrenness in the churches is the destitution of *hymn books*. Very few of these are found in the congregations throughout the country. The book produced by the Missionary Society is so large and costly, and the familiar and desirable hymns are mixed to such confusion with a multitude of useless pieces that the members of the congregations cannot be induced to purchase it."

We are sorry to see so good a man as Bro. Belshe join in the small clamor of a small class of small men, who seem to think a small hymn book got up by some small man would prove to be such an engine for good as to save the church and

the world from sin and ruin; and the smaller the book, the mightier would be its force, seems to be the drift of all these faultfinders, when logically understood.

Now there is no reason in the world, why any one may not have a hymn book if they want one. And here we take occasion to say, that all the clamor about the costliness of the new edition of the Christian hymn book is groundless, false and unjust, as I can buy at the Book Store in this place, a nicely bound copy for sixty cents, and having had some experience in publishing, I here assert that no house in America could afford it to Booksellers, at a figure that would justify selling it at a less price. This objection against the present book is not real, but wholly imaginary on the part of our good Bro. Belshe and all who make the same objection, and their great plea for a cheap book is a false one, as we have a book already as cheap as our own brother Belshe could afford it.

Bro. Belshe objects too, to much of the matter in the present hymn book. To this we have nothing to say, only that it is much easier to do this, than to compile a book, or to sustain our objections by solid facts and well founded reasons. We say nothing of the compliment paid by our brother to the Scriptural intelligence, poetic taste and literary attainments of the committee of publication.

Now we would not wish to be guilty of evil surmising, but we opine, that if we could get at the main, and perhaps the only reason, why some brethren object to the present hymn book, it would be simply this: "We are opposed to the *Missionary Society*, and we therefore object to the hymn book put forth by the committee of publication." There may be some exceptions to this rule, but in most cases the secret of men's hearts are here unveiled. And no wonder if there are congregations without hymn books, in the latitude and longitude where our brother found such destitution, when editors and preachers declaim against the book. Has brother Belshe ever made an effort to "induce" the congregations where he has

gone, to procure hymn books? We expect not. He knows.

But these brethren object to the hymn book now in use, because put forth by a Society of which the Bible knows nothing, on which account they are opposed to the Society itself. Well, it is true that a Missionary Society as such, is not named in the Bible, and if this is a good reason for opposing the Society, it is just as good a reason for opposing the use of hymn books altogether. Come brethren roll out your heavy artillery and dislodge the enemy of a pure speech and practice, who is fortified behind a breastwork of hymn books. "Verily the legs of the lame are not equal." This proves too much for anti-society men.

E. L. C.

### Why Call It "The Gospel Echo?"

In as much as some have inquired concerning the propriety of the above title for a religious magazine, a few words in reference to what we conceive to be its true significance, would not perhaps be amiss. Now we take it for granted that whatever doubt there may be in the mind of any one touching the fitness of the name, "Gospel Echo," attaches to the word "*Echo*," as all will readily see the force of the term—"Gospel"—as a noun-adjective used to designate the character of a work "devoted to the propagation and defense of Divine truth." Or in other words, if the people could be made to see the propriety of *any* echo at all, religiously, it would be a *Gospel Echo*.

Webster defines the word thus: "A sound reflected or reverberated to the ear, the repetition of a sound by reflection from any substance."

From this definition it will be seen that the term is not used in a strictly literal sense—in this case; but the propriety of its *figurative* use will be apparent to all when it is remembered that an echo is not an original sound—but a *repetition* of a sound—already *sounded*. In a per-

fect echo we have the original sound reflected exactly. I remember, when a boy, standing in front of a cave near my father's house and calling out, at the top of my voice—"what are you doing in there fellow?" Echo would answer by asking "What are you doing in there fellow?" So I never could succeed in obtaining from the provoking little nymph, any direct answer to my questions—unless I would condescend to answer *its* question and then it would take up my precise words and answer back. In my boyish fancy I used to think it was trying to mock and tease me, by repeating every thing I said. But *really* it was the *utter want of originality*, that caused it to repeat words already spoken, and say nothing but what it heard.

Such being the character of an echo, what phrase can be more significant of a return to primitive christianity, in this age of innovations and improvements upon the simple Gospel of Jesus Christ than "THE GOSPEL ECHO!" No man-made system of theology shall ever echo from the pages of the religious journal known as "THE GOSPEL ECHO." No innovation upon the simple worship of the first christians shall find an echo here. The echo aspires to no originality—remembering that Paul has said, "But though we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed." (Gall. i. 8.) Its humble but earnest endeavor will be to catch up those noble and divine utterances that fell from the lips of our blessed Savior and his inspired apostles, as they come down to us over the waste of eighteen centuries, and echo them again and again in the itching ears of an apostate generation.

It will echo back the great law of pardon for condemned humanity just as it fell from the lips of the great Lawgiver without adding to or subtracting from it one single condition. In the commission that he gave to his apostles just before his ascension the Savior said (the different accounts of it being unitized) "He

that believes, repents and is immersed, shall be saved." The "Gospel Echo" will ever repeat—"He that believes repents and is immersed shall be saved." Jesus continued—"but he that believes not shall be damned." The Echo will continue—"but he that believes not shall be damned."

In like manner all the Commands directed to christians, will be faithfully repeated and urged through the Echo.

Christianity is a stereotyped form of religion—not susceptible of the least degree of improvement by the most exalted genius of the age. We may improve both our knowledge and practice of it, and it is our solemn duty to do so, but christianity itself cannot be improved. Unlike the systems of religion that men have devised, that need to be remodeled every few years, this was perfect from the beginning and will ever remain so. To doubt this for a moment, is to call in question either the goodness or the wisdom of its founder.

Believing then that Christianity as a system was completed in the days of the Apostles, and that the old fashioned gospel that Paul and Peter preached, is *still* "the power of God in order to salvation to every one that believes, and fearing to add any thing to it, or "take away" any thing from it, lest God would add to us the "plagues written in the book" or "take away" our "part from the tree of life," we therefore will continue to call our religious monthly—"THE GOSPEL Echo."

J. H. G.

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### *Christianity Radical.*

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Let no one suppose I am going to serve up a political dish, because I use a term in common use among politicians in certain quarters. I believe the word radical in such common use among our countrymen, comes from the Latin *radicalis* from *radix*, (root.) In this sense then I use the word. This is proper, as we shall

show in penning what we here propose to write.

There are many who regard Christianity as a kind of reformed Judaism, with some slight improvements and unimportant additions. "Religion," say they, "is the same in all ages, and under all dispensations." This is an error; but is more popular among the Protestant sects of to-day, than any commandment in the Scriptures of the New Testament. Now we affirm that the Christian religion, as compared with the religion of the Jews is new, wholly original, radically so, being uncompounded. It is the religion of the cross. The substance prefigured by the types and shadows of the by-gone ages, and is a divinely independent conception, not a system of patchwork—partly new and partly old. \*

In proof of the truth of the statement that many regard Christianity as a kind of perfected Judaism, we need only note the fact that you will hear a hundred sermons on the duty to keep the Sabbath, to every one you will hear on the duty of the believer to obey the Lord in baptism. The Sabbath is an Old Testament institution; but baptism is an institution of the New Testament—a part of the law of Christ. The former belonged to the "Old covenant," the latter to the "New covenant," which is now in force, having superseded the law and annulled all its ordinances. That this is true, we are assured by Paul the Apostle to the Gentiles, who says in the letter to the Hebrews viii. 6: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant which was established on better promises." Again he says at the 13th verse, "In that he saith, A new covenant he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." In the tenth chapter under the term *will*, the Apostle says: "He taketh away the first that He may establish the second." It is useless to multiply quotations, and we will only recite one more passage on this point. In the letter to the Collosians the Apostle

says: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," which things he says, were "Shadows of things to come; but the body is of Christ."

The number of fast-days and feast-days, under the old Economy were almost innumerable, and the same may be said of our own religious parties. Romanists observe so many that not enough are left for the Episcopalians, and they and the Old Mother meet in the observance of the same holy-days. All days are alike to the Bible Christian, so far as divine enactments are concerned. True, following the example of the Apostles and primitive saints, the pious intelligent disciple observes the first day of the week in commemoration of the Lord's triumph over death. But he does not observe it as a *Sabbath* (rest) in honor of creation; but in honor of redemption's completed work—as a day for Gospel work, and not for legal rest. The self-styled orthodox parties are still enjoying the observance of the Ten Commandments given at Sinai; but persist in ridiculing Gospel obedience, as both useless and immodest. They have not yet left the law, though it is effete and dead, having in it no more binding force than the Westminster Confession of Faith or the Methodist Discipline, neither of which are of God; but of man, while God gave the law and removed it, to make room for a new—a perfect—a spiritual religion, in which Christ, and not Moses, is the sun and center—the lawgiver and the leader.

The sad truth is, that under the light of the nineteenth century, with all their literary and scientific acquirements, men are yet groveling in the mists of Babylonian darkness, and seem unable to discern between the law of Moses and the Gospel of Christ.

Justification, or pardon of sin, under the gospel is of faith, "but the law is not of faith, but the man that doeth the things contained in the law, shall live in them." The law had in it no provision for actually taking away sin, for this the blood

of slain bullocks and bleeding lambs could never do. The apostle Paul tells us that the Lord Jesus "died for the transgressions under the first testament," or covenant. The religion of Christ is a new religion, and is preeminently radical: First addressed to the intellect, from which it seeks to expel darkness by the introduction of Heaven's pure and illuminating beams. Secondly, it addresses itself to the heart or man's emotional nature, by exhibiting the wonderful love of God, as it beams through, and renders radiant with divine affection, every act of the life of His only son. Thirdly, it addresses itself to man's will, and demands submission to Heaven's authority, by a life-long obedience. This is a radical change—man is now a new creature, from root to the topmost branch.

E. I. C.

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### *The Reason Why.*

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The "Christian Banner," a paper published monthly, by the American Tract Society, contains in the January number an article under the above caption, from the pen of the Rev. D. P. Noyes, in which the writer attempts to explain the reason why the great majority of the people are not Christians. He says: "When we recall the early triumphs of Christianity, and then think of the number of churches and disciples in our day, we wonder that the kingdom of heaven advances so slowly. By this time, the great majority of the people ought to be true Christians. Why are they not?" A most interesting inquiry indeed, and one that we rejoice to see started, and would thrice rejoice to see satisfactorily solved. But we shall see how the Rev. performs his task. After stating that the fault was not "in any divine decree obstructing the gospel's progress, or in any unwillingness on the part of our Heavenly Father to give the Holy Spirit to them that ask him," nor "in the gospel, which is glorious and powerful as of old," nor because Christ is "less divinely beautiful," he proceeds

to ask again: "Why, then, with so many hearts that behold and acknowledge him, with so many churches made up of those, who, we must own, are true disciples,—why is he not made evident to all, so that all acknowledge him?" He adds: "We give one answer to this question. If it be not the only answer, it is yet true and important. *Because Christ's disciples do not themselves take pains to see Christ clearly.*" Now we admit that these words are susceptible of an interpretation that would make them mean a great deal; but from what follows, we understand the writer to have reference to the *manner* of preaching exclusively, and not to the *things* preached. The Apostles were enabled to speak with great effect because they had *seen* the things whereof they testified. "Now," he continues, "we can not unroll the centuries and actually see what they saw; but we can bring that reality of the past and the consequent reality of Christ in the present clearly to view. \* \* \* Then, testifying to others what we ourselves do see, our words have power." From which the writer evidently means that by contemplating steadily the great facts concerning the death, burial, resurrection and ascension of Christ, we may gather much of their living force, and testify with Apostolic success. That preaching might have *more* effect than it *does* frequently have, if this were done, I am frank to admit. But that in this, lies the *main* difficulty, I am slow to believe. There were two characteristics that entered into Apostolic preaching that made their labors eminently successful. We must not lose sight of either one of these in seeking for "the reason-why" the cause of Christ is not more prosperous than it is at the present day. The first of these was their ability, by means of human and divine qualifications, to testify to the sublime facts of the gospel in such a way as to convince their hearers that Jesus was the Christ, the Son of the living God. The second was, when the people were convinced of this truth, and desired information as to what they must do to secure their salvation, (for men always

learned from the Apostle's preaching that there was something for them to do) they were always told in plain, distinct and positive terms what they had to do. Is it not, then, Bro. Noyes, in the second element that so many of our preachers are deficient? And is not this deficiency the great barrier in the way of men and women becoming Christians? The Apostles told men what to do to be saved. Modern "evangelical" preachers, tell them what they must wait for; and thousands of our fellow citizens have gone down to eternal undoing, "waiting for the Lord to be gracious to their souls." In the same paper from which the foregoing extracts are taken, is an account of an old man who had a large family of sons. The old gentleman was very religious, and by much prayer "with strong crying and tears" finally persuaded God to convert all his sons but one. "This one grew up to manhood, and gave no signs that his heart was 'right in the sight of God.'" "In due time, he married and brought his bride to the old homestead," but still remained a "stranger from the covenants of promise." The good old man prayed on never faltering, but as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it," so this good man waited in patience, feeling assured that God had not forgotten to be gracious, and would, in his own good time, send an answer of peace." The aged man was anxious to see his son walking in wisdom's ways," before he died, but the sequel says, "This was not his Master's will," for "the summons to come up higher reached the father while the son was still in the low grounds of unbelief." But finally, after the death of his father, the young man became a Christian, God's "good time" having come. We can but admire the patience of this good, but mistaken old man, in waiting and praying so long; but especially do we commend the fortitude and firmness of the young man who held out against his aged father's entreaties, and perhaps against his own sense of right, waiting for God's "good time" to come, instead of

becoming a Christian against the Almighty's will as he would have done, according to the account, if he had become one before his father's death. What do you think of this, reader? Coming as it does, from a paper which says, under the head of "Our Aim:" "To show by authentic narratives, how lost sinners find their Savior."

Is it a wonder to you that so few people are becoming Christians, when the country is literally flooded with such religious literature as this, and when the same is belched forth from all the orthodox pulpits in Christendom? Brethren, there is a solemn responsibility resting upon us, who have gone back over the heads of eighteen centuries, and have taken our stand beside the Apostles, upon "the Bible, the whole Bible, and nothing but the Bible." It is ours to give the world a purer religious literature. Have you thought, brother or sister of your individual responsibility in this matter? What are *you* doing to sustain a pure Bible literature in this country, to meet the spiritual wants of the famishing millions?

Think of this matter, brethren, and God grant that you may act in a manner that you will not regret in the great day of assizes. J. H. G.

### *Love Your Enemies.*

Angry looks can do no good,  
And blows are dealt in blindness;  
Words are better understood,  
If spoken but in kindness.

Simple love far more hath wrought,  
Although by childhood muttered;  
Than all the battles ever fought,  
Or oaths that men have uttered.

Friendship oft would longer last,  
And quarrels be prevented,  
If little words were let go past,  
Forgiven—not resented.

Foolish things are frowns and sneers,  
For angry thoughts reveal them:  
Rather drown them all in tears,  
Than let another feel them.

—*Morning Watch.*

Each individual life is a book; each year a volume; each day a page. Every one is his own biographer. Every act recorded on the canvas of Time, is carefully transcribed by the recording angel into the great ledger of human life and constitutes one of "the things written in the book," by which we are to stand or fall in the great and terrible day of the Lord, when "Every man shall be judged according to the deeds done in the body, whether they be good or evil." Thus we are not only writing our *history* each day of our lives, but our *eternal destiny*.

Think of this, O vain and thoughtless man! Ye who have been all your past lives engaged in the fashionable follies and transient pleasures of this world, or absorbed in its petty cares, how will your cheeks mantle with shame to hear your history read before the assembled universe! Come then, guilty sinner to Jesus Christ and have all these dark deeds expunged from your past record, and resolve now at the beginning of a new volume of your life, to engrave upon its every page, deeds worthy of your noble origin and destiny. Christian, sit down with me now and let us turn over the leaves of the last volume of our lives, and as we turn let us drop the tear of penitence on each sin-marred page, and with an earnest, "Father, forgive our sins!" commence the work of filling up the unwritten volume before us with acts of Christian duty, praying, doing, hoping and waiting. J. H. G.

Two wrongs don't make a right, nor do two rights make a wrong. The thing is often attempted, but with no sort of success. As well attempt to make chain lightning out of clam shells, modesty out of impudence, or gold out of brass.

BRO. MULLIGAN'S article, in this number of the *ECHO*, is certainly worthy the careful attention of every reader. We certainly ought to do all in our power to circulate the scriptures among those who have them not. I fully agree with the sentiments of Bro. M. on this subject.

# EDITORS' TABLE.

## THE CHRISTIAN STANDARD.

This publication has been moved from Cleveland to Alliance, Ohio. It is ably conducted Weekly, edited, and published by Isaac Errett, President of Alliance College.

Price \$2.00 per year. J. C. R.

## THE CHRISTIAN RECORD.

The Jan. No. of this sterling monthly is also on our table. It has also been enlarged to 48 pages to the No. Price \$1.50 per Vol. It is published at Bedford, Indiana. It ought to have a large circulation, particularly in Indiana. Brother J. M. Mathes its Editor, is one of our tried men. Sound in the faith, and every way worthy of the confidence of the brethren.

J. C. R.

## THE TEMPERANCE STANDARD.

This is a neat and well conducted temperance sheet, edited and published by my former fellow-townsmen, J. W. Nichols, at Quincy, Ill. I wish my old friend and neighbor success in his advocacy of temperance, and in his financial enterprise. Price, \$1.00 per annum.

We will notice the Standard again.

J. C. R.

## OUR JOB OFFICE.

We have also a good book and job office, and solicit work of all kinds, being well assured we can do it in good style, and at fair and honorable prices.

We are prepared to print in the best of style, cards, bill-heads, blanks, posters, circulars, pamphlets, in short all kinds of job work.

All communications should be addressed to Reynolds & Garrison, Macomb, McDonough County, Ill.

## THE ECHO'S NEW DRESS.

Having taken in a partner in the financial as well as the editorial responsibilities of the Echo, we have made several changes in the appearance of the paper. We have left off all names from the title page except the regular editors. We still invite all our contributors to continue to send us their productions for the pages of the Echo. We also ask our preachers to send us reports of their meetings.

We have purchased a first class office of our own, and shall hereafter endeavor to mail the Echo on the first day of the month. We think it safe to promise our patrons that they and we are done being behind time. We have also concluded to print the Echo in double columns this year. We think our readers will also be pleased with this arrangement. We have employed good workmen, and are determined to do the work in good style and at the right time.

J. C. R.

## THE AMERICAN CHRISTIAN REVIEW.

This old, reliable and sound weekly is promptly on hand for the new year. It is just entering upon its twelfth volume. Its editor-in-chief, Bro. Benjamin Franklin, is one of those men who has been tried and *not* found wanting, but *true and reliable*.

Price \$2.00 per year, in advance.

LET all who send us money, get Post Office Orders or Draft, where it can be done. Where this cannot be done, enclose carefully in a letter in a colored envelop and address,

REYNOLDS & GARRISON,

Macomb, McDonough Co., Ills.

"GO THOU AND DO LIKEWISE."

Bro. J. H. Smart, a graduate of Abingdon College, now engaged in conducting a high school in Ozark, Mo., has just sent us a club of subscribers for the *Echo*, from that far off part of the State. He has our grateful thanks for his labor in this direction, but what is worth *more* to him, he has the consciousness of having aided our common cause by introducing the *Echo* into a part of the country where but few of our religious periodicals are read, and where our plea is very imperfectly understood.

I hope that all who receive the *Echo* in that part of the State will make an effort to raise us a club.

I feel peculiarly interested in the welfare of the people of South-west Missouri. Here was the home of my childhood, the scene of my boyish sports. Here live the friends of my youth. Here lie in a beautiful grove, near the old log school house where I used to attend school and church, the ashes of a venerated father and mother. Sacred spot! How oft amid the busy scenes of life does my mind revert back to it, and its hallowed associations! Here live brothers and sisters, many relatives, and a large circle of friends and acquaintances. To all these, into whose hands this number of the *Echo* may fall, I send greeting, and a request that you subscribe for the *Echo*. Will you do it? I know that most of you do not *now* approve the doctrine it advocates. But you *will*, when you understand it better, and find that it *is* the doctrine of the Bible, echoed back in its primeval purity and simplicity.

Will not others of our subscribers then, in Missouri, Iowa, Texas, Kentucky, Illinois, or in whatever State they may be, make an effort now at the beginning of the year, to send us a list of subscribers? The premium that we offer these raising clubs for the *Echo*, is the exquisite pleasure arising from the consciousness of having done something to aid our blessed Master's cause.

Do not forget brethren and sisters that the cause we are pleading is *your* cause, as well as ours. Many of our preaching brethren are lending their influence to give a wide circulation to the *GOSPEL ECHO*. This is commendable. The preacher in charge of a congregation that pays no attention to the reading of the members, or makes no recommendation as to what would be suitable books or papers for them to read, fails to do his whole duty. It is too important a matter to be neglected with impunity. It cannot be denied, that the mind is shaped and moulded to a great extent, by the books and papers we read. Especially is this true of the young; youth being the formative period of mind and body. How important then that parents, teachers and preachers give their influence to the support of that kind of literature that they may place into the hands of the youth with perfect safety. In view of the above facts we commend the example of Bro. Smart, and say to one and all, "Go thou and do likewise." J. H. G.

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THE CHURCH REPORTER.

This monthly has been enlarged to 32 pages per number, and the price raised to \$1.50 per annum. The former editor and publisher has associated with himself in the work, Bro. Joseph Lowe. The January number has been received at this office. It is neatly printed on good paper. Its mechanical execution is very good. I should rejoice in the prosperity of these brethren, and in their usefulness in the cause of Christ.

I have read this (January) number with pleasure; still I must confess that I am a little pained at some things said by Bro. Belshe in an article headed, "Chance for the Church in Quincy." After making a statement of the religious condition of the city, and giving some account of the Sectarian parties in the place he says: "These people depend very little upon

the power of the gospel to sustain them, but upon Sunday Schools, festivals, sociables, and many other of the fashionable follies of the age."

Here our good brother classes the Sunday School along with what he denominates the "fashionable follies of the age."

Can it be that brother Belshe means to put the Sunday School on an equal footing with the "festivals, sociables, and many other of the fashionable follies?" I have tried to understand him some other way, but I read on "And it is not at all necessary for us to attempt to compete with them in the line of Sunday Schools, fairs, festivals, sociables, and the like, for these they are now fully able to monopolize, and our power as their competitors would prove a failure to a most significant extent.

We must do something else, and it must be done to an extent that will call the attention of the people away from these foolish vices to the virtues of the gospel."

From what "foolish vices" would our brother call the people away? If his language be intelligible, and I think it is, he would call the people away from "Sunday Schools, fairs, festivals, sociables and the like." I care nothing about what brother B. says about "fairs, festival" etc. I have no inclination to become their defender. But I can not remain silent and let any man intentionally or unintentionally bring the Sunday School into disrepute. If our brother did not intend to turn the brethren against the Sunday School work, he was certainly very unfortunate in his selection of words and the company into which he has put the Sunday School.

But if it were intended to bring it into disrepute among our brethren, I must say that he has shown a good degree of ingenuity.

Many of our brethren are very much opposed to "fairs, festivals," etc. Now if you want to prejudice the minds of the brethren against even a good work, put it into bad company and the thing is accomplished.

He says again, "Take the Sunday School, festival, sociable, political force, and other popular entertainments from those popular bodies and their power is gone. There is not point enough in their preaching to sustain them. Let the Church drop all their "invented follies."

Here the Sunday School is certainly denominated an "invented" folly. The Church is also exhorted to drop it. I do wish brother B. could explain all this consistently with his being a warm advocate of the Sunday School Cause. If brother B. is the friend of Sunday Schools, he owes it to himself to explain the article in the Jan. No. of the *Reporter*. If he be an opposer of this work let him say so openly and in terms unequivocal. I regret to have to differ from a brother Editor and brother in the Lord, but I must oppose all opposition to the Sunday School Cause, come from whatever source it may.

I have none but the kindest feelings toward brother Belshe and the *Reporter*.

J. C. R.

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#### BROTHER MILLIGAN'S GREAT WORK.

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The title page is a fair indication of what the contents of the book are—"An Exposition and Defense of the Scheme of Redemption, as it is Revealed and Taught in the Holy Scriptures, by R. Milligan, President of the College of the Bible, in Kentucky University."

The work contains 563 pages, neatly printed on good paper, by R. W. Carroll & Co. Price \$2.50.

This book is worthy of much more than an ordinary notice. It is indeed a most valuable addition to the religious literature of the age. The author is one of the best scholars of the day, and *profoundly learned in the Scriptures*. With all his other eminent qualifications for writing such a work, he is a sincere lover of the pure word of God. Hence he is just the man to be the author of a work like this.

After reading the title page, I passed on to the table of contents, and took a general outline of the entire work. It consists of three books. Book first terminates with the 62nd page, and contains four chapters.

Chapter I. treats of God.

Chapter II. Of Creation.

Chapter III. Of Man's Primitive State.

Chapter IV. Of Man's Fall.

Book second beginning on page 63, and ending on page 284, is divided into five parts. Part first contains three chapters.

Chapter I. The Woman's Seed.

Chapter II. Institution of Sacrifice.

Chapter III. Call of Abraham and his posterity.

Part second contains seven chapters.

Chapter I. Design of the Law.

Chapter II. The Mission of Moses.

Chapter III. The Passover.

Chapter IV. The Exodus.

Chapter V. The Decalogue.

Chapter VI. Legal Types.

Chapter VII. Developments from the giving of the Law to the Rest in Canaan.

Part third contains two chapters.

Chapter I. Jewish Demonstrations.

Chapter II. Gentile Demonstrations.

Part fourth contains three chapters.

Chapter I. Ministry of John the Baptist.

Chapter II. Christ's Character and Personality.

Chapter III. Why the Word became flesh.

Part fifth contains three chapters.

Chapter I. Revelations and Demonstrations of the Spirit.

Chapter II. Agency of the Spirit in the Conversion of Sinners.

Chapter III. Agency of the Spirit in Comforting and Sanctifying the Saints.

Book third, beginning on page 285, is also divided into five parts.

Part first contains six chapters.

Chapter I. Apostles.

Chapter II. Prophets.

Chapter III. Evangelists.

Chapter IV. Elders.

Chapter V. Deacons.

Chapter VI. Appointment of Officers.

Part second contains seven chapters.

Chapter I. Preaching the Word.

Chapter II. Prayer.

Chapter III. Praise.

Chapter IV. Fasting.

Chapter V. Baptism.

Chapter VI. The Lord's Day.

Chapter VII. The Lord's Supper.

Part third contains four chapters.

Chapter I. Conditions of Membership.

Chapter II. Duties of Christians.

Chapter III. Creed of Church Members.

Chapter IV. Its adaptation to all classes.

Part fourth contains two chapters.

Chapter I. Conversion of the world.

Chapter II. Edification of the Church.

Part fifth, without division of chapters, is devoted to the "Fortunes and Destiny of the Church.

This noble work like Bro. Milligan's other great book, "Reason and Revelation," ought not to be *merely read*—they ought to be *studied*—studied like the student studies his text books. He who thus studies them cannot fail to be greatly benefitted thereby.

Every congregation ought to be in fact, what it was designed to be, viz: a school of Christ. In that school there ought to be classes under the instruction of competent teachers, that would take up, study and recite these books. I would venture to recommend to the superintendents of all our Sunday Schools to make an effort to form a class of adults that would study these works. I would further recommend every school to place them in its library.

If the money expended by even Christians for literary trash, and worse than useless reading matter, were invested in books like these, our libraries would be more adorned, our minds more enriched than they are.

In conclusion, then, let me say to all the brethren, let Bro. Milligan's writings have the widest possible circulation.—Wherever the Anglo-Saxon tongue is spoken, let these noble books be read and carefully studied.

J. C. R.

# THE GOSPEL ECHO.

VOL. VII

FEBRUARY, 1869.

NO. 2

## *The Future Course of the Christian Era.*

### NUMBER I.

What has our Lord taught us to expect, as the issue of this dispensation? Do the scriptures warrant the anticipation that all mankind will be brought into the obedience of the gospel under the Christian dispensation?

Professed Christians have been accustomed to dwell with delight on the progress of this age, and to connect this development with the advancement of Christianity to a complete sway of its principles in this the present world. They believe that the church, by its numerous agencies at home and abroad, is proceeding to a universal diffusion of the truth, and that at no very remote period, the vast populace of earth will become Christianized, and that the church of Jesus will become supreme in human affairs.

We may perhaps learn something of the future of Christianity, by that of the past. We will, therefore, consider briefly what the course of the Christian dispensation thus far has been.

To accomplish the great work of the church, "It hath pleased God by the foolishness of preaching, to save them that believe." In the prosecution of this work the preaching of the gospel does not belong to the official function of a few, but it is the great work of all Christians. Every disciple is summoned as a herald of God's power to salvation. The gospel is indeed divine, and its work, in a measure, depends upon the agency of the Holy Spirit, but the preaching depends upon fallible and feeble human agency. The success of the gospel has in one sense been very great, and this can be account-

ed for only on the ground of its divinity; and had the human agencies been more attentive to their duty, much more might have been accomplished.

Let us now suppose that the work of the gospel would commence with a single individual, and among a population numbering as the present, and the work to commence with this single individual in his early manhood, and suppose, too, as the result of this individual's labors, there would in the work of the first year be but one individual converted, and then suppose that these two would set out during the second year, and with like success, each should convert an individual, so that, at the beginning of the third year, there would be in the gospel field, ("which is the world,") a band of four persons, and suppose their labors to advance thus, from year to year, in the same ratio. The result of this geometrical progression would be the conversion of earth's entire population within the lapse of one generation. Yes, before the first laborer should, in the ordinary course of nature, have died, he would see, as the result of his labors, the whole earth filled with righteousness, and every individual rejoicing in the Lord his Savior.

Blessed prospect, says the young preacher of the gospel, while exuberating thus on his evangelical enterprise. He starts with the hopes of gospel success before him, and perhaps thinks that his labors will crown his head with a temporal millennium. Only one generation! he exclaims, and truth shall triumph over error, and the universal reign of peace and love shall be established on earth, when loud hosannahs of a complete emancipation will be sung by a church co-extensive with the world of mankind.

But just here the thought breaks in

upon his mind that eighteen centuries have already passed away since Jesus Christ said to his Apostles, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be condemned." He now starts back with surprise and inquires why does the work move so slowly, and where are the fruits of these eighteen centuries of labor? He looks over the 1,168,000,000 of earth's inhabitants, and sees only about 50,000,000 of nominal Christians, and but a small proportion of these can be regarded as converted to the Christian religion. So just here the anticipated triumphs of Christianity appear as a romantic dream.

There are elements it is true, that have hindered the work of the gospel, but these elements are as permanent as human nature, and will no doubt be in the future as well as the past, so that, in this particular 'whatever has been, will be,' and when we survey the history of the past, we have no reason to suppose that a more propitious era lies before us, unless it be that the Lord has in some way promised that success which has not been given in the past.

From the signs of the times, we have no more, nor not even so much upon which to base the hope of the universal spread of the gospel in the future, as there was on the day of Pentecost. Today we have human expedients in the most of instances, but on Pentecost the means employed were selected by Infinite wisdom, and if the means selected by the Infinite do not achieve the anticipated triumph, I know that it is worse than vain, and altogether useless, to fall back upon human expedients.

Men overlook the facts in the case. They speak as though Christianity had been making good its stand from its opening triumphs on Pentecost till the present.

If we but survey its path, we will see that its course is more like the emigration of a pilgrim than that of a conqueror. Its path much resembles human life,

decked with its wrecks and promises. There is not a single spot where Christianity now flourishes, in which it was planted in its first ages. The crescent waves of idolatry are now rolling over Jerusalem, In Ephesus, Antioch, Phillipi, and Thesalonica, are found only the house of the Moslem, and the mosque where an Apostate Christianity worships. Rome, where Paul preached the Son of God, is now the fountain head of religious idolatry and vain superstition. In the long dark night of Romanism, there arose, indeed, faithful men whose light shone as a lamp in a dark place. But to-day we find in the land of Huss, Calvin and Luther gross superstitions and chilling infidelity, of a nature seemingly disastrous to all that is pure and holy; yes, within a half century, missionaries carried back a forgotten gospel to that land that boasted of the names of Luther and Calvin. If it be claimed that Christian beneficence is more active now than ever before, it will be admitted that never before had superstition such devoted adherents, nor infidelity so many advocates.

Without pausing to dwell upon the condition of the most highly favored countries, we might ask him who dreams of the ascendancy of Christianity in this world, to find in any land a single city, village, or hamlet, where that universal ascendancy has taken place; but had Christianity been otherwise, it seems to me that it would have contradicted revelation, for the New Testament speaks of the perilous times in the last days—of warnings—of trials and sorrows—of errors and corruptions, down to the last time. These lead us to expect failures upon the part of human instrumentality—failures that will most certainly eventuate in a glorious display of God's favor. In the Scriptures this dispensation is represented as closing up with a storm—burst of fury in which the brightest prospects of the flesh will vanish like wax before the flame.

It must be remembered, however, that God will accomplish his designs. Beyond the sphere of man's failure, there is re-

vealed another dispensation, in which mercy will have triumphed; when Satan shall be cast out, and this groaning creation delivered. Then the "purchased possession" shall be redeemed.

While the believer gazes on the green wilds or forest glades, or while he looks on the mantling snow of desolating winter, he can anticipate the verdure of a perpetual spring; when there shall be no more curse. He cheers up with bright anticipation of the time when God in Christ will save all who believe in him, when Israel shall be gathered, and shall be led forth with peace; when the mountains and hills will break forth in the praise of God, and the trees of the forest shall give out utterances of rejoicing; when the church of Jesus shall appear in her bridal habiliments, the Queen, consort of an emancipated universe.

In the next article I shall enter more directly on the scriptural teaching as given by our Lord. E. YOUNKIN.

## NUMBER II.

Jesus was born King of the Jews. He offered himself to the Jews as their King, and proved himself justly entitled to the throne of David. He offered to heal their miseries and perform all things necessary for their happiness. But they were not prepared to receive him. "He came to his own, and his own received him not." It then became necessary that he should make preparation in order to bring about his designs. Hence we find him gathering around him his chosen disciples whom he trained to be his stewards during his absence. To the Jews he urges his claims as the Messiah, and shows them that they ought to obey him as their King. To his disciples he speaks of what is to follow his rejection by the Jews, "that repentance and remission of sins should be preached in his name among all nations," and that to them it should be given to know the "mysteries of the kingdom of heaven."

We ask then what did he teach his

disciples to expect as a result of their mission?

This is a question to which the Lord in his evangelical narratives furnishes us with a plain and unequivocal answer. Perhaps it would be the most instructive to examine the parables and their interpretation. I make this selection, first because they contain a clear view of the closing up of the Christian era, and secondly, because these parables have been frequently quoted in the support of the opposite view. These all seem to bear concurrent testimony to the prevalence of evil and corruption during the whole period of the Lord's absence, and especially to the sorrowful degeneracy which shall characterize the close.

We cannot in this space enter into the examination of all the parables, but shall for special consideration, enter into the series contained in Matthew, thirteenth chapter.

The first in the sequence is that of the sower. "Behold a sower went forth to sow," etc. In this parable the Lord designs to instruct those who present the word of life, with reference to the success they are to expect as the result of their labors. I will here remark, too, that the parable covers the whole area of Christianity. It is not limited to the personal teaching of Christ, but applies to all coming time. "When any one heareth the word of the Kingdom," is applicable to all ages of Christianity, and were it not for the forewarnings, we would naturally expect that such a message of mercy would meet with universal acceptance. He teaches in this parable that human nature is the same in all ages, and that the same obstacles are to meet the "word of the kingdom" everywhere. The callous heart of the worldlings, the highway of sin, the earthly cares, and those from whom the God of this world would snatch away the truth, were to be seen in all ages of Christianity. Everywhere they were to expect to meet with the superficial to whom the word would present some attractions, but only to awaken short-lived emotions. In others there are to be seen

deeper impressions, but soon the predominant love for earthly things, springs up with renewed vigor and they become dead in heart and life. Even when the word is received "into good and honest hearts" the fruits are various; intimating many defects even there.

There is no intimation of any time different from this, and if there should be a time when the gospel meets with universal acceptance, the foresight of this parable will have ceased.

But let us examine the next in order. "The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servant of the householder came and said, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He saith unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn."

Now this parable has a direct reference to the Christian dispensation, including not only the church, but the entire world of mankind; and, in this, there is a positive intimation of the corruption until the end of the world. In the former parable we found the enemy attempting to frustrate the purposes of God by obliterating the impressions of the truth from the hearts of the worldly. In this we find the enemy endeavoring to defeat God's gracious plan by adulterating the world and the church with error. We need not tell you that the purity of the church depends upon the faithfulness of its adherents, and that Satan is represented in his crafty design as a corrupter of mankind. In this also we learn the solemn truth of

the future, that this corruption shall continue until the direct interposition of God. "Let both grow together until the harvest, \* \* \* when the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth,"

No language could have been more emphatic in the exclusion of the thought of millennial purity before the coming of the Lord in judgment.

The third parable in the series is that of the mustard seed.

This parable has been regarded as one teaching the universal supremacy of the church over the characters and consciences of men in this world. In order to sustain this view, it is inadvertently quoted as though the Lord had said that "it becometh a great tree and fills the whole earth," whereas the passage reads, "The kingdom of heaven is likened to a grain of mustard seed, which a man took and sowed in his field, which is indeed the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in its branches."

There is no doubt in the minds of any but what this refers to the church, but I have some doubts as to whether the popular interpretation of this parable is correct. The prevalent meaning of this is: the tree is the church, the birds lodging in the branches are the converts of the church, representing the growth of the Church by their flocking into it. I object to the interpretation. If the tree is the church, the fowls cannot be the converts. Do birds become assimilated to the tree? Not so in nature. Converts to Christ's kingdom become a part of that kingdom. It is therefore evident that whatever is represented by "birds of the air" must be separate and distinct from the tree. What, then, is meant by the "fowls of the air?" Let us, then, hear the explanation of the great teacher, inasmuch as it is his expression, it is right to ask of him the de-

finition. Turn, then, to the first parable of the series, 19th verse as the explanation of the 4th verse, we find the definition of the fowls to mean "the wicked one,"—Satan and his agents. The object of their lighting in the branches seems to my understanding to be to pluck away the good seed of the kingdom. If the Lord in the first parable made the fowls the symbol of Satan, which cannot be denied, it follows that the interpretation of scripture would be very uncertain if a symbol of Satan and his agents would in the very same discourse be employed as a symbol of the children of God.

But again, birds, in the prophetic scriptures, are emblems of evil and agents of destruction. Cyrus, when about to destroy Babylon, was called a "ravenous bird." The polluted and corrupt inhabitants of Babylon are represented as birds, and the city as their cage. Rev. xviii, 2. In this sense the figure is perfectly intelligible. Satan and his agents having failed in their first efforts, represented in the former parable as trying to suppress the word of God, use the church as a covert to hide their iniquitous designs. How beautifully this view illustrates the present strategy of the enemy of Christianity. Satan, not content with the outer court of the temple, must enter and possess the holy places. He virtually seizes the purest desires and noblest aspirations of the soul and makes them channels through which he pours his liquid fire to the vitals. He now has his churches, audiences, music and preachers to carry out his nefarious designs. He has by these become popular, influential and orthodox. He by his influence and means assails the fundamental principles of the gospel, and seeks to weaken its inspiration. He takes the Lord's day, proposing to keep it holy, and then lulls the consciences of men to rest.

The fourth parable of the Savior's discourse is that of the "leaven which the woman hid in three measures of meal." The common interpretation of this is, the leaven and its natural operation on the meal, represents the diffusion of Christianity throughout the world, until final-

ly the whole mass of humanity becomes Christianized. But does the operation of leaven represent the manner in which the gospel accomplishes its work? And is the heating of leaven an apt symbol of the preaching of the word? "A little leaven, leavens the whole lump," but where is the community that has wholly become Christianized. Leaven works secretly, but truth always maintains an open and unceasing struggle over depraved humanity.

The Son of God is the sower of the seed, the Apostles are the preachers of the word, but the woman hides the leaven in the meal.

Three measures of meal is a limited quantity taken from an unlimited mass, and is the emblem of the kingdom of heaven or church—a church is a people called out of the mass of mankind. The leaven enters the church and begins its work. Now what is meant by the "leaven?" Say some, it is the spirit of God; say others, it is the gospel of Jesus. But let us put the question in a different form. What is the scriptural import of the term "leaven?" To this we answer, that it is a figure of error and corruption in the church, the proof of which is found I Cor. v, 6. It is a figure of erroneous doctrines and vicious practices, the proof of which is found in Matthew xvi, 6-12. Moses excluded it from the sacrifices that were types of Christ. Who ever read in the Scriptures of the "leaven of Christ?" Malice and wickedness is called leaven by Paul, (I Cor. v: 8), and is contrasted with the "unleavened bread of sincerity and truth." "Ye (the church) are the unleavened."

This is the well understood meaning of Scripture, and the only meaning of leaven, when used as a figure. Then it follows that instead of the universal acceptance of the gospel, we have predicted the corruption of the church. Evil will propagate itself. It therefore becomes necessary to "purge out the old leaven," in order to be "the unleaven" or "new lump." If this is not done, the body becomes leavened—wicked—corrupt.

The history of the church is but an extended commentary upon this view of the parable, and my exegesis harmonizes perfectly with the entire New Testament.

I have now before you the parables of this chapter which seem to complete that part of the lesson teaching the result of gospel labor.

The remaining parables of this chapter seemed to have been delivered simply to quiet the thought arising in the minds of the disciples as they listened with amazement to the words of Jesus.

E. YOUNKIN.

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### NUMBER III.

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We have in our previous article glanced at all those parables which seem to have for their object the prophetic history of Christianity until the end. The remaining parables of this chapter, (Matt. 13,) seem to have been delivered to quiet the complaints of those who seemed to be troubled with the thought that this earth was to be the scene of Satanic delusions and man's sufferings. We will merely glance at these *consoling* parables and at their common perversions.

Beginning with the 44th verse, we read "The kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."

This parable is generally applied to the case of an awakened sinner who is supposed to give up all for Christ. Will some one who holds to this view tell us in what sense a sinner buys Christ, or the remission of his sins, or tell us the sense in which he conceals it from others. Unfortunately, too, for this view, the man is not represented as buying "the treasure," but the field which contains it.

Now, according to the Savior's explanation the "field is the world," and it is here that he offers his consolation amid all the sad failures upon the part of human instrumentality. The Lord has

bought the field having paid the price, giving even his own life as a ransom. This world then is the Lord's purchased possession, in which is his treasure, the church, and the day is coming when he shall redeem it from the hand of the enemy unto the praise of his glory. The disciples whose hearts were seemingly made heavy in the hearing of the previous parables, now raise their heads, to listen still more attentively. Surely the Savior taught no total hereditary depravity there, or else he would not have given this parable, neither would he have paid such a price for the possession.

But he utters another saying: "The kingdom of heaven is likened unto a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and bought it."

Here the question stands between the purchaser and the purchased, the seeker and the sought after, between Christ and the soul of man.

The merchantman answers to the good Shepherd of the Sheep, who left the ninety and nine in the wilderness, and went to seek the sheep that was lost—"Him, though he was rich, for our sakes became poor, that we, through his poverty, might be rich."

In this parable the "kingdom" is the church, the church is the pearl of great price, and the price is the precious blood of Jesus.

The *consolation* to the disciples is in the value of the price paid for the Church, viz., the life and blood of the Son of God. But to close the grand drama that showed the various phases of the Church in its existence in this Christian Era, the Savior gives utterance to another parable more grand and awful than any previous one. Could we but stand and behold the Lord Jesus, with his humble followers as he spoke this parable unto them; and could we but see literally, the rays of consoling glory inscribing their impressions upon the *tabula-arsana*, while he gave the closing scene, our hearts could but burn and melt within us. But let us

approach Him, and we now hear Him in sweet, yet awful tones, saying, "The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world." The preceding parables relate to the Church nominal, but this is a warning to all who hear the gospel. All are inclosed in a net which is being dragged silently and irresistibly to the shore, and "the angels shall come and sever the wicked from among the just and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. The time is approaching, the net is moving, and the result will be seen between the two classes of hearers. "Jesus said unto them, have ye now understood these things? They say unto Him, yea, Lord. Then said Jesus, Every Scribe that is instructed unto the Kingdom of Heaven, is like unto a man that is an householder which bringeth forth out of his treasure, things new and old." Such are the series of parables in the Savior's discourse upon the sea side, while the multitude thronged around Him. Surely this teacher is divine. Here is the predicted course of the Christian Dispensation, depicted with its conflicts and its victories. "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." Listen to the voice of divine truth. Hear the enunciations of peril and be excited to watchfulness. Listen to the voice of consolation and be made strong in the Lord and in the power of his might. Christians are made pilgrims and strangers here, that they might concentrate their hopes in Him who will give a crown of righteousness to all who look for His appearing. The time is short, not only in life, but also in the world's day of grace. There is no series of ages in which the work of enlightenment and Christianization may be pursued leisurly along. The shades of night are already gathering in upon bright hopes and

future prospects. Work while it is called to-day. "He which testifies these things saith surely I come quickly."

E. YOUNKIN

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### *Hard Money.*

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Hard money is our text for a short sermon. Our text is divided into two parts. 1st, Hard, 2nd, Money.

It is written that the last shall be first and the first last. Then we proceed to discuss money, first, though it is the last of the text.

What is money? Webster defines it to be, "1st, coin; stamped metal; pieces of metal, usually gold, silver or copper, stamped by public authority, and used as the medium of commerce.

2nd. Hence, any currency usually and lawfully employed in buying and selling, as the equivalent of money, as bank notes, and the like."

In the first sense, it is made of metal, in the second, of paper, ink etc.

In either sense it is the circulating medium of commerce. So much for money, but what means hard? We use the term hard in two senses. Its most common signification is the opposite of soft, as a hard apple, a soft apple, hard wood, soft wood. When used in this sense, and applied to money, it means real money, made of copper, silver or gold. Metallic coin is called hard money, to distinguish it from paper bills. In this sense I like hard money better than any other. I always liked the shining dimes, quarters, half dollars, dollars, quarter eagles, half eagles, eagles, full grown yellow eagles of pure gold. In this sense, everybody likes hard money. But there is another sense in which we use the word hard. A town noted for bad morals, is called a hard place. A dissipated worthless man, is called, and properly, too, a hard man. In the teachings of the savior, the man who buried his one talent, called his Master a hard man, because, as he alleged, he reaped where he had not sown, gathered where he had not scattered abroad.

When the term hard is applied to money in this sense, it does not mean gold and silver in contrast with paper. In this latter sense, hard money, in the days of metallic currency, consisted of Spanish quarters, worn slick, the old twelve and a-half cent pieces worn so slick that they would only go for ten cents; the old six-and-a-fourth cent pieces called picayunes, worn until they were worth only five cents.

But hard money, in these days of "greenbacks," is much worse than that. Hard money *now*, consists of fractional currency, worn out, torn, ragged, greasy, dirty paper, ten, five, and even three cent pieces. This kind of hard money, blacksmiths, butchers, merchants and shopkeepers refuse to take in exchange for their wares. Creditors refuse to take it from their debtors. It is not good enough to pay debts. Public sentiment will not allow one man to rob another of his just dues, by paying him in such stuff. Some professed Christians have now found out what it is good for. It will do to put into the Lord's treasury. The contribution-box catches a great many *pieces* (not many dollars) of this kind of money. They will not insult an earthly creditor by offering him the worthless stuff, for he would call them to an account immediately. But as the Lord puts off the settlement of the account until the "day of judgment," they will venture to stave it off for the present, by giving him a small amount of mutilated fractional currency. Perhaps they think that the Lord is rich, and that He is able to stand it. They seem to forget that there is anybody that is poor that has to suffer for it. The preacher is generally poor, and if he devote himself to the gospel, his support, his food and raiment have to come out of the Lord's treasury. He can only get from that treasury what is in it. When he goes to the treasurer for the means to procure bread, and there is nothing in the treasury but some very small tattered and torn "greenbacks," that are uncurrent, that is all he can get. If he offer it to the

it. He says that it is of no use to him, and he refuses it. Under the Old Dispensation, the Lord would not have a lamb or a kid or any other animal that was sick or deformed, or had any blemish about it. He would not accept any other offering that was not complete of its kind. But under the better and more perfect dispensation will he be satisfied with less? I think not. I fear those who do not pay at all, or pay in something that will not answer the purpose, will find in the "day of judgment," that the books have never been balanced.

Reader, when you put money into the treasury of the Lord, put in as you are prospered. If you are able, put in a large "greenback." If you are not able to do it, the Lord will not require it. Whatever you are able to contribute, do it. If it be only a dime, or five cents, then put it in, but let it not be a ragged one that is worthless.

Brethren, let us all remember that our first obligations are to the Lord, who died for us. J. C. R.

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### *A Borrowed Sermon.*

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A clergyman, in passing to his parish which was at some distance, had to pass by the house of another clergyman. On one occasion, when on his way to hold the service for the day, to his great discomfort he found he had forgotten his sermon. He was at a loss for a moment to know what to do. The time would not admit of his returning home; and to attempt to preach without a book was out of the question. There was only one help for him in his difficulty, and that was to call at the clergyman's whose house he had to pass, and ask him to lend him a sermon. This he was most loth to do, "because," said he to himself, "he is not a member of my church; however, it cannot, under the circumstances, be helped." He called at the parsonage, saw the preacher in question, told him of his dilemma, and asked him for the loan of one of his sermons. The preacher consented,

and, withdrawing to his study, resolved to make the most of the opportunity. He sought out a sermon upon the text: "Ye must be born again." The clergyman received it with thanks, proceeded to his church, conducted the service as usual, and concluded by reading the borrowed sermon. At the close of the sermon one of his congregation came to him in great distress of mind.

"Sir," said he, "what must I do to be saved?"

"Oh! repent the Lord's Prayer, and say the Creed, and the Ten Commandments."

"Ah! sir, I have done that, but I find that won't save me. I want to know how I am to be born again, as you have been telling us this morning?"

"Well," said the clergyman, "the fact is, it was a borrowed sermon, and you had better go to Rev. M——, who lent it to me, and he will tell you what to do."  
—Selected.

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### *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," said Seneca, "would not allow him to 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 besides, yet he is alive to me!'"

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It was a beautiful observation of the late William Hazlitt, that "there is room enough in human life to crowd almost every art and science in it. If we pass no day without a line—visit no place without the company of books—we may with ease fill libraries or empty them of their contents. The more we do, the more we can do; the more busy we are the more leisure we have."

### *The Best Way.*

"What is the best way of keeping the more advanced scholars in the Sunday School?" was the question propounded in a recent Sunday School Convention. A gentleman replied with a fact:

A lawyer in Philadelphia, fifteen years ago, took a class of boys who very suddenly became young men, and refused to attend the school. They formed themselves into a curb-stone, or lamp-post class, and this good man saw that if they should pass finally beyond the restraints of the sanctuary, they would go fast to destruction. He did not go to them and say, "Boys, you are disturbing the congregation, you are a great nuisance!" and pass them sternly and piously by. No! He said to them: "Young gentlemen, would you not like to meet me this afternoon, and spend a pleasant hour or so together?"

"Yes, sir."

"Where shall we go?"

They found a room in the belfry of the church. There they met him all summer long. Often the speaker had seen them, teacher and all, with their coats off, and joined them in their lusty chorus of praise, when the swift perspiration would pursue its way down from their brows, in their earnest interest and effort in singing the songs of Zion.

Only two of those more than a dozen boys turned out badly. The secret of that good teacher's success was in his understanding boy-nature, and in his making himself one with them and of them.

"How shall we get our children to ask questions?"

By getting them interested. For instance, if you tell them how many cubits high the giant Goliath was, they will not be long in asking you how many feet and inches that is. Excite their curiosity to know a thing, and they will ask you all about it.

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THERE is a greater depravity in not repenting of sin when it has been committed, than in committing it at first.

## My Church.

### CHAPTER I.

Do not infer, kind reader, from the above caption that I really own a church. Such an inference would be a gross non-sequitur. I own no church; and in this am most unpardonably unlike "the city pastors." But you tell me some very good people believe in pastors owning churches. I collect this from a remark made by a gentleman in my presence just now. He stated that on last sabbath he attended divine service in *Mr. Tully's church*, on the corner of Ninth street, between Vine and Myrtle; that he heard there a very excellent sermon from this most amiable *divine*, that there was nothing doctrinal in it; and that all parties went away declaring they were so pleased. I believe, too, I have heard many speak of *Mr. Elton's church* on La Nice avenue between 4th and 5th. They spoke, if I am right, particularly of the noble organ there, of its delicious tones, of the accomplished choir; and of the church as being a very desirable place to visit on account of the wealth and fashion that frequent it. I doubt not many very excellent folks really believe that *Mr. Tully* and *Mr. Elton* own these churches; and however much I may feel inclined to differ from people in some things, in this at least I am in no condition to offer a very robust dissent. I am much of the opinion that the gentlemen named really own the churches where they officiate. At least until I have some evidence that there is a *higher* claim to them, I shall not question their rights.

But, reader, understand me: although I own no church, yet I am most anxious to own one, i. e., a house; and as I have not the slightest hope of ever having one unless I build it, I have concluded at once to address myself to that task. My church shall be a fabric in the air; it hence will be cheap. True it is not exactly the thing I should like to call mine; but a sort of shadowy image of it, a dim outcasting of the mind's draft. Should you at any

time, while my work is going forward, find yourself inclined to fault it, remember that you have not the slightest right to do so. The work is most strictly mine, is in no sense yours; and hence you have no right to demur. Besides there is much folly (a thing of which, of course, you can never be guilty) in objecting to things so unsubstantial as mere schemes of the brain; especially, before they are matured, and made to wear some visible, bodily form. Be silent, then, and question nothing respecting my airy work.

My determination is formed: my house shall be of bricks resting on a substantial basis of stone. The bricks shall be pressed bricks, soundly burnt, with all edges straight, and angles sharp. They shall lie in mortar thin and fine, with seams small, and lines without a fault. My walls shall be massive, severely plain, finished inside and out, in every whit to the line of the plummet. My roof shall stand at no odd angle, and shall be covered with slate in the best style. This will last, exclude all water, and will give to my house an air of deep gravity. My cornice shall be heavy and plain, jutting well over the walls; with not a seam, joint, nail head, or mark of a hammer to be seen. My roof shall be adorned with no horns, no battlements, no turrets, no pinnacles, no lightning-daring steeples. No creaking, slamming window shutters in deep green shall disgrace the walls of my house. In front shall stand a single door, an ample, heavy, oaken door, varnished simply, and hence showing its native grain and color. Painted doors on meeting-houses are like hypocrites. They are nice things to look at; but I know not what is beneath.

All this being now done, my house shall be painted some fine neutral tint, giving to it an air of sobriety, purity and durability. My house shall not be painted in blocks like stone, oh, how I detest such hypocrisy; nor yet in garish white, or scandalous red—not a bit of it. In a word, my house shall stand, in external appearance, severely simple, and in proportions most just, the whole wearing a

sober, modest air, with just a little tinge of melancholy playing like a magic spell over the entire fabric.

Such without shall be my house. To the worldly passer-by or flippant belle, this house will not be likely to present many inducements to enter. Such people, like things with wings, prefer to buzz round steeples, or nod where the luxurious notes of some great organ tempt to repose. But should a highly cultured and truly sober man pass this way, he will at once pause before my house, and, folding his arms as if in deep study, he will inspect it closely. Being through, he will be heard to say half inaudibly: "At first I was not struck with that house, but on closer inspection there is something marvelously beautiful there. I cannot resist the inclination to go in." But hold, gentle reader, we are not ready yet to enter my house.

There are those grounds to which I must next invite your attention. My house is to stand sixty-five feet back from the street, in the middle of a lot a hundred feet wide by two hundred long. This lot is to be inclosed by a fence of wood, heavy and simple, but exceedingly neat—the whole painted the same color of the house. My gate is to be sufficiently heavy but not too large, with all its hinges, screws, latches, locks, and springs perfect. Not a pencil mark shall be seen on that gate, nor the scar of a ruffian's knife on all that fence. The ground of my lot is to be nearly level, and finely turfed in bluegrass. This shall be kept smoothly and closely cut; and not a straw, nor a particle of litter shall be allowed to lie on it. It is always to be kept so clean and neat that the conclusion cannot be resisted that this is the identical grass which grew in Paradise. Here and there in my lot is to grow a flowering shrub, kept neatly trimmed, and standing in the center of a little circle two feet in diameter, from which the turf is to be removed, and where nothing else is to be allowed to grow. Nothing can be more agreeable to the eye than this fresh little circle of earth, with its

fringe of grass and modest shrub. But the chief ornament in my lot, in the way of flowers, is to be the rose—that sad, sweet relic of Eden. The stems are to stand tucked up to a wooden frame, with leather straps and tacks in their ends, like virtuous country wives sometimes tuck them up to the cheek of their cabin doors. I have often seen them there, and wondered how sin could ever enter that honest abode guarded by such a sentinel.

As for shade trees for a church yard, reader, I have a fancy of my own, as you will see. I like the aristocratic oak—emblem of strength, the chaste ash, the mournful elm, and the plain rustic walnut. These are my choice, and with them my lot shall be adorned. I do not like the cottonwood; it looks to me like a flirt. As for the sycamore it is a *methodistic* tree, big, pretentious, seldom sound, frequently hollow, a tree for woodcocks and old owls; and then vulgar legends have it that spooks affect to brood on those naked airy limbs. I do not like the tree.

From the street to the door of my church is to be a broad flagging of stone cut smooth on the upper face, and fitting each other closely. All along on each side of this flagging are to be large scrapers for the feet—a hint which I am persuaded will work like a charm; for not a foot-print is to be seen on all that clean grass. Such shall be my church yard.

I am now prepared, reader, to enter my church and acquaint you with the manner in which I am going to fit it up and furnish it. On opening the large front door we find ourselves, as you see, in the *first room* or *entrance*. I do not like vestibule; neighbor Smith stares at me when I use it, and calls it a "big word." This room serves to shut out the confusion of the street from the main room of my church; and it is to be well provided with racks for wet cloaks and umbrellas, and with mats and rugs for cleaning feet.

Passing now through another door we

enter the church room proper. The floor of this is first to be covered with a heavy matting. Then over this is to lie a compact carpet of fine fabric, neat design, and grave fast color. By this means all noise of feet will be absorbed, and the room will wear a quiet air. A church-room, even when there is passing about in it, should be hushed and silent. Nothing is more disagreeable to a person in a thoughtful, meditative mood than the shuffling of feet, and the cracking of boot heels. None but vulgar people ever walk heavy or make a noise in church.

My seats are to be of oak and heavy, with the natural color of the wood preserved. The bottoms are to be broad and deep, the backs of the proper height and standing at the easiest angle; and both backs and bottoms are to be cushioned well. Plethoric wool-sacks I like the best. So that a stranger on setting down and gliding back into one of these deep soft seats, will draw his coat around him, look askance at his friend and say, *this is all right*. But now, reader, you are beginning to demur. I insist, however, on having my way. When I set down in a church and am bored with a bad speech, I feel it to be but a poor compensation that I am provided with a good seat; and if I am listening to a fine thing I hate to be fidgetting about on a hard board in quest of a soft place. I still insist on my seats. All along the outer backs of my seats neat leather pockets are to be tacked at proper intervals; and each pocket is to contain a Bible and a hymn book.

My house is to be provided with no spittoons, for I detest filthiness in the house of God. If furnished with anything, it shall be with a few *troughs*; for although swine take no hints, men do.

My pulpit is to be of substantial oak like my seats, of chaste design but plain, of ample size and moderate height. It is to be furnished with a plain Bible, and a plain hymn book. I do not like gilt and clasps on Bibles. Clasps especially I dislike. They are a species of hieroglyph the meaning of which is, *what I shut open*

*not thou*. They originated with the mother of harlots.

My windows are to be tall and not very wide; the sash hung with weights, and glass transparent. I love the pure, glorious light of heaven; and when I see it struggling through stained glass into a church, it reminds me of the pure gospel struggling through sectarianism into the hearts of the people. My glass shall not be stained. My windows are all to have neat folding shutters, but these are to be hung on the inside, and not outside, of the house. The wood of both windows and shutters is to be oak to correspond with the rest of my house.

The walls and ceiling of my church are to be finished hard, in purest plaster. This done, I then intend to employ some fine artist, Hogarth or Vandyke, to paint them. I shall point him to those long, blank, expressionless intervals between window and window, and between base and ceiling. These, Sir, I shall say to him, I wish you to cover after the best fashion of your art. The persons and scenes with which I want these walls adorned I will furnish you myself from one of the books you see in these pockets. But my walls, let me fancy, are now done, exquisitely done, to the delight of every eye, and the more cultivated the eye the deeper the delight. These walls now teem with sublime sense; the Bible has furnished the thought, and genius has fixed it there. They are a study to the Christian, a study to the stranger; and in Sunday school I teach my children many a lesson from them. But you are murmuring again, reader, and counting the cost of this. Be still, I beseech you, till my work is done.

Not a stove is to stand in my house. Such huge iron fixtures, with their crooked, rust-eaten pipes angling through the house, are fit to be seen no where except in houses of hard-shell Baptists, or predestinated Presbyterians. My house is to be heated by a furnace from beneath. It is to be splendidly lighted up, the whole looking like an enchanted place.

A very amiable Episcopalian lady has

just suggested that nothing would add so much to the style of my house as a fine organ. She declares that it is known to her experimentally, that is to say, she has been so assured by the *mediums*, that God is delighted most of all with that music which is thumped out of melodeons or ground out of organs. I agreed with her at once, but on thoughtlessly suggesting that a conch would greatly add to the bass, she fainted, otherwise I really believe the result would have been an organ for my house.

Dr. Tidymus has also just called on me to insist that my house will be utterly incomplete without a baptistery. I agreed with the Doctor, and added that, besides, I could make a baptistery a source of revenue to the church by using it as a pond in which to breed fishes for Jews, and frogs for Frenchmen. This he took in high dudgeon and left muttering something about ill-breeding or the like.

Give me the fluent stream, the deep, clear pool embowered in trees when I have to immerse. I love a secluded spot away from the buzz of the city, the dust of the street, and the vulgar gaze of profane crowds. There let me meet a few choice spirits—brethren and sisters in Christ, where all is solemnity, and where all can sing and weep, and enjoy the scene to our heart's content. But here for the present I must pause.

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#### CHAPTER II.

Well, reader, I have at last completed my house; and now that it is done, how sensibly do I feel that it is all of the earth earthy. Having now finished it, I am a little at a loss to know how best to dispose of it. Upon the whole I have decided to make a present of it to a congregation of Christians who live in the city where I have built it, but who as yet have no house of worship to meet in. These Christians are a peculiar people, being zealous of good works; they refuse to be known by any other names than those worn by the primitive Christians; and, strange as it may appear to you, they

have no creed but the Bible. They seem to me a right worthy people, and I shall make them a present of my house.

Having now enjoyed, gentle reader, an opportunity of meeting for several successive weeks with the congregation to whom I presented my church, and having by inquiry, and personal intercourse made myself pretty well acquainted with them, I propose to give you some account of this rather remarkable, if not singular, people.

The congregation numbers in all fifty. Their personal appearance on entering the church at first struck me as a little odd. They all dress most noticeably plain. I do not mean that either the men or women have any uniform fashion after which they cut; nor that all of either sex dress in the same kind of goods. I mean strictly that they dress very plain. The material in which the men dress, although remarkably neat, and faultlessly clean, I take to be quite cheap. I should think none of it cost over a dollar a yard. Their clothes are made in the very best style, and worn with exquisite taste. The men remind me of certain specimens of ancient statuary. There is not a garment with which you can dispense with propriety, and yet there is precisely enough. The whole sits so becomingly and easily on the person that although you cannot exactly say it is fine, yet for your life you cannot make an alteration without impairing the symmetry of the whole. All that is here said, and I make the remark in high praise, is equally true of the women. One thing among the females struck me with peculiar force—not one has her ears pierced, and they wear no jewelry. I have not seen a single earring, wristlet, or ring, nor among the men so much as a breast-pin or watch-chain. I learn that they have these things at home, and wear them on ordinary occasions, but never in the house of God. In that holy place, they say, all should appear in a style remarkably plain, neat, and pure. I think I have never seen a worshiping assembly exhibit, in its outward appearance, so little of earth

as this. Being curious to have a reason for it, as I took for granted they had one, I one day approached one of the over-agers of the congregation and asked him why his brethren dressed thus. He blushed and modestly replied: "Friend, your question is legitimate, but it elicits from me a rather painful answer. There are many poor in our community, who cannot afford to dress better than you see us dressed. They would feel pained by a difference in dress which should constantly remind them of this circumstance. Some of these are here to-day, and are members of our body, but you cannot distinguish them. These brethren are very dear to us, and we are unwilling to hurt their feelings by dressing better than you see us dressed. Besides, we think it right in us to appear thus in the presence of God. We hence have a double pleasure in it." I turned away from this good man saying in my heart, these are Christians indeed, and hence know how to "condescend to men of low estate."

When assembled in their house I noticed that the males and females do not sit together. The fathers take the little boys, the mothers the little girls. I greatly admire this plan, and think the only reason that can be assigned for a promiscuous sitting is one either of sensuality or pride. The house of God is not the place for men and women to sit touching each other. There is another thing I deem worthy of remark in the sittings of this congregation. The members never change their seats. Hence, when a member is absent his seat is vacant. I learn that the congregation make this commendable use of this arrangement. Whenever a seat is vacant it is at once inferred that something is wrong, either that sickness or misfortune has overtaken the missing member. Inquiry is immediately made, and if anything has happened calling for aid it is promptly extended. An incident occurred a few meetings ago illustrating the advantages of this excellent plan, which I think it worth while to relate.

The seat of a poor but most faithful brother was vacant. His little daughter, however, was present, and was occasionally seen to weep. An aged sister approached her and asked the cause. The artless child replied: "Last night our house was burned and everything in it; and when I left home poor Ma was weeping, and oh, it hurts me so much." This aged sister walked forward to the preacher and made the accident known. He at once arose and announced it to the congregation, simply adding, "help, brethren, look not every man on his own things but also on the things of others." The whole congregation simultaneously arose and rushed to the stand in front of the pulpit. Two thousand dollars were raised on the spot, and I declare I believe if ten had been needed it would have been raised. I never saw anything like it. Each member seemed to fear that a chance would not be afforded him of doing what he wished. The next morning the whole congregation was on the spot of that ruined home. A new house arose, as if by enchantment, out of those ashes. That furniture, those beds, that clothing, all came back as if by magic. By the next Lord's day the only remaining trace of that burnt house was that a better one stood in its stead, the shade trees in the yard were a little scorched, and the ashes of the old home had been strowed along the walk from the door to the front gate.

The manner in which this incident was spoken of in the community gave great offense to members of other churches in town. Men of the world declared outright that this was the only truly Christian church in the place, that they would not give a pinch of snuff for all the other cold, niggardly things in town, and that if they ever joined any congregation at all, it would be the one meeting at Beth-el, for this is now the name by which my house is known.

Again, I think I notice something very peculiar in the *greetings* of these people on coming into their house. They grasp each other in the hand so quick and strong, and give each other a look so cor-

dial, sweet, and kind, that I declare it is worth while attending their church merely to see them meet. Nor can I detect in their intercourse even the slightest approach to vulgar familiarity. They evidently know how to be courteous, and not only so, they certainly love each other most tenderly. The warm virtuous look of the eye, the amiable unassuming smile, together with a mannerism indescribably witching, most clearly evince this. I am in the habit of attending church at several other places besides this, but ~~no~~ where else do I see anything even approaching what I witness here. These meetings affect me much. My feelings are often deeply moved, and for the life of me I cannot tell why. Every body seems delighted to attend the place. The very atmosphere you breathe seems quick with divine life. The attraction to be here is irresistible, and then you linger on the spot as if held in some strange spell.

In their order of worship several things strike me as noteworthy. In their singing, which I pronounce excellent, I discover they prefer the older type of tunes. "Old Hundred," for instance, seems a favorite with them, and in almost all their Lord's day meetings I notice they sing

"Safely through another week."

They seem, too, to be much attached to that fine old piece,

"O, thou Fount of every blessing."

In all this I must confess, I think their taste excellent. Those grand old airs are the very melody of the soul, and those matchless hymns the very utterances of the pious heart. They all sing sitting.

But when the Holy Scriptures are to be read they all arise, and stand listening in profoundest reverence. While the reading is proceeding each member holds in front an open Bible, looking on. This done, they all resume their seats. They stand, they tell me, as a token of respect for the holy word of God. I could wish the custom universal provided it prevailed through real respect for the Bible and not as a mere form.

Their prayers, in some respects, are remarkable. Every member in the church takes part in them when called upon. They are very free from all conventional forms, and studied phrases. They seem to be more a simple confiding talk with God than anything else. Yet to me there is something grand in those simple measured petitions. They often become deeply affecting. While listening to one the other day I felt as if my heart would break. Determining, if possible, to discover in what this secret power lay, I resolved to jot down one of these prayers and study it. I here transcribe it:

"All-merciful Father, thy little flock, still helpless and poor, are in thy presence again. In the name of our blessed Mediator we come, and since unworthy, in deep humility. Turn not thy face away from us when we cry to thee. Hear us in thy clemency; and when thou hearest forgive. We have all been kept through another week, have had our bread and clothing from thee. Accept our humble thanks for these thy favors. Teach us to be always grateful, and help us in all our ways to acknowledge thee. Keep us in safety through another week. Suffer us not to be tempted. Save our eyes from tears and our feet from wandering. Remember, Lord, especially remember our brother Lamb who lies so sick & ~~very~~. His life is in thy hand; may it be thy will to spare him. Pity his anxious wife, pity his helpless little ones; and restore to us our brother again. O! hear us in his behalf. But in all things thy will be done. Amen."

When I arose I had a secret impression in my heart that God would hear that prayer and spare that man. How this may turn out I cannot tell, but such impressions do me good, and I like to have them. Now in the foregoing prayer there is certainly nothing great or very striking. Indeed, to many it is difficult to see in what its power lies. Ah! reader, its power lies in this, that it was uttered from a pure heart that felt every syllable of it. This is its secret.

Now how striking the contrast be-

tween the simple scene I have just been describing, and what I witnessed at Trinity church last week. The Rev. Dr. Specks gave out the week previous that he would deliver a discourse on "*The essence of the Logos as psychologically conceived en arché*." The flock ventured to predict that the discourse would never be excelled. I was curious to hear it, and so attended. Although service was announced for 10-30, the Rev. Dr. did not enter until 10-35. He entered wearing a long black gown and carrying a very small, gold-headed cane. One hand was covered with a jetty kid, the other was naked, fair as a maiden's hand. His step was courtly, his look heavenly. He walked forward to the first step of the pulpit; and there dropped on his knees, but said not a word. I shuddered, and was seized with a vulgar fear that he was a "consulter of familiar spirits," "a practitioner of arts inhibited and out of warrant." I was just in the act of leaving in great trepidation, fearing that I might be spelled, when one of his flock, observing my alarm, whispered: "he is wrestling with God in prayer." This gave me instant relief; I at once became composed, and heard the discourse to its end. It was thirty-two minutes and nine seconds long. During the last part of the discourse the Rev. Dr. became much excited; so much so, that he unconsciously stepped out of the pulpit, and walked half way down the aisle exhorting all the time. Suddenly he fell on his knees saying: "let us silently pray." I kneeled, but just as my soul was becoming absorbed in communion with God, "Amen," screamed the Dr.: I was startled, and though not half through, informally closed. I now retired, but as I was leaving heard a very grave looking man muttering something about "insulting heaven," and "enacting farces in the name of religion," but I did not stay to collect particulars.

The preaching at Bethel is eminently didactic, that is to say, it is designed to teach the people the holy scriptures. Hence, it generally consists of a very clear, simple exposition of some chapter,

paragraph, or verse. On leaving the church you seldom hear the common question: "How did you like the sermon?" On the contrary, the remark you generally hear is, "I never understood that passage so well before." Indeed, it is a common saying that if you want to hear something nice, go either to Trinity, or Grace Chapel, but if you want to hear the truth, go to Bethel. This discourse being over a hymn is sung, which closes this part of the services of the day.

The next thing in order is the supper. A table is now prepared extending entirely across the house, and covered with a clean white linen. On one end of this, near the preacher, stands a loaf and cup, the latter being in all cases the pure juice of the grape. A simple thanks is offered for the loaf when it is distributed, all partaking of it standing. Next the wine is disposed of in the same way.

I was curious to have a reason for this part of their practice, remonstrating at the same time against their attitude, and their long unwieldy table. They told me that as no position was prescribed in the New Testament, they regarded the matter as left entirely to their own choice; that they preferred standing merely because they thought it the most reverential attitude. They added, however, that as neither this, nor their table, was a question settled by the Bible, it was no matter of conscience with them, that if a better course were pointed out they were quite ready to adopt it; or if any member's feelings should be hurt with either, they should certainly abandon it. This indicated a spirit so tractable and so non-proscriptive as to command my cordial praise, and to make me regret that I had even named their standing or their table. Thus should all questions unsettled by the Bible, be viewed and treated by Christians.

In the evening the congregation again meets, but their time is now spent in reviewing the chapter commented on in the forenoon. Their intercourse is very free, all taking part in it. They evince a wonderful skill in eliciting the mean-

log of a passage. I was really surprised at the depth of their penetration, their powers of analysis, and their seeming intuitive perception of divine truth. I attributed it all, however, to the fact that their minds are kept in constant contact with the word of God, which must in all cases, give precision as well as reach to thought.

The public services of the church now usually close; and the members return home to spend the rest of the day in reading, meditation, and prayer. I was remarkably struck with one peculiarity in their private dwellings; *every house had a closet for prayer*. I have never seen anything of the kind elsewhere. I am told that every member of the family, at some hour of the day, repairs to this closet for secret prayer. Here fathers take their little sons, and, making them kneel in their presence, put their hands on their little heads, and implore the blessings of God upon them. The mothers especially are said to do this. And certainly I never saw so pious and so well-behaved a set of children as these Christians have. They are never seen gadding about the streets on Sunday, or strolling up and down creeks fishing. The children seem so intelligent and kind, that their parents are never so happy as when at home in their society. I wish it was so everywhere.

These Christians evince the greatest solicitude for the salvation of their neighbors, often urging upon them privately, in meetings sought for that very purpose, the necessity of becoming obedient to Christ; but if possible, still greater solicitude for the safety of those who have united with them. A few weeks since, a man united with the congregation, who was notoriously covetous. The day after he was baptized, the Elders visited him, when the following occurred: "We visit you to-day, dear brother, for the purpose of a confidential talk. You are now one of us, dear to us as our own flesh, and we greatly long after the prosperity of your soul. The sin we come to warn you against is covetousness. You have the reputation in this community of being a very covet-

ous man; and we have reason to think you not wholly undeserving the charge. Remember, if you persist in this sin it will ruin your soul. Remember, further, that our congregation has not joined you, but that you have joined it. It hence has claims not only upon you but upon all you have. We shall expect from you many a proof in the way of liberality that you are deeply penitent for the past, and that you are now wholly consecrated to Christ." All this was said in the most affectionate spirit, and with deep emotion. The only reply the man made was, "brethren, kneel and pray for me." They all kneeled and prayed and wept together. On arising the man added—"brethren, you are true men. Nothing but a sense of duty could have prompted this. I thank you for it. But in time past I have sinned and greatly perverted myself. I am young in the cause, and my past life may sometimes have the effect to obscure my judgment and prevent my doing right. Will you counsel me, brethren, and tell me what I ought to do, and with the Lord's help I will do it." They said "we will," and grasped his hand and fell on his neck and wept. That man seems effectually cured; he even thinks the church most mild in its demands upon his liberality.

Thus is every member dealt with that enters their congregation. Right off they attack his sins, be they what they may, and never desist till they have either cured him or put him away. They will not endure them that are evil. The reputation, consequently, of the congregation in the community where it meets is most salutary. Its power for good is truly wonderful. It seems destined to effect a complete revolution in its vicinity. True, the other churches of the place affect to treat it with great scorn, pronouncing it not orthodox and the like; but nevertheless it is very evident that it controls, notwithstanding, the best minds and the best hearts in the town. How it should exert such an influence is a complete enigma to partisans, but to no one else. Its power is easily accounted for.

Never have I known a church evince so much regard for a preacher; and never have I known a preacher so much attached to a church. The relation between them seems indissoluble. They love their preacher because he is a good man; and he loves them because they are a pious people. True, he is not a man of great talents, but they say he understands the Book and can teach that, and that the greatest genius could do no more. Several very brilliant preachers have visited them at different times, and greatly charmed them with the splendors of their eloquence; but they have uniformly refused to abandon their old and faithful servant. He tells me they are the most considerate people he has ever known; that he has been living with them ten years, and never once during that time has had to name to them his wants; that they anticipate him and pay, as a general rule, even more than they agreed to pay. He says it is a matter of wonder that they should raise his salary so quietly and pay it over so promptly, and withal so delicately. He declares that the manner of his brethren in these matters is more grateful to his feelings than all they do besides.

The congregation suffers no one of its members to be in debt. Not for a moment will they allow the apostle's injunction, "owe no man any thing," to be disregarded. They will put away a member just as quickly for breaking this precept as for adultery. They say they know no distinction among the commands of God; that they are all alike important with them, and that if a thing be enjoined in the word of God, that is enough for them; that they then resolutely require all their members to comply with it. They consider the disregard of the foregoing precept by sister churches to be productive of incalculable mischief. It is much to be regretted that their example is not universally followed.

If a member of the congregation happens to visit a ball or dance, he or she is not even so much as called upon for an apology. The church takes for granted, and it is

well known to all the members, that its yoke has become burdensome, and quietly proceeds to remove it. Such is the promptness of the church to act in this and all like cases, and such the majesty of its calm, affectionate manner, that every act of the kind named is effectually prevented. They have had only two cases to occur in ten years; and these by the course just named were completely cured and reclaimed. The parties never ventured on a second offence.

Again, in their intercourse one with another and with the world, there is another rule from which they resolutely refuse to swerve. *In all things they do to others as they would that others should do to them.* They tell me they never suffer themselves even for a moment to disregard it. They train themselves to it, and strengthen themselves for it, and hence find it most easy in practice. They say that the pleasure arising from scrupulously living up to this rule is one of the most distinct and peculiar belonging to the Christian's life. They seem to be at an utter loss to understand how professors can ever so far forget their best interests and their truest happiness, as to neglect the rule. In the correctness of this judgment, I must confess I feel myself obliged to concur.

But, reader, though I delight to linger over the lineaments of this church, yet must I bring this piece to a close. How long, O, how long, before the religious world will become in spirit and in deed what the Master intended it to be?—*Lord's Quarterly.*

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### Christianity.

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Christianity is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations. —A. Fuller.

*Is the System Working?*

There are some unpleasant things that need to be said as well as pleasant ones, when we are considering the interests of the Church in its condition as we find it in the year of grace 1869. We may lay the flattering unction to our souls that all is well, but the truth will still stare us in the face from day to day that many screws are loose, that much friction exists in the working of the machinery, and that there is not that careful supervision over all the parts of the system designed for a world's salvation that its great Founder intended when he sent greeting to some, the request, "Oversee my Church."

The great objective point, so far as the Church is concerned, is the salvation of the world. To that end tended the great command which overshadows all others, and of which all others are a necessary sequence, "Go, proclaim the glad tidings to the whole creation." Yet we behold not to-day among the members of the Church a universal acknowledgment of the truth that all our powers, capabilities and energies belong to him who has power to save, and who loved so much the fallen and ruined of earth that he gave his tears and agonies to compass the great end of a world's redemption. It is but too patent that the church lies to-day immersed in folly and in sloth. Some are working, nobly working, that they may bear a part even in the groans and terrors, without which, myriads of the image of God must perish; but the vast majority doubtless of the Church on earth are "at ease in Zion," careless that for the very power they could exert, some wandering spirit might be pointed to the new and living Way.

If it be true, as that proverb of the Savior has it, which we find not recorded in any of his reported discourses, but which is brought to light from the memory of one who talked face to face with Him in after years, that "it is more blessed to give than to receive," may it not be a great life lesson to which it is well

we all give heed, that we freely impart whatever we have so freely received from the bounteous stores of the heavenly favor. It is a happy thing to receive in meekness and fear the glorious words of the new life, to have descending upon us the blessed benedictions of a Father's wondrous love, and to have in conjunction with our own consciousness the testimony of the living Spirit that we have a part in the new creation. Yet we are to believe that if we are instrumental in the impartation of one spark of that truth which may prevail to save the souls of men, it is more blessed than to receive it ourselves. The Howard that visits the gloomy prison cell and ministers to human suffering there, may feel in his own spirit that there is in it a pleasure of ten-fold magnitude in the conscious rectitude of human duty. So also he who visits now the spirits in mortal prison and there pours into their wounds and woes the balm of a heavenly consolation, and proclaims the tidings that may set the spirit free, shall feel in all vividness the truth that it is indeed most blessed to give. Such as these are they who redeem the honor of the Church of God, and by whose faith the world shall in the end be overcome.

One of the wants of this day in the Church is a systematic working of all the various parts as intended in the divine theory; and it is one of the unpleasant things of which it is right to speak, that on this account there is what may very justly be termed anarchy in the Church, by which its power for good is weakened, and its energies which might otherwise prevail to raise a world, are paralyzed. He who in any particular community by virtue of his position supervises a congregation of Christians must be considered to a very great extent responsible for such a state of affairs. It is evidently true that in the Church there must be certain leaders, and there will always be those who on account of certain qualities supplied either by nature or cultivation are fitted to lead the masses. It frequently happens that mistakes

are made in the selection of those whose duty it is to take the oversight of the Church of God, and of whom it can by no means be truthfully said that over a certain congregation "the Holy Ghost hath made them overseers." In such a case as this, possibly the discrimination of the members is at fault, and the remedy ought to be promptly applied. More than half the battle depends on the leader, and hence it may be safely affirmed that were all our congregations properly officered, the harmonious working of all the parts would be assured, and the ultimate triumph of Truth be no longer problematical. In solid phalanx the army of righteousness would move onward to certain victory, and the obstacles which now so greatly hinder, would be scattered from the way like chaff before the wind.

A. P. ATEN.

Abingdon College, Ill.

### *Incidents of Prayer.*

"The child of many prayers"—the words were wafted to me from a couple of persons who passed, and were part of a disjointed sentence. Who was it whose life was so tenderly cared for and guarded? and had those prayers been only vain breath? I would never know; but I thought then of many whose lives are hedged about with such precious influences, and who go coldly and carelessly on while hearts are agonized in their behalf.

We had in our family, many years ago, a very dull servant. Her dullness, which was the result of neglected childhood and enfeebled constitution, I called stupidity, and took but little pains or patience to teach her. At last, after a day of more than usual blunders and vexations, I made up my mind to tell her to look for another place, and went up to her room for that purpose; her door was ajar and she was on her knees at prayer. She was praying aloud, and asking for heaven's choicest blessing on "the little baby that loved her." This was the youngest of our family and her especial pet. I could

not dismiss her then, and I never possessed a better servant or a truer friend than she afterward proved to be. The "little baby that loved her" has long been a dweller where prayers are heard and answered.

A soldier of the North lay dying in a Southern hospital. When the chaplain asked him if he was willing to die, he said, "Yes! my mother is praying for me."

"But can you not pray for yourself?"

"Oh, yes; my mother taught me to pray when I was a little child."

When sight and sound were almost gone from him, he murmured faintly:

"Tell mother I knew she was praying for me," and so passed into the eternal world.

A young friend of my school days—a wild, thoughtless girl, who boarded in the family of the principal, was in the habit of retiring to an unused front room to study. This she was accustomed to do in the early morning hour, before breakfast, but as the winter mornings became shorter, she changed the hour and was surprised by the entrance of the principal's aged mother, who requested the use of the room alone. My friend was annoyed at the interruption, and the next morning concealed herself in the folds of the window curtains, where she could study undisturbed. Again the old lady visited the room, and supposing herself to be alone, engaged in earnest, audible prayer, and my friend heard her name coupled with a petition in her behalf as out of the fold and in great spiritual danger. The prayer was never forgotten. That very winter the thoughtless girl became a sincere Christian, and dates the moment of her conversion from the time she heard it.

There is something very effective and touching in the prayer of a little child; the attitude at once so innocent and penitential; the complete faith in God's power to answer prayer and forgive sins. We have such a little one in our family who was accustomed to name every member of the family in her little petition.

But she wearied of that and asked if she might not say it, "my own very way." And she did. "God bless everybody," was the little child's comprehensive prayer. Why cannot we give as largely of our affections, our faith and believe as children do? Truly, "of such is the kingdom."

The prayer meeting is the very threshold of heaven. In that atmosphere, rich with devotional feeling and spiritual emotion, we cast aside our crosses to view for a while our crowns. We leave all the cares and vexations of the world without, to walk a little ways in the pathway of glory that leads to our Father. What a pity that we cannot live such a life daily; make all our works prayers to intercede for us. Oh! the pitiful world that we grasp and cling to until it pierces us with its broken promises, and we are fain to go to Christ for healing. The world that never yet was a satisfactory portion. We want the strong panoply of prayer to meet its temptations and conquer them. It will help us in our business relations, in social intercourse, in Christian example. Without it, we are helplessly afloat on a shoreless sea.

"Prayer is the Christian's vital breath,

The Christian's native air;

His watchword at the gates of death—

He enters heaven with prayer.

"In prayer on earth the saints are one;

They're one in word and mind,

When with the Father and the Son

Sweet fellowship they find.

"O, Thou, by whom we come to God,

The life, the truth, the way—

The path of prayer thyself hast trod—

Lord, teach us how to pray."

MRS. M. L. RAYNE.

—Selected.

### *Christian Church, Covington, Kentucky.*

BROS. FRANKLIN & RICE:

The following is a brief report of the operations of the Christian Church in Covington for the year 1868:

Money contributed . . . \$4,500

Between \$500 and \$600 of this sum was appropriated for the relief of the indigent poor in the congregation and throughout the city.

Members received by confession and baptism	120
Added by letter	40
Total,	160
Discl	5
Dismissed by letter	15
Present number of members	425

#### SUNDAY SCHOOL.

Number of scholars enrolled	450
Average attendance	325
Number of teachers	36
Average attendance	35
Number volumes in library	1,000

Respectfully,

P. B. WILES.

#### REMARKS.

The foregoing is certainly a very fine report. This is surely a splendid year's work. Four thousand five hundred dollars in one year. This money was paid by a congregation now numbering 425 members. This makes \$10.58 per member. Over \$500 given to the poor. Let other congregations "do likewise."

There has been no dragging behind of finances. Witness the result during the year. One hundred and sixty additions in one year is a magnificent record. Did the healthy state of the finances have anything to do with this? It at least did not set the matter back any.

But I desire to call particular attention to the Sunday School Report. What think you of this, reader? Four hundred and fifty scholars enrolled, with an average attendance of 325. What a school! What held so many children to that school for the whole year? The answer is in the following statement: Thirty-six teachers, average attendance 35! That is the best record for Sunday School teachers that I have yet seen. There was but very little absence on the part of teachers during the year 1868 in that school. Why can not brethren and sisters do that way in other places as well as in Covington, Kentucky? Let this example be imitated J. C. R.

### *Ought the Sisters to Speak in Public?*

This is a question of some importance, and one frequently asked. I have a letter now from a sister in the eastern part of the state asking me to write on this subject. I think it proper to discuss this among other topics of a practical character, having a direct bearing on the lives of any part of the members of the church. There are two methods of settling all questions concerning the life of the Christian. One I denominate the rule of common sense, common propriety; the other, the rule of Scripture. They are both good rules—both are necessary. They will generally harmonize with each other. There may be, however, in some instances at least, an apparent conflict between these two rules. Let us illustrate. It is the duty of Christians to sing, yet the Christian Scriptures furnish no songs. The Scripture rule says sing; but common sense says compose songs, print music books, hymn books, and teach the children how to sing, that they may, when they become members of the church, obey the Scripture rule to sing. Again, the Scripture rule says, meet together to attend to the duties of the assembly of the saints; but common sense says, build a neat, comfortable house in which to meet, and into which you may invite the people to come to hear the gospel preached. The Scripture rule says, to bring up the children in the instruction of the Lord, but common sense says furnish printed Bibles for them, and everybody, to read, instead of depending on one manuscript copy for a whole community. In all this there is perfect concord between the Scripture and common sense rules. Do they ever come in contact? Let us see. The Lord said to Naaman, by the Prophet, to dip himself seven times in the Jordan. His common sense saw no propriety in it. He refused to do it. Why refuse? Simply because he set his reason up above God's command. His error consisted in giving his common

sense the preference where God had spoken. This no man should ever do. I think the following course always a safe one: In all things where the Scriptures have given a rule, either by precept or example, be governed by it. In all cases where the Scriptures give no rule, be governed by common sense. In all cases where there is a conflict, real or imaginary, between our common sense and the Scripture rule, let our reason yield to the divine precept, without hesitation.

In the light of all this let us now proceed to the question at the head of this article.

By the rule of common sense and common propriety, it would seem to me that a woman would be out of her proper sphere undertaking to act in the capacity of a public preacher.

I remember on two different occasions, and in different places, to have heard a woman preach, or at least do what was called preaching. On each occasion an appointment was made before hand for a woman to preach. Large audiences attended to hear it. I have often heard men make poorer efforts, still it seemed me then, and does yet, that the whole thing was a violation of the common proprieties of society. I could not help feeling that those women could have done more for the Master's cause by remaining at home in their own families, than they could do by traveling over the country and haranguing the people and calling it preaching. I cannot see how a wife and mother could do anything abroad that would compensate for her absence from home. It seems to me that nothing she could do away from home, could replace the good lost at home upon her own children. Her first obligations are at home; at least so says my common sense. But could she not preach in her own congregation at home? I think not with any degree of propriety. It would be taking her out of her proper place in society. The public teaching in the congregation belongs properly to the elders of the church, whose duty it is to take the oversight and to rule. This is not suited to

woman's nature. She loses her greatest power for good whenever she oversteps the natural boundaries of her sphere of action.

But may she not teach in the Sunday School? My common sense says yes. My observation has been that some of our best and most faithful Sunday School teachers are sisters. Indeed it seems to me that nature has fitted them for that work exactly. In fact I do not believe that Sunday Schools could be made a success without their aid and hearty co-operation.

May not the sisters participate in the social or prayer meetings? I confess I cannot see any impropriety in their so doing. There is no usurping of authority, nor taking the lead, in a sister's uttering a simple, fervent, heart-felt prayer, when a number of brethren and sisters are together worshipping in social capacity. Indeed, my observation has been that sisters are more faithful in attending the prayer meetings than the brethren are. It sometimes happens that a song could not be sung at all without them. About five sisters attend the prayer meeting to one brother. I have sometimes thought it would be about the same way at the great meeting around the throne of God in the upper realm.

There are some congregations like some families, that would hardly live at all were it not for the women. The church, indeed, is a family, God is the Father, the members are God's children. Within the family circle, I see no harm in a sister's prayers. But if she come out publicly as a teacher, or public speaker, I then see the impropriety.

But the matter, after all, is to be settled by Scripture. Paul says, I Cor xiv, 34, 35, "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 women to speak in the church."

It is certain that women are not to en-

gage in public speaking of the kind contemplated by this passage. Whatever range this passage takes, to that extent the women *must* "keep silence in the churches." Then what are the circumstances under which the Apostle makes this prohibition? The whole church was assembled together, some to have "a psalm," some "a doctrine," some "a tongue," some "a revelation," some "an interpretation." When the congregation was assembled in this way, a woman was not permitted to speak, not even to ask a question. This was according to the law. Adam Clark says that, as in the Jewish synagogue, they asked questions, presented objections, and discussed the matters of the "psalm," of the "doctrine," of the "tongue," of the "revelation," of the "interpretation." If Clark be correct, the women are only commanded to "keep silence" so far as these exercises are concerned. To "keep silence," however, is a pretty strong phrase. If it be necessary to take it in an absolute and universal sense, then they must not only not speak, nor pray, nor exhort in the assembly of the saints, but they must not even sing the songs of Zion, for they cannot sing and be absolutely silent at the same time. We must take the sentence "keep silence" in a limited sense or stop the sisters from singing, which I presume no one would think for a moment of doing. But what shall be the extent of the limitation? Certainly to the specifications of the passage. But what are they? To speaking in the church. Now there is speaking in singing. The singer speaks the words of the song. Speaking in one sense is the utterance of words. In this sense the singer speaks when he or she sings. But speaking in the sense of the passage under consideration means to make public addresses in the church. This the sisters are clearly and positively forbidden to do. But this does not forbid a sister's praying in the social meeting, or expressing her determination to hold fast to her Christian profession, or asking the prayers of the other members of the Lord's family that she may be en-

bled to hold out faithful to the end of the Christian race.

Now let us turn to I Cor. xi, 4, 5. "Every man praying or prophesying having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."

In this passage whatever a man did when he prayed or prophesied, a woman can do with equal propriety, provided she have her head covered. So long as we apply the language in the passage first considered, to the delivery of public addresses or preaching, and the language of the latter one to simple praying and prophesying, there is no conflict between the two: but if we stretch the former to include prayers, or the latter to include public addresses, we shall have Paul against Paul, the Word of God contradicting itself. We must do no such violence to the inspired Word. In the Primitive Church there were Prophets, Acts, xxi, 9, "And the same man (Philip), had four daughters, virgins, which did prophesy." This proves, if it need proof, that women exercised the gift of prophecy in the Primitive Church. We have now neither time nor space, (nor is it necessary for our present purpose), to discuss this prophecy, to tell what it was, that those women did when they exercised the gift of prophecy:

The prophecy, if it meant the foretelling of future events has ceased. If it meant something else, as some think, it may continue yet. But certain it is, the prayer is yet to be practised.

The home circle, the Sunday School, the social prayer meeting, in the divine family, constitute an ample field for the most active and zealous of the sisters. Let all the members of the "one body" be content to work cheerfully and earnestly in their proper spheres. J. C. R.

*"Address on Laying the Corner Stone of Eureka College," Reviewed.*

There has appeared of late an anonymous essay under the above caption, and by some means, it has obtained an extensive publication in the Christian periodicals. It will be found in the November number of the Echo. It has also, I believe, appeared in the Standard and the Review.

This article demands the passing notice of some one, being of such a character as to convey to the minds of persons who depend upon the Christian press for their college information, impressions which many dissent from as being unfair and untrue. Not having seen in the papers the respects of any pen in this direction, and feeling that the silence of all is liable to be construed into a tacit acknowledgment to the correctness of the impression, impelled by fidelity to truth and fairness, I enter upon the task of reviewing the anonymous article in such a way as to give those who desire to be correctly informed on the points in view, the data by which to form their conclusions.

The following is a quotation from the anonymous writing:

"Thus matters rested until the re-assembling of the Congregation 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

ACCORDING to Josephus, the Egyptian army which followed the Israelites into the Red Sea numbered two hundred thousand foot soldiers, fifty thousand horsemen, and six hundred chariots.

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 in 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."

The most charitable construction we can give to the expression by "this document" is that it refers to the report of the committee on education, *not abstractly, but through it to the resolutions passed in Woodford County and at Abingdon.*

We are at a loss to decide how one could torture his imagination into the conception that the report of the committee could carry with it such authority as is attributed to "this document,"—that of conferring upon certain parties the sanction of the Christian brotherhood in Illinois.

Does the anonymous correspondent for the leading periodicals among us mean to convey the idea that the authorities of the institution to which he refers "have been acting under the [exclusive] sanction of the Christian brotherhood in Illinois?" If this be not his meaning we are at a loss to imagine what it is. Certainly no one ever questioned that they "have been acting under the sanc-

tion" of some "brethren in Illinois." If this is what is meant, we are happy to be informed through three of our leading papers, that some brethren have sanctioned their operations. But does he mean that they have received the passive sanction of the entire brotherhood? This would be an astounding announcement that the brotherhood had permitted them to proceed.

If anything is meant, it is something more. The attempt is made to create the impression that Eureka College is the College of the State.

When an attempt is made to cause the impression that a certain institution is the college of the State, it is well that the people should have the facts before them before they decide, that they may know which has won the laurels. It is not simply claimed that at some time past they received the sanction of the Christian brotherhood; but with one anonymous dash of his bold and facile pen, our friend claims the exclusive sanction of the Christian brotherhood in Illinois, up to the present time. Grammatically, the form of expression he uses, includes time up to the present. The full force of the modest claim is this: "The authorities of Eureka College have been acting," since the year 1852, up to the present time, "under the exclusive sanction of the Christian brotherhood in Illinois?" This modest claim has been sowed broadcast to the people, and what is the proof? Any proposition should be decided by a careful consideration of all the facts which bear upon it. That which was given as proof is about as follows: 1. In 1851, a convention of the State Missionary Society, in Woodford county, passed a resolution that we ought to have a first class institution of learning among us. 2. In 1852, the convention assembling in Abingdon, resolved by a vote of the persons present, that the Walnut Grove Academy should be adopted as the school of the Christian brotherhood of the State. 3. In 1853, at the convention assembled in Jacksonville, the committee on education made their report.

There are a few other facts not stated by our anonymous witness which must be classed with the above.

4. At the convention in Jacksonville, in 1853, a resolution was passed ignoring any local distinction, *in favor of one Academy and against any other, but encouraging Abingdon and Eureka both to go on with their work of education.*

5. There have been attempts in the conventions of the Missionary Society since the Jacksonville meeting in 1853, to declare by that body in favor of some particular institution.

6. *There has been no decision by that body in the form of resolution on that point.*

7. There is a College at Abingdon, Illinois, with a college charter as old as any in the Brotherhood of the State, whose catalogues show about three thousand students, about seventy graduates, and more than thirty preachers, with a new building which will soon be completed, giving them a college edifice which will present a front of 124 feet, with considerable endowment at the present time.

Any one can see, from the above facts, that so far as sanction and patronage are concerned, that it is left with the people themselves, without old resolutions coming as a mediator between them and the college; letting each stand or fall upon her own merits.

Having tried for sometime to secure resolutions from the Missionary Society, and failing in this, we are informed by our strange correspondent, that they *have had the sanction during the whole time, the very sanction which they had been trying to obtain.*

But has it come to this? Must an institution rest upon an old defunct resolution? If by voting for a resolution a college can be made worthy the patronage of the people, then were it an easy thing to establish a college!

If a resolution, passed at a convention of the Missionary Society, (no matter if it be repealed at the next convention,) continues through all time to represent

the will of the people of the State, and if the resolution is mandatory, then the claim would be better taken!

If our anonymous correspondent, in his piece, is acting as the mouth-piece for the "authorities," for whom he speaks in his writing, then I can better understand some things which have been enigmatical.

"If they claim the soil of Illinois, then we can see why the leading "authority" interrogated a person who lives within ten miles of Abingdon College as follows: "What would be the chance to obtain donations for Eureka College in your neighborhood?"

Upon this hypothesis, the bearing of the following statement can be seen, made by the same "authority:" "Prof. Thomson has left Abingdon College; he is intensely loyal, but the rest of them are all somewhat—conservative. Thomson was the life and the soul of the College at Abingdon; and since he has left, the boys are coming to Eureka."

In this quotation, there are three statements which are not true.

1. "The rest of them are somewhat—conservative."

At that time, J. C. Reynolds, now Senior editor of the GOSPEL ECHO, was in the position which Thomson had but for a short time evacuated. The authorities of Abingdon College at that time, both the Board of Trustees and the Faculty, were persons whose private views would class them with both the popular political parties.

*As a College, they had not then, have not had since that time, have not now, any politics.*

All are harmonized upon the Bible.

2. "Thomson was the life and soul of the College at Abingdon." Now, while I am satisfied that Prof. Thomson is a better and greater man than any person who would make the above statements, yet he is not the Life and Soul of Abingdon College, and never has been.

This must be taken as highly complimentary to President Butler, to Professors Reynolds, Linn, Lucy, Derham, and the other regular teachers.

Some may need the information that Abingdon College does not rest upon *one man*, nor on defunct resolutions.

3. "The boys are leaving Abingdon College and coming to Eureka." This needs no comment. We have not heard that they have suspended. <sup>^</sup>If it is true that every Institution among us, is an intruder on the soil of the Prairie State, excepting the one whose corner-stone was laid when the anonymous essay was born, then we can look with more allowance at the statements above; for the impression must be made, and the end justifies the means!!

If it is alleged that this is personal, we reply, the person who has made the above statements, and those to whom they were made, know to whom it applies. If there is a demand, we shall be forthcoming with the name. But how can such things be reached? While the noble friends of a glorious work are peacefully resting upon their pillows, these scurrilous statements poison the summer breezes, reach their destined mind, do their fiendish work, when no friend of the injured party is nigh.

But is there no appeal? Must the innocent suffer, and the guilty go free? It can be seen that what has been whispered <sup>^</sup>low, has at last come out on the house-top—has come in this covert stratagem, *Anonymous essay*.

Arrogant as this claim may seem, repulsive as it may be to those who have poured out their money, like the summer clouds have poured out rain, to build up Abingdon College, and thereby embellish the face of moral nature, yet it is before us in the public prints, as a necessary corollary, that Abingdon College has no claims to the patronage of the brotherhood! When they came up, as did the people of old, with a liberal hand to build a temple, that temple was naught but a monument of their own shame and disgrace!

The great sacrifice of those noble souls, who have stood by Abingdon College through its trials, especially a Butler, and a Thomson, until it has passed through

the financial drouth, holding up its head even when the simoom of war, warm with national blood, was passing over the land, and now stands up among the Colleges of the land, flourishing like "a tree planted by the rivers of water"—this all with one fell swoop of an anonymous pen, must be laid low!!

The sacred memory of a Patrick Murphy is lost!

The Institution he had made the object of his life, whose walls he filled with his eloquence, passing over whose grounds he watered the trees with his tears of anxiety, battling manfully for which he died at his post; this is but an intruder upon the rightful soil of another!!!

A College should rest upon its own merits, as a College. Its basis must be laid lower than a resolution can reach. It should be intrusted with the training of immortal minds in proportion to the advantages offered for a liberal education, in proportion to the facilities for imparting correct influences. If it stands upon a correct basis, free from party politics, <sup>X</sup>sound on the Gospel." The brethren should give it their patronage. Founded upon these principles, Abingdon College has nothing to fear in a comparison with other Colleges. Considering these principles correct, Abingdon College need not fear that she will be considered an intruder.

In speaking of the claims made in the arrogant anonymous, we have been reviewing, it became necessary to develop some facts relating to Abingdon College. The same could and would have been said of any other College, built upon the soil claimed by another, with whose workings we had become acquainted. Modest merit will be rewarded; but selfish arrogance will at last be understood. The friends of Abingdon College, so far as I know, have never claimed the patronage of many States, nor even the exclusive sanction of one State.

They have been willing to leave that to the people, deciding for themselves as to the merits; and the people have rewarded them for their modesty. They

have received patronage from half the States in the Union.

Let any College come boldly and yet modestly, before the public; show that she is "sound on the Gospel," that she possesses more attractions than the one she seeks to make subordinate to her, then we are with her.

But until this is done, the brethren at Abingdon have permission to pass on. With renewed courage, gathered from trials overcome in the past, from success already attained, they may go on in their work of faith, continuing to hope that their own loved College shall be "fair as the moon, bright as the sun, and terrible as an army with banners." U. W. H.

### *Sowing the Seed.*

So long as the world remains in its present condition, the land will require seed, and the sower will have to place it in the soil. Science and experience may do much, but there must be toil before there is fruit. Seed must be sown before it can grow. The good seed of the kingdom of heaven must be sown before fruit can appear. Sowing well requires experience, and tilling requires patience, and fruit will reward the toil. As in nature, so in the kingdom of heaven, slothfulness and inactivity have no reward. The good seed is abundant and the fields open are large, but where are the sowers? some are tending their farms, herds and flocks, while others are occupied in part with municipal and school matters, but some noble spirits are declaring the news of the Savior's death. What are the friends of the ancient gospel doing? Why are many fields left to be sown with error, where the truth would grow well, if sown? Why are many congregations inactive, never sending out any one to raise a voice on behalf of the truth? Do not neglect present duty and present opportunities, waiting supinely for some great movement to be arranged in which you will take part. Permit us to urge with sincere regard for all, that no congrega-

tion wait a week or a month, but consecrate yourselves and means to the Lord's work immediately. Resolve to work without delay, choose the field and call for a laborer by his name, in the name of the Lord. If one cannot enter the field you have chosen try another. Do not lose time waiting to find an Apollon, a Demosthenese, or a Boanerges. Find some one who will work willingly and stand by him, and hold up his hands, and show him and others by acts that you love sinners more than gold. What three congregations could not support a laborer if so they determined, and yet there is not one in the field constantly for every ten? Allow the feeble one who now thus freely addresses you to protest, that the present indifference and inactivity has reigned long enough to condemn many, who love money and pleasure, more than souls. Up brethren, and congregations and let not even the first day of 1869 pass unused by you as a day of sowing good seed. Consecrate yourselves and your possessions to the Lord, by giving a portion to his work worthy of his name and goodness to you. Show your faith by your works, your love by sacrifices, and gratitude by liberality. Up brethren, one and all, and dash into the work as the world does into folly, not waiting for others to begin first. Let us remember we are all stewards, and must give an account of the talents given to us by the Lord, whether they consist of mind, money or time. Shall infidels and worldlings again see us begin the evangelizing work of the coming year the usual tardiness? Rise brethren, of every congregation unite heart and hand and wake up all the laborers by a loud, long and persistent call to go forth and labor in the many fields now open. Listen to no excuse about business, but assist them liberally to quit present employment. Be liberal, determined, energetic, humble and prayerful and you will succeed.

With profound respect for all laborers, we say to every one who has labored, and all who can labor, but are not now in the work, think of the responsibility resting

on you. Many fields are now open, waiting for some one to enter and preach the gospel to sinners. The enemies of the truth are active, and shall its friends be slothful? Who that can preach the gospel and lead sinners to Jesus, can labor only to be rich, and not be guilty? Who that loves the Savior will refuse to enter on the work of saving sinners by preaching the gospel? What account can many give of their time to the Lord? Will not the money they have stored up by following worldly pursuits condemn them? Let some who can preach, think seriously of the souls that are perishing every day, while they are seeking wealth and pleasure. Do not brethren and congregations call for laborers and yet you never say "here am I, send me?" A great responsibility rests on us all and shall we know the truth and not seek to teach it to others? Let us all be up and doing and if we can proclaim the truth, do so freely, and ask our brethren to help forward the work. A great reward is promised. Those who turn many to righteousness shall shine as the stars of heaven, clothed in robes of spotless white, and wear a crown sparkling with honor, never to be dimmed by the eternal ages. PHILLOS.  
—*Banner of Faith.*

QUARRELING.—If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after it than before. It degrades him in the eyes of others, and what is worse, blunts his sensibilities on one hand and increases the power of passionate irritability on the other. The truth is, the more peaceably and quiet we get on, the better for our neighbors. In nine cases out of ten the better course is, if a man cheats you, cease to deal with him; if he is abusive, quit his company; and if he slanders you, take care to live so that no body will believe him. No matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm and quiet way of dealing with the wrongs we meet with.

### *There is no Death.*

There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in Heaven's jeweled crown  
They shine forevermore.

There is no death! The dust we tread  
Shall change beneath the summer flowers  
To golden grain, or mellow fruit,  
Or rainbow-tinted flowers.

The granite rocks disorganize  
To feed the hungry moss they bear;  
The fairest leaves drink daily life  
From out the viewless air.

There is no death! The leaves may fall,  
The flowers may fade and pass away;  
They only wait through wintry hours  
The coming of the May.

There is no death! An angel form  
Walks o'er the earth with silent tread;  
He bears our best loved things away,  
And then we call them "dead."

He leaves our hearts all desolate;  
He plucks our fairest, sweetest flowers;  
Transplanted into bliss, they now  
Adorn immortal bowers.

The bird-like voice, whose joyous tones  
Made glad this scene of sin and strife,  
Sings now in everlasting song  
Amid the tree of life.

And, where he sees a smile too bright,  
Or hearts too pure for taint and vice,  
He bears it to that world of light,  
To dwell in Paradise.

Born into that undying life,  
They leave us but to come again;  
With joy we welcome them—the same,  
Except in sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread,  
For all the boundless universe  
Is life—there are no dead.

*Morning Watch.*

### *Take Him With You.*

Christ at the counting-desk, as you meet that debtor whom you are about to deliver over to the law, to say to you, Forgive seventy times seven.

Christ at the pen, to indite that article, to turn that brilliant sentiment to his glory.

Christ at the fireside, to give example to childhood of the walk and conversation that befits you.

Christ in the pulpit, instead of self, the sophistry of your own sermon, or the deductions of your own rhetoric.

Christ on Monday morning, giving light and love to your own countenance, and causing your face to shine in gladness.

Christ at the bedside; to point the sufferer to him who suffered for all.

Christ at the mast-head, to bear his life and teachings, when out of sight of men, unto all climes and nations.

Christ in the dungeon, to justify, solace, and save from crime and restore to citizenship again.

Christ with the statesman, to bid him, in the fear of God, do all things, knowing all government is from Him.

Christ at the cradle, to bend the pliant twig, and give it purpose and beauty forever.

Christ everywhere.  
—Selected.

### *The Proper Training of Children.*

The training of children is a matter of very great importance, and while I think much of Sunday Schools, and teaching the children in these schools, I will not speak of them particularly now, but offer a few thoughts upon a subject still more important than the Sunday School. I refer to family training. The Apostle Paul says in Ephesians vi, 4, to Christian fathers, "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." This then is the duty of Christian parents. But how is it to be done? First, the parents

must set godly examples before their children in all things; and secondly, they should daily teach them the sacred scriptures. To this end, it is necessary that the parent study the word of God himself, and be acquainted with it. Then he should set apart a certain hour each day for reading the Scriptures and imparting instruction to his children, according to their age and capacity, and for prayer and praise. At such times the members of the family should all be present if possible.

In this way children can be taught the great truths of the Bible, and in this way Christian parents can "bring them up in the nurture and admonition of the Lord," and obey the Apostolic command. Were all Christian parents to adopt this plan, it would almost supercede the necessity of Sunday Schools. Now there are many congregations of Christians in the country that are so situated that it is almost impossible for them to have Sunday Schools at all, but they can adopt a system of religious training in the family, and so obey the command and bless their children.

C. ADES.

PRAIRIE CITY, ILL.

### *Tracts.*

The first edition of 50,000 tracts has just been published at W. T. Horner's Tract Publishing House, and we have sent 20,000 to the Freedmen. Will not the thousands of intelligent readers of the Echo co-operate with us in this great work of circulating the gospel through the means of these silent messengers? We would like to send thousands throughout New York and New England. Thousands will die in that locality without ever knowing the simplicity of christianity. Infidelity prevails to a fearful extent. Send then for the tracts that they may be circulated at home, or send the means for their free and gratuitous circulation throughout the East. We will send one or 1,000 at the rate of \$2, per hundred or \$15, per thousand. Let us all add our mite to keep the press in motion printing these silent messengers.

We have ten different tracts. 20 cts. will print ten tracts. We shall report all funds sent for their gratuitous distribution in the *Christian Standard*.

Address all communications to

W. T. HORNER, Buffalo, N. Y.

REMARKS.—I have seen these Tracts; they are very good. It would certainly do good, could they have a general circulation. There are thousands of persons who would read them and be profited thereby, who would not hear us preach. But not knowing whence the tract came, would read it and learn from it. There are other thousands who would gladly read them, who have no opportunity to hear us preach. They ought to be sent in showers all over New York and New England. They are specially needed there.

J. C. R.

### Report of Additions

In the Christian examiner, for January 1869.

G. W. Abell	116
C. Bullard	23
L. A. Cutler	4

These additions were all in the State of Virginia.

In the Review of Jan., 5.

Newton Boles, Ind.	16
Alfred Ellmore, "	14
J. B. McCorkle, Ill.	42
J. H. Dawson, "	46
J. A. Gates, Nova Scotia	3
Elisha White, Ohio	29
John W. Randall, Mo	46
Alexander Greenlaw, Pa.	5

In the Review of Jan. 12,

P. B. Wiles, Ky.	120
J. M. Grim, Ohio	28
T. J. Shelton, Mo.	14
James A. Chowning, Ind.	4
J. M. Power, Ky.	119

In the N. W. C. Proclamation,

L. L. Carpenter, Mich.	15
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In the Christian Record, the Ed-

itor, J. M. Mathes, Ind.	120
N. Bristow, "	7
J. H. Hamilton, Ky.	52
A. J. Clark, Ind.	19
Benjamin See, Mo.	11
Geo. E. Flower, Ill.	33

In the Christian Standard of January 2.

Alanson Wilcox, N. H. reports a new Congregation the first in the State..	60
J. B. Crane, Pa.	6
C. G. Harvey, "	12
J. B. Crane, Ohio	23
T. B. Sutton, "	4
J. S. Lowe, "	30
Knowles Shaw "	110
W. C. Allen, "	2
W. Dowling "	10
Wm. Wheeler, Ind.	16
J. B. Ludwig, "	139
W. H. Taylor, Mich.	3
F. M. Jacobs, Ill.	7
A. H. Trowbridge, "	28
T. T. Holton, "	32
F. Walden, Iowa	160
Geo. G. Mullins, N. Y.	18

In the Christian Standard of January 16.

H. H. Black, Pa.	15
D. M. Kinter, Pa.	3
J. H. Bauserman, Mo.	12
L. S. Brown, Ill.	10
J. B. McCorkle, "	111
R. Moffett, Ohio	18
T. P. Sutton, "	64

Total

1961  
This is a good Record for one month from only a part of our Exchanges. The Harbinger, Christian Herald, Evangelist, Pioneer, and Gospel Advocate, have not yet made their appearance at this Office for the year 1869. When they all come to hand we shall doubtless have more good news.

The Church Reporter, most prompt of all, has in the Jan. No. a summary of news, but it was reported mostly before the beginning of the present year. We intend to keep our readers posted on religious news.

J. C. R.

Since writing the above, I have re-

ceived a letter from brother Dr. T. G. Black of Clayton, Ill., in which he informs us that the meeting at that place, mentioned in the Dec. No. of the Echo is still in progress with forty additions up to this time, Jan. 20th.

Also the second No. of the present Vol. of the Pioneer, and Bible Advocate, have come, each freighted with its usual amount of interesting matter. Will not brothers Wright and Lipscomb send us their respective first Nos. ? We regret to miss them. J. C. R.

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PROSPECTUS

OF

**THE APOSTOLIC TIMES.**

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In compliance with the wishes of many brethren, expressed through a period of several years, the undersigned propose to issue from the CITY OF LEXINGTON, KY., A WEEKLY PAPER BEARING THE ABOVE TITLE.

It will be issued as soon as three thousand paid subscriptions have been received.

The absorbing object of the Paper will be the propagation and defence of the Gospel as it came pure from the lips of Christ and of the Apostles. On this grand theme it will decline even the semblance of a compromise. Whatever aids this, it will aid; whatever opposes this, it will oppose. To the primitive faith and the primitive practice, without enlargement or diminution, without innovation or modification, the Editors here and now commit their Paper and themselves with a will and a purpose inflexible as the cause in whose interest they propose to write.

The paper will bear itself high over all political issues and geographical boundaries both in its matter and spirit. It will stand neither for the North nor the South as such, neither for the East nor West as such, but in all places and at all

times for the truth alone and its friends.

The paper will aim to foster with tender solicitude and profound sympathy all our great educational enterprises. These, it is true, will be held subordinate to the higher interests of Christianity, but as subordinate to these only, and hence as entitled largely both to our space and aid.

Much room will be devoted to general church news and church statistics. It is proposed to make this feature of the paper one of peculiar interest.

Important literary and scientific books, especially religious books, will be appropriately noticed. But endorsement where not merited, may not be expected. We shall praise only where we think it due.

The labor of the paper has been properly divided and distributed among its editors, but as editors they are all equal, are alike pledged to its success, and are jointly responsible for its matter and manner.

Each paper will contain eight pages, and each page five columns. The paper will be of the finest quality, the type new, and the work executed in the best style.

The price of the paper will be \$2.50 a year. But to every person who will send us ten names with \$25, we will send one copy gratis.

All preachers and other brethren who may feel willing to do so, are hereby requested and urged to act as agents in procuring and forwarding both names and money. Let names and money be sent in as soon as practicable. Large lists of names are solicited.

All communications of every kind to be addressed to *The Apostolic Times*, Lexington, Ky.

If the paper is not issued the money received will be returned.

MOSES E. LARD,  
ROBERT GRAHAM,  
WINTHROP H. HOPSON, } Editors.  
LANCEFORD B. WILKES,  
JOHN W. MCGARVEY,

Lexington, Ky., December, 1868.

Note—Persons wishing to subscribe in the city, will call at the banking house of J. M. Hocken & Co.

# THE GOSPEL ECHO.

VOL. VII.

MARCH, 1869.

NO. 3

## *The First Beatitude.*

"Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven."

Such is the first sentence in the greatest speech ever uttered. That it has a significance of no common magnitude, we can well believe. Elsewhere in this number will be found a short criticism setting forth what we conceive to be its true meaning; though, in one view, no such criticism is needed. The sentence resembles, in one respect, certain familiar words; such as, yes, no, etc. It is very difficult to form a precise and happy definition of them; and with those who daily use them, this is not necessary. Long before the tardy lexicographer has constructed his definition, have they conveyed to the mind their full import. And so with the first beatitude. Long ere the plodding exegete has completed his criticism, has it parted from its whole meaning to the soul. To the man who has profoundly studied his spiritual wants, the deep, conscious hungerings of the inner man, it needs no explanation. Its meaning flashes on the mind like an intuition. *To be poor in spirit* is something we feel, not something we deduce from slow, philological processes. We feel it as we feel an instinct; and carry it as we carry the eternal consciousness of our identity. Were I called upon to name that feeling of the human heart, which, more than all others besides, facilitates the spread of Christianity among men, I should not for a moment hesitate to name feeling poor in spirit. And were I called upon, in like manner, to name the feeling which, more than every other besides, retards the spread of the Gospel, I should certainly name feeling not poor in spirit. Until men can be rendered deeply sensible of this feeling, until it pervades them like the love of

life, it is positively idle to preach to them the Gospel. As well might you try, by preaching to it, to make a vulture, gorged with the flesh of some hapless lamb, feel the pain of hunger, as to try, by preaching to them, to make men feel their need of Christ, until they have first keenly experienced what it is to be poor in spirit. But when once they have truly experienced this, when they have realized its whole meaning, then it is no more trouble to move them to good than it is for the particles of the air to float among each other. We preach a theory of conversion, and it has its advantages, I grant; but could we make all men feel, truly feel, what it is to be poor in spirit, no longer would conversion be a subject for endless disputation, but a grand constantly recurring fact. It would then be the rule, non-conversion the rare exception; whereas, at present, the reverse is unhappily the case.

Unless I have mistaken the import of the first beatitude, it has its antithesis in a feeling of inner self-sufficiency—the most dangerous form spiritual pride can assume. Under the influence of this feeling the Gospel is either sneeringly rejected, or treated with haughty indifference, or accepted with cold ingratitude, as though it were nothing more than the payment of a debt due from God to man. In this feeling love cannot grow; and even faith becomes mechanical and dry. It is the Sahara of the human breast, the desolate spot of the heart, from which no noble sentiments ever spring, and where all tender sympathies perish. To be not poor in spirit is the most damning disease sin has left in human nature. It is the impassable gulf between God and man—the mete which even mercy never reaches. Even God cannot look on the man who is

not poor in spirit, who has lifted himself on high in his presence, save with mingled detestation and pity. On every fallen spirit in hell, is the fate of all such men, at this moment, written in the following line:

"Proud bird of the mountain, thy plume shall be torn."

And again: "Behold, I am against thee, O thou most proud, saith the Lord God of Hosts; for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him."

But it will serve to place the first beatitude in a more advantageous light before us, if we note a little the circumstances which attended its first delivery. Who, then, composed the audience? The proudest people on earth; and the people who had the best reason to be proud. They were Israelites of the seed of Abraham; so that if others had reason to be proud, they more. No nation ever boasted an ancestry such as they boasted. No records of time furnished so illustrious an instance of unshattering faith in God as did the life of their great progenitor; and, in return for it, never was mortal honored of Heaven as was he. Who ever wrote law like Moses? Who ever sang songs like David? Who ever breathed prophetic strains so lofty as Isaiah? Who ever poured forth laments so touching as Jeremiah? And where was ever seen like Daniel? What other nation had God ever brought out of the house of bondage, on eagle's wings, as he had his own chosen heritage? Whom had he ever fed on angel's food, save the stock of Jacob? Where was the nation that could point to a priesthood such as descended from Aaron? and who, of all the children of men possessed a system of religion such as he administered? Horeb had been the foundry of its wondrous types; and its long, mystic shadows still lay on the nation like dreams of enchantment, pointing to grand events far lying in the future. Never had sunlight fallen on a structure

so gorgeous as the house Solomon built for God; and never city boasted wealth and culture such as grace the city of the great King. No land ever flowed with milk and honey like the goodly land where God had set his people down; no clouds so kind as those which gave it the early and the latter rain; and never did sky so bland and starry hang over any spot, as hung over the one of which God said, I will give it thee.

All these, and many more, were circumstances well calculated to make the children of Israel proud in spirit, and not poor. Besides, at the time when the Savior delivered the first beatitude, they had tarnished their glorious religion by crude traditions; so that its light had faded to a feeble glimmer, and its voice died to an unheeded lull. And just as the law and the prophets lost their power over the great heart of the nation, their spirits rose high and rioted in pride. In a mood like this had they collected on the brow of a little mountain, close perhaps to Capernaum, in the presence of Him who was meek and lowly in spirit. He deemed it a fitting time to speak to his kindred according to the flesh. But no apologetic and classic prologue prefaces that speech. Its first weighty sentence bursts upon the world like its author, grand, peculiar, and teeming with divine sense. Around him sat ostentatious, self-important Pharisees; plodding, conceited Scribes; cold, haughty, affluent Sadducees; jealous, crafty Herodians; and still nearer his person, an elect little group of humble men who had left all to follow him. These eyed him with wonder and affection; those, with suspicion and hate. All is silent until broken by the first beatitude: "*Blessed are the poor in Spirit for theirs is the Kingdom of Heaven.*" Such is the calm, deep-meaning commencement of the master speech of earth. *Blessed are the poor in spirit*—let that be repeated. Who responds? Not the Pharisee, not the Scribe, not the Sadducee, not the Herodian. Who responds? Mercy grant, gentle reader, that at least it may be you.

Thus, in his first public sentence, the Savior lays the axe keen and sharp at the very root of all spiritual pride. The soul, hungry and poor, he summons into his presence; and over it in this mood pronounces its glorious recompense—*this is the Kingdom of Heaven*. Not only does He turn away thought from the world with its wealth and pride; but even from the flesh and its pride he turns it away. *Christianity begins in the spirit*. Hence to this he directs our thought. The spirit is the imperishable part; the gem which forever glows in its frail casket. Man's wealth is in his soul; this lost, and all is gone. "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Not only does the Savior turn our thoughts to the inner man; but with a single master-stroke sets before us in the boldest light the most needed frame or mood thereof. The spirit must be *poor*—not mean, not impoverished as to thought, culture, or talent; but poor in the sight of God; not proud, not self-sufficient, but deeply and consciously in need of the "true riches," and forever lost without them. This poverty is wealth; this mood, life.

How unwelcomely must this beatitude have fallen upon many a proud heart in the audience that first heard it! If to them its author was a "root" out of dry ground; if in Him was no "beauty that they should desire Him;" we can well imagine the bitterness with which they first heard His first searching sentence. It went to the soul like a refiner's fire, and scarcely less painfully. Yet on many a spirit in that audience deliciously fell that sentence. Bruised reeds were there, broken and contrite hearts; those whose bosoms death had left empty indeed and poor; those of whose spirits the weight of life-long grief and want had never once been lifted; pale cheeks were there, and wasted age. When the calm, sweet look of the Savior fell on them, and he said: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven," then, out of those human wrecks, out of the ashes of

extinguished hopes, arose aspirations reaching far beyond the ills of time. It was utterances like this which gathered about the Savior's form those trusting hearts that never forgot to love Him while here, nor ceased to mourn for Him when gone—hearts that ever struggled to be among them to whom He said: "I will come and take you to myself." And these are still the utterances which, like mysterious magnets, collect the pure of earth together, and weld them forever in one. They are the rills from the fountain of life, which fertilize the arid wastes of humanity and cause them to blossom as the rose. It is not the history of the Bible, nor its law, nor its logic, nor its poetry, nor even the enchanting future it describes, that can touch the heart and wake its deep, latent love like sayings such as the first beatitude.

In all lands and ages the danger has existed that conversion to Christ may be too intellectual, and hence too mechanical, as well as too purely the result of sympathy and excitement. Safety lies in shunning both these extremes. But if there be any one feeling or element which can, in excess, enter into conversion, we must think it the feeling described in the first beatitude. A man cannot be so poor in spirit or feel it so keenly as to vitiate his conversion. Nay, I should rather think the measure in which he is sensible of this feeling, the truest test of the acceptableness of his conversion with God. At least let no man think that he can turn to Christ without it. God can no more suffer pride of spirit in his presence than he can pollution. It is true of men's souls more than of their bodies that God fills the hungry with good things, but sends the rich away empty. While on earth the voice of the hungry poor was a voice that never rang unheeded in the Savior's ear; and now that he sits at the right hand of the Majesty on High, no voice ever comes up from the hungry in spirit which returns empty from Him. The cherubim and the seraphim may stand near Him, and peal after peal of their sublime anthems may fill his ear, seeming to hush

all other sounds, but the gentlest whisper from the poor in spirit on earth awakes a response in Him. Bless the Lord, O, my soul; and all that is within me bless His holy name.

It is poverty which brings the beggar to our door for bread; and want in some of its various forms, which more than any thing else unites the human family into communities, social, political, and other kinds. In like manner, if all Christians felt, as all should feel, what it is to be truly poor in spirit, it would have the effect to cause them to flock together into the "one body" far more eagerly than they now do, and would form one of the holiest and strongest cements in the family of God. Nothing makes us feel so dependent upon Christ as to be poor in spirit indeed; and hardly less, were we all really so, would we feel our dependence upon one another. Worldly wealth lays many broad acres between family and family here; but pride of spirit lays distances more impassable still. Not more naturally does the hungry infant seek its mother's breast, than do the sincerely poor in spirit seek each other's help.

Even partyism plants its seeds and grows its roots in pride of spirit more than in anything else. It is the teeming soil of heresies. Break it down and in its stead let all become, not in form, but in fact, poor in spirit, and divisions and estrangements among the children of God must cease. How could it be otherwise? A common feeling is a common nature; and despite a thousand parting tendencies, keeps us one.

Mark earth's truly poor man. In him all pride, save the pride of honor, has perished; his spirit is not brittle, but lithe; not harsh, but gentle; it wears no fiery edge, and carries no venomous prickles; his voice is low and sad, his look meek and melancholy—such is earth's poor man. I never see him that he does not nearly break my heart; yet I thank God for him. But for him we should never have had the word poor, and but for that word, never the first beatitude, and but for the first beatitude, never the deep in-

sight into the spirit's most needed feeling which it has given us, and but for that insight we had never been Christians. Finally: The Savior himself was the noblest exemplification of his own beatitude; and what else than his humble imitators should all his disciples be? He was a man of sorrow and acquainted with grief; and these grew not in inner pride. He knew what it is to groan within and to weep; and these spring only from a spirit poor indeed. That we may all live to learn what it is to be poor in spirit, and learn to live poor in spirit, is the best wish with which I can close these remarks on the first beatitude.—*Lord's Quarterly.*

### *The Indwelling of the Word*

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. iii, 16, Common version.

Macknight renders it thus: "Let the Word of Christ dwell in you richly; and with all wisdom teach and admonish each other, by psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

Anderson translates it thus: "Let the Word of Christ dwell in you richly in all wisdom, by teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with gratitude in your hearts to the Lord."

These renderings all agree in the command to let the Word dwell in us. They all agree that the indwelling of the Word is to be rich. The word *plousios* translated richly in all the versions quoted means largely, abundantly. A mere superficial knowledge of the word is not obedience to the command of the Apostle.

"The Word of Christ" includes all his teachings committed to us in the writings of the New Testament. At the time the Apostle wrote this Epistle, the brethren had the oral instructions of the inspired teachers, and of course were under obli-

gation to observe them. But we now have only the words and teachings of the Savior as given us in the written Word. To have them "dwell in" us, we must have our minds filled with them.

To have them "dwell in" us "richly," we must be thoroughly acquainted with them. To be thoroughly acquainted with them, we must make a life time business of studying them. No man ever yet became well acquainted with the Word of God, by reading a chapter occasionally. The Word of the Lord must be studied, not merely read as you read a newspaper, but studied as the good student studies his grammar or his algebra. It ought also to be recited as text books are recited in the schools. It ought to be taught in the Church, the school of Christ, by teachers that are as competent to teach it, as our teachers of the sciences are competent to teach them. We ought to be as careful to have scripture teachers as we are to have scientific teachers. But let us analyze this verse. The command of the inspired man, when stripped of adjunct words and phrases is, let word dwell. The adjective word the, and the prepositional phrase "of Christ" qualify the word *word* in the text, that is, they tell whose word is meant. The prepositional phrase "in you," qualifies the word dwell, in that it tells *where* the dwelling is to be done. The adverb "richly," also explains the word dwell, as to *how* it is to be done. According to the common version, and also, Anderson, the prepositional phrase "in all wisdom," also explains the word dwell, as to *how* it is to be done. But Macknight, by putting a semicolon after the word richly, and inserting the word and, before the phrase, makes it qualify "teach and admonish." The difference, clearly stated, is that the common version, and Anderson, make the Apostle command the brethren to let the word dwell "in all wisdom," but Macknight makes him command them to "teach and admonish," "with all wisdom."

There is a technical difference between Macknight and the other translators, and as we are attempting an analytical exposition

of the passage, we will examine the original. It reads as follows:

*"Ho logos tou Kristou enoikeito en humin plousios en pases sophia didaskontes kai nouthetountes heautous psalmois, kai humnois, kai hodois pneumatikais en kariti adontes en tee kardia humon to Kurio."*

*Plousios* is the word rendered "richly," and *kai* is the one in this verse translated "and." It is therefore plain that there is no word in the original text from which we have quoted to correspond with the word *and* after the word "richly," in Macknight's translation. The renderings of Macknight are generally sound, but in this case we feel constrained to adhere to the common version, and to Anderson, so far as the word *and* after "richly," is concerned. Though Macknight's translation perhaps could be sustained by the authorities. We will not stop to argue the propriety or impropriety of putting a semicolon after the word "richly," as Macknight has done, or putting it after the phrase "in all wisdom," as the common version has it. The bearing that this has on the grammatical structure, as well as the correct exegesis of the passage has already been shown.

The "teaching and admonishing" will be "in all wisdom," whether the phrase "in all wisdom," qualifies "dwell," or "teaching and admonishing." If it qualify "dwell," the brethren, having the word in them, "in all wisdom," will do their "teaching and admonishing," in that wisdom. But if the phrase "in all wisdom," limit the meaning of "teaching and admonishing," showing *how* it is done, it will be "in all wisdom," bringing us to the same practical result. The common version says that the "teaching and admonishing," is to be done "in psalms and hymns and spiritual songs." Anderson agrees with this. Macknight says that is to be done "by psalms and hymns," etc. This, however, is only a difference in the mode of expression, not a practical one. It is only a different way of telling the same thing. But we call the readers particular attention to an important difference between Anderson and both the

others. Anderson says "let the Word of Christ dwell in you richly in all wisdom, by teaching and admonishing." Before examining the original, to see whether this translation can be sustained, let us look at the new thought brought out by this rendering. Let the word dwell in you, by teaching, awakens a thought never obtained from King James' translation. Is not this a very valuable thought, as well as a new one? If this be a correct rendering of the idea of the inspired man, no man ever yet obeyed the Apostolic command in this verse who did not teach and admonish his brethren. A mere knowledge of the word is not enough. It must also be communicated. Let us try this principle in science. Who are they who have the sciences dwelling in them "richly." The old Professors who have faithfully taught many classes. No man ever yet became so thorough a scholar in any science, without becoming a teacher, as with it. Men become rich in philosophy by teaching. Why not become filled, "richly" filled, permanently filled "with all wisdom," by teaching and admonishing?

Another thought just here; the command "Let the Word of Christ dwell in you," is universal to all the members of the Church. Every Christian is under obligation to observe it. Then if it is to be done "by teaching and admonishing," every disciple is under obligation to teach and admonish his brethren.

How few, how very few, do it! Do we not all need a little stirring up just at this point? Surely this important passage of Scripture is but very superficially understood. But let us see whether Anderson's rendering can be sustained by the authorities. On page 287, Bullion, says "A participle is joined with another verb agreeing with its subject," "To combine the accompanying with the main action as the cause, manner, or means of accomplishing it; in which use it is equivalent to the ablative gerund in Latin, as in the following examples." We will only give one of the examples: "Manner; as, *phœugon ekphœugei*." The word "*ekphœugei*," is a verb,

and means, he escapes; "*phœugon*," is a participle, and by itself, means fleeing. But the two together, "*phœugon ekphœugei*," mean "he escapes by flight." Here the participle is used to tell the manner of the escape. So in this Scripture, the participles "*didaskontes*," and "*nouthetountes*," may be used to express the manner in which the word dwells in us. Thus Anderson's rendering may be strictly correct. The learned reader may object, and say that the participle must agree with the subject, and that "*logos*," is the subject of the sentence. That "*didaskontes*" and "*nouthetountes*," do not agree with "*logos*." True, but there is a note on the same page that says, "The participle thus used, agrees with the agent in any case. The agents who do the thing commanded are the brethren.

The participles, would agree with a word expressing them as agents without difficulty. We pass now to the consideration of the "teaching and admonishing one another." "Teaching and admonishing," are very nearly akin. Instruction imparted, often contains an admonition, and admonition often contains instruction. Yet there is a marked difference in the meaning of the two terms. That difference stands out clearly in this verse. Instruction or teaching is the communication of information by one party to another with authority. Christ taught with authority. The Apostles taught with authority. The Elders of the Church *now* teach with authority; their authority is not absolute, but subordinate to the law of Christ. The authority with which brethren teach one another is both subordinate, and mutual.

The verb admonish is defined by Webster: "1 To warn or notify of a fault; to reprove gently, or with mildness. 'Count him not as an enemy, but admonish him as a brother.' 2 *Thess.* iii, 15. 2 To counsel against wrong practices; to contain a desire. 'Admonish one another in psalms and hymns.' *Col.* iii, 16. 'I admonished thee, foretold the danger, and the lurking enemy' *Milton.* 3 To instruct or direct; to inform. Moses was

admonished of God, when he was about to make the Tabernacle. *Heb. viii, 5.*"

Webster's third definition of admonish, gives the meaning of teach or instruct. In *Heb. viii, 5*, the original has a different word. The original there, is from *Kreematizo*. But the original in *Col. iii, 16*, and in *Thess. iii, 15*, is from *Noutheteo*. In every case where warning or admonition is expressed in the Greek, by *Kreematizo*, God administers the admonition. Man is nowhere commanded to *Kreematizo*, (admonish) another man. But in every case where *Noutheteo* occurs, the admonition is to be administered by man to man. Both the admonishing and the teaching in this Scripture are mutual. All are to teach. All are to be taught. All are to admonish. All are to be admonished. This universal teaching and admonishing is to be done "in psalms, hymns and spiritual songs."

Passing over the distinction between psalm, hymn and song, we observe that this universal obligation has singing in it. He in whom dwells the word of Christ, sings the praises of God, and in that may instruct and admonish his brethren. In so doing, he obeys the Apostolic command. But how is it with those who refuse to sing. We speak not of those who cannot sing, but of those who will not. There are, perhaps, a few who cannot sing. But there are many who will not. He who will not, rebels against the law of Christ. "The word of Christ" does not "dwell in him richly in all wisdom." The duty of singing pertains to every Christian. No one can be excused for any reason other than actual inability. Some, perhaps, plead inability, who could have had the capacity to sing well, had they used diligence to improve the natural powers given them. He who has the word of the Lord dwelling in him, will improve every opportunity to render himself capable of doing his whole duty acceptably. Some refuse to sing, because some of the brethren learn new pieces, and sing them. Others refuse, because some of the brethren sing old pieces. Let those who are a little behind, wake up,

and learn the new tunes. Forward, my brother, onward and upward. You can learn new songs as well as others. Suffer not others to go ahead of you in improving themselves, but hold them not back, but keep up with them, by diligent effort on your own part. There are entirely too many voices idle in the Lord's house. Finally, brethren, let the word of the Lord be studied, thoroughly studied, by all the members of the church. Let all its commands be obeyed. Without this, it does not and cannot dwell in us "richly." With this we will be happy on earth, and in the end, gain admittance into the heavenly city. J. C. R.

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### *The General Missions in Nebraska.*

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Four years ago, when the Board of General Missions began to sustain Evangelists in Nebraska, there were but two small churches in the State. Now there are twenty-two, nearly all of which are in a fine healthy condition, with their weekly meetings, Sunday Schools, and frequent preaching. Bros. Dungan, and Barrow, have been the Missionaries; and although many of the accessions there were doubtless from immigration, yet hundreds have been converted. Besides, had it not been for the Missionaries, the immigrant members would not have been so carefully gathered into churches, and cared for. This single case shows not the necessity of sustaining Missionaries in destitute fields, but, also, shows that the A. C. M., Society has not labored in vain. We must soon get through with the primer lessons in missionary labor, which consist in merely sustaining the gospel at home in county and district co-operations. We must arrange it so that the elders and preachers in the several districts can cultivate this home field themselves, and allow all the missionary money to be spent in such fields as Oregon, Minnesota, Missis-

issippi and Massachusetts, and begin a regular *aggressive* work to extend the cause to the "regions beyond." We must get out from home with most of our missionary force. To accomplish much in all these fields, it is only necessary to arrange, *as we are now trying to do*, to reach the whole "multitude of disciples," and receive *something from all*, instead of depending upon the liberality of the few. I intend to test the practicability of this plan this year, if I do nothing else. If I should not raise \$1,000, I am resolved to see whether I cannot report at our next convention, a system of working that will afterwards amount to something worthy of the cause. For if I were aware that this is impracticable, I would certainly choose a position in life attended with much less care and responsibility. But of its final success, I have not an enfeebling doubt. We can, when once started fairly, raise \$25,000 in Indiana, Illinois, and other States, as easily as we have raised \$5,000. I have but two requests to make, which, if granted, will ensure success.

1st. That the many churches, and very many individuals to whom I have written, and whom I cannot possibly visit, respond promptly, and liberally to the calls made upon them for this year, as much of my time is required in getting things arranged to work efficiently as above stated.

2d. That the brethren be not impatient while this plan is being started, as it will necessarily take a little time at first. I know not whether we will raise *such* money this year, nor is this a matter of prime importance. Can we arrange to work efficiently *for years to come*? To this end I would be willing to give all the active years of my life, but not a single year on any other condition than the promise of success. Let the churches and individuals, send on their contributions, whether I get the time to write to them every quarter or not, and God will bless an effort. THOMAS MUNNELL.

### *A False Position.*

"The only condition to which we are subject is simple faith. Now faith cannot be exercised when we retain any selfish hoons. The sinner must repent or he can never have faith."

We clip the above from "The Church Union," in which we find many good things, and some very bad things; bad, because untrue; and no falsehood is harmless, but vicious in its tendencies and results.

Why it is, that men are constantly repeating the assertion that "faith is the only condition of salvation," is to us, one of the profoundest of mysteries, if we give to them the credit of believing the Bible. The truth is, no man who so teaches, believes the whole Bible, and we are therefore forced to regard the assertion as an offshoot or out-growth of indwelling Infidelity. This may seem to be a hard saying, but there is no way by which such a conclusion can be avoided. The Scriptures of the New Testament give other conditions just as plainly and positively, as they give faith, and if a man can reject all conditions save faith, and not subject himself, justly, to the charge of partial Infidelity, then is there no meaning in words, nor any necessity for obedience to the Gospel, consequent upon which, the Savior promised remission of sins.

Again: "The sinner must repent or he can never have faith," says this same writer. Now, we ask, whether any man on earth can repent, in the absence of all faith? We affirm that no such thing can occur, simply because it is wholly impossible. We are at a loss to determine how any man ever formed such a conception. It is both unphilosophical and unscriptural, a fancied position from the region of chaos, brought from thence by some one afflicted with a distempered imagination. But suppose a man could repent of his sins, before he believed, would such repentance avail him anything, or be acceptable to God? Surely not, for, "whatsoever is not of faith is sin," says Paul. A repentance, then, which springs not from faith, is sin. We think, however, that this writer, as well as many others, in

A MAN proves himself fit to go higher who shows that he is faithful where he is.

speaking of faith, have in their minds, that higher, or more perfect development, that superlative degree of faith, called confidence, or *reliance*. If this be so, then we regret the almost universal ambiguity which overspreads their writings and teachings on this subject. It is very probable, that much of our war on this subject has been in consequence of misunderstanding each other, and this because of imperfect definitions, or not defining terms at all. We think there is more than a probability of this being the case.

A few words in regard to degrees in faith, will conclude what we have to say at this writing, and they shall be brief. In speaking of faith in its full development, we include *assent*, *consent*, and *confidence*. In many instances, however, we refer only to one or another of these degrees of faith. The first act of the mind in the direction of faith, is *assent*. This is wholly intellectual, and is a degree generally attained to, in gospel lands.

The second degree, we call *consent*. Wherever this degree is attained, it results from the first, and can not exist independent of it, while the first may exist and never produce the second. This degree of *consent* relates to the will, and involves a readiness to obey the gospel; to which, *confidence* in the promises of the Lord prompts the assenting mind. We may state it thus: *Assent* relates to *facts*, *consent* relates to *law*, and *confidence* relates to *promises*. The sinner assents to the facts of the gospel, sustained as they are by the divine testimonies. He next consents to the commands of the gospel and yields obedience to them. Finally, having "obeyed from the heart the form of doctrine delivered, (or the gospel), he is free from sin," and relies on the promises made to the obedient, penitent believer. Being now free from sin, to which he is dead, but alive to God, he has his fruit unto holiness, and the end is everlasting life.

E. L. C.

## *Adaptation and Inadaptation.*

THE GOSPEL FOR ALL.

No disputing the fact, that the Creator of the universe has wisely adapted means to ends, in both the natural and spiritual kingdoms. It is also a divine truth, that the means selected of God are the best adapted to secure the particular contemplated, in every given case. We go further and say, wherever there is a want of adaptation in means to ends, there is certain and conclusive evidence that God has not appointed the means employed, where such a want of adaptation appears; for, in no case does He make mistakes. To take any other position in the premises here laid down, would rob Deity of infinity, and reduce Him to the level of fallible man.

We assume then, that God is mantled with infinitude, in all his faculties, attributes, and perfections, and can therefore, in no instance, make a mistake in selecting or applying the proper means to any given end. No one can doubt our premises, and, therefore, our deduction is legitimate.

God has ordained the Gospel of Christ, as the means of salvation from sin, to all the world. "Go," said the Lord Jesus to His disciples, "into all the world, and preach the gospel to every creature; he that believes and is baptized, shall be saved; but he that believeth not, shall be damned."

From this language of the Savior, according to Him the infinite wisdom of the Godhead, the gospel is *the* means adapted to the salvation of all men, in all parts of the world, in all time, to the end of the ages. This cannot be said of any creed of any of the Protestant parties in Christendom. There are connected with each of the popular parties in modern religious societies, and their systems, characteristics which forever vitiate all hope of universality. Neither the Greek nor Roman hierarchies can ever cover the earth, nor can any Protestant party. The

most orthodox Presbyterian, that has lived since the days of John Knox, or that now lives, dreams not that the Westminster Confession of Faith, will ever become the generally received, much less the universal creed of professed followers of Christ. No zealous exhorter of the Methodist Episcopal Church expects their book of discipline to gain universal dominion over the professed Protestant population of earth.

We were forcibly struck by a remark made in our hearing a few days since, growing out of the question of delivering written sermons. A gentleman remarked that Presbyterianism had been distanced in the race of the last hundred years, by the Methodist Church, which a hundred years ago commanded but little wealth, little talent, and but little learning; while the Presbyterians had all these advantages. The greater gain, on the part of Methodism, was attributed to their *extempore*, off-hand preaching. To this, a Presbyterian gentleman replied: "Yes, the Methodists greatly out-number us, but Methodism could never have touched the class of persons that make up the Presbyterian Church of to-day." This was neither admitted nor denied, in so many words; but the "same may be true," replied the other: "in regard to the membership of the Methodist Church, Presbyterianism could never have won them to its fold." And here each assented to the proposition of the other. Each admitted that Presbyterianism was not adapted to that class of persons constituting the Methodist Church, and that Methodism was just as far from being adapted to those who are to-day members of the Presbyterian Church. How is this, thought I? Is not the gospel of Christ adapted to all men? The answer must ever be, it is. This being so, it being also admitted that Presbyterianism is not adapted to some, and that Methodism is not adapted to some, it follows that neither of these is the gospel, for it is adapted to all men, everywhere. Now, we are not saying that these parties teach *no truth*, for we know they do; but we

say the truth *itself*, is adapted to all, and that the admixture of these isms destroys its adaptation, so far as some men are concerned, and this destroys their claim to identity with the gospel, and with each other, the latter of which, they do not claim. As they are not the same, and do not claim to be, this destroys their claim to being the gospel; for, if they were equal to the gospel, they would be equal to each other. This is a law in Mathematics, namely: *Any two things being equal to a third, are equal to each other.*

From the inmost temple of the soul, do we bless the Lord for the wisdom and benevolence displayed in adapting the system of grace and salvation to the low estate and condition of our wretched race. In accents of tenderness and love, the triumphant Savior calls the wanderer home. The message is one of such simplicity, that the humble peasant can receive it, obey and rejoice in its gracious provisions; while the mind of philosophic turn, may never exhaust its eternity of meaning. "O, the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." All things are adapted to our good, if we only consent. E. L. C.

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### *A Reminder.*

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In the December No. of the *Echo*, under the head of "A Suggestion," a remedy was proposed for some of the spiritual ills that afflict many, if not all, of our churches. I had hoped that some of our scribes would have written something further on the subject ere this. Unwilling, however, to receive their silence as an indication of indifference, in reference to so important a matter, I propose here a brief reminder, to stir up their pure minds by way of remembrance.

By reference to the article above mentioned it will be seen that the plan proposed is to form a kind of institute, to be composed of the church officers of each county to meet quarterly or semi-annually for the purpose of discussing

the great practical questions connected with their duties. I would recommend, however, that for the present they be at least quarterly, or even oftener. The further my acquaintance extends among the churches, the more thoroughly am I convinced of the necessity of some such a plan. It is actually painful to any heart, that feels deeply for the interests of our common cause, to witness the confusion and coldness in many of our congregations, resulting from imperfect organization and an utter want of system. Many of the congregations have no officers set apart, according to scriptural precedents—those having been elected claiming that fasting, prayer and the imposition of hands, were always connected with the communication of miraculous power. The members of such congregations, many of them, not considering them legal officers of the church, fail to pay any regard to their official duties; and if they go astray, and one of these elected elders comes round to admonish them of their duty, they complacently tell him to get right *himself* and *they* come and instruct them.

Does this not demand our attention, brethren? Ought not those that are called upon to fill the responsible position of an Evangelist Elder or Deacon, to meet together in sincerity and with humble hearts, inquiring minds and an open bible, inquire "what is the scriptural mode of making Evangelists, Elders and Deacons?"

Having settled this question in the light of the New Testament, (and it certainly can be settled in this way,) then the next question would be "what are the respective duties of each of the above named officers?" This of course would involve three distinct, subordinate questions:

1. The duties of Evangelists.
2. The duties of Elders or Bishops.
3. The duties of Deacons.

These, of course, would, like the former, have to be settled by the New Testament. Then would come the practical question—"What is the most successful

mode of performing these duties?" This again would involve a multiplicity of minor practical questions, the discussion of which would throw much light on the whole field of Christian duty. This last question, with its subordinates, being more practical than theoretical, would have to be discussed mainly in the light of experience.

The present is a period of practical reform among us. Let us carry the work bravely on, individually and congregationally.

In conclusion, then, I again suggest the importance of friendly and brotherly consultation among the church officers of each county. I am anxious to see it tried in McDonough county. We would thus all become acquainted with each other, and there would be greater sympathy between us, and more brotherly love. We would not only become acquainted with each other, but with each other's mode of performing the details of church business; so that each one could adopt as much of another's practice as would be better than his own—the result of which would be greater unity of action among us in all the practical details of congregational duty, and a higher degree of perfection in the cause. What say you, brethren? J. H. G.

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### Co-Operation.

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Many have been the articles written on the subject indicated by the above caption. Many sensible and beautiful things have been put on paper; but few and meager results have been wrought out by these high sounding and ornate essays. Still, we are far from believing they have had no good results; the opposite conclusion is ours. While we admit that good has been done by them, we think, however, that we have, as a people, never realized to any truthful extent, the fearful responsibility resting upon us in regard to the duty of spreading the gospel among the destitute.

There is no necessity for urging the lawfulness of co-operation. It is known

and admitted to be a law of the universe. All results are brought about by the co-operation and combined workings of laws or legitimate causes, all conspiring to a common end. This is as true in the kingdom of grace, as in the natural kingdom. Independence exists only in the supreme Lawgiver, and when He acts without employing means, the result of the action is what we call a miracle. In the work of redemption, the Father, Son and Holy Spirit co-operated. In conversion and sanctification, they do the same. The Apostles were co-workers with Divinity, in turning men from darkness to light, and from Satan to God. God did the work by them. God still works, but not by the personal ministry of Apostles. These have concluded their labors, and gone to rest. The word of God, uttered by or through them is with us, the gospel is still here; but it will not go forth of itself and subdue the nations; for the reason that it cannot. Such is not the ordination of the Master. The means of life, temporal and spiritual, are all around us; but to make them available, we must use them. The means are of God, their use is of us, and a failure on our part to use them, will, if persisted in, end in death. Neither the Lord nor angels will use them for us; but will give the blessing through their use, if we use them properly, but in no other way.

The great question is: *Whose duty is it now, to spread abroad the Lord's saving might and power?* By this, we mean, whose duty is it to preach the gospel to a perishing world? There is to this question, among all true Christians, one universal answer, and that is: It devolves on the Church, and is a duty so plain, that to ignore it, a man must become a nullifier of Divine Law, stultify his conscience and sin wilfully and deliberately. The truth is, no soul that has felt the genial glow of Heaven's celestial love, can for a single moment, shut his eyes or ears to the cry of the millions that are dying for want of the bread of heaven, at our own doors. The wail comes up daily, and the Church is slumbering profoundly,

while the call to arouse is unheeded, and while around us men are going down to death, in utter hopelessness and grim-visaged despair.

But we are told: "The Missionary Co-Operations, State and American, are engaged in the work of proclaiming the message of life to the destitute."

In reply to this, we say: True, these organizations are doing all they can, with their limited means; but let me ask those who excuse themselves on this plea, how much aid are you giving to these organizations? They can do nothing without means. Have you given them a dollar? Have you given them a dime? Few, comparatively, have. This then, affords no excuse for such persons. The work done by others, does not discharge us from our obligations, and we need not expect to be excused from labor and sacrifice because of what others do, or leave undone. Duty is personal and applies to us in our individuality.

But, leaving all these generalities, we proceed to express the opinion, that there remains almost untried, a method by which great good could be accomplished. In presenting it, we do not ignore State or National organizations. They are adapted to work which cannot be done by any organization of a more limited sphere of action, or of smaller jurisdiction. Let these work on; but let there be in addition, a system more circumscribed in its action inaugurated. By this we mean: Let the congregations of each county, where they have sufficient strength, form themselves into a Missionary Association for effective service in their own county, and where sufficient strength is wanting, let two or more counties unite in forming such Association. Let a man be called to labor in each such field, and let the congregations in it, besides providing for home wants, sustain him in his work. If this were done, we should see that a small district would yield a larger increase, than one more extended, simply because the field would be better cultivated, while the labor would be more easily and liberally

sustained, because of the local interest felt for its success.

In conclusion we will say: If our brethren who are calling meetings, to inquire into the cause of coldness in their congregations, will remember their days of prosperity and religious enjoyment, were during the time of their efforts to do missionary work. No church can live that does not make some effort to convert the world. Love to God and man must have vent in action, or like a smothered fire, it will die out. Give it air, and its flames will be increased. E. L. C.

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### *Debate at Blandinville.*

A debate has just closed at Blandinville, McDonough county, Illinois, between J. C. Reynolds, Christian, and J. S. Loveland, Infidel.

The debate commenced December 29th, and continued three days—four hours each day devoted to discussion. Mr. Loveland affirmed the following: "The Harmonial Philosophy as advocated by A. J. Davis and other modern Spiritualists, is superior in its nature and tendencies to the Christian Religion as taught by Christ and his apostles." Reynolds denied. Loveland defined the Harmonial Philosophy to be "The Philosophy of Harmony, a system of universal eclecticism." He then presented his line of argument:

- 1st. The morality of the Bible.
- 2d. The doctrine of the Bible.
- 3d. The pretensions of the Bible.

Loveland devoted much time to the first division above named, and I do not think I ever heard a greater perversion of God's word in the same length of time. Brother Reynolds showed clearly that it was not the morality of the Bible as a whole, but the morality of the religion as taught by Christ and his apostles that was in dispute; and that if Mr. Loveland wanted to make a point in his favor, he would have to show what the morality of the christian religion was, as taught by Christ and his apostles; and then what the morality advocated by

A. J. Davis and other modern Spiritualists is; and then contrast the one with the other, and show that the morality of Spiritualism is superior. This Mr. Loveland failed to do during the entire debate, from the simple fact that he is a stranger to the morality of the former, and there is no morality in the latter.

Mr. Loveland took up the second division in his line of argument, "The doctrine of the Bible," and committed the same mistake that he did in his first division, by going to the Old Testament for the doctrine, and spending most of his time there, instead of taking the doctrine of Christ and his Apostles. He failed to show what the doctrine of Christ and his Apostles was. He also failed to show what the doctrine of the Harmonial Philosophy, as advocated by A. J. Davis and other modern Spiritualists, is. He failed to draw the contrast between the systems, showed no superiority in any way, and made a signal failure on this point in the line of his argument.

Mr. Loveland next took up "The pretensions of the Bible." On this point he dwelt at some length on the pretensions of Christ and his Apostles, and after he had said many hard and false things, concluded by saying that he believed Jesus was a good man, and that the Apostles were honest men. To which Bro. Reynolds replied:

"Jesus said he, was the Son of God. Jesus is a good man. A good man will not lie. Therefore Jesus was the Son of God. Jesus is a good man. A good man will not make false pretensions. Therefore the pretensions of Christ are true. The Apostles were honest men. Honest men will not lie. The Apostles said Jesus rose from the dead. Therefore Jesus did rise from the dead. Honest men will not make false pretensions. The Apostles were honest men. Therefore the pretensions of the Apostles were not false, but true."

Brother Reynolds presented and established eleven counter arguments:

- 1st. The system of Harmonial Philosophy is a system of nonsense.

2d. Christianity is Divine. The Harmonial Philosophy is only human.

3d. The Christian Religion recognizes the existence of an eternal, infinite God, who is wise, just and merciful. The Harmonial Philosophy advocated by modern Spiritualists, has no God.

4th. The Christian Religion has a Divine mediator between God and man. The Harmonial Philosophy has only spiritual media in an electro-magnetic state, between man and the spirits of departed men and women.

5th. The Christian Religion makes men and women better. The Harmonial Philosophy makes them worse.

6th. Christianity teaches prayer to God. Spiritualism teaches prayer to the Devil.

7th. The Christian Religion has an atonement for sin. The Harmonial Philosophy has nothing of the kind.

8th. The Christian Religion is a system of mercy. The Harmonial Philosophy has no mercy in it.

9th. The Christian Religion has a resurrection from the dead. The Harmonial Philosophy has no resurrection.

10th. All the good in the Harmonial Philosophy is stolen from the Bible and Christianity.

11th. Christianity elevates woman to her proper position in society, both in this world and in the world to come. The Harmonial Philosophy drags her down by breaking up the marriage relation.

Brother Reynolds presented these eleven counter propositions in a clear and forcible light, proving each one by quotations from standard Spiritualist authors.

The discussion was largely attended all the time. Good order prevailed from first to last, and I can not see why much good may not result from it. So far as I have been able to learn, the friends of God and the Bible, express themselves as fully satisfied with Bro. Reynolds' defense of the truth. I was informed this morning that one of the leading Spiritualists in the town said that he did not expect to see any fruits on their side under three years at least; and I think it quite likely

he will not see it that soon, for I am sure, after what has been said, most of our citizens will be unwilling, even at the end of three years, to bear the fruits of Spiritualism.—*Pioneer* J. H. COFFEY.

### Winter.

BY REV. G. J. CLEVELAND.

The summer's bloom has passed away,  
And winter comes at last;  
All that was green, and fresh and gay,  
Now flies before the blast.

The lark that sang so glad her time,  
Throughout the long bright days,  
Now, in a verdant southern clime,  
Pours forth her notes of praise.

The rose that blushed so fair in May,  
Exhaling odors sweet,  
Like other charms have passed away,  
And lies beneath our feet.

The vassals of the storm appear,  
The bleak gale moans around,  
And spotless snow-flakes everywhere,  
Lay on the frozen ground.

The night wind sighs a funeral-knell,  
O'er lovely Nature's tomb;  
Oh! listen, mortal! hear it tell,  
To you your certain doom!

We know that virgin spring again  
Will come, and sunny hours  
Will deck the wood, and strew the plain  
With bright and fragrant flowers.

The lark will swell her joyful song,  
From meadows fair and green;  
While countless bees their hum prolong,  
Beneath the day god's sheen.

Then Christian, let your hope expand,  
Death is to you a friend;  
There is beyond this dreary land,  
A life that has no end.

Though Jordan's cold and cheerless tide  
Be wrapt in storm and night,  
Bright angels from the other side,  
Wait with their robes of light!

MIDDLETOWN, ILL.

—*Macomb Journal*.

## *Instruction in Sunday Schools.*

DEAR BRO. REYNOLDS:—I was happy indeed to meet with your valuable suggestions, in the December number of the *ECHO*, in reference to Sunday Schools, but especially your invaluable hint in regard to the instruction of infant classes, as we generally term them. When, Oh, when! will those who fill the important and responsible position of teachers of the young, learn that little children are not men and women, and hence require different treatment and a different mode of instruction.

With all kindness toward Sunday School Superintendents and teachers who may have hitherto indulged in such a course, I must be permitted to say, that I can but regard the old togy practice of putting a spelling book or anything of the kind into the hands of children in the Sunday School, who are unable to read the Scriptures, as entirely inexcusable, not to say unpardonable.

Permit me, dear reader, to ask you, what do you understand the object of a Christian Sunday School to be? Is it to teach children the alphabet, to teach them to spell and read? If it is, I have mistaken its object. If this is the object, Sunday Schools are a signal failure, for this cannot be done, to any commendable degree by them.

But I presume that no one regards this as the object of the Christian Sunday School of the present, especially in this land of free schools.

But what is its object? Its object is most undoubtedly to impress divine truth upon the minds of all those who go there for instruction. And you may believe it or not, kind reader, but the most favorable time in all life's journey for this, is generally between the periods of five and eight years old. And why so? Evidently because the mind is then free from false impressions, and hence more susceptible of correct impressions than ever after. Ask the gray haired sires around you, (whose counsels, by the way, should

be listened to with much more deference than they are), and they, with one voice, will tell you that impressions made upon their minds when they were but small children, are yet the most vivid and powerful. This being true, how important it is that we carefully improve this golden opportunity for impressing upon the minds of the rising generation, those divine truths and principles that will fit them for the trials and conflicts of life, and prepare them for the enjoyment of the society of the pure and good in that happy home beyond the river.

But, says the objector, what would you supplant the spelling book with? I would supplant it with *oral* instruction. That instruction should be in the teachings of God's Holy Book. And, instead of imposing upon the pure, innocent and confiding little children, a teacher who is unfit or incapable to teach the more advanced classes, give them the very best teaching talent in the school: and above all else, one who has enough true genuine Christianity about him to love children: for he who does not love children, is, by no means, worthy of such an important trust. Let that teacher first enlist, not only the respect, but the affections of every member of his class. Secondly, let him prepare his lesson more carefully, if possible, than he would to lead a class of D. Ds. Then, and not till then, may he teach a class of children with pleasure and profit, both to himself and his class.

Let the instruction be oral, always illustrating the subject by appropriate drawings, when it is possible to do so. In this way, you may make impressions upon the mind of the little child, lasting as the mind itself. Impressions that will characterize it through all the journey of life; fortify and guard it against the wily insinuations of the wicked one, and prepare it for the enjoyment of the rich reward prepared for the earnest and faithful laborer, in the Vineyard of the Lord.

Fellow laborers in the Sunday School, if you have not hitherto acted upon this plan in instructing the little ones in your school, pardon me for asking you to give

this mode of instructing children, a fair and impartial trial, and if you do not soon have occasion to rejoice at the rich fruits of your labors, then I will excuse you if you conclude that I am mistaken.

Permit me, in conclusion, my dear Brother, and former teacher, to wander from the object of this article, far enough to bid you God speed on your editorial voyage. May the Lord continue to bless in the future, as in the past, your noble labors and sacrifices in the great cause for which you plead. Yours in hope,

ABINGDON, ILL. A. J. CAMREN.

### *A Thought for Parents.*

A pastor suggests to the Congregationalist the following plan for securing a more thorough acquaintance with the Bible:

"Let every Christian household have an exercise in repeating from the Bible, morning and evening. Begin with the child as soon as he can articulate, and carefully making selections for him, follow it up until the day he leaves home for school, or it may be for college. Sometimes require a whole Psalm, or several connected verses, half a chapter, as Rom. v. 1-12, or even after a while, whole chapters. Learning a few verses at a time, repeating them sometimes in concert, this becomes practical and even quite easy. And not only do you thus make a child very familiar, in a few years, with a large range of Bible truth, but you give him two very important habits that will prove a life-long benefit—first, the habit of storing the mind with select portions of the word of God, and second, the habit of learning it correctly word for word. If you add to the above exercises the practice of analyzing portions of Scripture and repeating the substance in your own words for an occasional exercise, and the collation of several passages explanatory of one another, or upon the same subject, and the repetition of the best hymns, you will have accomplished the thing desired."

### *If We Knew.*

If we knew the woe and heartache  
Waiting for us down the road,  
If our lips could taste the wormwood,  
If our backs could feel the load,  
Would we waste the day in wishing  
For a time that ne'er can be;  
Would we wait in such impatience  
For our ships to come from sea?

If we knew the baby fingers  
Pressed against the window pane,  
Would be cold and stiff to-morrow—  
Never trouble us again—  
Would the bright eyes of our darling  
Catch the frown upon our brow,  
Would the print of rosy fingers  
Vex us then as they do now?

Ah, these little ice-cold fingers,  
How they point our memories back  
To the hasty words and actions  
Strewn along our backward track!  
How those little hands remind us,  
As in snowy grace they lie,  
Not to scatter thorns—but roses—  
For our reaping by and by.

Strange we never prize the music  
Till the sweet-voiced bird has flown;  
Strange that we should slight the violets  
Till the lovely flowers are gone;  
Strange that summer sky and sunshine  
Never seem one half so fair,  
As when winter's snowy pinions  
Shake their white down in the air!

Lips from which the seal of silence  
None but God can roll away,  
Never blossomed in such beauty  
As adorns the mouth to-day;  
And sweet words that freight our memory  
With that beautiful perfume,  
Come to us in sweeter accents,  
Through the portals of the tomb.

Let us gather up the sunbeams,  
Lying all around our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff;  
Let us find our sweetest comfort  
In the blessings of to-day,  
With a patient hand removing  
All the briars from our way.

*Letter from Iowa.*

BRO. REYNOLDS; DEAR SIR:—In perusing the last number of the *ECCHO*, my mind fell with more than ordinary interest upon a little article, entitled the "Macedonian Cry," more because of its particular application to us in this vicinity, than of the literal sentiment expressed in the article itself. It seemed peculiarly adapted to the wants of this community; and if followed out, would certainly contribute new hope, and add new encouragement to the seemingly latent interest of Southwestern Iowa. And pardon me, if I seek, through your paper, to inform the Christian Brotherhood of the opportunities unimproved, and benefits unenjoyed by this people, who, with proper aid, might enjoy the blessed light of God's holy truth. And we hope that some able Bro. with the knowledge of the facts here in set forth, may be inspired to buckle on the armor and gird up his loins, and march forth in obedience to the pressing demands of an anxious people, and the mandate of holy justice. But we would not burden the minds of our readers with dull and prosy remarks, but use brevity. "Westward the star of empire takes its way," is an oft repeated saying, we feel no disposition to dispute, yet the need of a sufficient distribution of divine truth, and the propagation of that light of the Son of God, which illuminates and makes clear the straight and narrow way, is in a *very, very* great measure lacking. And feeling more forcibly now than ever before, the need and importance of the inestimable blessing, and feeling a deep interest in the promotion of the cause in this section, and the elevation of the cause generally, I would petition to the Christian Church everywhere, (in behalf of the brethren here), to have an eye to the upbuilding of the cause in these parts, where the loud voice of sectarianism seems to bid defiance to even the most sacred injunctions of Holy Writ. Every attempt of the Disciples of Christ to rise and tell to the world their true position, where they stand, upon what foundation they

build their faith, is thwarted by this wily foe, sectarianism. This will not seem so strange, when I inform you that we are so few in number, that we have never had a meeting of the brethren and sisters, much less an attempt to form a congregation. Yet, do we gather courage and strive on, and endeavor to do our part toward removing the mists of darkness that seem to overshadow the Christian world, and make way for the bright and effulgent beams of gospel truth.

The Methodists are now holding a revival of religion here in this place; for the last three weeks have they been trying to convince people of the plausibility of their mode of "getting" religion. One instance among ten thousand is worthy of note. It was observed that while an invitation was given for mourners, there seemed to be a latent interest manifested on the part of seekers, and but very few came forward, and they were not very noisy. When the preacher, with a mingled look of dissatisfaction and despair, remarked that there was not enough interest, an aged sister arose, approached the Reverend, and held a short consultation, and turning round, knelt at the side of one of the mourners, whispered something to her, when instantly, the comparative stillness was broken by a loud clapping of hands and sonorous shouting, which seemed to instill new life into the congregation, and thenceforward for the evening, the Lord poured forth His Spirit in abundance, which resulted in the lady's "getting religion."

Reader, draw your own conclusions. This is a statement of facts. But surely, to say the least, there must have been a method about such religion, unauthorized by Christ and his Apostles, and not to be found worthy the sacred pages of God's eternal truth. Oh, perverted truth, where hast thou fled? When will people learn to dispassionately investigate the principles and truths which underlie their eternal interest, and so nearly concern their spiritual salvation. In view of these facts, my Christian brethren, we feel to renew our diligence, and re-determine to

press onward in the Christian's faith, and thus raise our voices in the songs of the infinite eternal, and join the holy choir of that blessed throng that will shout forever the praises of God on high. For the accomplishment of this work, we would ask the hearty co-operation of all the brethren everywhere. Most assuredly do we feel sadly neglected, when we look around us and behold young ladies and gentlemen just approaching the age of discretion and maturity, who seem to hunger and thirst after something substantial; *after the truth*; when their cravings, mental and spiritual desires, are only fed with the mass of confused sectarianism of all kinds. Hence we want encouragement. Men to proclaim the faith once delivered to the saints, and labor in the vineyard of Almighty God. Yes, the "Macedonian Cry" is heard in all Southwestern Iowa. *Come to our aid.* Young minister of the gospel, if you would do the most good to your fellow man, go where people are destitute of the Primitive Gospel, where souls, as it were, standing on the brink of a mighty precipice, which by the light of truth might be rescued from danger, yet need but a single neglect to precipitate them down the abyss of eternal ruin. We hope that every young Bro. who expects to dedicate his life to the best of all causes, will duly consider these facts, and act from a judgment that would characterize the true and devoted follower of Christ, our Savior. Let not such fields waste their strength in the desert air, or grow up with foul weeds of vice and ignorance for the want of a proper exertion upon the part of churches who are able to send missionaries to all parts of the unenlightened world. Then let us all to work with stronger resolution. Raise still higher the blood stained banner of Prince Emanuel. Dispel superstition and darkness, and strive to establish the true and infallible teachings of God's eternal truth. Yours in the one hope. S. S.

SOUTHWESTERN IOWA, Jan. 26, 1869.

Joy clings to the moldering arch—and hope, calm and lovely, dwells amid the desolate temples of the human heart.

### *"Forbearing One Another in Love."*

THE GOSPEL ECHO, with improved beauty, and excellent religious literature, has reached our table. It opens its year's work with a well filled copy, and promises good results for the Master's cause. When I found it among our exchanges, I glanced over its pages with much pleasure, for the handsome appearance of its print and general order.

Among other chapters that occupy its neat pages, are a couple, wholly devoted to a little *mistake* made by me in one case, and an *inadvertent remark*, in another. My caution in getting all things as nearly right as possible, in the matter presented in the *Church Reporter*, for January, has not prevented my making a mistake in connecting Sunday Schools with some unfortunate associates, and which I much regretted, when discovered at a period too late for correction in that Number. I spoke of the efforts made by the denominations to sustain themselves by Sunday Schools, Sociables and Festivals, stating that they constituted the dependence of the religious parties unknown to the Bible. I did not, just then think to make the proper distinction between them, but spoke of them as human follies, which left the Sunday Schools in this unfortunate connection. This was not intentional, but resulted from introducing them together and forgetting to separate them at the proper point.

I intended, however, to correct it in February, and relieve, as much as possible, the mistake. I hereby correct in the *ECHO*.

Brethren who know me, might well understand that I am a true friend to every thing that truly implants the sentiments of the gospel in the hearts of the children. Believing this to be the aim of the brethren in such school, I could not consistently object to their effort. I have my fears, however, that the work of instruction is too nearly confined to a limited portion of the Lord's day. I should like much to see the method of training the children, improved, and the portion of time allot-

ted for the work greatly extended. Furthermore, I should have made some considerable effort to induce the church to do so, but in such endeavor, I should necessarily have seemed to object to some things at present, that constitute a part of the order of such schools. Knowing the sensitiveness of some of the brethren, on any thing where their views are crossed, and aware that they could not let pass without a reprimand, that to me seems not to profit, even an erring one, I concluded that it would be productive of more evil than good, and rather than risk the result of a conflict with some brother Scribe, I decided to let it be for a time at least.

The Sunday School should be so conducted as to accomplish a good work in the training of all connected with it. There are lessons in the Bible addressed to children, and to parents for children. These should be especially selected, and in all their points and purposes impressed upon the hearts of the pupils in the Lord's day training.

I am an unwavering advocate for gathering all children that can be reached, on the Lord's day, and filling their hearts with the sentiments of vital truth, and giving especial instructions for the government of life in the years of manhood and womanhood. True, I think that it could be done to much greater advantage than as at present, but I hardly dare say *this*, knowing that some one is ready to catch me up and sound the alarm as if there was a real enemy in camp. I am no enemy to truth, nor to its lodgement in the powers of youthful understanding, but a friend, true and urgent.

If I should make a mistake in the use of language, in my attempts to separate between truth and error, and undesignedly say something a little awkwardly, that can be construed into an alarm, a brother in the gospel need not leap at me with the fury of a tigress, when in defense of her young against an imaginary foe. But he can come in the spirit of love, meekness, and Christian kindness, and if I have blundered, only let me see it, and the corrector shall be forthcoming, with thank-

ful good will. A brother need not slash and challenge me. I can correct under milder treatment.

I made a remark in January, about the hymn book, by which I did not mean every thing that could be made of it by construction of fierce criticism, but just what appears in the very surface of the sentence, with the local thought that would occur to an unsuspecting brother upon reading it. The mails carried the *Church Reporter*, containing this remark, to the various points of the compass, and little more was thought of it; not dreaming that it would become a cloud of dark foreboding to some suspicious eye, and raise a tempest of words by which to drive it away. But upon arrival of the *GOSPEL Echo* for January, a chapter entitled "*Singular Discovery*," is devoted to the work of devouring that sentence. I regret being forced to the conclusion that Bro. Craig does not yet know me, and that to him I am yet a stranger. I am frank enough to have told him that I did not mean all that he imagines; nor did I intend to insinuate against the Missionary Society; though, frankly, I confess that I see no more need of such Society now, than existed in the first days of the church. Of this fact my Bro. was aware, and therefore suspicioned that I was hinting. If I am to be held accountable for all that jealousy imagines of me, sad is my lot.

Bro. Craig "surmises" that I make no effort to get the churches to use the hymn book. I answer this by saying that when the *Echo* revealed the charge, a package of one dozen, all sold, lay ready to carry to an appointment a few hours afterward. I also labor where I preach, to get the churches to provide each member with a hymn book, and make the singing in the church as universal, and as profitable as possible. Facts stand a poor chance when surmises are preponderant.

In conclusion, I must be permitted to say that I regret the fact that a man is not allowed to suggest, inadvertently, a matter of the purest motive, unambiguous, without being subjected to the pain of an ungenerous flogging by some Bro. who,

too, loves the truth, but unfortunately sees something more than was intended. It may be, that even this, may call out some one, and a reprimand may be administered.

I wish Bro. Craig to read his piece again, and look at the language used; and especially in the *second* and *last* paragraphs, and ask himself if he does not think that his long tried pen and practiced heart could have chosen better phrases with which to correct a fault so slight as the one he alludes to in the *Church Reporter*.

He thinks I did wrong. I do not; and if deemed best, I will now engage to write some friendly and brotherly letters bearing upon that point, and then if he decides as now, I will agree to take it all in good Christian part. But to write in the style of his article, is out of the question with me. There are men in our ranks who do such writing, but I do not, and "small" as I may seem, and "small" as some of my doings may appear, I know how to rise above that style of writing when opposing the position of a Bro. or a stranger, though done in a very simple manner.

Finally, these lines are written under guidance of a feeling of unfaltering respect and love of a Bro. For two reasons are they offered to the GOSPEL ECHO for print. First, that all who saw what is said of me there, may see what I say in return. Secondly, because I think the practice of slashing, and sparing, and the language of sensitiveness, should not so often take the place of sound argument and Christian admonition.

Submitted in love, and in the fear of  
the Lord. E. P. BELSHE.

### *Letter from Australia.*

DEAR BRO. FRANKLIN.—The brotherhood in America will be rejoiced to hear of the arrival of Bro. O. A. Carr and wife, in Australia. They embarked at Liverpool, April 22d, on the splendid clipper, *Oriental*, and after a long voyage of one hundred and four days, touched the gold-

en shores of this far off land. September 2d they received a cordial welcome from many glad hearts. Our earnest prayers have been answered, and they are indeed at last among us with good health and rejoicing hearts, eager to enter upon the glorious work to which they consecrate their all. This news will gladden the hearts of their relatives, and the many dear brethren whose prayers have daily ascended in their behalf. Long have you been looking, dear brethren in America, for this news. For many months we had been listening to hear that some self-sacrificing ones would leave the United States for this country. When at last we were rejoiced to hear that Bro. O. A. Carr and his wife had left Liverpool for Melbourne, our anxiety was to see them here in health. For a fortnight the daily papers were eagerly read to hear from them. Our implicit faith drove far from us all thoughts of shipwreck. We remembered the blessed promise to those who have left brothers or sisters, father or mother, for His name's sake, and forgot not Him who commands even the winds and the sea, and they obey Him.

At last our suspense was relieved by a telegram, stating that the *Oriental* had entered the Heads, which are about forty-five miles from this city, and which constitute the entrance to the port of Melbourne. When I received the news of their arrival, I felt as I never felt before. Now I thought my long loneliness is at an end, and the pressing claims of the Redeemer's cause can be much better met. Weeping I could not help, yet the hope of the more rapid advancement of the cause made me rejoice with exceeding great joy. My preaching brethren in America, you appreciate not the privileges you have, but were one of you cast out, almost alone, on some distant island, your heart would be thrilled with gratitude for a co-laborer, as it was never thrilled before.

Bro. and Sister Carr are delighted with this climate. They landed here at opening spring, September being the first spring month. The peach and plum trees

are rich in bloom, and the gardens and forests are filled with the perfume of the early flowers. What a relief to them to see blooming nature after such a long voyage at sea.

But I must tell you more particularly of their landing. Soon after receiving the telegram, a number of brethren and myself went to the port, took a skiff and rowed out to meet them. After rowing about until near sunset, we learned that the Oriental had refused steam and would not anchor at the pier until morning. So early next morning we once more turned our faces toward the landing, being joined by brethren from all parts of the city and suburbs. About 8 A. M., we went aboard the ship. Bro. Carr did not see me until I laid my hand on his shoulder and spoke to him. Reader, I leave you to imagine the thrilling joy of my heart, as here in this foreign land I stood face to face with a brother from *home*, and grasped the hand of the dear companion of my schooldays. Picture it to yourself if you can. Blessed be our Father in Heaven for bringing them in safety to these distant shores. Sister Carr was soon rejoicing with us. May God, by her good example, awaken our sisters in America to a renewed sense of the responsibility resting upon them—to a deeper consciousness of the great work in the cause of Christ and humanity that is awaiting for female hearts and hands. After a short time we were rowing joyfully toward the adjoining pier, where we found a throng of brethren and sisters with outstretched arms and open hearts, blessing God for His goodness. With what eagerness the brethren grasped the hands of these missionaries as they stepped on shore. It was no time for introductions—none waited for them, but such a shaking of hands, such a welcome to Bro. and Sister Carr, was enough to make the angels rejoice. In a few minutes we took the train for the city. After a short ride of eight miles, we reached the station, took a cab, and were soon in my residence, where all preparations had been made for their reception. They are now comfortable and hap-

py among as noble a band of brethren as they will ever meet.

#### THE RECEPTION TEA-MEETING.

To you, Bro. Franklin, and your numerous readers, I here transcribe the programme of the tea-meeting, held to welcome Bro. and Sister Carr.

#### PROGRAMME.

1. Hymn 634, sung by the congregation.
2. Chairman's address.
3. Hymn—Wait ye! Fight ye bravely, by the choir.
4. Address by Bro. A. Thomson.
5. Anthem—How beautiful upon the mountains, by the choir.
6. Address by Bro. R. Rolanda.
7. Hymn 1157, by the congregation.
8. Address by Bro. O. A. Carr.
9. Anthem—I'll wash my hands in innocency, by the choir.
10. Address by Bro. C. G. Lawson.
11. Anthem—The Lord is my strength, by the choir.
12. Address by Bro. G. L. Surber.
13. Hymn 754, by the congregation.
14. Benediction.

A few remarks to explain the above. At 6:30, P. M., tea was on the tables, which were four in number, running the whole length of the chapel. While these tables were bountifully supplied with eatables, they were decked with the choicest flowers, fresh from the garden. After tea, these flowers were presented to Bro. and Sister Carr. Never before in September had they seen such a collection of rare and delicate flowers.

By 8 o'clock the tables were all removed, and the programme as above given, was begun. Each speaker alluded to the object of the meeting in the eloquence of deep feeling, thanking God for his goodness in bringing Bro. Carr and his wife in safety to us. The speakers alluded to the time, only a few years in the past, when the cause here was weak, very weak and obscure; but with sure expectation spoke of the future, toward which the eye of faith now so rejoicingly looks. They told us how the glorious triumphs of the gospel for the last few years, notwith-

standing sectarian feeling, gave them hope for more glorious victories in the future. God grant that this hope may be realized.

Bro. Carr spoke on the *why* he and his wife came to Australia. This address was heard with breathless attention. The importance of daily inculcating in your hearts the faith once delivered to the saints, was spoken of, and we expect in a few months, to see Sister Carr giving her entire time to the high calling of teaching. At 10 the meeting closed, and all went home determined to labor in the future as they had never labored in the past.

The church here has undertaken a great work this year. Besides the chapel we have another house of worship, the annual rent of which is four hundred dollars in gold. Add to this, the expense of sustaining two evangelists, and you have a part only of the noble undertaking of the church here. It raised and expended over four thousand dollars in gold last year. We have little trouble about finances, for *all do something*.

Bro. Carr has delivered one discourse, had three confessions. We are training one young man for evangelizing, and we expect soon to have a large class preparing for the work. Calls come from all parts for laborers, and we can hope to answer them only by preparing young men for the field. Bro. Carr and I board together. We labor in different places, and can therefore accomplish twice as much as one could. The brethren are alive to the work.

Since last writing to you, I have made a visit to Adelaide, where I found Bro. Gore alive to his labors in the Master's cause. As you have doubtless seen before this, the brethren here have begun publishing a periodical, the *Australian Christian Pioneer*. I had many days' talk with Bros. Gore, Santo and Magarey, concerning the cause in this country. They are all determined to stand by the gospel in its entirety. The last letter I wrote you, I trust will give the brethren correct ideas of our efforts here. The success of

our periodical is beyond our most sanguine expectations. Bro. Carr will be one of the editors of the *A. C. Pioneer*.

Hoping that the dear brethren in America, will still remember us in their prayers, I remain as ever, in the one hope,  
G. L. SURBER.

MELBOURNE, AUSTRALIA, Sept. 13, 1868.

P. S. Some brethren in Kentucky have expressed a desire to take our Australian paper. They can have it by sending one dollar in gold, or its equivalent in currency, with their full address, to Bro. William Carr, Mayslick, Ky., as we have communication with him. G. L. S.

—*Review*.

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### *Founded on a Rock.*

All buildings rest on some kind of a foundation. To be on a good basis is a matter of the greatest importance to the man about to build. The larger, the more costly, and the more permanent the house to be erected, the more important the foundation. The most important structure in the universe, is the Church of the living God. It was typified by the Tabernacle in the wilderness, and by the Temple in Jerusalem. Both these were made of costly materials. The most costly and precious things of earth, entered into their structure. But this most precious of all buildings, is not made of precious stones, metals, and costly wood from Lebanon. It is "a spiritual house," made up of spiritual material. It is a divine temple, composed of divine parts. Each one of its component parts is a divine being. It is a living house, for it could not very well be divine, and not living. What is its foundation? What is its corner-stone? When the Savior said to his Disciples, "Whom say ye that I am?" Peter answered, "Thou art the Christ the Son of the living God." Jesus said, "upon this rock I will build my Church." Here it is declared that the Church, (then future), will be built on a rock, and not a literal material rock, but a spiritual one. The children of Israel "drank of that spiritual rock that followed them, and

that rock was Christ." Then Christ is a rock, a "spiritual rock." The Church is built on "the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone." The foundation is then both spiritual and divine, for Christ is divine, and the Apostles were partakers of the divine nature. We now inquire after the remaining parts of the house. Peter says to the brethren that they come to the Lord Jesus as to a "living stone," and ye also (the brethren), "as lively stones are built up a spiritual house." Those who are the brethren of the Savior, who are Christians, are the living, spiritual stones that are built upon, that "elect precious" stone, which is Christ: All such are founded upon a rock, an enduring stone, that will abide forever. But as these stones are living, none of those who are "dead in trespasses and in sins," can stand on the foundation. Only those who have been begotten "with the word of truth," as James says, and have been born again" as Jesus says can be living stones in this glorious temple, the Church of Christ. This building is divine in all its parts. Christ the corner-stone is eternally divine. All the other stones are made divine by their connection with Him. They are partakers of the divine nature, having escaped the "corruption that is in the world through lust." Christ is the original foundation stone, and all the saved are founded on Him. But as this house is composed of Christ the corner-stone, and men "as lively stones," built upon Him, the question naturally arises, how do you get on that foundation? The Savior says, "he that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house on a rock." We here learn how to build on the rock. The wise man built his house on a rock. They who both hear and do the sayings of the Savior, are also wise, because they thus build on the Rock Christ.

Reader, are you a hearer, and a doer of the sayings of Christ? If so, you are wise. You are founded on *the Rock*. When the winds of adversity, temptation,

and disappointment, the storms of terror, sorrow and death, the floods of flame at the judgment, all assail, you will stand, because founded on a rock. But, dear reader, are you only a hearer, and not a doer? Then you are *not* founded on a rock, and you are like the foolish man, who built on the sand. Whenever the day of trial comes, you will fall. Begin to-day, begin this very hour, both to hear and do the sayings of the Lord Jesus. Get immediately upon the sure foundation, by beginning to do the words of Christ. There is safety no where else but in Christ, on *the Rock*, as "lively stones," in the "spiritual house."

J. C. R.

### *Genuine Comfort.*

While traveling, a few years since, I was detained some days in one of our Western cities. My room overlooked a lane or alley-way, in which were several houses occupied by the better class of artisans, and I became much interested in one of these; so much so, that no sooner did I hear a glad shout from a little voice than I knew it was meal time, and "Daddy was coming," and I took up my point of observation in harmless and admiring scrutiny of the well governed house. On the way in, the father raised the rejoicing child in his arms, and gave it two or three resounding smacks; another one had crept to the door-sill, and this was lifted also, and its little cheek laid tenderly upon his shoulder, which was hunched up to bring it closer to that of the father's. By this time, the wife had brought a bowl of water and a white, coarse towel. Then she took the children down, applying also sundry pats, now on the shoulders of the little ones, and now on the broad, fatherly ones; and while the husband gave a last rub of the hard, rough hands, he stretched out his neck and kissed the pretty, girlish wife, who would be hovering near him. They said grace; they dined at the plain, wholesome board, and more than once I found myself wafting them a benediction with the tears in my

eyes. It is so brutish to pass a meal without a word of recognition of the Great Giver. The husband was a grave man, and the wife a lively, cheery one, neat as a new pin, and very chatty. I thought them wonderfully well matched, for there was no moroseness in the man, nor levity in the woman. And when Sabbath came, and the little household, dressed in all their finery, baby and all, went out to Church, it was a sight to behold.—*Herald of Health.*

### *Immersion in a Baptistery --Is it Valid?*

Inasmuch as some good conscientious Christians are involved in doubt, and hence in fear, concerning the validity of their baptism, because performed in a baptistery, it would be well perhaps to call their attention to a few thoughts upon that subject. It might be well to inquire here, why are persons baptized at all? "Why," replies one, "they are baptized in order to gain admission into the visible church." How did you come in possession of this remarkable piece of information? "Why, I have heard our minister say so, frequently." Indeed! The next time he tells you that, ask him to be so kind as to turn down a leaf in the Bible where it tells about the "visible and invisible" church, and the different ways of getting into these churches. I have read of persons being "baptized into Christ." If to be in Christ, is to be in the "visible" church, that is the church I want to belong to, and I care but little about an "invisible" one. But to answer directly the above question. I know of no reason why persons are baptized, save that in so doing they obey a command, given by the Apostle Peter, when he was laying down the conditions of remission, acting under the commission given him by our Savior, just before His ascension, with the divine assurance that the conditions named by Him would be ratified in heaven.

Baptism, then, is a command of Heaven.

In this lies its virtue. There is only one thing that we can do with a command from Heaven—that is to obey it. When a command is obeyed, the blessing or blessings predicated on it, are secured.

Now the only question that can arise, is, have those persons, to whom reference has been made, obeyed the command—"be baptized?" To answer this question intelligently, it is necessary to know what action is expressed by the word "baptize." All authorities say "immersion." At least, the parties I am now addressing admit, and believe that. But is that all? Immersion in what? We learn from John, iii, 5, Heb. x, 22, and other passages referring to baptism, that water is the element in which persons are to be immersed. I would not be willing to risk immersion in any other element. But is immersion in water all there is of Christian baptism? By no means. Into whose name are persons to be baptized? "Into the name of the Father, and of the Son, and of the Holy Spirit." Matt. xxviii, 19. Any thing else? Nothing so far as obedience to that command is concerned. Any person then that has been immersed in water, into the name of the Father and of the Son and of the Holy Spirit, has obeyed the command to "be baptized;" and if like the Pentecostians, he was before this, a penitent believer, he may now rejoice that his sins are remitted, and that he has the Holy Spirit for his comforter.

Have those who have been baptized in a baptistery, been immersed in water into the name of the Holy Trinity? If so, let them give themselves no further trouble about the validity of their baptism, because not performed in running water. Jesus Christ did not say that "He that believeth and is baptized in running water, shall be saved." The phrase "in running water" is evidently interpolated. But some one says, "Paul does say something about having 'our bodies washed with pure water.'" True he does, but I apprehend the Apostle has in his mind the purification of the soul in "obeying the truth," 1st Peter, i, 22, and attributes

the quality of purity to the water, because when it passes over the body, we meet God where He proposes to pardon our sins. The same figure is employed by Ananias, in his address to Saul: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts, xxii, 16. But if it be insisted that the term "pure," refers to the character of the water used in baptism, we reply that no water on earth is absolutely pure, but that it is quite practicable to have as pure water in a baptistry as can be had at all.

I admit that it looks better when circumstances all concur, to immerse in some pure sparkling stream, with pebbly bottom, with moss covered banks and over-arching trees. This is all very nice, and very desirable, especially if the stream runs hard by the church house. But this is not always, nor very often practicable.

In an article of Bro. Lard's, published in the last number of the Echo, he bluffs Dr. Tydamus squarely off, when he suggested the propriety of having a baptistry in his church. If Bro. Lard's church was built near "the fluent stream, the deep clear pool, embowered in trees," that he speaks of, I could see no propriety myself in having a baptistry in it. But if it was situated four or five miles from any stream, and the nearest one a dark turbid one, with muddy banks and miry bottom, and the road to it, through black sticky soil, almost impassable for vehicles in muddy seasons of the year, then I think the suggestion of Dr. Tydamus a sensible one, and recommend it to all churches similarly situated. But Bro. Lard was constructing an ideal church, and if I was doing so I would have a "fluent stream," also. We have no idea that Bro. Lard would call in question the validity of baptism because attended to in a baptistry. If a certain stream had been specified in the command, no other stream would have sufficed.

Naaman, the Syrian leper, was commanded to dip himself seven times in Jordan. If he had dipped himself in the river Abana or Pharpar, his leprosy would

not have been healed, because *Jordan* was specified. The blind man was told to go and wash in the pool of Siloam. The water of Bethesda would not have answered. Where the power that commands, specifies the manner of obeying, the direction must be closely followed.

If the *manner* however, is not named, when the command is obeyed, we are free from the penalty attached to its violation. Governed by this rule, when a person is immersed in water, into the name of the Father and of the Son and of the Holy Spirit, he has complied with the specifications as far as they are given, and is entitled to the blessings promised those who obey that command, whether he was baptized in a pool, lake, river or baptistry. The command is equally obeyed in either case.

J. H. G.

### *A Word to Bro. Belshe.*

In the January issue of the Echo, I made a few remarks on the Hymn Book question, which were occasioned by an article from the pen of Bro. Belshe. As I find from his reply, that I have given him, as he thinks, cause to complain, I will pen a short response.

In regard to my being guilty of "evil surmising," I will just say: I am not disposed to surmise anything evil of Bro. Belshe, for as much as I misunderstand him, I think I know him well enough to still put him down as a brother, good and true. If Bro. Belshe will take another look at my article, he will see that he has perverted my language,—unintentionally I hope,—when he puts himself in the number of "small men," who have from the beginning, clamored against the hymn book. I said I was sorry to see Bro. B. join in this clamor. I said nothing of him, as to his size; but shunning all irony, I put him down as a good brother. As to the style in which my article was written, I can only say, I am sorry it gave offense, but I am no Chesterfield, and am glad to know there are brethren whose style is so much better. Still, a man's style is his own, and mine is rigorous, and rather rough.

I am sorry brother B. attributes what I wrote to a feeling of "jealousy." I am unable to see where he has ever found any evidence of my being jealous of him. Why should I be jealous of him? I am not aware of our interests being conflicting. But even if this were so, if our worldly interests were antagonistic, rough as I am in style, I think I can rise above all such interests, and am willing that my life shall testify on this point. I am led to regret that my brother does not know me any better. Why should I be jealous of you, my brother? I confess that I am not so refined as some, neither as a preacher nor writer, but because in this respect I fall below my brother, I think I am as ready to rejoice at his ability as a preacher and writer, as any one on earth; just as soon as if I was not a preacher, or was unable to write a line. I am willing to move on that plane for which I am fitted, and look up to, and love a brother who is above me, without becoming jealous. I am sorry Bro. B. was unable to make out to me, this award.

My "suspicion," that Bro. B. was opposed to the Missionary Society, proves to have been just, and so let the matter stand. Are hymn books needed now, any more than at the beginning? If because there were no Missionary Societies at the beginning, they are therefore unlawful, so are hymn books, Sunday Schools and all our periodicals, the *Church Reporter* included. But I close by assuring my good Bro. Belshe, that nothing written by me, neither in the present nor former article, originated in jealousy. A man is seldom jealous of any one but his equals, and I am sure I shall never feel, in my heart, any such sentiment towards Bro. Belshe, whose abilities I have ever appreciated and of whose purity of motive I have never had a doubt. In all candor and Christian love, I pen these lines. In regard to the utility of Missionary Societies, I say nothing here, and would not have said one word, but for the sake of the feelings of Bro. Belshe, whom I love for his unfeigned faith, and for his work's sake.

E. L. C.

### *A Trip to Stark County.*

On Saturday, Jan. 26th, I left home on the 9 o'clock train going north, destined for LaFayette, Stark County, Ill., where, according to previous arrangement, I was to commence a meeting that evening. At Abingdon, two brethren joined me, having the same destination. We arrived at Galva about 1 o'clock, and there changed our mode of conveyance. After a ride of six miles in a wagon, through what was once an unbroken prairie, but now a series of fertile farms, we reached the above mentioned place, a small country town, larger twenty years ago than it is now. Near the town, however, was a small army of industrious Swedes, throwing up a highway for the iron horse, which is expected along through that region soon. This we took to be a favorable indication of the future of LaFayette, and doubt not but that in a short time, it will more than regain its pristine glory.

At the hour appointed for worship, we went to the place of meeting, and was delighted to meet with two of our preaching brethren, David McCance and John Errett, the latter of whom I had never met before. Both of them declining to speak, the writer delivered a brief discourse to the brethren, followed by an appropriate exhortation from Bro. Errett. On the morrow, (Lord's day), having obtained the consent of Bro. Errett, to preach, we attended the Methodist Sunday School, (our brethren having none), and listened to and participated in a discussion which arose in the Bible class, in reference to the time when the "church in the wilderness" referred to in Acts viii, 38, was organized.

Mr. Tiffany their regular minister, and withal, a very clever gentleman, was the teacher of the class. He and most of his class insisted that God always had a church.

I did not think of participating in any discussion that might arise, when I went in, but the teacher asked me for my opinion on the question. Being anxious to hear the arguments in defense of his po-

sition, I formed the issue squarely with him, by denying that there was ever any such an organization as a church, previous to the giving of the law on Mount Sinai. That after this it was called the "church or congregation in the wilderness." At this he expressed much astonishment, and remarked in reply that God had always required worship of his creatures. Here, then, was the argument: God always required worship of his creatures. But worship implies the existence of a church, *therefore*, God always had a church. The conclusion follows from the premises, but the fallacy lies illy concealed in the minor premise, viz: Worship, implies the existence of a church. This is clearly untrue. For the only worship in the patriarchal age was family worship, conducted by the head of the family, who was prophet, priest and ruler. This I was trying to show when the recitations of the classes were closed. The hour for preaching having arrived, we went to the church, and were entertained and instructed with a purely gospel sermon from Bro. Errett. At night we addressed a large audience in the Methodist church.

On Monday, Bro. Errett had to leave, to attend an appointment. We continued the meeting through two weeks, preaching every night, and occasionally in the day, when circumstances demanded it. Bro. McCance, of Toulon, was with us during the whole meeting, and rendered valuable service by conducting the social meeting, which preceded each discourse, at night, by his exhortations to saint and sinner, and by visiting from house to house, encouraging the weak, and bringing back the wayward. During our two week's labor together, I formed a strong attachment to this devoted follower of the cross, and fully expect, if I should be so fortunate as to reach that land, "Where saints immortal reign," to see him there, wearing a crown all radiant with shining stars, the rich reward of a life devoted to the glorious work of converting souls from the error of their way.

The immediate result of the meeting

was six additions by confession and baptism, one by relation, and six reclaimed. In addition to this, I think I may say, without any desire to ape the almost stereotyped form of reports, that the brethren are aroused and are forming noble resolves for the future. They need to form such resolves. They have no house of their own, and have been meeting on alternate Lord's days in a house belonging to the Congregationalists and Protestant Methodists. This is better, perhaps, than not meeting at all, but there is no good reason why these brethren should not *at once* commence the work of building a house of worship. I know of several congregations, not possessing one tenth the wealth that this congregation does, that have built neat and commodious houses. Now let some of the leading spirits of the congregation take *immediats* action in this matter, lest the Lord come and find their coffers filled, their barns and cribs laden with gifts that He has given, but no house built for Him. Brethren, this ought not so to be. We preached our last discourse on Lord's day, 31st of Jan. One young lady confessed the Savior and was "baptized straightway." We had to go about four miles to Walnut Creek to baptize. The ice was over a foot thick. Near the center of the creek a hole was cut, in the ice about the size of a grave, and in this six persons were buried with their Lord in baptism, and raised, I trust, to walk in newness of life. My prayer to God in their behalf is, that they may be faithful members of the Church of Christ on earth, and in heaven wear a crown of eternal life. Here at the water we parted with the brethren and sisters, and started for Toulon, where we had an appointment to preach that night. But before we take our final leave of the La-Fayette Christians, we desire here to acknowledge our indebtedness to them for their hearty co-operation in the meeting, their earnest prayers and soul-stirring songs. We will long remember acquaintances formed during our pleasant stay there, and the kindness shown us by them. During the meeting we made our

home at the house of our hospitable Christian brother, James Ingels. He and his estimable wife know how to make a preacher comfortable. Conveyed by Bro. Ingels, we reached Toulon, the county seat, in time for our appointment, and addressed a good sized congregation. The brethren here number about seventy, have a good substantial brick building, and seem to be in a prosperous condition. I observed in the social meeting before preaching, that all seemed to participate in the exercises. The young brethren, and especially the young sisters, led in short appropriate prayers. This is commendable. A congregation is not what it ought to be, while it contains members who take no part in the social meeting. The sooner we all learn to make scriptural prayers, that is to ask God for what we need, in the name of Jesus Christ, and thank Him for what He has done, and then quit, without going round by the way of China every time we pray, the sooner we shall see *all* the members pray. *All* can ask God for what they need, *few* can make fine rhetorical addresses to an audience. This last is what the brother means, when he says: "I can't pray." But more anon upon this subject.

On Monday, in company with Bro. McCance, we canvassed the town to take subscriptions for the *ECHO*. In a few hours we obtained a dozen, that being about as many families of disciples as lived in town. At night we addressed the brethren again, and early on the morrow took the stage for Galva, distance, thirteen miles. The greater part of the way was passed over pleasantly, discussing religious themes with a very intelligent lady, a congregationalist, who had "heard" many things about what we believed, and taught, that were not "evangelical." She had heard that we did not believe in, nor preach repentance.

Again, their preacher found fault with us, because we denied the divinity of Jesus Christ. We suggested to the lady, that if she and her preacher would come and hear us preach, they would not object to us because we did not believe in

repentance, nor the divinity of Christ, etc. How much easier do our religious neighbors find it to be, to make misstatements of our position, and fight *them*, than to learn our real position, and attack that!

Taking the cars at Galva, I reached home at 5 o'clock and 12 minutes, P. M., glad to enjoy a season of comparative rest at home. We were absent 18 days, preached 21 discourses, with results above named, besides obtaining 36 subscribers for the *ECHO*. J. H. G.

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### *Water--The Best of Drinks.*

BY JAMES D. REYNOLDS.

Freely from Heaven descends the rain,  
To cheer and refresh the hill and plain;  
Freely kind Heaven distills the dew,  
To give to the earth a brigher hue.

Let others quaff the blood-red wine,  
Our drink is distilled by a hand divine.

Oft as we listen to the song  
Of streamlet, as it glides along  
Through flowery vale, or verdant lea,  
Until it merges in the sea—

With joy its praises do we sing:  
And gladly we hail to the crystal spring.

This was the drink of men of old,  
The prophet, and priest, and warrior bold;  
Pure water aye our drink shall be,  
Sparkling, and bright, and fresh, and free—  
Let others quaff the blood-red wine,  
Our goblet is filled by a hand divine.

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### *Lines.*

TO J. AND P. VEST, ON THE DEATH OF LITTLE FLORENCE.

Your little Florence will live again,  
God holds her in his arms,  
She cannot come, she there remains,  
Secure and safe from harm.  
Yes, safe indeed, and free from pain,  
No troubles here to share,  
Oh, do not wish her back again,  
To this world of sin and care.

A. LILLARD.

*Union Prayer-Meetings.*

Nothing is more common in this age, than to see communities affected by some sort of mania, all running wild about some particular thing, or on some particular subject. Such things are more common than epidemics, and like them sweep over the land like a resistless wave, and pass into temporary forgetfulness. Nor is the religious portion of society free from being affected in the same way. The popular mania now is, "Union Prayer-Meetings," into which the religious people are expected to plunge, without questioning the utility or propriety of such meetings. The truth is, the leaders of the people draw them into the measure, and no questions are asked by the latter, or permitted by the former. To my mind, the whole thing is of very doubtful propriety, as will be herein shown.

The first objection we urge against these meetings is, that they are not what their originators say they are. They possess not the element claimed for them, namely, *Union*. There is no more real union, than there was between Pontius Pilate and Herod, when the Savior was to be crucified. All such unions are shams and cheats. The spirit of party is as strong in each faction as when separate from each other, and to profess union when this is the case, is the most arrant and unblushing hypocrisy.

In the second place, if what we teach as the conditions of membership in the Church of Christ be correct, then such meetings involve a commingling of saints and sinners, citizens and aliens, thus for the time, breaking down all distinctions between the two classes and is a virtual abandonment of our position, and an admission that those who have not obeyed the Lord Jesus in baptism, occupy the same plane in the spiritual kingdom, of those who have. Thus we encourage error, and violate the teachings of Christ and his Apostles, and stultify ourselves. Some may say this is uncharitable; but not so, unless all our teaching and practice has been wrong, nor unless the Scrip-

tures of the New Testament have lost their reliability. For no man is a citizen of Christ's Kingdom, unless he has been "born again," that is, "born of water and the Spirit." So taught the Lord, and here do we stand, and expect to stand forever. An alliance with such as have not been so born, would be an unholy alliance, and a compromise of the truth as preached by the Apostles, and plead by us.

A third objection in our mind is, in these meetings, there is an extravagance in regard to the things prayed for, which to our apprehension borders closely on profanity. Some will say we are cruel in saying this, but that does not disprove what we have said. It is not cruel on our part, if we are within the circumference of truth, and if the maintainance of God's truth be called cruel, then those who so say, charge God with cruelty. It is almost universally the case, that in meetings of this kind, Deity is petitioned to do things which He has not only never promised to do, but which men are themselves commanded to do. By this course a false theory is upheld, and false views implanted in the minds of inquirers after the truth. As one illustration of this, let all call to mind the fact that Baptists, Methodists, Presbyterians and others teach and believe, that sinners can be converted only at such seasons as God pours out the Holy Spirit on them. Hence, these meetings are usually devoted to supplicating an out-pouring of the Spirit on unbelievers. Now the truth in the matter is, God promises the Spirit only to His children, while to the sinner He promises nothing, while he remains such, while he is an "alien from the commonwealth of Israel, and a stranger to the covenants of promise." We can but see and insist on this.

To enter into these *quasi* unions, is an implied approval of what is done, and would lead to a compromise of the truth of God. For one, I want no such entangling alliances, and will on no account permit myself to be fettered by these experienced trappers. Let every yoke be broken, and let the word of the Lord be sounded out, in love and purity. E. L. C.

### *Lessons to Preachers.*

"You hardly knew what I meant when I said I'd rather you would go somewhere else to stay all night. The fact is just this: I don't know how it is, but ministers in our denomination, almost every one of them, have one great fault—they don't mix among the people half enough. Hundreds of times ministers have come to this neighborhood to preach. They always come to my house—that, of course—glad to have them; but then they stay there all the time they are in the region; go to Church with me; talk only with me between preaching times, on the ground; part with me to be off for my home again the moment preaching is over; stick to me like cockle-burrs; can't shake them off. Why, come to look at it, I'm just the man in all this neighborhood they should care to have the least to do with. I am an old member, my flint is fixed forever. It is the outsiders, the ones that are not professors at all, they should be most with. Take the hardest case in all this neighborhood—and they are plentiful, I tell you—those Meggar boys, for instance.

Such a man throws the saddle on his horse Sunday morning, and rides to Church just because there is nothing else—shooting for beef or the like—going on. Very little he hears—none at all he remembers. Suppose now, after preaching he is introduced to the minister—and I do just that thing whenever I get the chance—he is sure to say: "Can't you ride home with me and stay all night, minister?" He don't expect him to do it, but he wants to show he is as much of a gentleman, in some things at least, as any man on the ground. Suppose the preacher says—and he is sure to do it—"thank you, but I believe I am expected to go home with Gen. Likens'" though I don't expect him; under the circumstances, don't want him home with me at all. Well, there is the first and last of his influence over that man. Before night the man has forgotten that such a man as the preacher ever lived.

Now, suppose the minister says instead, thank you; I'll take you at your offer, and goes with the man?

The man feels flattered to have his invitation accepted. Whatever he may be—cursing among his horses or negroes, at a shooting match or on a hunt—all the time that minister is with him, he is a perfect gentleman! What a chance the minister has to do that man good, riding with him through the woods. At his house, too, what an opportunity at the man's wife and children! At the table the man says, 'Ask a blessing if you please,' and God's blessing is asked in that house for the first time. Wife remembers something, and there's a tear in the corner of her eye as she pours out the coffee. Children stare and wonder. After supper the man says, or if he don't, his wife does, or if she don't, then the minister, himself, can say, 'Suppose we have a verse or two, and prayer before we lie down?' There is not a man in all this section would say no. What a chance to say something in explanation of the passage he reads, then the hymn he sings, and the prayer he can put up. Worship, too, next morning before he leaves. The man will propose it himself. Look at it. That man is flattered by the visit, will always have a liking for that minister, will go himself, and take all his family to hear him preach next time, and listen, then, really, to what he preaches. The children question their Pa and Ma about the thing for a month afterward.

How much better spending the night in that way than going home with me, or any other professor, to talk over doctrines we have been over a thousand times, or about the nonsense of other denominations, wondering together how they can believe such stuff as they do.

"Do you remember the first thing Christ did after calling Matthew?" continued the worthy General, gathering the reins and whip in one hand, and turning round to Charles, who filled the back seat.

"Accompanied him to his house to a feast, I believe," said Charles.

"Exactly; and when he called Zaccheus down from the tree?"

"It was that Zaccheus might entertain him at his own house."

"And both became Disciples of Jesus."

That was the way the Master always did if we only knew. Other denominations that don't educate their preachers till they are millions of miles off from common people, are beating us all to pieces. Look at Mr. Merks, he is too old a man to be talked to, but he is like one of these bamboo vines, that run round and round a sapling, and get set in the grain, a yoke of oxen at each end could not pull it straight, only kills it.—*Selected.*

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### *A Call on Christian Music Readers and Music Teachers.*

I take pleasure in announcing a discovery and invention in Musical Science; a New System of Notation with Round Notes, embodied in a work of forty pages of the large size of Note Books, containing Diagrams and Explanations in Fundamentals, Lessons in Elements, and new tunes, of which the following have proved to be the best: Alpha, and Solicitation, and Adullam, and Media, and Pilgrim's Rest, and Refuge, Illinois, Selah, and Exultation, and Concert, and Songs of Praise, and Hedge, and Motive, and That Beautiful World and Howe.

The object is to introduce the New System and supplant the Old, for the reason that while the Old is arbitrarily and imperfectly adapted to the voices and instruments, the New is naturally and perfectly adapted, and while the Old is complicated and difficult, the New is simple and plain, and will bring the subject within the apprehension of the common people.

I have devoted much time to the development of the subject and preparation of the work, and my little means to its production, and I hope it will prove acceptable.

I wish to sell out the present edition of 5,000 copies of "The Morning Gleam," at twenty-five cents per copy, so that I may be able to get plates and finish the work and place it on a permanent basis.

This book is adapted to children and beginners, and to those not fully instructed, and I am sure it will afford pleasure and impart some new ideas to those who are quite thorough in Musical Notation.

Believing this subject to be connected with the future success of the gospel, I am constrained to labor and pray the more earnestly for its success.

Yours, faithfully,

P. H. DAYHOFF,

Washington, Tazwell Co. Ill.

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### *Is the Bible the Word of God?*

Not long since, a young lady said: "If I could be persuaded that the Bible is the word of God, that any part of it is of Divine origin, I could then believe all of it, and would then be ready to obey its commands."

This is a more consistent position, perhaps, than many others assume. Many say that they believe the Bible is the word of God, and yet they do not believe all of it. Thus making God a liar in *their* sight, whether they mean to or not. Now if there are any others who are taking this position, as an excuse to themselves, for not enlisting under the banner of the Lord Jesus Christ, let me ask you some questions to which I think you will give your cheerful assent, and then see if we cannot prove satisfactorily to you that the Bible is truly the word of the living God.

First, you of course believe that there is a Creator, a first great cause of all things by whom the universe, with all that is included in that term, was created? You believe that Creator to be the very embodiment of perfection, and of course all His works to be perfect when first spoken into existence by the divine fiat? You believe that the Creator is also the Governor of all His creations?

You believe that when man was first created, his physical nature was perfect, (as indeed it is yet, unless marred by the violation of law), that his mental and moral nature was pure as the fleecy snow that robes the earth in white, as the pearly dew-drop that distills from Heaven, as the rose that blushed in Eden's bower? You acknowledge that he is now fallen from that pristine purity, that he sometimes degrades himself below the level of the wild beast that roams unfettered in his forest home?

You acknowledge that man is, and always has been, since his creation, a free moral agent?

Now, without stopping to argue these points, so briefly noticed, and to which it seems to us, you must give assent, if you assent to the first one, viz: That there is a Creator let us see whether, even if we had no Bible, and were in possession of these facts, which seem to me to legitimately follow from the assent to the fact that there is a Creator, we could not by the use of our reasoning powers, come to the conclusion that a Bible was indispensably necessary, or else that man could never be restored to his former purity.

You have acknowledged that God is Governor of all His creations. Now, in the physical or material world around, we see that all things are governed by what we generally term fixed or natural law, but which, when you attempt to explain, you are utterly lost. You can say nothing only that it is natural law, unless you admit, which it seems to us is the only way of explaining it, that it is the will, the governing power of the Creator manifested through material things.

You see and know that, in the organic world, when one of the laws that govern it is violated, a punishment as the result or effect of that disobedience, is sure to follow. You cannot deprive an animal of air, that sustains its life in a great measure by respiration, without destroying the life of that animal.

You cannot put your hand in the fire and keep it there without having it burned. Also, in the organic world you see

the same strict observance of law. You cannot make a stone remain up in the air, nor oil remain under water. And so we might go through all the catalogue of laws that govern physical existence, and every where see, that inorganic matter will not act contrary to the Divine will and that organic cannot without suffering the penalty attached for disobedience.

Now, all that have studied the subject acknowledge a very close analogy between the world of mind and of matter. And if both were created by the same Creator, as was acknowledged, both must be governed by the same governor, viz: their Creator. But there is this difference perceived between mind and matter. Matter has not the power to will, and to do, while mind has the power to will, and to do through the medium of the body, its servant. Now, while the mind, the intellectual or moral part of man was pure, had violated no law, it was governed, we should naturally suppose, as was his other creations, by the direct influence or will of the Creator. But when through the free moral agency, with which man was endowed, he refused to obey the commands of the Creator, he must in conformity to the general law suffer punishment. Now from the nature of the mind, the greatest punishment that this nature of man could suffer, would be disgrace in the sight of, and banishment from the presence of his Creator.

This punishment followed we know to a certainty. But now man was not able to remove or do away with the punishment, the weight of guilt that rested upon him. Hence, if the full force of the law was visited upon man, he would be forever banished from the presence and enjoyment of his Creator.

But here the perfection of the Creator must be manifested, the perfection of His love and mercy to His creatures. Man cannot redeem himself. There must be something done to satisfy the law, or else eternal banishment must ensue.

If that was done there must be a law given to direct him how to act that he may be returned to the presence and fa-

vor of his Creator. Hence, we see the necessity for the Bible, or the eternal ruin of man. And when we believe in the Deity, and the perfection of all His attributes, we cannot help believing that that perfection would cause Him to do something to ameliorate the fallen condition of His noblest creation. That has been done. The law telling man how to act to be returned to the favor of his God, and how to live afterwards, so that he may obtain the crown, is given in fulness and perfection, through the infinite goodness of God and the matchless love of Christ, in this Bible, of which you have so much doubt, as to whether it is the word of God or not. But to go further, the unity and harmony, the simplicity and profundity of the Book itself, the Prophecies it contains, which have been fulfilled, and the almost universally acknowledged supernatural character of Christ in many respects, all prove more fully and completely, that this book is the word of God, the true light that shined out of darkness to give light and hope and joy and peace to them that believe.

#### A FRIEND OF THE BIBLE.

### *Woman's Rights.*

Much has been said, and more will continue to be said, on either side of this popular modern question. Very many are advocating the affirmative—some because they really desire what we generally call "woman's rights"—too many others because it is *fashionable*. Although we may receive a volley of grape and canister shot, in the form of popular ideas, for so doing, we will take the negative in regard to the most important of those questions.

Yes, we are really presumptuous enough to think that ladies *have* their rights, and that they have even *more*, than as a general thing, they take advantage of, at the present day.

Many strong-minded ladies, and others, *not* so strong-minded, have unfurled the banners of opposition to the old order of

things, and sounded the watch-word of "Reform" all over the United States. The burden of their lamentations is the slavery of woman—the tyranny of man, and his refusal to allow her to move in her *true* sphere, or to aid in unforgering the chains in which they maintain she is bound.

The one central object for which the imposing little army that has taken the field in favor of Woman's Rights is fighting, is the glorious privilege of *voting*. They propose that, by giving her the right of suffrage, several important things will be attained; for instance, the elevation of the dignity of her sphere—her liberation from bondage—the enlargement of her field of labor, and the improvement of the attractions of the home circle.

Well, such objects afford glowing themes for eloquent language and vivid imagination, but when exposed to the light of *reality*, they are about as substantial and practical as the air-castles of an idle summer hour.

So far as the use of the ballot's releasing woman from slavery is concerned, it is simply absurd to talk of that, at the present age of the world. Why, instead of being a *slave* to anybody, as she really was in some of the dark ages, she is the *pet* of society. Instead of obeying the dictates of *others*, she can be just exactly what she pleases. She can be a mere fashionable doll, and gain the reward she desires—attention and flattery; or if she wants to be a *true* woman, with a mind and heart, she has thousands of opportunities to make herself such. If she desires public, active life, the paths are open to attain it. If she loves the retirement of home, it is hers.

As for the *tyranny* of man—don't you think woman plays the tyrant quite as often as *he* does?

Again: it is claimed that her intellectual powers would be developed and improved.\*

Yes, you know politics in any form have always exercised such a refining (\*) influence over man, rendering him so

noble, and so generous; and of course they would influence, to a much greater extent, woman, for all will acknowledge she is more easily and deeply impressed.

Of all the ways of improving the mind, ever imagined by the human brain, the right of suffrage is the most absurd. Admitting that the intellectual powers of man are stronger—more fully developed than those of woman, (which we don't believe,) and also, that some of the brightest, most influential minds of the age, may be found among politicians, is the political school, the one in which men train and expand the latent force of their mental faculties? No indeed, the sharp battles of a hundred campaigns can never perform the duty of thought and study for the mind.

If *intelligence* were to decide as to the policy of allowing her to vote, and if it were any reason why she should, the same reason will make it her *right* to defend and fight for the laws of her country—to perform any and every duty that devolves on a voter, and from which she is now and and always should be exempt. It is true that the practice of political science may *educate*, but is it an education that is desirable at least for woman—an education that will add *one single* beauty or virtue to her mental or moral nature?

Another item often quoted in favor of woman's suffrage is, that the attractions of home could be made more powerful over humanity than they are at present. Because questions of civil and political affairs would be the topics of conversation around the fireside, and that *such* things would be more interesting to the lords of creation than those that are generally talked of.

We beg leave to dissent from any such an assertion. *Home would be a very sacred* place then, wouldn't it?

It is well known that such affairs, when kept in the very suburbs of social life, excite so much contention and trouble, as to affect almost every circle of society.

There are certainly causes enough now in existence, to get up thunder-storms in the domestic world, without introducing

political discussion. It is this very exclusion of the common subjects of public and business life, that makes home what it is—that gives it the power it possesses. Home is to man what the most holy place of the tabernacle was to the Jews—the only retreat from the weary, dusty turmoil of life.

He meets there the loving care of *real* friends—not the angry denunciation of opponents, nor the *pretended* regard of constituents. There his thoughts are purified from the day's intercourse with the world—refined in the crucible of home-love, until nothing is left but the pure gold.

Such is the influence of home, if it is what it should be, and if it is not, oh, for the sake of all that is good, do not introduce an evil, that will make it many times worse.

The most perfect reminder of Paradise on earth is home, and the advocate of woman's suffrage should remember that in giving her the ballot, they cover this oasis of brightness with the desert-sand that will kill its rarest flowers—that will destroy the influences that make men nobler and better.

It is claimed also, that the ballot will elevate the dignity of woman's sphere, and enlarge the field of her influence.

At the present day, there is no other sphere as high as woman's—no other field of labor as boundless as hers. Her influence, like sunshine, can penetrate the darkest recesses of crime—encourage the most obscure glimmerings of virtue, and reward the actions prompted by noble intentions. The principles instilled by woman exert their resistless power everywhere. Even the *ballot-box* can be governed, as effectually as though she went there herself, if she only knows her duty, and takes advantage of her privileges.

But let woman think well, before she demands suffrage to enlarge her opportunities for doing good. Let her perform the immense amount of work yet undone, before she dares to ask for more. Let the fallen of her own sex—and, oh,

there are so many—first receive that sympathy and kindness, which only a woman can give, that perhaps might yet redeem them. Let her first strike the death-blow at those customs, too prevalent in modern society, that are helping political corruption in its destructive work. Let her first reform the circles of life in which she now moves. She has the world before her—what more could even *her* high moral and intellectual power demand? I think we should be very thankful to our brothers for shielding us from the polluting influences of a political career, thus preserving the purer atmosphere in which woman moves, or ought to move.

And the dignity of her sphere: it seems to me the proudest position the world affords, has been given to woman. It is true, her sphere is widely different from man's, but *why* should they try to make it the same, when our Creator manifestly intended it to be so distinct yet *equally* noble and important in the grand economy of the universe? Human power can never change the fiat of God in this respect, without destroying the unity and harmony of social laws.

Both are *perfectly* fitted for their places, and we all know that when a *woman* attempts to fill the sphere allotted to a *man*, she loses the beauty and dignity of her own sex, without gaining the manly attributes of the other, and *vice versa*.

If only for this reason, let her never enter the arena of politics.

But although woman, if she understands and values her position and future, will never *demand* nor *accept* the ballot, she possesses many rights, that are almost divine in their character.

Visit the colleges and public schools of our broad country, and look at the mighty work she is performing for the world. The plastic germs of intellect are molded by her skillful hands, into forms of beauty and strength, and the slumbering fires of genius aroused at her will.

Yes, it is woman's glorious right to smooth, by a mother's love, and develop

by a teacher's hand, the minds and hearts of those that are to govern the world.

It is hers to do, what man can never do—conceal by her care, thorns that lie beneath the roses of life—to dispel the gloomy clouds that sometimes darken all its sunshine—and to draw from the keyboard of the soul, chords of music that make you dream of heaven.

She can enter every field of mental labor that will elevate her—but oh, may she never descend. If she wishes to compete with man, let her push open the gates of the broad realms of literature. In the contest for its laurels, and many other honors, she need fear no superior in man. She can explore by his side the temples of learning from turret to foundation—study and understand the great questions of the day, and the principles of civil and religious government.

But woman's most invaluable right—the one that makes her little lower than the angels—is the right to reign queen of home—to wield the sceptre over the matchless empire of which poets have sung in their sweetest words.

Let woman ever move in the sacred sphere in which her Creator placed her—ever remain the same bright, beautiful star in life's oftentimes gloomy sky. In the exercise of such divine rights as these, she will find strength, beauty and variety enough to make her whole life pleasant and happy—ever remembering that the *lightest* wave of her influence reaches to eternity.

JUNIA.

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PASSING along the road the other day, we thought we had found a very beautiful knife. On picking it up it was found to be only a handle without a blade. So do we hear very beautiful sermons—well written and well read—but they are without the *blade*. They cut no cancers of sin, and carry out no models of piety. Sermons must have blades.—*Selected*.

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VAPOR in the upper region of the atmosphere, just at the point of condensation, is the cause of a red sunrise.

*I'm Growing Old.*

I'm growing old—'tis surely so;  
 And yet how short it seems,  
 Since I was but a sportive child,  
 Enjoying childish dreams!

I cannot see the change that comes  
 With such an even pace;  
 I mark not when the wrinkles fall  
 Upon my fading face.

I know I'm old; and yet my heart  
 Is just as young and gay  
 As e'er it was before my locks  
 Of bright brown turned to gray.

I know these eyes to other eyes  
 Look not so bright and glad  
 As once they looked; and yet 'tis not  
 Because my heart's more sad.

I never watched with purer joy  
 The floating clouds and glowing skies,  
 Whilst glistening tears of rapture fill  
 These old and fading eyes.

And when I mark the cheek, where once  
 The bright rose used to glow,  
 It grieves me not to see instead  
 The almond crown my brow.

I've seen the flower grow old and pale,  
 And withered more than I;  
 I've seen it lose its every charm,  
 Then droop away and die.

And then I've seen it rise again,  
 Bright as the beaming sky,  
 And young and pure and beautiful—  
 And felt that so shall I.

Then what if I am growing old—  
 My heart is changeless still,  
 And God has given me enough  
 This loving heart to fill.

I love to see the sun go down,  
 And lengthening shadows throw  
 Along the ground, while o'er my head  
 The clouds in crimson glow.

I see beyond these gorgeous clouds,  
 A country bright and fair,  
 Which needs no sun; God and the Lamb  
 Its light and beauty are.

O! I am glad I'm growing old!  
 For every day I spend  
 Shall bring me one day nearer that  
 Bright day that has no end.

—*Gospel Advocate.*

*Men of Faith are Needed.*

The Church of God passes through troublous times. Not less is it the case now, than when in its primitive strength, it stood the shock of all the opposing elements, though entirely different the circumstances surrounding it. The lost ground of the benighted centuries is to be regained. Heaven-born truth is to be evoked from the huge mass of error. Purity must be drawn by faithful, willing hands from out the debris of ages. All this must be done if the world be saved. As those who have founded themselves on the one foundation, we are specially interested in the success of these great works. Many look with longing eyes to the accomplishment of what seems a task that angels might hesitate to undertake, while many fail by the way in discouragement of spirit. Happy is he who has faith even so large as a grain of mustard seed, for he shall be enabled to remove the mountains of difficulty that arise in his way, and a removal such as that shall be more potent for good, than by the physical arm to pile Mount Pelion upon Ossa.

In the great work of a reformation such as has been commenced in this century of our era, men of pre-eminent faith are needed. Men, who, in all things can emulate the heroism of one who of old was a living martyr for a great reform. Men, who, when troubled, may not feel distressed, when perplexed, may not despair, when persecuted, may know they are not forsaken, when cast down, may not be destroyed. These are they whose faith shall overcome the world. The powers of darkness shall not withstand them; and against them as constituting the Church founded on a rock, the gates of the Unseen shall not prevail. The angel of the Lord shall encamp round about them, and from all danger shall deliver. In the hands of heavenly messengers shall they be borne up amid the whelming waves of strife, and against no rocks shall their feet be dashed. In men of faith, living, effectual, powerful faith, lies the hope of a perishing world. The

expectation of ages will be fulfilled in the work of such men, and by their energizing power the church will spring into life anew. From the baptism of sufferings for dreary centuries she will emerge in the glory of her pristine loveliness, and putting on the robes of her purity, stand forth the hatred of demons, the admiration of angels, the hope of all nations. It is a pleasure to know that such men are found defending with energy the truth and the right. We have many, but the times in which we live are demanding more. The faith of many, too, needs strengthening. The love of many waxing cold, needs warming into life again. There is work for earnest men and women. The inviting words of a suffering Savior's love, when borne faithfully to the ears of the desolate and sorrowing, will not fail of their effect, and upon those who have labored with devoted hearts and hands, and by whom the work of works shall have in trembling fear been wrought, shall rest from age to age the benedictions of rescued and glorified humanity.

A. P. ATEN.

ABINGDON COLLEGE, Ill.

### To Bro. E. Younkin.

DEAR DOCTOR: From our long acquaintance, and my knowledge of your christian urbanity, I have concluded to jot down a few thoughts that occurred to my mind while reading your No. 2, on "The Future Course of the Christian Era." I asked myself, has not the Doctor, in fighting one error, fallen into another? It seems to me, in the third parable referred to, the Lord had the single thought before the mind, the greatness of the kingdom, from the smallness of its beginning. The mustard seed being very small, produced a large herb—so large that the fowls of the air could lodge in its branches. Are you not bound, Doctor, to tell us what these branches are, as much, at least, as to tell what the birds are? Do they not both show that the seed produced a great herb?

Again: the fourth parable seems to me to stand directly opposed to your explanation? You say that in figurative language, leaven means error and corruption. Grant it, in the passage you have quoted. Yet the Lord says, in this parable, the kingdom is like leaven—not like three measures of meal, in which leaven is hid. Would it not be better, dear Bro., not to make a parable mean more than the Savior said it did mean? We ought not to mount hobbies unless we are good riders.

In the bond of love your Bro.,  
DAVID McCANCE.

### *Trust in God and do the Right.*

Courage, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble;  
"Trust in God, and do the right."

Let the road be rough and dreary,  
And its end far out of sight;  
Foot it bravely! strong or weary,  
"Trust in God and do the right."

Perish policy and cunning!  
Perish all that fear the light!  
Whether losing, whether winning,  
"Trust in God and do the right."

Trust no party, sect, or faction,  
Trust no leaders in the fight,  
But in every word or action,  
"Trust in God and do the right."

Trust no lovely forms of passion,  
Fiends may look like angels bright;  
Trust no custom, school or fashion,  
"Trust in God and do the right."

Simple rule, and safest guiding,  
Inward peace, and inward might,  
Star upon our path abiding,  
"Trust in God and do the right."

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee,  
"Trust in God and do the right."

—Selected.

*Debate on Spiritualism.*

A debate was recently held at Blandville, Illinois, which I had the pleasure of attending, between Eld. J. C. Reynolds, editor of the *GOSPEL ECOU*, and J. S. Loveland, a Spiritualist. The proposition discussed was as follows: "The Harmonial Philosophy as advocated by A. J. Davis, and other modern Spiritualists is superior in its nature and tendencies to the Christian religion as taught by Jesus Christ and his Apostles. Loveland affirmed.

In the estimation of all our brethren in attendance, it was universally acknowledged that Bro. Reynolds upheld the claims of our religion in a most masterly manner, while at the same time he showed most conclusively the almost innumerable inconsistencies of Spiritualism, with all its immoral and degrading tendencies calculated in their nature to sap the foundations of society, and spread moral desolation and death wherever received and practiced. As a debater, Bro. Reynolds now holds a position among the most ready and logical in the West, having been engaged in several discussions, mostly upon the differences between ourselves and the sectarian bodies around us. The constitution of his mind is such that an opponent as a general thing receives very little quarter in any respect at his hands, and especially was this the case in the present debate. Mr. Loveland seemed like a mouse in the power of a lion, and his uneasiness and nervousness were at times almost painful to witness, and especially so when in the peroration of his last speech Bro. Reynolds delivered a most withering rebuke for his apostasy from the truth, and exhorted him to return again to that which was able to save him from the awful depths into which he had fallen. He, however, kept up a show of courage until the last, but evidently had to do a considerable amount of extra whistling to sustain his courage until entirely past the graveyard. It is due to him however to say that he possesses many of the elements of a successful de-

bater, and with a proposition favorable for himself, and with a less determined opponent than Bro. Reynolds, he might make a very fair show, but he evidently felt his inability in this discussion to sustain his proposition, or prevent his system, if system it may be called, from being shown up in all its hideous deformity and depravity. He has held several discussions, among which was one at Delphi, Ind., with Bro. O. A. Burgess.

It would be impossible to give even a synopsis of the arguments *pro* and *con* in a communication of respectable length, nor is it necessary so to do. Suffice it to say so far as those are concerned who were present, we are entirely satisfied with the vindication there made of the principles of our most perfect religion.

AMSDEN, ILL.

A. P. ATEN.

—Review.

*Brother Belshe's Article.*

I feel like it would be wrong to pass the article in this No. headed "Forbearing one another in love," unnoticed. "Forbearing one another in love," is an unobjectionable phrase. It sounds well. It is a very appropriate beginning for an essay, provided the essay suits it. Bro. E. P. Belshe has seen fit to thus head an article for the *Ecou*, in which he incongruously groups together words of affection and bitterness.

The following are certainly out of place under the caption brother B. places over his article, "leap at me with the fury of a tigress," "Slash and challenge." I can not yet see that there is any thing in the article that appeared in the Jan. *Ecou*, that in any sense justifies the use of such language on the part of Bro. B. There is nothing said in that article that Bro. B's admissions do not fully justify. I said not a word about Bro. Belshe, nor the *Reporter*, in the way of objection except his position on Sunday Schools. He admits that he was wrong, but pleads that he made "a mistake." How was I to know that he had made "a mistake?" Editors are supposed to say what they

mean, and to mean what they say. An editor first writes his editorials, and is expected to have them correct; to have them say what he means, before they go into the hands of the printer. After they are in type he reads them in proof. Surely they ought to say what he means, or if they do not, he ought at least to discover it. I put no false construction on his language. He does not pretend that I did. But he did not mean to put Sunday Schools on an equal footing with "Fairs, Festivals," etc.

I quote from him again: "These people depend very little upon the power of the gospel to sustain them, but upon Sunday Schools, Festivals, Sociables, and many other of the fashionable follies of the age." When I read this I was astonished, and thought surely there must be some mistake. I read on. Witness the following:

"And it is not at all necessary for us to attempt to compete with them in the line of Sunday Schools, Fairs, Sociables, and the like, for these they are now fully able to monopolize, and our power as their competitors would prove a failure to a most significant extent.

We must do something else, and it must be done to an extent that will call the attention of the people away from these foolish vices to the virtues of the gospel." Here again, "Sunday Schools, Fairs, Festivals, Sociables," are classed together, and denominated "foolish vices." Then I concluded that Bro. B. must be opposed to Sunday Schools. But reading still further, my conclusion was fully confirmed by reading as follows:

"Take the Sunday School, Festival, Sociable, political force, and other popular entertainments from those popular bodies, and their power is gone. There is not point enough in their preaching to sustain them. Let the church drop all their invented follies."

Here for the third time, Sunday Schools are classed with the "festival, sociable, political force, and other popular entertainments," and called "invented follies." As the senior editor of the *Church*

*Reporter* had so written and so printed, and so published, three times in one article, I was forced to conclude that Bro. Belshe was opposed to Sunday Schools, or that the senior editor of a paper that aspires to do the *reporting* of news of this and all other countries, failed to say what he meant, after making the third effort.

The reader will see clearly that I arrived at my conclusion legitimately. But my good brother says he was mistaken; that he is in favor of the Sunday School work. I am rejoiced at that. Had Bro. B. been satisfied to stop when he corrected his unaccountable editorial "mistake," I should have been willing to give his correction of his "mistake" to the readers of the *Echo* without saying another word. But as he has seen fit under the pleasing head of "Forbearing one another in Love," to talk about "the fury of a tigress," I ask the reader to turn back to page 46, of the January No. of the *Echo*, and read what I said under the head of "The Church Reporter," and see if there is any "fury," or "tigress," or "dash," or "challenge" in it. I fear not the decision of any good man, not even of my highly esteemed Bro. Belshe himself, when less excited, and less chagrined by his own "mistake," than he was when he penned the paper appearing in the present issue of the *Echo*.

There is one thing still that ought to be noticed. He says: "I intended, however, to correct it in February, and relieve, as much as possible, the mistake." He intended this, as I understand him, in the February *Reporter*. But the February *Reporter* has come to hand, minus the correction. Does he intend to let his readers remain under the influence of his "mistake," while he is ready to set the readers of the *Echo* right as to his position? He also intimates that he could suggest immense improvements in the manner of conducting Sunday Schools. Yet he refrains from doing so, for fear of arousing the brethren.

I am not prepared to believe that the brethren are so unreasonable as to mistreat any brother who suggests what he

conceives to be an improvement in our manner of conducting the Schools. Let Bro. B. come out with his improvements. I will not promise that they will be adopted. But I think I can say that he will get a candid hearing and Christian treatment from the brethren.

In conclusion, I wish to say to my dear brother that I do not, and will not cherish toward him an unkind feeling. I beg the privilege, as a brother in the Lord, to admonish him in the bonds of Christian love, to leave out the "challenge," the "dash," and "the fury of a tigress," the next time that he writes under the head of "Forbearing one another in love."

J. C. R.

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### *Cheering.*

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The column of additions that we present to our readers this month is full of cheering intelligence for every friend of Christianity. There is not a true devoted Christian in all the land, whose heart will not thrill with joy when he reads of the glorious triumphs of the truth here recorded.

By scores, fifties and hundreds our fellow beings, all around us are bowing in obedience to the King of kings, and Lord of lords. Blessed be the name of our God, for the gospel is still proving to be his power unto salvation to every one that believes it.

While these grand victories are being won by the advocates of Primitive Christianity, the votaries of sectarianism are making long, determined, but futile efforts to reproduce the frantic scenes of a quarter of a century ago, by resorting to all the human expedients that have ever been invented. Light is breaking in upon the long night of religious superstition. Day is dawning. The Sun of righteousness is rising, grandly and gloriously above the moral horizon with healing in his wings. Men are turning their minds away from the narrow, abstruse, soul-dwarfing codes of human-devised theology and looking upon Jesus "the fair-

est among ten thousand and altogether lovely." For all this brethren, let us thank God and take courage. Our labor in the Lord has not been in vain. Every effort put forth in the right direction, however humble it may be, will be crowned with blessings from the loving Father of our spirits.

Let us then redouble our diligence in the prosecution of the great work assigned us by our Master. Ah! the work is great. Mingled with the triumphant notes of victory borne to us on every breeze, is the earnest cry of the ancient Macedonian, "Come over and help us!" Who will nobly respond to these calls?

Our brethren that are already in the field have wrought nobly. From morn till night with gleaming blade, they have toiled amid the ripening fields, and smiled to see their labors crowned with shocks of golden grain.

To whom then shall we look? Young men, with the love of Jesus in your hearts, and the ability to tell the story of the cross to dying sinners, the Church, the world is looking to you. Do not the impulses of your generous nature, as well as the promptings of an enlightened Christian conscience impel you to despise ease, scorn worldly-honor, hate idle pleasure and renounce the love of riches, that you may respond to this appeal for help from your brethren? They are surrounded by an armed host of scorers and scoffers of a pure, simple gospel. For Heaven's sake gird on the gospel armor, unsheathe the sword of the spirit, and with brave hearts, and strong hands, go forth in the strength of Israel's God, to meet and vanquish the enemies of truth and righteousness. Fear no evil. Do right. Trust in God, and all will be well. We have done well, but let us do better. We are stronger now than we were last month. Our valiant army is being reinforced every day. Let every recruit remember that he has come into active service; that he is in the enemy's country and must needs be on the alert.

"Put on the whole armor of God that you may be able to stand in the evil day."

Brethren, let us all be faithful unto the end. A few more reports of our labors on earth, and we will listen to the grand result of all life's toils pronounced by the great Judge before the congregated intelligences of the Universe. May that result be such as to secure for each of us a crown of eternal rejoicing. Amen.

J. H. G.

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*W. T. Horner's Tract Publishing House.*

*Cornce Center and White Streets, New York City, and Buffalo, N. Y.*

By mutual consent, our most worthy brother, Thomas Holman, of New York City, has placed his entire tract business into our hands. The plates now printed from are valued at \$2,000, embracing seventy five tracts, numbering from one to eighty pages each. We wish to raise the present year, ten thousand dollars for the gratuitous circulation of these silent messengers. Can we not in this great work rely upon the continual co-operation of the brethren throughout the United States? We have the printing presses and the steam power at our disposal, both in New York and Buffalo, by which hundreds of thousands of tracts can be struck off weekly. Upon whom then, will the responsibility rest, if tracts, developing the ancient gospel are not found in every household? Sisters, as well as brethren, can effectually labor in this field. We will send the tracts prepaid, at the low rate of  $\frac{1}{2}$  cent per page, which is intended to cover all necessary expense pertaining to the business.

The world demands of Christians a persistent effort to publish the ancient and Apostolic practice in Christian worship. We have, in New York and New England, a population of more than three millions, who know nothing of our plea for the gospel ordinances. Millions more will pass into eternity ignorant of the beauty and power of the gospel of Christ unless these silent messengers are freely

and gratuitously circulated. Printed leaves can go every where. They can be multiplied without end, and they travel at little expense. They want nothing to eat, and they require no lodgings. They run up and down like the angels of God, blessing all, giving to all, and asking no gifts in return. They require no public room to tell their story in. They can tell it in the kitchen, or in the shop, in the omnibus, the railroad car, the steamboat, etc. We ask the brethren to give this subject their earnest attention. We feel persuaded that the importance of the press, as a means of spreading simple truth, has not been sufficiently employed. Let the brethren reading this article write us of their hearty co-operation in this missionary work.

Address all communications to

W. T. HORNER,  
Buffalo, N. Y.

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WHO MADE ALL THAT?—It is related that when Napoleon Bonaparte was returning to France from the expedition to Egypt, a group of French officers one evening entered into a discussion concerning the existence of God. They were on the deck of the vessel that bore them over the Mediterranean sea. Thoroughly imbued with the infidel and atheistic spirit of the times, they were unanimous in the denial of the truth.

It was at length proposed to ask the opinion of Napoleon on the subject, who was standing alone, wrapped in silent thought. On hearing the question, "Is there a God?" he raised his hand, and pointing to the starry firmament, simply responded, "Gentlemen, who made all that?"

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A WORTHY Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to fellow human beings, let me do it now: Let me not defer or neglect it, for I will not pass this way again."

*Love Lightens Labor.*

A good wife rose from her bed one morn,  
 And thought with a nervous dread,  
 Of the piles of clothes to be washed, and  
 more  
 Than a dozen mouths to be fed,  
 There are meals to be got for men in the  
 field,  
 And the children to fix away  
 To school, and the milk to skim and churn,  
 And all to be done that day.  
 It had rained that night, and all the wood  
 Was wet as it could be;  
 And there were pudding and pies to bake,  
 Besides a loaf of cake for tea.  
 The day was hot and her aching head  
 Throbbled wearily as she said,  
 If maidens but knew what good wives  
 know,  
 They would be in no hurry to wed.  
 "Jennie, what do you think I told Ben  
 Brown?"  
 Called the farmer from the well;  
 And a flush crept up to his bronzed brow,  
 And his eye half bashfully fell;  
 "It was this," he said, and coming near,  
 He smiled, and stooping down,  
 Kissed her cheek — "'twas, that you were  
 the best  
 And dearest wife in town."  
 The farmer went back to the field, and  
 the wife,  
 In a smiling and absent way,  
 Sang snatches of tender little songs  
 She'd not sung for many a day.  
 The pain in her head was gone, and the  
 clothes  
 Were white as the foam of the sea;  
 Her bread was light, and the butter was  
 sweet,  
 And golden as it could be.  
 "Just think," the children all called in a  
 breath,  
 "Tom Wood has run off to sea!  
 He wouldn't, I know, if he only had  
 As happy a home as we."  
 The night came down, and the good wife  
 smiled  
 To herself, as she softly said,  
 "'Tis sweet to labor for those we love,  
 It is not strange that maids will wed!"

SELECTED.

*"Welcome Papa."*

Three little forms, in the twilight gray,  
 Scanning the shadows across the way;  
 Six little eyes, four black and two blue,  
 Brimful of love and happiness too,  
 Watching for 'pa.

May, with the placid and thoughtful brow  
 Gentle face beaming with smiles just now;  
 Willie, the rogue so loving and gay,  
 Stealing sly kisses from sister May,  
 Watching for 'pa.

Nelly, with ringlets of sunny hue,  
 Cosily nestled between the two,  
 Pressing her cheek to the window pane,  
 Wishing the absent one home again,  
 Watching for 'pa.

Oh! how they gaze at the passers by,  
 "He's coming at last," they gaily cry,  
 "Look again, my pets!" exclaims mamma,  
 And Nelly adds "there's the twilight star  
 Watching for 'pa.

Soon joyous shouts from the window-seat  
 And eager patter of childish feet,  
 Gay musical chimes ring through the hall  
 A manly voice resounds to the call,  
 Welcome, papa.

SELECTED.

WIFE.—There is no combination of letters in the English language which excites more pleasing associations in the mind of man, than wife. There is magic in this word. It presents to the mind's eye a cheerful companion, disinterested advisor, a nurse in sickness, a comforter in misfortune, and a faithful and ever affectionate friend. It conjures up the image of a lovely and confiding woman, who cheerfully undertakes to contribute to your happiness, to partake with you the cup, whether of weal or woe, which destiny may offer. This word wife, is synonymous with the earthly blessings, and we pity the unfortunate man who is condemned by fate's severe decree to trudge along through life's dull pilgrimage without one.—*Pittsburg Mail.*

NOTICE.—Be it remembered that the *Church Reporter* was the first periodical in the Brotherhood that made Church Progress a specialty, save the acknowledgement already given the *Review*. The *Gospel Echo*, we see, has followed our example. All right, brethren, watch our movements, and we hope to give you much that will be worthy your imitation.—*Church Reporter*.

Now brethren, if you really desire us to watch you closely and profit by your example, do not for the sake of our feelings, tell the brethren that we are aping you. It may be that the next good "movement" you originate, we will be ashamed to follow, lest the public should be again informed that we did it, just because the *Reporter* did.

We did not know, brethren, that you possessed the exclusive copyright for reporting the success of the gospel, and as we have not yet been officially informed of that fact, we hope our readers will pardon us for continuing the infringement, if such it be, until so informed. We refer our brethren, however, to past files of the *Echo*, published before the *Reporter* had an existence. It is true, we are taking some more pains this year, in collecting these reports than hitherto, and it may be that this happy thought was conceived in perusing the pages of the *Reporter*. We think, however, it can be satisfactorily accounted for on the principle of gradual development. We have not yet named our magazine after that "specialty" however "worthy of imitation" that may be.

We have no desire, brethren, to pluck one laurel from the brow of the *Reporter*. Success to it and its mission. J. H. G.

INFLUENCE.—One pound of gold may be drawn into a wire that would extend around the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the flush of youth, it may gild the last hours of a long life, and form the brightest spot in it. "Work while it is day. The night cometh."

## Correspondence.

ST. CHARLES, IOWA. }  
FEB. 2D, 1863. }

DEAR BRO. REYNOLDS:—With much pleasure I sent myself to submit to you a brief report of a meeting, which I have just closed, at Winterset, (our county seat). There were many items of interest during the meeting, of which I would love to speak, but to avoid prolixity I will omit them. I would say, however, that the meeting was one of the most peculiar of my life. This meeting commenced on New Year's night, just at the close of what was called a Convention of all the denominations of our county, in which seven different religious bodies were fairly represented.

I flatter myself that this Convention was prolific of good; it opened up the way for the use of some entering wedges to Primitive Christianity, and secured the best hearing to about 41 or 42 discourses that we have ever enjoyed in this county. We had near seventy (70) accessions to the congregation; upwards of 40 by confession and obedience, 4 from the Methodists, one of them a Methodist preacher's widow, 3 from the Baptists, and 4 from the New Lights. And yet all these churches were doing their utmost in a protracted meeting at their own houses, (churches).

When I last wrote you, I was holding a meeting at Prairie City, Jasper Co. I was compelled to leave there about the time the meeting began to be really interesting, to go to another appointment. We had 13 additions before I left, when the brethren sent off for other help, and continued the meeting until they had 20 more, most excellent accessions; some five or six of them were among the best members of the M. E. Church, and they too, were doing all in their power at their house, only a few rods from ours. But the truth is mighty and will prevail, and I praise the Lord for it. All through this country, where the gospel is being preached, the cause is triumphing most gloriously.

ly. Father Cassel is living with us, and sends his love to you. He takes great pleasure in reading the *Ecu*.

May the good Lord bless you in your labor of love. In the hope of immortality.

J. P. ROACH.

P. S. I must send you what a Methodist editor said during my meeting in Winterset:

J. P. R.

"Last Sabbath, twenty-five persons were immersed by Winterset ministers, as follows:

By Elder Roach, ten; by Elder Bradfield, six; By Elder Conger, nine. Elders Bradfield and Roach baptized at the river, and Elder Conger at the Baptist church. The largest multitude that ever gathered at Compton's mill within the memory of the living, witnessed Elder Roach's services which occurred at about 2 o'clock P. M. The multitude gave the best order, and was heartily thanked for the same. Mr. Roach announced that he had baptized in most of the large streams of Iowa, and in the Potomac at Washington, but that he had never seen another assemblage as large on any similar occasion. He exhorted the people both before and during the immersions, and as a result, two conversions occurred on the ice, and two converts were immediately baptized! The scene was affecting indeed! This minister has led a multitude to the Savior, during the winter, and he intends to remain in Winterset and lend his aid in drilling these converts for life's duties. May he and they war a good warfare, and cast an influence over all this vicinity and country that shall endure to the third and fourth generation. The success of the Disciple ministers springs from their love and constancy in searching the Scriptures. All wealthy churches, from the Pharisees down, have to a greater or less extent, "made void the law by their traditions," creeds, and many books. Like Apollos, the Disciples are mighty in the Scriptures—are men of one book.

Elder J. P. Roach will preach in the Disciples' church on next Saturday evening, and also on Sunday forenoon and evening. This disciple of the Savior is

not refined with pulpit formality, nor cramped with a stated delivery, nor ornamented with thin white hands. He is blessed with plain reason, with sober sense, and with the baptism of fire. We suppose thousands have been converted under his ministry.

SUMMUM, FULTON CO., ILL.

BROTHER REYNOLDS:—It is my privilege to say to your readers that the work of saving souls is still progressing in our neighborhood. Within the last two weeks seven have been added to the church at the different points where I am preaching. I have just received a letter from Bro. Price, of Missouri. He writes me that he held a meeting recently, of six weeks, and had 150 additions. Praise the Lord. Yours in Christ,

J. H. BREEDEN.

CLAYTON, ILL., Feb. 3, 1869.

DEAR BRO. REYNOLDS:—Our meeting came to its final conclusion last night, seventy persons having been added to the congregation, about fifty of whom were immersed. When I came here, I little thought I should remain so long, but circumstances conspired to detain me. Among these were the sickness and death of our little babe, which we laid to rest in the village burying ground, on last Thursday. In this sad affliction we are comforted with the thought that the separation is not forever. The absent loved ones shall be restored. He is faithful who has promised. May we all prove faithful, and be ready to respond when the call is made. The day is not far distant. Your Bro. in affliction, but in hope.

DUDLEY DOWNS.

ABINGDON, Feb. 8, 1869.

BROS. REYNOLDS & GARRISON:—On last Monday night, I closed a protracted meeting in Keithsburg, Mercer Co., Ill., which resulted in 31 additions to the church in that place. 26 by immersion, and 5 from the Baptists. We closed the meeting with a full house, and a very fine feeling in the community.

Yours truly, L. S. WALLACE.

TOLSON, ILL., Feb. 9, 1869.

BROS. REYNOLDS & GARRISON:—As an item of news, I will say that on the 19th of December last, two young Bros. (J. V. Beakman and S. M. Jefferson), students of Eureka College, visited our town, and commenced a meeting, and continued over four Lord's days. The immediate result was five confessions and immersions, and two wanderers reclaimed, and a very good impression made upon the public mind, and the brethren here awakened to a more careful study of the Bible. The extreme youthfulness of the speakers, (the first being but 22, the other 20 years old), seemed with their acquaintance with the subjects discussed, to draw out good audiences and profound attention. Yours in the hope of the gospel.

DAVID McCANCE.

### *Minutes of Fulton County Meeting.*

The Fulton County Christian Co-operation Society was called to order, on Saturday before the second Lord's day in December, at 10 o'clock, A. M., by Elder J. H. Breeden, of Summum, when the exercises were introduced by reading the 16th Psalm, and prayer by Elder Levi Beaty.

Delegates present from Union, Washington and Summum congregations.

After listening to an able introductory discourse, from Bro. Breeden, setting forth the necessity of such an organization, and the great benefits that would accrue therefrom, Bro. Joel Collins, of Summum, moved to enter into temporary organization, by choosing Elder Levi Beaty, President, and Bro. C. E. Babcock, Secretary.

Bro. McHugh, of Union, moved to constitute Bro. J. H. Breeden, a Committee, to draft resolutions expressive of the object of this Society.

Bro. Breeden moved that the President appoint a Committee of three on permanent organization.

Appointed Bros. Babcock, of Summum, McHugh, of Union, and Farr, of Washington, said Committee.

On motion, meeting adjourned till 3 o'clock, P. M.

AFTERNOON SESSION.—3 O'CLOCK.

Prayer, by Bro. J. R. Smith.

Minutes of the morning session read and approved.

Bro. Breeden, as Committee on resolutions, reported as follows:

WHEREAS, our Lord and Master has said: "Go preach the Gospel to every creature," and,

WHEREAS, There are, at this time, many places in this county, destitute of preaching, and persons perishing for want of the "bread of life," therefore,

Resolved, That we, the delegates of the above named congregations, do co-operate together, in order to the spread of the gospel, and to get the gospel preached at as many of the destitute places as possible, during the next year.

2d. That we hold quarterly meetings at different points during the year, for the purpose of consulting together, as to the best means of securing preaching at these destitute points, and of cultivating a feeling of "brotherly love."

3d. That we recommend that each congregation write a letter of correspondence, detailing every thing of interest connected with their congregations.

4th. That we recommend each congregation to be represented in said quarterly meeting, by delegates in the ratio of one for every twenty-five members.

5th. That the officers of this Society shall consist of a President, one Vice President for each congregation; a Recording Secretary, Corresponding Secretary, and Treasurer.

Bro. Babcock, from Committee on permanent organization, reported the following officers:

President, J. B. Royal, Vermont.

Vice Presidents, Wm. Kirkpatrick, Antioch, Alonzo Alfred, Union, Levi Beaty, Summum, Geo. W. Kost, Astoria, S. W. Durham, Washington, Geo. W. Powell, Table Grove, James Carey, Cuba, Cephas Toland, Vermont.

Recording Secretary, Henry Smithers, Table Grove.

Corresponding Secretary, J. H. Breeden, Sumnum,

Treasurer, Samuel Farr, Ipava.

Bro. Breeden moved that the minutes and resolutions of this meeting be published in the GOSPEL ECHO.

On motion, adjourned to meet at Table Grove, on Friday evening before the second Lord's day in March next.

LEVI BEATY, President.

C. E. BAUCOCK, Secretary.

### *Reports of Additions.*

In the Pioneer, for January 14.	
H. C. Owen, Mo.....	12
A. D. Parish, Mo.....	14
Sebird Rhea, Iowa.....	8 84
In the Gospel Advocate, Jan. 7.	
R. G. Glover, Tennessee.....	20
C. R. Darnall, ".....	60
Lucy J. Billingsly, Miss.....	10
E. F. Senter, Tenn.....	24
N. B. Gibbons, Tenn.....	30 144
In the Gospel Advocate, Jan. 21.	
J. R. Jones, Ky.....	81
H. D. Bantau, Texas.....	7
J. N. McFadden, Texas.....	9
J. H. McCoy, Ky.....	161
Isaac Senell, Tenn.....	40 288
In the Pioneer, Jan. 21.	
G. T. Webster, Mo.....	4
In the Review, for Jan. 19.	
N. R. Dale, Ky.....	13
S. W. Hall, Ill.....	17
J. W. Ballinger, Ill.....	319
W. R. Lowe, Ind.....	32
W. C. Poynter, Mo.....	31
Eli Fisher, Ill.....	20
Robert Lyle, Mo.....	15
J. R. Wilmoth, Texas.....	175
John Allen Gano, Ky.....	236
A. Council, Ind.....	20
Hanson Criswell, W. Va.....	4 882
In the Christian Standard, of Jan. 23.	
J. N. Smith, Ohio.....	62
James W. Ingram, Ohio.....	21
J. C. Irvin, Ohio.....	10
W. H. Taylor, Ohio.....	3
James Darsie, Pa.....	125
N. N. Bartlett, Ind.....	28
John Brazelton, Ind.....	25
J. S. Hughes, Ind.....	32
P. Vogel, Ill.....	5
P. B. Wiles, Ky.....	4 313
In the Review, of Jan. 26.	
Urban C. McKinsey, Ind.....	11
Eli Fisher, Ill.....	10
D. Hodson, Ind.....	485
R. B. Roberts, Ill.....	73
Catherine McFerrin, Ohio.....	13
T. J. Gunter, Mo.....	2
J. F. Simmons, Ohio.....	14
J. M. Riffe, Ky.....	4 611
In the Pioneer, of Jan. 28.	
Geo. Clark, Mo.....	39
J. W. Tate, Mo.....	157
R. B. Roberts, Ill.....	361 537
In the Gospel Advocate, of Jan. 28.	
W. C. Huffman, Tenn.....	108 108
In the Christian Examiner, of Feb. 1.	
J. A. Cowgill, Va.....	13 13
In the Pioneer, of Feb. 4.	
G. R. Hand, Mo.....	29
E. Stewart, Mo.....	36 65
In the Christian Standard, of Feb. 6.	
W. A. Belding, N. Y.....	2
S. B. Teagarden, Ohio.....	9
W. S., Ohio.....	11
E. W. Bosworth, Ohio.....	7
Abraham Smith, Ind.....	102
Alex. M. Hutchinson, Ill.....	42
S. J. Smith, Mich.....	4
E. A. Moulton, Mich.....	4
E. A. V. Packer, Mich.....	25 206
In the Gospel Advocate, of Feb. 4.	
W. C. Kirkpatrick, Ala.....	8
James M. Kidwell.....	44 52
In the Review, of Feb. 2.	
F. M. Green, Ohio.....	4
James E. Hollis, Mo.....	7
John M. Canfield, Ind.....	35
H. Corbin, Iowa.....	19
J. C. Wright, Mo.....	28
Carroll Ghent, Ohio.....	36
Alanson Wilcox, Mass.....	13
L. N. Murphy, Mo.....	39 181
In the N. W. C. Proclamation, for Jan.	
A. M. Collins, N. Y.....	46
W. B. Hendrix, Ohio.....	37 83
In the Review, of Feb. 9.	
Isaac C. Singer, Penn.....	5
James E. Masters, Ill.....	2
Andrew Younce, Ind.....	20

W. V. Sparrow, Ky.,	15
E. Talmage, Mo.,	2
I. B. Hyatt, Penn.,	11
J. F. Berquin, Ohio,	38
Joseph H. Page, Mo.,	70
James A. McHatton, Mo.,	7
J. F. Moody, Ohio,	6
C. Williams, Ohio,	20
Benjamin Franklin, Ind.,	6
"    "    Ky.,	7 209
In the Christian Standard of Feb. 13.	
O. A. Bartholomew, Pa.,	16
A. M. Collins, N. Y.,	6
Webster O. Moore, N. Y.,	10
J. C. Irvin, Ohio,	66
J. F. Berquin, Ohio,	38
G. W. Hill, Ohio,	20
A. Burns, Ohio,	22
Adam Moore, Ohio,	14
S. B. Teagarden, Ohio,	4
O. Ebert, Mich.,	44
S. J. Smith, Mich.,	6
L. L. Carpenter, Ind.,	82
M. Terry, Ind.,	47
R. L. Howe, Ind.,	6
Ira C. Mitchell, Ill.,	50
Leroy Skelton, Ill.,	19
A. H. Trowbridge, Ill.,	20
J. B. C., Pa.,	20 490
In the Pioneer, for Feb. 11.	
Clayton Keith, Mo.,	16 16
Eli Fisher reports to us through the Echo.	
At Eureka, Ill.,	50
At Litchfield, Ill.,	80 130
Total,	4,384

A BEAUTIFUL ILLUSTRATION—It is said of the Icelanders that they scrupulously observe the usage of reading the Sacred Scriptures every morning, the whole family joining in the singing and prayers. When the Icelander awakes, he salutes no person until he has saluted his God. He usually hastens to the door, adores there the Author of Nature and Providence, and then steps back, saying to his family "God grant you a good day." What a beautiful illustration is this of the Christian obligation on the part of households to recognize and worship God.

## Editors' Table.

### THE TEMPERANCE STANDARD.

—Edited and published by J. W. Nichols, Quincy, Ill. The *Standard* is a good family paper, of eight pages to the No., four columns to the page. It is issued on the first and third Thursdays of each month. It is specially devoted to the cause of Temperance. It is richly worth the subscription price to any family. Let it have a wide circulation.

In its issue of Feb. 4, it thus notices the Echo:

"THE GOSPEL ECHO.—We have received the *Gospel Echo*, published at Macomb, Ill., by Reynolds & Garrison. The *Echo* is a neatly printed monthly of 48 pages, devoted to the interests and doctrines of the Christian Church, and is ably conducted. Bro. Reynolds we know as an earnest advocate of Temperance, and a warm friend of the Sabbath School cause. "Terms of the *Echo*, \$2.00 per year."

We have long known Bro. Nichols as an unwavering advocate of the temperance cause.

### THE VALUE OF RELIGIOUS PAPERS.

As a general thing those who take and read religious publications, will be found more alive to the duties of Christians than others. We clip a short letter from the *Bible Advocate*, written by a correspondent of that paper. It has so much sound sense in a few words, that we ask all to read it carefully.

DAY FOLK, KY., Jan. 15, 1869.

Bro. Lipscomb: My experience has taught me that those who read and sustain religious papers least, read and sustain the Holy Scriptures least; contribute less to the poor and for the spread of the Gospel; worship less, and do almost anything of a plausible nature less; but are more avaricious and craving for perishable things. Nevertheless, I hope the paper is firmly established. May God grant such to be the case and make it instrumental in doing much good in building upon the truth, destroying sectarianism and drawing a true line or demarcation between his Church and the world.

Yours truly, U. WRIGHT

## THE BANNER OF CHRIST.

Is a monthly magazine, published at New Berne, North Carolina. The *Christian Standard* thus notices it:

"The *Banner of Christ*, by John T. Walsh, New Berne, N. C., is still published at \$1.50 per annum. Bro. W. is devoting considerable space and ability to the discussion of the claims of secret societies in general and Masonry in particular."

We would add, that in our humble opinion, our good brother Walsh could do much more for Christ without his persistent war on secret societies, than he can with it.

We know brethren good and true, who are Masons and Odd Fellows. We know others, both good and true, who are not Masons and Odd Fellows. Bro. Walsh, unless we are greatly mistaken, limits the circle of his influence by his unrelenting hostility to secret societies. If brother W. would confine himself strictly to the advocacy of primitive Christianity and not turn aside to side issues, we think he could and would do great good in the South, where he lives and labors.

## THE CHRISTIAN QUARTERLY.

The first number of "The Christian Quarterly" has been received at this office. We have not had time to read it sufficiently to speak of the character of its contents. It is published by R. W. Carroll & Co., Cincinnati, and is edited by the following able corps of editors:

Editor, W. T. Moore.

Associate Editors, W. K. Pendleton, Isaac Errett, Robert Graham, S. E. Shepard, Thomas Munnell and Alexander Proctor.

These names indicate more clearly than any words of commendation from us could, the character of the articles it contains. They are men of profound learning and deep piety, and cannot fail to give light upon any subject they treat. We will give the Quarterly a more extended notice hereafter.

## THE CHRISTIAN STANDARD.

Comes to us regularly from Alliance, Ohio, its present place of publication. It is growing both in interest and appearance.

In its last issue, it compliments the *Echo* as follows:

"The *Gospel Echo*, published by J. C. Reynolds [and J. H. Garrison,] Macomb, Illinois, comes to us enlarged and greatly improved. It is an earnest advocate of Primitive Christianity, and deserving of success. In freshness and vigor it is constantly improving. Monthly at \$2.00 a year.

## SUNDAY SCHOOL PAPERS.

We wish to call particular attention to *The Little Sower*, published by W. W. Dowling, Indianapolis, Indiana. We regard it as the best child's paper published. It ought to have a million subscribers. Brother Dowling sent us recently both the entire volumes for the year 1868 of the *Little Sower* and *Morning Watch*, bound in neat paper covers. They are very beautiful indeed.

No Sunday School Superintendent or Teacher ought to be without the *Morning Watch*.

## RULES OF THIS OFFICE.

1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.
2. No order for discontinuance to take effect until the end of the year.
3. No paper to be discontinued until all arrearages are fully paid.
4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a *very few* persons makes it necessary to adopt and live up to the letter of these rules.

# THE GOSPEL ECHO.

VOL. VII.

APRIL, 1869.

NO. 4

## *Will the Sects Ever Call us Orthodox?*

### CHAPTER I.

#### WHAT IS ORTHODOXY?

As this is not a Bible word, we are forced to seek the meaning of the term elsewhere. It is of Greek derivation. The term orthodox comes from two Greek words, *orthos*, meaning right, and *doxa*, opinion. The adjective orthodox applied to a man, simply means, etymologically, that he is correct in his opinions. The noun orthodoxy belonging to the same family of words, is derived from the Greek word, *orthodoxia*, meaning "sound opinion." Orthodoxy then, etymologically, means soundness or correctness of opinions. Words, however, in common use, are not always confined to their etymological meaning. This term is one which oversteps its etymological derivation, and embraces a man's faith as well as his opinions. Webster defines it thus: "Soundness of faith; a belief in the genuine doctrines taught in the scriptures."

It is perfectly clear (1), that every man, whatever name he may wear, is heterodox, (that is, not orthodox), who rejects any of the doctrines of the Scriptures. (2). That every one who holds as an article of his faith, any dogma not authorized in the Word of God, is also heterodox. (3). That he only is orthodox who holds to all the doctrines of the Bible, and rejects every thing else as of authority. This being correct, orthodoxy is the belief of the whole of the doctrines of the divine word, and nothing else.

It would seem that this was enough to satisfactorily answer the question, what is orthodoxy? Indeed it is enough for a

mind unclouded by the traditions of men. But every party in christendom will come up and claim orthodoxy for itself. It will say the tenets of "our church" are those of the Bible. Our creed accords exactly with the Holy Scriptures. This claim set up by all sectarians, carries a palpable falsehood on its very face. There are no two creeds exactly alike. As they all differ from one another, not more than one can be like the divine book. Nor has it been shown that any one ever yet made, was like the Lord's book. It has already been clearly shown what real, genuine orthodoxy is. It is equally clear that none of the sectarian parties of the day, are really orthodox. This is true for the following reason, if for no other: that genuine orthodoxy rejects every thing as of authority not authorized in God's word, and that God, in His word, has never authorized any man to wear any human name, a thing of which they are all guilty. Hence, we are safe in saying, that not one of them is orthodox.

The mere fact that a man says, I am right and you are wrong, I am orthodox, you are a heretic, by no means makes it so. He may back up his assertion by a profession as loud, and face as long as ever characterized an ancient Pharisee, and yet his claim is not to be recognized, nor statement believed.

But we repeat the question: what is orthodoxy? Not real orthodoxy, for we have ascertained what that is beyond a peradventure. But what is popular orthodoxy, the orthodoxy self-styled of the nineteenth century, and of the American continent? We need not go to the Scriptures for the answer to this question. Popular orthodoxy was not born for many centuries after the last Bible writer slept beneath the grassy turf. Even Web-

ster falls us here. The great lexicographer was a plain, common sense, straightforward, honest man, who dealt not in shams, but realities.

As we have already seen, he defines the simon-pure article clearly enough. But this sectarian, partisan, sham orthodoxy, he knows nothing about. There is but one way to find out what the thing is. We propose to direct our inquiries in that way. There are several religious denominations, popularly called orthodox. Others are not so called. If there were but a single orthodox denomination all that would be necessary in order to learn what popular orthodoxy is, would be to ascertain what that denomination believes. But as there are several of them, and they all differ one from another, we will have to discriminate between their differences and their points of agreement. Their points of difference constitute no part of their orthodoxy. Only their common ground can be regarded as orthodoxy. Popular orthodoxy we mean. But their common points of agreement can not all be taken as their orthodoxy. For some of those whom they style heterodox, occupy common ground with them on some important doctrines. Belief in the Sonship and divinity of the Lord Jesus Christ, does not constitute orthodoxy. If it did, they would have to recognize that people whom they love to vilify and stigmatize as Campbellites, as soundly orthodox. For certainly, no people dwelling on God's foot-stool, believe more sincerely in the divine son of God, than they. While faith, unwavering in Prince Messiah, is of the first importance to a man's being a Christian, it still does not entitle him to recognition among the modern orthodox. It is not distinctive among those assuming to themselves the high sounding title, "Orthodox Denominations." Belief in the gospel facts, the death, burial, and resurrection of Christ, do not entitle a man to the credit of orthodoxy, for no people on earth more firmly believe in the glorious facts, than those same people, maliciously called Campbellites. Nor is the doctrine of repentance distinctive, for

the Disciples believe and enforce it as much as the best of them. But we will select the leading "Orthodox Denominations," and eliminate their common ground from their differences. Then we shall have before us popular orthodoxy. We take the Baptists of all schools, the Presbyterians of all schools, and the Methodists of all schools. We do not mean to say that these include all the popular "Orthodox Denominations." But they will be enough for our present purpose.

The points of difference between Baptists, Methodists, and Presbyterians, are no part of their orthodoxy. We will attend to the differences first.

1. They differ as to the action of baptism. The Baptist has no confidence in sprinkling or pouring. Nothing but immersion is baptism with him.

Presbyterians and Methodists, equally orthodox with the Baptists, are sprinkled, or have a little water poured upon them. This, in the estimation of the Baptists, is no baptism at all. They regard the Methodists and Presbyterians, as unbaptized, and for that reason will not go to the Lord's table in a Presbyterian or Methodist assembly, and will not permit one of them to come to communion in a Baptist assembly. Yet the Baptist and unbaptized Methodist and Presbyterian, are all alike orthodox. What follows? That baptism is a matter of entire indifference to popular orthodoxy. A man may be orthodox whether baptized or not. Indeed, the writer is well acquainted with a worthy gentleman, a member of long standing in the M. E. Church, who has never been either sprinkled, poured or immersed, yet in high standing in the Methodist Church. He is an honest, conscientious man. According to orthodox teaching he has not been able to decide which is correct, sprinkling, pouring, or immersion. Not being willing to run the risk of making a mistake, he has submitted to neither, yet he is an orthodox member of an exceedingly orthodox church. Hence, we are right in asserting that Christian Baptism is wholly immaterial to modern, popular orthodoxy.

2. The proper person to be baptized, is of no kind of consequence to orthodoxy.

The Presbyterians and Methodists sprinkle an exceedingly small quantity of water on a tender babe, and call it baptism.

The good and very orthodox Baptist scouts the very idea of such a thing, correctly averring that no human being is a proper subject of baptism until he has undergone some preparation, yet he who sprinkles, and he who spurns it, are alike orthodox, though not good enough to come to the Lord's table together.

The Presbyterians and Methodists baptize the little sinners first, and let them "get religion" afterwards. The Baptists say this is all wrong, no one is fit to be baptized until he first "gets religion." Yet they are all orthodox.

3. The Presbyterian has one system of church government, the Methodist another, the Baptist still another, yet all are equally orthodox.

Church government therefore has nothing to do with popular orthodoxy.

We next proceed to notice their points of common agreement.

1. They all agree in being known by a human name. No name not applied to the church, as such in the Scriptures can legitimately claim to be any thing more than merely human in authority. True, the Baptist claims that the name of his church is a Bible name. It is a Scripture term, it is true, but so is Beelzebub. But the fact that either occurs in the Bible, is no reason why it should be adopted as the name of the church.

The term Baptist, so far as its use as the name of the church is concerned, is as purely human as Presbyterian or Methodist.

2. They agree in being governed in faith and practice by a human creed. They only differ as to what the creed shall be. But as to the propriety of having a confession, they stand precisely together.

3. They agree in believing in the immediate, abstract operation of the Spirit. The simple gospel is not enough, but the Spirit must perform separate work in or-

der to accomplish the conversion of the sinner.

4. They all agree in the doctrine of "justification by faith only," notwithstanding the Apostle says that "faith without works is dead, being alone."

5. They all believe in the get-religion theory, although the inspired man says the "pure and undefiled" article is something to be practiced, "to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The "orthodox" religion is something to be got, and is justly liable to be suspected as a sham.

6. They most harmoniously agree in stoutly denying that Christian Baptism has any connection in any sense of the word, with the remission of sins, although Peter said, "repent and be baptized for the remission of sins," and "the like figure whereunto baptism doth also now save us."

But what does proud, haughty "orthodoxy" care about what the good old Apostle said?

The correct answer to the question What is modern popular orthodoxy? is: (1), a human name, (2), a human creed, (3), abstract operation of the spirit, (4), "justification by faith only," (5), getting religion, (6), contradicting Peter on the design of baptism.

## CHAPTER II.

*What is the character of this orthodoxy? Is it divine or human? We have seen that it consists of six points. Let us examine each one separately, in order to determine its humanity or divinity. No doctrine not taught by any inspired writer is in any sense divine. The highest origin or authority it can claim is human. As the word of the Lord never speaks of the "Baptist Church," "Presbyterian Church," "Methodist Church," nor any other Church of modern name, we are safe in concluding that the highest authority any modern church has for its name is human. These names are all as wholly destitute of divinity, as the polar regions are of the summer rose.*

The creeds, confessions of faith, and books of discipline were all made by men not even pretending to inspiration. They, even if truthful, are only of men and of no authority. None of them rise a single hair's breadth above poor, erring, fallible man. They are a miserable substitute for the divine book as a "rule of faith and practice." The doctrine of the abstract or separate operation of the Holy Spirit in the conversion of the sinner is a modern human invention that the Apostles and other inspired men of the Primitive Church never heard of.

Not a single case of conversion recorded in the divine writings, has even a squinting in that direction. Besides, this doctrine assigns to the Spirit a work that it never did, does not now do, nor never will do, so far as we are informed by the inspired writers. "Justification by faith only," is a flat contradiction of the Apostle, and consequently not entitled to credit. The idea of getting religion, at the "mourner's bench," or elsewhere is founded on ignorance, and upheld by superstition. The Primitive Christians never so much as dreamed of such a thing, or if they did, they have given us no intimation of any such thing. The Apostle who held the keys of the Kingdom commanded sinners to "be baptized for the remission of sins," but modern orthodoxy, wiser (in its own conceit) than Peter, says *no*, baptism is *not* "for the remission of sins." Thus it places itself above the Bible, and above God, the author of the Bible. Thus we see that the character of modern American orthodoxy is: (1), human, (2), false, (3), consequently sinful and (4), as compared with real orthodoxy only a *sham*, a base counterfeit.

### CHAPTER III.

*What is our position on the above six points?*

We receive none but divinely authorized names. We repudiate all human appellations. We spurn the cognomen, Campbellite, not because we do not love Alexander Campbell, but because there is no divine warrant for being called by

any man's name. We occupy Bible ground on the name, and consequently stand opposed to the orthodox. We have made our "Declaration of Independence" of all merely human authority, and have acknowledged our allegiance to the "Great King," and to the laws enacted in Heaven, recorded on earth, and given to us by Prophets and Apostles. Hence, we utterly repudiate all human legislation in matters pertaining to the religion of Christ. Our adherence to the teachings of the Book causes us to reject the doctrine of the direct abstract operation of the Spirit. We learn from the sacred records that sinners are justified by faith, "without the deeds of the Law," but *with*, and not *without* active obedience to the gospel commands.

We therefore disagree with the orthodox, when they say that justification is by faith only, but fully and heartily agree with James, in saying that "justification is *not* by faith only." We as strongly dissent from them in their imaginary getting religion, but most sincerely concur with the Lord's statement made by the inspired pen of James, that the religion that is pure is to do good, "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We have no confidence in the airy phantom, the intangible myth, the strange chimera of a disordered imagination, that is got at camp meetings, and at the anxious seat in highly excited crowds of men and women.

On the design of baptism we simply endorse the teachings of the divine volume. When Peter says "baptism doth also now save us," we believe that he told the truth. We presume not to dispute his word. When he says: "repent and be baptized for the remission of sins," we are unsophisticated enough to take him at his word, giving him and the Holy Spirit credit for saying what they meant.

When he said to Saul "arise and be baptized and wash away thy sins, calling on the name of the Lord," we are simple enough to take the plain meaning of the words spoken, without twisting them out

of their natural import, to make them mean something different from what they say.

Our position, then, and the orthodox, are antagonistic in the following particulars, (1), theirs is human, ours divine, (2), theirs is false, ours true, (3), theirs is sinful, because false, ours righteous, because true to God's word, (4), theirs is a sham, counterfeit orthodoxy, ours the real coin, made of pure metal, with the King's impress on it.

#### CHAPTER IV.

*Can our position and Orthodoxy be reconciled?*

We have examined six cardinal points of modern orthodoxy, and found them all human, all contrary to the doctrines of God's word.

The distinctive feature of the "Current Reformation," is an entire return to primitive ground.

We propose to preach nothing but what the Apostles preached. We have declared before God and the world, that we will enjoin nothing on the sinner but what the primitive preachers imposed upon him. We have said that we would promise him no more and no less than the inspired proclaimers promised him. In short, we have vowed before God and man, that we will do and teach "the truth, the whole truth, and nothing but the truth," as set forth in God's Holy Book. The six points of modern self-styled orthodoxy are all contrary to the clear teachings of the divine volume. He who undertakes to reconcile them, engages to do a task as difficult as to make light and darkness the same.

The work of reconciling the orthodox system and the divinely revealed one, occupied by the Disciples, would be as difficult of accomplishment, as it would be to make right and wrong the same.

#### CHAPTER V.

We repeat the original question: "*Will the Sects ever call us Orthodox?*"

Our answer is: No, never, never, NEVER! The thing is impossible. To recognize us as doctrinally sound, would be to surren-

der their whole ground. It would mean acknowledgment that they were waging an unjust and an unholy war on us for the last forty years. This war has been fierce and unrelenting. Orthodoxy as a system, and Primitive Christianity, through their respective votaries, are engaged in deadly conflict. Many men on each side of the contest, are profoundly impressed with the conviction that their cause is just; hence they will never yield their ground, as long as they have the ability to defend it. The war will go on till one party or the other is exterminated. This can only be done by the victor's convincing men of the truth.

Sectarians cannot call us orthodox without ceasing to be sects. To acknowledge the correctness of our ground, is to abandon theirs. This they will do, as thousands of them have already done, when convinced of the truth; but not sooner. But just as soon as thus convinced, they will cease to be sectarians, and become one with us. But this recognition of us, on their part, is subsequent to their ceasing to be Sectarian, and recognition then, while we continue to stand on primitive ground, by all the "Orthodox Denominations," would be the end of all Sectarianism, so far as orthodoxy is concerned. The day will come, when this recognition will take place, but it will be after Sectarianism is dead, and sects have ceased to be. There is one other method of getting together. That is, for us to abandon our ground and go to them. This however, would not, and could not be calling us orthodox. We would in that case cease to be ourselves, and become somebody else. We, ourselves, in that event, become Sectarians. But we have more confidence in the Disciples, than to think they will ever do this. If any man among us has ever coveted the honor (?) of being called orthodox, let him realize that he is surrendering our ground. Let no man among us fawn upon the sects, or court their favor. Let the war go on. The victory will perch upon our banner, if we will but be faithful. Let no man among us act the coward's part. Let no

men into the hands of the enemy. There are no traitors in the camp. Let us dismiss all thought of truce, or treaty. On with the war, soldiers of the cross. Lift aloft the banner of Prince Messiah. On to the battle, brethren. We want no traitors in the ranks. We only want brave men, true men, good men, men that will die on the field with the armor. For such there is a rich inheritance, and an everlasting crown, and a palace in the glorious city above.

J. C. R.

### *The Apostolic Gospel.*

Every thing touched by man in his fallen state, seems to wither under his contaminating touch; the holiest things are marred by mere contact with him. Truly, has one of Israel's Prophets said: "Man has sought out many inventions." Proud man will not be satisfied with God's perfect work, but must impress upon it the deformities of his own corrupted heart, defacing its divine and original beauty; and then rejoices in the destructive work of his own hands, as if some meritorious act had been performed. Sad and fearful truth; but undeniable, sad as it may be.

We wish the religion of the Lord was an exception to the general remark made above; but even this sacred treasure, given in trust to the Church, has not been permitted to escape the ruthless hand, but has been mutilated, perverted, distorted and shorn, so that to-day, seen through the contradictory teachings and unscriptural practices of a severed and corrupt church, we see but little of its original symmetry, beauty and glory. "The fine gold has become dim," and the dazzling glories of the Lord have in a great measure departed, and Zion as a widow sits pensively down, clad in rags of human folly, while the friends of truth weep over the desolation wrought upon her fair form, defacing her divine lineaments.

The Apostles of Christ proclaimed to Jew and Greek, the gospel of salvation, in plain and unambiguous language.

They seemed to know nothing of that utter inability to receive it, so much talked of now, by Reverends and Doctors of Divinity, (some of whom are made of very common material), teaching the total depravity of man's nature. Nothing like this was ever taught by the inspired heralds of the gospel. If this sentiment be true, then man is not a responsible creature; for God requires good only of those who possess power to do good. If man has not the power to believe the gospel, he is not required to do so, for God requires only the proper exercise of the power given; to require more would be unjust, and to punish for the failure would be cruelty in the extreme.

The gospel consists of facts for faith, commands for obedience, and promises for the enjoyment of the obedient. No Apostle ever intimated that men were unable to believe the facts. The simple fact that the great issue of eternal life is made to turn on faith, is clear proof of man's power to believe. To offer him life on conditions with which he is unable to comply, would be to tantalize and mock him in his misfortune and helplessness. We must, therefore, regard the gospel as a perfect system, adapted to men as they are, for in this light is it addressed to them, and they are urged and besought to receive it. Now they can or can not accept the gospel. If they *can not*, it is no fault of theirs; but if they can, but *will not*, then their condemnation will be just; otherwise it would be unjust, as their accountability would exceed their capacity, power or ability. This would destroy any and every claim to equity and justice, in the government of God. We are forced then, to reject this monstrous dogma of the self styled orthodox parties. We regard it as reproachful to God, discouraging to man, and subversive of the word of God, and all sound reason.

The substance of the Apostolic commission, and the order for its universal proclamation, prove its adaptation to the race, or it proves the want of wisdom on the part of the Master. This no one can deny. Adaptation is always an incalculable

ble prerequisite to success. If, then, the gospel, as preached by the Apostles, was not, and is not adapted to man, we are naturally led to ask, why does it lack adaptation? Shall we say the Lord could have adapted it to our condition, but *would not*? To so affirm, would be to say, he designed to defeat the object for which he died, and thus array him against himself, and invite the contempt of the race to enshroud and overwhelm his cause on earth. If we say he would, but *could not* adapt the gospel to our race, we strip him of all divinity, and virtually say, he was willing but not able, thus reducing him to the level of poor mortals.

"Go ye," said the Christ to his Apostles, "into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved." The length and width of this commission, coupled with the Lord's benevolence, prove to every unprejudiced mind, the adaptation of the message to those to whom it was sent. What would any one think of a man who should send a fine painting to blind men, or a fine toned instrument to men destitute of the power to hear? Would we not regard it as a wanton insult to these unfortunate classes, and proof positive of the heartlessness of the man doing this? All will say yes. Well, if the gospel offer of life is made to beings totally deprived, wholly disabled by nature, and disinclined to see and accept the offer, is not the Lord who makes the overture, placed in the same category with the heartless man? We are forced, in truth, to give an affirmative answer. The only road to escape is, to reject the dogma of unlimited and total depravity, and thus vindicate the Master's character, and assert man's ability and personal responsibility.

The world is filled with confusion on the question of salvation from sin. This is owing to the sad fact, that those who should point them to the Bible, have turned the minds of the people to human speculation and senseless fables. Instead of going to Christ and the Apostles for information, they are sent to the creeds

and commentaries of uninspired men, or the decisions of councils and general assemblies. All that we can know of God's will, and our relations to him, and to that will, must be learned from the Bible. The question of our pardon and acceptance can never be determined by our feelings. This question is one of law, that is, a knowledge of law obeyed, gives assurance of acceptance, and is not a question resting upon any internal feeling for its solution; it comes not within the purview of consciousness. Here is where modern Christendom has blundered, and is to-day floundering in the wild waves of a sea of restless speculation, so densely covered with mist and fog, as to render a sight of truth's beacon light almost impossible, while the furious winds of human superstition and blind feeling are carrying us on towards the cold capes and rugged rocks of blank infidelity.

A number of bloody-handed sinners were introduced into a saved state, under the preaching of the Apostles on the first Pentecost after Jesus rose from the dead, by a compliance with the conditions contained in the commission. No man need be in any doubt, as to the gospel conditions of pardon, if he will consider the last commission given to the Apostles, as it is interpreted by the preaching done by them on Pentecost, as recorded in the second chapter of the Acts of Apostles. Men convicted of sin, cried out and said: "Men and brethren, what shall we do?" They were not told to come to the "anxious seat," nor to "rise for prayer." Had the Apostles done this, they would have gone out of their commission, for they were not authorized to do any such thing. They were to "teach all nations, baptizing them." Hence they *taught* their inquirers what to do: "Repent and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Such is, and was, the Apostolic gospel, which men now stigmatize as *Campbellism*. Let no lover of the Bible be alarmed at this; but let all cry aloud and spare not. Let error and its friends and advocates be silenced

by a gospel purely Apostolic, purely and plainly proclaimed, and in all things obeyed, and victory is certain. Let all be patient and hopeful. E. L. C.

*Shall the Current Reformation Accomplish the Object of its Inauguration?*

The above question is one of considerable moment, especially to the lovers of truth, many of whom have closely watched its movements from the beginning. It will not, I hope, be considered out of place to introduce some reflections having a retrospective bearing, and I know of no better way than to call up briefly, my own experience and observation.

In the early part of my religious life, I was accustomed to sit under the teaching of the gospel, by the noble, self-sacrificing pioneers of this great reformatory movement. Such as the venerable B. W. Stone, Frank Palmer, James Hughes, Samuel and John Rodgers, nearly all of whom are now gone to their reward. In them I saw earnestness, devotion and humility; their whole being seemed to be absorbed in the great work of spreading the truth and saving souls, and this they did at great sacrifice, and much tribulation, and very scanty support of a pecuniary nature. Many congregations were brought together by their labors on the Bible alone, and under the name Christian. These were spiritual, zealous, and humble, and by their devout prayers, and influence, were co-workers with the preachers in the great work. There were no periodicals in those days to trumpet the fame of these humble preachers of the word, and thereby inflate their vanity. No Colleges to polish them and make them appear what they were not; no exceedingly fine meeting houses, with steeples and bells, carpeted floors, and cushioned pews, and gorgeously adorned pulpit, in which to hold forth the word of life; no organs, melodious or choristers to take the songs of Zion out of the mouths and hearts of the people of God. Nor was ever seen the measured step of the pedantic preach-

er, neither the rustling of a ponderous load of dry goods, upon entering the house of God. Therefore, not being of, nor conforming to the world, the world hated and persecuted them; but the cause of truth they plead rolled on, and many were turned to the Lord.

Then appeared the venerable and lamented A. Campbell, battling for the same truth in another section of the country with great success, and it may be truly said, the word of the Lord grew, and spread far and wide, and great good was accomplished. It would be wrong to contend that these early Christians were altogether free from error and fanaticism. Indeed, it could not be expected, so many of them having so recently emerged from the depths of Babylon. But they were glad to learn the truth, and as fast as error was discovered, it was abandoned, and the truth received with all readiness. In the course of a few years, the Reformers, (as they were called), gathered under the teaching of A. Campbell, and the Christians formed a union, meeting each other on the broad platform of the Bible alone, and oh, what a time of joy and rejoicing was this. Tears flowed freely, while the hands of each other were grasped under the strong impulse of Christian love, and fellowship.

These were seasons of great joy indeed, "how sweet their memory still." Every member seemed to consider himself set for the defense of the truth, and therefore always carried about him the sword of the Spirit, with which many enemies were put to flight. The churches were in love and harmony everywhere. Many were the additions; preachers grew up among them, and did not wait for the polish of a collegiate course before they began to call upon sinners to turn to God. The knowledge of the word of the Lord increased rapidly among the brotherhood, simply from the fact that they read and studied it constantly. They were disposed to take nothing on trust, for even when hearing their best preachers, with Book in hand, they would test every thing offered, by the infallible standard.

None were then inclined, (as many are now), to trust entirely the reading and expounding of the Scriptures to their preachers. Consequently the brotherhood was intelligent, devotional, spiritual and humble. When they met, it was like the meeting of brethren, and not strangers. The songs, the prayers, and exhortations had soul-stirring eloquence in them, because they came from hearts (not lips only), fully imbued with the love of God. In my next, I will notice farther advances. II.

PAYSON, III., Feb. 22, 1869.

### *The Unpardonable Sin.*

In the investigation of any Scriptural theme, our inquiry should always be, what do the Scriptures say? In the present case, there are only four passages in the New Testament which refer to a sin for which there is no pardon. Mat. xii, 31; I. Tim. i, 13; Heb. vi, 4, 5, 6; Heb. x, 26.

Matthew, in giving us a history of Jesus, makes mention of the sin of blasphemy, saying: "All manner of sin and blasphemy shall be forgiven unto men." Then follows the conditional clause: "but the blasphemy against the Holy Spirit, shall not be forgiven men." What is blasphemy against the Holy Spirit? Is blaspheming the Son, blaspheming the Spirit, also? We think not, for this reason: I. Tim. i, 12, 13; "And I thank him who gave me strength, Christ Jesus our Lord, that he accounted me faithful, putting me into the ministry, who was formerly a blasphemer, and a persecutor, and violent. But I obtained mercy, because I did it ignorantly, in unbelief." Here Paul was a blasphemer against the Son, and obtained pardon, because he did it "ignorantly in unbelief."

Matthew says, "that whosoever speaketh against the son of man, it (the word spoken), shall be forgiven him, but whosoever speaketh against the Holy Spirit, it (the word spoken), shall not be forgiven him, neither in this world, nor in the world to come." Here we have words spoken against the Holy Spirit, unpardonable in

this world, or the world to come. Let us now consider, Heb. vi, 4, 5, 6. "For it is impossible that they who have once been enlightened, and have tasted of the Heavenly gift, and been made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, and have fallen away, should again be renewed to repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame."

This is a plain case of apostasy. Thus far we have the sin spoken of in three different ways, viz: Blasphemy against the Holy Spirit; speaking against the Holy Spirit; apostasy from the faith. These three cannot be based upon *ignorance and unbelief*, for then, as in Paul's case, pardon or mercy might be obtained. Let us now notice Heb. x, 26, 27. "For if we willingly sin, after having received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful looking for of judgment, and a fiery indignation, which shall devour the adversaries." Here we are unmistakably referred to something unpardonable for having trampled under foot the Savior of the world, and accounted his blood an unholy thing, there remains no longer a sacrifice to be offered for sin, consequently this wilful sin must remain unpardoned, both in this world and the world to come.

Thus we conclude that the unpardonable sin, is not one of ignorance, but of knowledge, being wilfully disobedient to the laws of Heaven.

Then let us be diligent to search the Scriptures, and conscientious to practice the precepts, and obey its commands. May the blessings of our blessed Master ever be with us in guiding our barks across the stormy sea of life, and peacefully land us in the Heavenly harbor, evermore to dwell in the presence of God and our beloved Savior, with all the ransomed children of God. Amen.

ELI FISHER.

"BLESSED are the pure in heart, for they shall see God."

*"Address on Laying the Corner Stone of Eureka College" Reviewed.*

The February number of the Echo, brings to hand a choice (?) piece of literature, under the above heading, from the pen of "U. W. H." which needs attention, because so much *slandrous gossip* is interwoven in such a way, that many of the readers would receive the idea that it was contained in the "address," reviewed.

It seems brother Hardy admits every thing contained in the "address," and even brings additional testimony to confirm the truthfulness of it, though unintentional, but objects to "impressions which many dissent from as being unfair and untrue." What these "impressions" are, he does not tell, but leaves us to infer. He speaks of one of these "impressions" in particular, as we are led to think from the following phrase:

"Not having seen in the papers, the respects of any pen in this direction, and feeling that the silence of all is liable to be construed into a tacit acknowledgment to the correctness of the impression."

I suppose that this "impression" is defined in the following language:

"If anything is meant, it is something more. The attempt is made to create the impression that Eureka College is the College of the State."

Now, I ask every reader of this article, to take the November number of the Echo, and give the "address" another careful reading, and see in what phrase, sentence, or paragraph, the "attempt is made to cause the impression that Eureka College is the College of the State." I must confess that I am unable, after a third reading of the "address," to find any attempt, either *tacitly*, or otherwise, to create such an impression.

I will enumerate the "impressions" reviewed by brother "U. W. H." and see whether any one of them can "grammatically," or any other way, be drawn from the "address."

*First.* "The authorities of the Institution to which he refers, have been acting under the [EXCLUSIVE] sanction of the Christian brotherhood in Illinois."

*Second.* "That Eureka College is the College of the State."

*Third.* "That they have had the sanction during the whole time, from the Missionary Society."

*Fourth.* That "they claim the soil of Illinois."

*Fifth.* That, save Professor Thomson, "the rest of them are all somewhat—conservative."

*Sixth.* "Professor Thomson was the life and soul of the College at Abingdon."

*Seventh.* "The boys are leaving Abingdon College and coming to Eureka."

Concluding these "impressions" I have eliminated from brother U. W. Hardy's article, is the following sentence:

"It can be seen that what has been whispered low, has at last come out on the house top—has come in this covert stratagetic, anonymous essay."

Candid reader, did you see any of these "impressions" in the "address?" I know you did not. They are not there, in any form. Neither are they hinted at, nor implied. But let us see how brother U. W. Hardy sustains these "impressions."

1st. "Have been acting under the [exclusive] sanction of the Christian brotherhood in Illinois." How does brother U. W. Hardy get you to see this "impression?" Simply by inserting one word—"exclusive." Well, that was easy. Reader, is this right, to insert a word in another's "address," and say he said it? Why, the Methodists ask no more to prove by the Bible, that "we are saved by faith only."

2d. "Eureka College is the College of the State." Here is the proof: "Grammatically, the form of expression he uses, includes time up to the present. The full force of the modest claim is this: 'The authorities of Eureka College have been acting, since the year 1852, up to the present time 'under the' exclusive 'sanction of the Christian brotherhood in Illinois.'" Here it is evident to every reader, that

brother U. W. Hardy cannot make out his "impression" from the "address," so he inserts the word "exclusive." But does it make the "impression" he is hinting at, even then? No. It simply tells us that Eureka College has not been acting under the sanction of the Methodists Presbyterians, Lutherans, Baptists, nor any other class of brethren, save the Christian brethren in Illinois. Here is what brother U. W. Hardy must show in order to make out his case. *That the authorities of Eureka College have been acting as though it were the only Institution sanctioned by the Christian brotherhood in Illinois.* Does the "address" imply this? No. Does brother U. W. Hardy prove that it does? No. But he quotes a resolution of the convention in Jacksonville, in 1853, showing that Abingdon and Eureka, are both sanctioned by the brotherhood in Illinois.

To succeed in choking off the monstrous "impression," (which is all visionary), brother U. W. Hardy, at this point in his article, gives us the "advertisement of Abingdon College." Well, to measure brick and mortar walls, he tells us that Abingdon College edifice will present a front of 124 feet. Good. I am glad of it. We are all glad. Catalogues show about three thousand students, seventy graduates, and more than thirty preachers. I am heartily glad of this. The authorities of Eureka College are glad of it, and rejoice to have so good and great a co-laborer in maintainance of Primitive Christianity. Eureka College also has an edifice showing 140 feet front, and catalogues showing about four thousand students, thirty-nine graduates, one third of them preachers, besides about thirty or forty under graduates, who are preachers also.

The 3d, 4th, 5th, 6th and 7th "impressions," brother Hardy admits have nothing to do with the "address," but still he reviews them as though they were actually in the address, as is plainly seen from one remark at the close of the invincible "impressions," i. e. "*It can be seen that what has been whispered low, has at LAST come out on the house-top; has come in this*

COVERT STRATAGETIC ANONYMOUS ESSAY."

And has it come to this? Where, Oh, where are all of those high and holy motives, that "impelled" you, brother U. W. Hardy, "by fidelity to truth and fairness?" Why do you make that "fling" of Eureka College not being "sound on the gospel?" Why do you make your exhortations to arouse the feelings of your friends, by lifting aloft the ashes of the sainted dead? I can not account for all this, save that you have an impression to make, and in your own classic (!) language, "for the impression must be made, and the end justifies the means." "While noble friends of a glorious work are peacefully resting upon their pillows, these scurrilous statements poison the summer breeze, reach their destined mind, do their fiendish work, when no friend of the injured party is nigh." Brother U. W. Hardy, you do Eureka College a great injustice, and the author of that "address," a great injury, by your article, and especially in one thing, that is, in saying those slanderous statements you referred to, were by "the leading authority of Eureka College. You know "the leading authority" never uttered such statements. But I must conclude. May God add his blessing upon Abingdon, Eureka, and their sister Colleges, and make them ornaments of worth to the Church of Christ, and the glory of God, is my sincere desire. ELI FISHER.

### *Disciples of Christ.*

#### CAUSES OF THEIR RISE.

About the year 1820, ALEXANDER CAMPBELL, of Virginia, with several other distinguished ministers of the Gospel, became convinced of the evil tendencies of human creeds, as bonds of fellowship and Christian union and co-operation, and came out in opposition to them, boldly denouncing them as heretical and promotive of schism and alienation among the professed friends of the Lord. This had the immediate effect of arraying against him and his coadjutors, all the bigots and

defenders of their respective confessions of faith, from the Papacy down to the youngest born sect in Europe and America. Soon after this, or about this time, Mr. Campbell and the congregation of which he was a member, applied and were received into the Red Stone Baptist Association. With this body he continued some time, still opposing *all* human creeds, not excepting the "Philadelphia Baptist Confession of Faith." In this year, (1820), Mr. Campbell had a debate with a Mr. Walker. In 1823, he held another discussion with a Mr. McCalla, in Kentucky, being the editor and publisher of a religious paper called the "Christian Baptist," to some of the teachings of which, some Baptists began to inveigh most vehemently. In 1824, Mr. Campbell made a tour through Ky., freely and fully expressing himself on all the points in controversy between himself and the Baptists of Virginia and Kentucky. From this time forward, open war was made on Mr. C. and his teaching: churches were arraigned and excluded from their Associations, because they held in their fellowship ministers who sympathized with his teachings. In the meantime, to avoid trouble, Mr. C. and the little church at Buffalo Creek now (Bethany, W. Va.) united with the Mahoning Baptist Association, which entire body received his doctrine in the course of a few months. In Kentucky, the war raged furiously: such men as John T. Johnson, the Mortons, Creaths, Carpenter, Elly, the Smiths, and many other ministers against whom no charge was or could be brought, except that they taught sentiments contrary to — what? the Bible? No, but contrary to the "Confession of Faith." This work of exclusion and decapitation, forced the dissenting preachers and people, against their own will, to organize into new bodies, for the purpose of defending and extending their principles, and in aid of the principle of Christian liberty and the rights of conscience. The Baptists, who were nearly all Calvinists, in Kentucky, Virginia, and Tennessee, waged an unmerciful warfare

against the Disciples, under such men as Geo. Waller and Spencer Clark, of Ky., Eld. A. Broadus, of Virginia, and such men as J. R. Graves, of Tennessee. Such in brief, was the beginning of the Reformation, as it has been, sometimes, not inappropriately called.

#### THEIR PROGRESS OR GROWTH.

How strange it is, that men never learn the folly of bitter denunciation as an agency in the attempt to suppress any new party, in either religion or anything else. The history of all the past clearly proves, that all such denunciation only tends to build up the cause it seeks to destroy. Sensible persons say: denunciation is only resorted to, where there is a paucity of proof and sound argument. Whether this is true or not, we will not now say: but one thing is a matter of impartial history, and that is: that regardless of all opposition, the friends of the new interest grew and multiplied to an extent unparalleled in modern times, and only equalled by the spread of the gospel over the Roman Empire, in the Apostles' age. In a few years, this people spread all over Kentucky, Virginia, Pennsylvania, Maryland, Ohio, Indiana, Tennessee, Missouri, Iowa, California, Oregon, and Illinois, which last named State, has within her territory to-day, a membership belonging to the Church of Christ, of over 60,000 souls, who exercise control over 300,000 children. The progress of this people is unabated, and their annual increase is greater in proportion to their aggregate strength, than any other people on this continent, and their members are being augmented more rapidly at the present time, than any former period in their history.

#### THEIR TEACHINGS.

On this point, have they been greatly misunderstood, or wickedly and wilfully misrepresented; having been charged with holding and advocating tenets and sentiments which they not only never did, but which are so far removed from the teachings of the Bible, as to shock the common sense of enlightened minds. And we are sorry to be compelled in

truth to say, many of these false charges have been denied and disproved many times over, and yet men persist in repeating them to their own shame and dishonor, and to the injury of a calumniated and truth-loving people.

To begin then, they hold and teach that the gospel is suited and adapted to man as a fallen being; and that the testimony given in support of the gospel facts, is sufficient to carry conviction to the human heart. They teach that faith in Jesus the Christ, repentance for sin, resulting in an abandonment of the same, and baptism, are indispensable to church membership, or an entrance into the the Kingdom of Heaven, as set up on the first Pentecost after the resurrection of Jesus the Christ. This they believe Jesus taught in the grand commission given to his Apostles, as enforced by these Apostles, on said day of Pentecost, under the immediate guidance of the Holy Spirit which was given to them on that occasion. They teach, however, that only such as continue to live soberly, righteously and godly, will enter the everlasting kingdom of future glory. They reject all articles of faith and rules of discipline, except the Holy Scriptures; believing all else to be of human origin, and as an invasion of the Divine prerogative. They rely only on the sacrificial blood of the Divine Savior, as the meritorious or procuring cause of the forgiveness of sin, and future salvation; which by the guidance of God's word and spirit, they believe they shall attain to.

#### THEIR PRESENT MEMBERS.

No work, giving the religious statistics of our country, which we have seen, gives the extent of the numbers of this people. The "Ecclesiastic Almanac," for A. D. 1868, comes nearer the truth, than any statement previously made. Their number, on this continent, is not far from 800,000, or three-fourths of a million. They were once only to be found in the Mississippi valley; but now they are spreading all over New York, and New England, and are strong in the British Provinces. Besides this, they are numer-

ous in England and Scotland, Australia, and in the Island of Jamaica.

They publish three large weekly papers, one quarterly, and some fifteen monthlies. They have built and control some ten colleges, three of them in Illinois, besides numerous Academies, Seminaries and High Schools, and three Universities, the University of Kentucky, at Lexington, being one of them, and which they control exclusively.

#### PROSPECTS AND PURPOSES.

Never during the history of this people, have their prospects for success been so flattering as at the present hour, both as relates to an increase in numbers, and the achievement of their grand and original purpose. If any ask what that is, we reply: to destroy reverence for human creeds and bring men back to the simple faith and practice of the Apostolic age, as taught in the writings of the New Testament. Such is their design, and they labor in hope of that day when that prayer of the Lord Jesus for the unity of his people — "All that should believe on him through their (the Apostle's) word." Already is there a shaking among the dry bones of human dogmas and speculations; already men are expressing their want of confidence in the fossilized forms of effete and exploded philosophies; already men are enquiring for the old paths, and this much abused people expect to soon see the smoke of Babylonish fire blown away by the pure breath of truth, and Zion, all clad in her virgin beauty, once more reflect the honor of her glorious king. E. L. C.

### *The Religious League.*

It is sometimes difficult to select a suitable caption for what one wishes to write. This is true in the present instance. Hence, no one can determine the contents of this article, except by reading it.

On the first day of January, the three self-styled orthodox churches of Carrollton, (the Methodist, Baptist and Presbyterian), began a prayer meeting in their

respective houses, which they soon concluded to convert into a union prayer meeting. Into these meetings, we did not enter, though the writer attended three of them. While these concerts of prayer were going on, each party opened a battery from their respective pulpits, and firing is still going on at this date, (Feb. 19.) though the batteries are now throwing shells at each other nightly, and they are praying in union. (?) Well, they are united in defaming, abusing and misrepresenting the poor Disciples; but as we are used to this, we care but little for it. Besides, being entrenched, and the guns used against us being all of small calibre, we have reserved our fire, for more formidable foes, and are calm and serene as a summer morning, trusting in the truth and its Author.

For some days, these meetings ran smoothly, but soon the members of the various parties began to unmercifully criticise each other, and now there seems to be union in hating each other. Great Father above! What fantastic tricks! What a solemn and ridiculous farce! After converts, as they are called, had been made, the "doors" of the several churches were opened for the reception of members. (These various parties have a perfect right to open and close the doors of their various Zions; but the "Gates of Gospel grace" were opened on the Pentecost succeeding the Lord's triumph over death, and we have regarded them as open from that day till now. We do not think all the Presiding Elders and Doctors of Divinity on earth could close them. Thank God for this. If these gentlemen could open and close the door, we poor Disciples would have to stay out in the cold.) When this became the order of the day, the strife began to rage. One man said to the writer: "We think those who were converted at our house,— on our ground, justly belong to us." This was not, however, the rule; but a general course of privateering became the order of the day. We said to the man referred to, "you regard all the parties engaged in this meeting as Christians, do

you not?" Said he, "I certainly do." "Well, then," said we, "why object to their going where they choose?" "Well," said he, "improper means were employed to induce them to join Peco-baptist churches." To this we said, "no difference, if, as you say, they are Christians." "Ah," said he, "but Jesus says, 'He that believes and is baptized shall be saved.'" Here we had to remind him that he admitted them to be Christians before baptism, and if Christians, they were saved, no matter what Jesus had said; but hinted to him, that what the Lord had said would stand to all eternity, and that his admission subverted the Lord's words. From all this we found there were others who make as much of baptism as we do, if they had the Christian manliness at all times to avow their sentiments.

When the League was formed, our brethren stood aloof, and right well were we abused for our selfishness, publicly and privately. To-day, either of these once unselfish parties, love us better than they love either of those with which they were yesterday co-operating. We enter into no alliance with error, if we know it to be such. Others can do as they like.

Within two weeks after the preaching began at the Methodist church, quite a number of young men joined on *probation*, after professing to "get religion." While the Disciples were holding meetings with fine success, the pastor of the M. E. Church met the writer one morning, and addressed him thus: "Well, are you still stringing frogs?" By which he meant to compare all who had repented and been immersed, to frogs. Knowing that some of his hopeful converts had already been to a dancing party, we answered promptly: "No sir; we have only been catching fish, and left the frogs for you, and we hear that some you caught, have been hopping, and have hopped out of your net." The subject dropped at this, as he had no more to say.

The League has not been formally dissolved, but it has been seized with quick consumption, and will soon die.

E. L. C.

*The Stars.*

We gaze upon the stars so bright  
 And wish some voice would tell,  
 If only made to cheer the night  
 And none within to dwell!

For while a sparkling light they give,  
 With many a twinkling ray,  
 We fancy spirits in them live,  
 As beautiful as they!

We cannot say! it may be so—  
 No sound can reach the ear  
 From those fair orbs; we only know  
 They shine and bless us here.

The Polar star fixed in the North,  
 The seamen to direct,  
 A faithful beacon shineth forth  
 To guard the ship from wreck.

The Evening star with radiance mild,  
 When passed the stormy day,  
 Looks like the smiling of a child  
 Whose tears are wiped away.

But in the brilliant diadem,  
 The loveliest one by far  
 Is that which shone o'er Bethlehem—  
 THE SAVIOR'S GUIDING STAR.

*Selected.*

*Among the Authors -- No. 2.*

Prof. Hodge, is accounted, I doubt not, "an unco sound mon," and one whose writings are exceedingly "savory." I take great pleasure, therefore, in introducing him to the readers of the Echo. He is, or was, a Professor in the Theological Seminary, at Princeton. I quote from his Commentary on Romans. My copy is the unabridged edition, of 1866, published by J. S. Claxton, Philadelphia.

"*Baptizein eis*, always means *to baptize in reference to*. When it is said, the Hebrews were baptized unto Moses, I. Cor. x, 2, or when the Apostle asks the Corinthians, Were ye baptized unto the name of Paul, I. Cor. i, 13, or when we are said to be baptized unto Christ, the meaning is, they were baptized *in reference to* Moses, Paul or Christ; i. e. to be brought into union with them as their disciples,

or worshipers, as the case may be. In like manner, in the expression, *baptized into his death*, the preposition expresses the design and the result. The meaning therefore, is, we were baptized in order that we should die with him; i. e. that we should be united to him in his death, and be partakers of its benefits. Thus, baptism unto repentance, Mat. iii, 11, is baptism in order to repentance; baptism unto the remission of sins, Mark, i, 4, that remission of sins may be obtained; baptized unto one body, I. Cor. xii, 13; i. e. that we might become one body." Com. on Romans, page 302.

"Baptism was the appointed mode of professing faith in Christ, of avowing allegiance to him as the son of God, and acquiescence in His gospel. Those therefore, who were baptized, are assumed to believe what they professed, and to be what they declared themselves to be. They are consequently addressed as believers, as having embraced the gospel, as having put on Christ, and as being, in virtue of their baptism as an act of faith, the children of God." Page 303.

"Our baptism unites us to Christ, so that we died with him, and rose with him." Page 305.

"Therefore, says the Apostle, such being the nature of our union with Christ, expressed in baptism, it follows that those who are baptized, are buried with Christ. They are as effectually shut out from the kingdom of Satan as those who are in the grave are shut out from the world." Page 304.

I have no idea that Prof. Hodge really believes what a legitimate construction of these extracts necessarily teaches. At all hazards, the word "buried" must have no allusion to immersion, hence the strange expression that baptism "effectually shuts out from the kingdom of Satan." It is true enough, however, if we are believers; and it is equally true that it so does, because we are *buried* with him *by baptism*; i. e. we are immersed.

"The salvation of men, including the pardon of their sins, and the moral renovation of their hearts, can be effected by

*the gospel alone.* The wisdom of men, during four thousand years previous to the advent of Christ, failed to discover any adequate means for the attainment of either of these objects; and those who since the advent have neglected the gospel, have been equally unsuccessful." Page 49.

I should like to give other extracts from this Commentary, (which by the way is really a good one), but I forbear. The last sentence in the book, however, is so sound, so true, so worthy of commendation, that I shall quote it:

"God alone is wise. He charges his angels with folly; and the wisdom of men is foolishness with Him. To God therefore, the profoundest reverence, and the most implicit submission are due. Men should not presume to call in question what He has revealed, or consider themselves competent to sit in judgment on the truth of His declarations, or the wisdom of His plans." Page 715.

Would to Heaven that men would believe and practice this. Then would "will worship," and "vain worship," cease, for no longer would the word of God be made void by traditions, nor would be taught for doctrines, the commandments of men. Confessing a partiality for Prof. Hodge and his Commentary, I bid them adieu, grieving that with so much light, there should be so much darkness—with so much truth so much error.

I must summon another favorite author,—Dr. Philip Schaff. The work I propose introducing, is his Apostolic Church, published by Scribner & Co., A. D. 1868. He is well known as the American editor of Lange's Commentary, a fine writer, and an able scholar. He is now Professor of Ecclesiastical History, in Yale College.

I give this remarkable passage, on the *nature and import* of baptism. The italics are my own:

"Baptism which our Lord instituted at his departure from the earth, meets us in the Christian form, on the first Pentecost, in intimate connection with the

preaching of the gospel. As to its nature and import, it appears as the Church founding sacrament, and *the outward medium of the forgiveness of sins, and the communication of the Holy Ghost*; Acts ii, 38. It is the solemn ceremony of reception and incorporation into the communion of the visible Church, *and of Jesus Christ its Head.* Hence, Paul calls it a putting on of Christ, Gal. iii, 27; a union into one body by one spirit, I. Cor. xii, 13; a washing of regeneration and renewing of the Holy Ghost, Tit. iii, 5; compare John iii, 5; a being buried with Christ, and rising again with him to a new and holy life, Rom. vi, 4. In its idea, therefore, and divine intent, baptism coincides with regeneration. It marks the beginning of the renewing work of the Holy Ghost, who is fitly symbolized by the pure and purifying water. In practice, however, the outward act is not always accompanied by the inward change. And in this case, the general principles hold, that the exception does not set aside, but confirms the rule, and that the unfaithfulness of man cannot subvert the faithfulness of God. The communication of the promised sacramental grace is not magical or mechanical, but is dependent, as well in baptism as in the supper, on certain conditions, viz: *a scriptural mode of administration on the part of the officiating minister, and repentance and faith on the part of the recipient. Where the LATTER CONDITION is wanting, the blessing turns into a curse.*" Apostolic Church, Page 565.

"Though God is absolutely free, and though His spirit blows as and whither it will, yet is the Church bound by his ordinances, and, therefore, adheres with good reason to the principle that baptism—of course not without faith—is *in general necessary to salvation*: while on the other hand, she asserts, with the same right, that not the defect of the sacrament, (which may be the result of unavoidable circumstances, as in the case of the penitent thief on the cross, or of a conversion in an unwatered desert), but *the conscious contempt of it condemns.*

Both these principles are involved in our Lord's expression, Jno. iii, 5, where He represents the being born again of water and the spirit as the indispensable condition of entrance into the Kingdom of God; and Mark, xvi, 16, where He pronounces not the baptized as such, but only the believing recipients of baptism saved; and not the unbaptized as such, but only the unbelieving damned." Apostolic Church, page 566.

True enough. Salvation and damnation—the road to heaven, and the road to hell—are here marked out. Not to the believer, but to him that believeth and is baptized, is salvation promised. And to the unbeliever, whether baptized or unbaptized, is damnation threatened. And the word of Him who has thus promised and threatened shall stand forever; not one jot or tittle shall pass away. I would to God that men would believe the record, that God has given of His Son, and become what Dr. Schaff calls "believing recipients of baptism," that they may be saved in the day of the Lord.

Dr. Schaff, on the action of baptism, gives no "uncertain sound."

"As to the outward mode of administering this ordinance, *immersion, and not sprinkling, was unquestionably the original normal form.* This is shown by the very meaning of the Greek words, *baptizo, baptisma, baptismos*, used to designate the rite. Then, again; by the analogy of the baptism of John which was performed in the Jordan. Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea; (1 Cor. x, 2); with the flood; (1 Pet. iii, 21); with a bath; (Eph. v, 26, Tit. iii, 5); with a burial and resurrection; (Rom. vi, 4, Col. ii, 12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion, (as it is to this day in the Oriental and also the Græco-Russian churches), pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death." Apostolic Church, page 568.

In a note, (note 1, page 569), Dr. Schaff says, that some would not allow this "*baptismus clinicorum*" to be valid baptism—that Cyprian in the third century "ventured to defend the *aspersio* only in case of a *necessitas cogens* and with reference to a special *indulgentia Dei*"—and that not till the end of the thirteenth century did sprinkling become the rule, and immersion the exception.

Further; on page 570, in a somewhat lengthy note assigning the reasons for affusion, as held by its advocates, (and which the Dr. says, "assuredly serve in some measure to justify from exegesis the now prevalent form of baptism by affusion,") we find the following expressions:

"Respecting the form of baptism, therefore, the impartial historian is compelled by exegesis and history to yield the point to the Baptists, as is done in fact by most German scholars."

Also, that notwithstanding the counter-arguments above mentioned, the meaning of the word, the clear testimonies of antiquity, and the present usage of the Oriental churches, "put it beyond doubt that entire or partial immersion was the general rule in Christian antiquity."

And quoting the passage from Conybeare & Howson, which I gave in the January number of the Echo, he adds: "With this we entirely concur. It is well known that the reformers, Luther and Calvin, and several old Protestant liturgies, gave the preference to immersion, and this is undoubtedly far better suited than sprinkling, to symbolize the idea of baptism, the entire purifying of the inward man; the being buried and the rising again with Christ."

Of Paul's conversion, we extract the following:

"Ananias, an esteemed disciple of Damascus, whom the Lord had likewise prepared by a vision, as he did Peter, for the conversion of Cornelius, restored to the praying Saul his bodily sight, according to the divine commission, by laying his hands upon him, *baptized him for the forgiveness of sins*; imparted to him the gift

of the Holy Ghost; and made known to him his divine calling, that as a chosen vessel he was to bear the name of Jesus Christ to Gentiles and Jews, and was to be honored by many sufferings for this name's sake." Apostolic Church, page 231.

In reference to the conversion of Cornelius, of many excellent remarks which I should like to transcribe, I reluctantly content myself with the following:

"Accepted with him," denotes the capacity of becoming a christian, not the capability of being saved without Christ. Otherwise, Cornelius might as well have remained a heathen, and need not have been baptized at all. \* \* \* \* The communication of the Spirit, and consequently regeneration, (?) in this case, before baptism, is striking, and without parallel in the New Testament. In all other cases, as with the Samaritans, the gift of the Spirit accompanied or followed baptism, and the laying on of hands. *Man is bound by the ordinances of God, but not God himself.* \* \* \* \* The Apostle, however, even in this case, bore the strongest testimony to the importance of baptism with water by causing the sacrament still to be administered." Apostolic Church, pages 222, 223.

This account is given of Peter's sermon on the day of Pentecost:

"The sermon had its designed effect. The convicted and alarmed hearers anxiously asked: What shall we do? Peter required them to repent and be baptized in the name of Jesus Christ, for the remission of sins, and they should receive the same Holy Spirit, whose wonderful workings they perceived in the Apostles. For the promise was intended for them and for their children, even for all the Gentiles whom the Lord should call. Thus repentance and faith, the turning of the heart away from the world and sin, and towards God and Christ, appear here as in all the Scriptures, as the first condition of participation in the Kingdom of God, and in the blessings of salvation, namely, the forgiveness of sins, *imparted and sealed by Christian baptism*, and the

gift of the Holy Spirit as the new positive principle of life." Apostolic Church, page 205, 206.

Many such extracts could I transcribe from this work, but enough has been given. From other works of Dr. Schaff, I may at some future time produce other equally pointed and suggestive sentences.

I now introduce a well known name, Archbishop Trench. It would be superfluous to mention the many standard works of which he is the author. The Archbishop of Dublin needs no preface. The book I shall quote from in this paper is his notes on the Parables. My copy is the seventh edition, unabridged, of Appleton & Co.

From the notes on the Good Samaritan, I transcribe the following for the benefit of the believers in "total depravity."

"Yet is he at the same time not altogether dead, for as all the cares of the good Samaritan would have been expended in vain upon the poor traveler, had the spark of life been wholly extinct, so a recovery for man would have been impossible, if there had been nothing to recover, no spark of divine life, which, by a heavenly breath might be again fanned into a flame—no truth, which, though detained in unrighteousness, might yet be delivered and extricated from it. When the angels fell, as it was by a free self-determining act of their own will, with no solicitation from without, from that moment they were not as one half dead, but altogether so, and no redemption is possible for them. But man is *half* dead: he has still a conscience witnessing for God; evil is not his good, however little he may be able to resist its temptations; he has still the sense that he has lost something, and at times a longing for the restoration of the lost. His case is desperate, as concerns himself, but not desperate, if taken in hand by an almighty and all-merciful Physician." Notes on Parables, page 259.

As light can be thrown on darkness by a candle, I quote this:

"The candle is the word of God—

this candle the Church holds forth as she has and exercises a ministry of the word. It is by the light of this word that sinners are found—that they find themselves, that the Church finds them." Page 813.

The question is asked, what is the sure confidence that the returning straggler from Christ possesses, that returning to God he will not be repelled? The answer is this:

"The adaptation of Sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are on His part without repentance or recall." Page 329.

In the parable of the unmerciful servant, the Archbishop, in alluding to the fact that apostates and backsliders are often hard hearted and unmerciful, correctly observes, that that is no proof of their never having received mercy, but an aggravation of their guilt, for, says he:

"The objective fact, the great mercy for the world, that Christ has put away sin, and that we have been made partakers in our baptism of that benefit, stands firm, whether we allow it to exercise a purifying, sanctifying, humanizing, influence on our hearts or not. Our faith apprehends, indeed, the benefit, but has not created it any more than our opening our eyes upon the sun has set it in the heavens." Page 132.

It is unnecessary to remark (but in these days of fastidious criticism, I presume it will be prudent), that I by no means endorse every sentiment that I have written in these papers. My object was to give faithfully the opinions of the authors I copied from; and to prevent garbling, I have sometimes been compelled, in connection with previous truths, to transcribe egregious errors. But common sense will understand this—will see the admission and discern the error. And to those who may regret that the virgin pages of the *Ecno* should be polluted with even one unsound sentence, I can only join in their commiserations and deplore the fact; but it most impressively teaches the great truth, that the wisest and best men are but fallible and decep-

tive guides, and, that in following the Bible, and the Bible alone, have we a sure and safe counselor. H. R. T.

### *Querist's Drawer.*

We are in receipt of a private letter from a young man whom we highly esteem for his mental and moral worth, as well as for his candid and investigating mind. It contains some inquiries which we know to be prompted by a desire to elicit truth.

They have reference mainly to the subject of prayer; and as they are representative questions, we propose to answer them through the *Ecno*. We will notice them singly, in the order of their occurrence:

1. "Do you not claim that the only communication of God's spirit to man is through the word? 2. That that word is one witness, christian consciousness another of acceptance or the new birth? 3. That none but those born of water and of the Spirit should pray?"

In reply to your first question, I answer, No. We do claim, however, that God's spirit, or the Holy Spirit, operates only through the word *in the conversion of the sinner*. Or, in other words, that the gospel is "the power of God unto salvation to every one that believeth." The Holy Spirit is promised to the christian as his constant friend and comforter.

God's spirit is said to  *dwell* in the christian. "But if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Rom. viii, 11.

The Savior said that the *world* could not receive this spirit. (See John xiv, 17.) When sinners are made believers through the word—or begotten by the truth, (James i, 18,) and are buried with Christ by baptism, (Rom. vi, 4,) they are then born of the water and of the spirit. (Compare Mark xvi, 16, with John iii, 5.) Having, therefore, been "born again," they are children of God, and because

they are such, God sends his spirit into their hearts, "crying Abba—Father."

But to your second query. We claim that the "*Spirit itself*" is one witness that we are "born again"—that the word is the *testimony* of that witness. "Our Spirit" is the other witness, testifying through its consciousness of personal acts. (See Rom. viii, 16). The Holy Spirit, testifying through the word, makes known to us the conditions of pardon. Our own spirit, by virtue of its cognizance of all our religious acts, can testify as to whether we have complied with these conditions or not. When these two witnesses lay their testimonies side by side, they always yield a certain and infallible answer to the question, "Am I a child of God?"

But some one objects just here, saying, "are not the fruits of the Spirit, such as love, joy and peace, evidence of our acceptance with God?" I will also ask you a question: How did you learn that love, joy and peace, are fruits of the Spirit? The only answer is—from the *testimony of the Holy Spirit—the word of God.*

Again: how do you know that such fruits exist? Through the testimony of your "own spirit," evidently.

So what seemed to be an *exception*, is only another *proof* of the correctness of the principle stated.

To your third question, I again answer, No. We *do* teach that prayer is not one of the conditions of pardon for the alien. The apostles never made it such. We *dare* not do it. Because we have *not* done so, despite the teachings of the apostles, we are sometimes accused of denying the efficacy of prayer. Just as we are charged of having no *feeling* in our religion, because we discard that as evidence of pardon, and of denying the operation of the Holy Spirit, because we teach that it exerts its converting power through the truth. No *unbeliever* can pray, "for he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi, 6. Hence the absurdity of the

doctrine taught by some of our modern divines, that the sinner must pray for faith; when the truth is, that he cannot pray *without* faith, which comes by hearing the word of God. (Rom. x, 16.)

But the man that believes, and is penitent *will* pray. Prayer is the natural outgushing of a contrite heart. As well tell the streamlet to cease its plaintive murmurings, or the mighty Niagara to hush its constant thunder, as to tell the stricken-hearted sinner, bending under a load of guilt, not to call upon the name of the Lord. 'Tis well. Let him go forward in manly obedience to the commands of God, "calling on the name of the Lord."

To the christian, prayer is a solemn duty—a sacred privilege. It is the high prerogative of the *child* of God to say, "Our Father who art in Heaven."

We quote from the letter again:

"What availeth the earnest, fervent prayers of a christian father and mother, for a son reckless, sinful? In his present state he will not go to the written word; the parents have been promised that their prayers will be answered; then God in his mercy may, in some manner, induce the son to turn to righteousness and thus fulfill his promise; but the work was performed aside from the power of the revealed word acting upon him—the person changed; whether it was God's Spirit, or something else, an effect was made upon the mind of the sinner, which induced him to turn and examine."

The above paragraph, evinces a mind, confused somewhat with false teaching, but struggling for light. My dear friend, you fail to distinguish between those events in God's providence which frequently arrest the attention of the sinner and induce him to examine his condition, and the power that saves him. A thousand incidents may serve to direct the sinner's mind to the word of God. But that word alone furnishes facts to be believed, commands to be obeyed and promises to be enjoyed; and no one has been saved "aside from the power of the

revealed word," since the inauguration of the christian system, not even in answer to the "earnest, fervent prayers of a Christian father and mother." God has promised to answer only those prayers that are offered *according to his will*. (See 1st John, v, 14). Our inquirer thus concludes: "We pray that God may incline our rulers to good. If these prayers *do* move the hand that moves the universe, then something must be done *now* as an answer. Will He induce them to read the word, and thus learn wisdom and right? If so, that inducement itself, is a communication aside from the Bible. These powers outside the Bible move the sinner; and yet you say when he is a Christian, there is nothing bearing witness to his acceptance but the word as revealed, and his own consciousness. You say these are God's means to convert the world. But the prayer must first go to Deity, and whatever influence such prayer has, passes thence to subjects—sinner. So it is from God to sinner at last."

We are taught in God's word to pray for those in authority. But *how* He will answer these prayers, He has not revealed. No one that I know of, claims that God exerts His governing and controlling power over the kingdoms of the world through the Bible alone. He ruleth among the inhabitants of earth, as well as in the armies of Heaven. But no prayers for rulers or for anybody else will make them Christians independent of the word of God, believed and obeyed. The *gospel* is the power of God to save a lost world.

Our consciousness is not a means of God to "convert the world," but it simply enables us to know whether we have obeyed the gospel, or not. Happy the man whose spirit can testify that he has complied with those conditions which the Holy Spirit testifies to be requisite to his admittance into the family of God. Thrice happy he who is conscious of the existence of those fruits of the Spirit in his own soul which the word of God specifies as belonging to those only who

by a faithful continuance in well doing seek, for glory, honor and immortality.

J. H. G.

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### *Our Literature.*

The sense in which this term is used in this paper, is not a very extended one: no more extended indeed, than the boundaries of what, if it deserves such a name, may be called the literature of the Church of Christ. So far as known to us, the literature of the Church just mentioned, in the first century or two of the existence thereof, was exceedingly limited, if we view it with reference to the number of volumes written, rather than the mighty import of the glowing truths that composed the sum and substance of said volumes. Nor was there *necessity* for more than was actually brought into existence. The clear and perspicuous definitions given by the Holy Spirit to every seemingly mystical term that pertained to human destiny precluded the possibility of mistake in the minds of those who heard the words of heavenly wisdom from the tongue of inspiration. How well, if to-day, the simple words of the Spirit were listened to with the same breathless attention that seems to have characterized the living masses of animate and intelligent beings who heard and obeyed in ancient times. Notwithstanding such was the literature of the infant, yet rapidly growing Church, it does not follow that it should be the same to-day. Times change, and we change. We might imagine a circumstance under which a necessity would not exist for the making of more books, yet that circumstance is not the one in which we stand in this year of grace. It is the part of wisdom to take the world as we find it, and if we refuse to do so, we ignore the necessities of the hour.

By human wisdom, the law of God, in many cases, has been made of non-effect. For ages, illimitable mischief has been done by those, who, by some chimera, have imagined that they were called and sent to doctor the law of Christ. We

stand pledged, so far as lies in our power, as a people, to undo the mischievous effects of human tinkering at divine commands. By the power of human speech, uttered orally, much may be accomplished, yet ours is pre-eminently an age in which, if there be any difference, the *pen* is mightier than the tongue, as well as mightier than the sword. We cannot shut our eyes to the fact, if we would, that the heart of the civilized world is reached in the middle of this nineteenth century, by the subtle influences of the pen and press; and hence, the inevitable conclusion as to Christian duty, in regard to one of the most powerful means, which, by the grace of God, it is ours to use in the redemption of a world from sin. I fear that we have not always been as wise as serpents in the use of these means, though possibly as harmless as doves.

As a Church, as *the* Church, have we a literature? If so, what is it? I would not disparage the efforts of many noble brethren in their efforts through many years in this direction. Yet it is lamentably true that we are not up to the times in this department. It is a humiliating thought that we are behind the age; behind those, who, in one sense of the word, may be considered as our cotemporaries in the great work of humanity. All over this broad land have been heard the eloquent voices of those who have plead with terrible earnestness, the claims of Primitive Christianity; and the glorious gospel of the grace of God, has come like a heavenly balm to human hearts all sad and sorrowing under the weight and woes of sin; yet we have never seemed to feel the pulsating throbs of the hearts of millions, who cannot *hear*, but who would willingly, or perhaps unwillingly, read the great plea of this reformation, if in the proper form it could be brought to their notice. In this connection, it is well to note the effort that now is making by the Publishing House of W. T. Horner, for reaching, by a well matured system of tract distribution, the minds of those who have no just conception of what a pure gospel is. Let that good

work go on, and let it be imitated by other publishing houses, until a hundred engines shall be kept busy sending light into the darkness.

But that is not just what I wish to say yet, with reference to *our literature*. We have a few noble works, worthy the intellects of some of the most cultivated men who have lived since the execution of the Apostle Paul; and when that is said, all is said. What we have is most excellent; much of it has accomplished a work that will tell on the ages, and will live while time endures; but is it worthy yet, of the greatness of our plea, and the magnitude of our Father's love to men?

If it were not that comparisons are said to be odious, it would be well to institute one between ourselves in this particular, and those who occupy denominational positions in the so-called religious world around us. In proportion to numbers are we their inferiors in zeal? Can a discount be placed on our intelligence? In benevolence, are we below par? Have we lagged behind in educational enterprises? As regards numbers and influence in periodical publications, have we reason to be ashamed? Why then is it, that in our standard publications, which ought to be written for all time, we are not able to make a better showing? We ought to have, after fifty years of effort, with hosts of intelligent and educated men, engaged in the conflict, hundreds of volumes to testify to the earnestness with which men have gone with heart and soul into this great work of reformation; whereas, by a careful collation, it is ascertained that outside of our periodical literature, we have scarcely published in that fifty years, as many volumes as there have been years, including every thing that may by any stretch of imagination be called by the name of book, including biographies and debates, while many of even this limited number are out of print, and cannot be had. Comment is unnecessary. This lack of a literature worthy the name, is demanding the profound attention of all our *litterateurs*. A. P. ATEN.

To D. McCance.

MY DEAR BROTHER: — I am truly happy in being privileged to respond to your note in the March number of THE GOSPEL ECHO. However, I had rather seen in said note, some position; at least some attempt to answer the reasoning of my article on "The future course of the Christian Era." But, instead of this, my consideration is directed only to a few exceptions and questions, which you propound, relative to the views given on the parable of the "Mustard Seed," and "Leaven." To me, there is no doubt but what the Savior had in his mind, when He uttered the parable of the mustard seed, the thought of "the greatness of the kingdom from the smallness of its beginning." But, whether this is "the single thought," I am not quite certain. That thought upon which he seems to have been discoursing, and that which runs through the whole series of these parables, is, to my mind, the nature and progress of the gospel dispensation, together, with the opposition which could be made to it by the schemes of Satan and the follies and perverseness of mankind.

"The kingdom of heaven, is like a grain of mustard seed;" small and contemptible, in its beginning, "which is indeed the least of all seeds," that is, of all those seeds with which the Jews were acquainted. (A species of *sinapis* which the Orientals comprehended under that name. In Judea it grows to the height of ten or twelve feet.) This parable, I understand, teaches one of the phases of the kingdom or church, as it exists in this world.

You do not seem satisfied with the definition of "*fowls of the air*." I gave you the Lord's definition, and if you are dissatisfied with that, you must settle the difficulty with Him, not with me.

I gave you that meaning, being governed by an important rule of biblical interpretation; viz: "*The sense of a figure is often known by the sacred writer's own explanation of it.*"

You ask me whether I am not bound to tell what the "branches" are, as much, at least, as to tell what the "birds" are.

This I would gladly do, had I the same right that I had in the other case, but, inasmuch as I have not, and as it is the Savior's definition, I will refer you to Him. Let us see how it sounds. "Are you not bound, Lord, to tell us what these branches are, as much, at least, as to tell what the birds are?" I maintain that the Bible should be interpreted, by the Bible. This is right according to the laws governing Bible critics. "*The sense of a figurative expression may be ascertained by consulting passages in which the same word occurs.*" I do not believe that in the interpretation of parables, we should insist upon every single word; neither do I think that we should expect too curious an adaptation, or accommodation of them in every part. Also, where our Savior has himself interpreted his terms, we should not make a different one, where he has not given any interpretation; then the immediate scope and design, is to be sought with attention from the context. This is also according to an important rule. "*Where no declaration is prefixed or subjoined to a parable its scope must be collected from a consideration of the subject, matter, context, or occasion, on account of which the parable was delivered.*" Again, you ask if the branches and birds do not "both show that the seed produced a great herb?" This I grant. But what does that prove? Is this what they represent? It is indeed true that in some of the Lord's parables, there is much of the circumstantial—accidental or ornamental. But, it is worthy of remark, that in those parables which he himself explained there are but few, if any of the circumstantial (though ornamental), but what are explained or applied.

You seem to think that the parable of the leaven stands directly opposed to the explanation given. I gave you the Scriptural meaning, as found in 1 Cor. v, 6, 8, Matt. xvi, 6, 12. I stated that this was the only figurative meaning of leaven found in the Scriptures. You should have shown the fallacy of my reasoning if you regard it as such. "The kingdom of

heaven is like leaven." This is as you think, opposed to the explanation. The Lord frequently introduces these parables with the phrase: "The kingdom of heaven is likened to," &c. In every instance where this phrase occurs, it will be found, that the parable which follows, has reference, not to the state of things as established, but to a state of things existing in its establishment during the Lord's absence. In other words, it relates to the mysteries of the kingdom, which were given the disciples to to know, or to expect. This parable *also* represents a phase of the Church, when taken as a whole. You, my dear brother, take but a part of the figure. The *parable is the figure, not a part of it.* Here again we meet a law of interpretation: "*The whole of a parable must be taken into the comparison.*"

Again, we must inquire in what respect the thing compared, and that with which it is compared, respectively agree, and also, in what respect they have a resemblance? Where the words of Jesus seem to be capable of two senses, we may safely conclude that to be the true one which lies nearest the apprehension of his auditors. "Beware of the leaven of the Pharisees," "Purge out the old leaven," "Leaven of malice and wickedness," were expressions well understood.

Again, our Lord's words are to be interpreted by the popular use of words, *at that time.* By the reading of the Scriptures, we learn that this interpretation of leaven, had become the figurative meaning, and almost, if not quite proverbial. If we consider the *occasion* upon which these parables were delivered, we will ascertain their scope, and design; also, their wisdom, beauty, and propriety. I am aware that there is danger of making too much of a parable. We may make that which is merely ornamental, and which is simply to make the similitude pleasing, and interesting, apply to that which the Lord never intended. We may go too far, or not far enough. In this it requires care and judgment. A master of eloquence once said: "It is

not necessary that there should be a perfect resemblance of one thing in all respects to another, but it is necessary, that a thing should bear a likeness to that with which it is compared." I can see this likeness in the parable of the leaven, which a woman hid in three measures of meal, a picture of the Church as it is to-day. I am sorry, my good brother, if I have spoiled a sermon of yours on this subject.

I think your slash on hobbies and hobby-riders, a good one, and allow me to suggest that the old, unscriptural, worn-out hobbies, be thrown aside.

Yours in the bond of love,

E. YOUNKIN.

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### *Illinois Colleges.*

We have in this great State, three Colleges. Abingdon College, Eureka College, and Southern Illinois College.

These all, as far as I know, are in a flourishing condition. Of the last mentioned Institution I have no personal knowledge, and not much of Eureka. I am, however, very familiar with the workings of Abingdon College. Both Eureka and Abingdon, are erecting new and commodious buildings. They each had delivered a Corner Stone Address. These addresses were both published in the Echo. The Abingdon folks were somewhat dissatisfied with the Eureka address, and the Eureka folks complained some of the Abingdon address.

We published these addresses for two reasons:

1st. Because they were sent to us for that purpose.

2d. Because it was right to do so.

These Colleges both call upon the brethren for money to sustain them. The brethren ought to know well, the full character of the Institutions looking to them for pecuniary support. These addresses are public property, and rightly subject to review and criticism. No reviewer, however, has a right to use improper or harsh language. Our good brother, U. W. H., saw fit to review the

Eureka address. His review has stirred up our excellent brother, Eli Fisher, and he has reviewed the reviewer. These are both good and true brethren. I am compelled to think, however, that in the warmth of their zeal, they have both indulged in the use of words, not proper for one brother to apply to another. I think brother Fisher misunderstands brother Hardy, and consequently, misrepresents him. I have not the least idea that either of these brethren would knowingly wrong the other.

The publishers of the *Echo* will claim and exercise the right to rule out all objectionable language from manuscripts, if this controversy proceeds any further. The position of the *Echo*, in regard to Colleges, as announced in the introduction to the present volume, will be unwaveringly maintained. It is the friend of every College of the brethren, so long as its teachings are "sound in the faith." But if any School or College be made an instrumentality to teach error, or to conform the faith, habits, tastes or language of its students to sectarianism, or to the world, the *Echo* will raise its voice against that College to the extent of that dereliction in duty. We want no "Revs." nor "D. D.'s" on the tongues or pens of even our College students. Some may say these are small matters. Great or small, they are entering wedges to great and serious errors.

All our Colleges are dependent upon the brethren for pecuniary support. Their teachings ought to fully accord with the word of God. The *Echo* will labor to assist and sustain every Institution and every man who is true to "the faith once delivered to the Saints." But whenever any Institution or man departs from the simple truth, as it is in Jesus Christ, the *Echo* will try to do its part in exposing the error. Let the brethren push on the work of erecting the new buildings, both at Abingdon and Eureka. I do not wish to be understood as even hinting that Eureka College is not "sound in the faith," for I do not know enough about it to make an assertion, but I

do know about Abingdon, and take great pleasure in assuring our readers that it is sound. Let there be no rivalry between the two, but let each go on in its career of usefulness. Let both Faculties be always composed of men of clear heads and pure hearts, who love God's word for its own sake. Let us have no broils among ourselves, but let us stand shoulder to shoulder in solid phalanx, presenting an unbroken front to the common enemy.

J. C. R.

VANDALIA, Ill., Feb. 3, 1868.

BRETHREN FRANKLIN & RICE:—I wish to say to the readers of your paper, that brother Charles Smith, and Elder Frank Cauley, of the M. E. Church, held a debate in January last, in Shelby county Illinois, on the following propositions, viz:

1st Proposition: *Resolved*, That infant baptism is of divine appointment, and practiced by the Apostles.

Cauley affirmed—Smith denied.

Cauley's only argument was to identify the Jewish institution with the Christian Church, and to make baptism come in the room and *steal* of circumcision. The congregation (which was very large), thought he made a complete failure, while brother Smith, ably, and in the spirit of a Christian, nobly sustained himself, especially on the first proposition.

2d Proposition: *Resolved*, That immersion is the only water baptism taught in the Scriptures.

Smith affirmed—Cauley denied.

Brother Smith convinced many who were unsettled in their own mind on this proposition. They debated thirteen hours each, and all passed off pleasantly, in Christian spirit and good will. Brother Smith sustained his points with much zeal and ability, for which he deserves the respect and honor of the brotherhood.

N. B. If any Methodist preacher wants to debate with brother Smith, on infant baptism, just let him know; he is always on hand.

J. W. MEEKS, Elder.

—Review.

### Wayside Gleanings.

On Wednesday, Feb. 24th, we left Macomb on the northern train—destination, Meridian, five miles west of Abingdon, which we reached at about 5 P. M. on same day. Our object in visiting this congregation at this time was twofold, viz: to see, hear and form the acquaintance of old father Allen, of Missouri, who was then holding a meeting at that place, and to obtain a good subscription list from those liberal-hearted brethren, for the *Echo*. We succeeded in both.

The brethren were in the midst of a very successful meeting when we arrived, and our venerable old brother Allen was treating the people of that community to some well-timed doses of the unadulterated gospel, which was having its effect on the hearts of the brethren and sisters, as well as upon the world. Father Allen is one of that small band of surviving veterans who embraced and nobly defended the principles of the reformation, when to do so was to be put under the social and religious ban, to have one's name cast out as evil, and to be denounced as a heretic. How I love to sit under the teaching of these hoary-headed pioneers, and listen to their instructive lessons.

Father Allen, though in his seventy-third year, has a clear, strong voice, erect frame, and a soul buoyant as that of youth. The same energy, earnestness, and enthusiasm that lit up the souls of those early reformers, and carried them triumphantly through the storms of persecution, while they plead for the ancient gospel against all the corruptions of an apostate age, still animate his whole being and characterize all his efforts. In his sermons, there is thought for the mind, scripture for the conscience, and sentiment and feeling for the heart. While he convinces the former he also persuades the latter.

On fourth Lord's day, in February, he preached what is usually termed a dedicatory sermon, the brethren there having

recently completed a very handsome and commodious house of worship.

A vast audience was in attendance and listened with respectful attention. After the religious exercises were over, Bro. Allen stated that the amount of money requisite to finish paying for the building was \$900, and asked the people to pay it. In a few moments over \$1,000 was subscribed. The house is an ornament to the community, an honor to the brotherhood, and highly commends the taste and workmanship of its architect, William Smiley, of Monmouth. The house is 32x50 feet, and was erected and furnished at a cost of about \$4,000. The work has borne hardly on some of the brethren, but they all feel proud of the result of their sacrifices.

Bro. Allen continued his meeting over two Lord's days, resulting in 23 additions to the church—18 by immersion and 5 by letter.

The congregation is in a flourishing condition, and bespeaks a bright future of usefulness.

There is no division nor root of bitterness among them. They all seem to pull at the same end of the rope. May God bless them and make them indeed as a city set upon a hill which cannot be hid.

Our list of subscribers at that place, shows that the members believe not only in having a beautiful and comfortable house in which to worship God, but in reading the religious news and investigating the important subjects now being discussed through our periodicals.

For their patronage we thank them heartily, and will strive to give them value received.

We commend their example in this as worthy of imitation by all our congregations whose members have but little or no religious reading in their families.

While here, we met with brother Lieurance, now located at Cuba, Fulton County, who kindly invited me to visit the congregation at that place, and obtain a list of subscribers for the *Echo*. We accepted the invitation, and on Saturday,

March 6th, we took the train for that place, where we arrived about nightfall. There being an appointment for preaching that night, we preached a short discourse to the brethren and sisters, and also, on Lord's day morning and evening, and on Monday and Tuesday nights. Accompanied by brother Lieurance, we visited the greater part of the congregation, and obtained a very liberal subscription. Brother Lieurance preaches half his time for the church there. It is in a prosperous condition under his watch-care and teaching. Their numbers are increasing constantly, and they will soon take the community, if they continue faithful. Brother Lieurance evinced great anxiety in having the members of his flock take some religious paper. In this, we think that all intelligent Christians will account him wise. We had a pleasant stay among the brethren at Cuba. During our meeting, we had one addition from the Methodists. The brethren have a neat, comfortable house. We attended the Sunday School on Sunday eve. We were well pleased with the interest manifested.

Bro. Joseph Harrison, whom we had met before at Abingdon, is the Superintendent, and faithfully and satisfactorily performs the duties of that office. He is a young man of sterling moral worth and unfaltering christian integrity, and we predict for him a useful career in the services of our Master. Bro. Lieurance has sent us a small club since we left. We sincerely thank him for active and efficient aid, and Sister Lieurance for her warm hospitalities which we enjoyed. We intended reaching home on Wednesday night, but by reason of delay of train, did not start until Thursday morning. At last we took passage in a freight car to Bushnell, and then were soon at home.

J. H. G.

PRIDE goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

## County Meeting.

There will be a meeting of the Disciples of all the congregations in McDonough County, Ill., in the village of Colchester, beginning at 2 o'clock, p. m., on Friday before the 2d Lord's day in May next.

Let many brethren and sisters from every congregation in the county attend this meeting. Let the brethren at Bedford, Blandinville, Bushnell, Mound, New Salem and Macomb, make their arrangements to attend and enjoy this meeting. It will be continued over Lord's day. Let us come up to this meeting, brethren, and see whether we cannot make arrangements for more efficient work than we have ever had in the county before. We will have songs, prayers, exhortations, and much good preaching.

J. C. R.

WATCH.—Let us watch, my young sisters; let us be on our guard. Shall we watch others? Shall we observe their faults and failings, thinking, "I am less faulty, am not so weak?" Let us not thus act; but let us look within at our own hearts, and keep a constant watch upon them. Does unkindness to others ever possess us? Let us root it out and be tender and forgiving. Do we think of ourselves more highly than we ought to think? Let us remember the humility of Christ, and bow down to the dust. Do pride and envy ever rule our actions? Let us put on charity, which is the bond of perfectness. Have we respect to persons? Do we look with more reverence on the rich than on the poor? Let us watch our motive, and remember God has chosen the poor to be heirs of His Kingdom.

Let us watch, and not only watch, but pray—pray that the Savior may not blot our names from the book of life, but may confess them before his Father and the holy angels.—*Selected.*

*Correspondence.*

AUGUSTA, ILL., March 17, 1869.

BRO. REYNOLDS: I have just closed four years labor with the congregation in Carthage. This congregation was organized in March, 1865, with 16 members. There have been something over 100 names enrolled, but several have died, a number moved to other parts, and only two gone back to the world, leaving them some 65 members at this time, at peace with one another, as they have ever been. They have a good Sunday School, under the care of Bro. P. D. Williams. Meet every Lord's day to break the loaf and attend to the contribution, as set forth in the word of God. Brethren J. C. Williams and Alexander McQuary are the Elders, and two better are not often met with. May God abundantly bless that noble band as they battle against the opposition that everywhere surrounds them, for they have worked manfully, having expended over 4,000 in four years to plant the gospel in the county seat of Hancock county. Will our preachers not forget them in their prayers and in their labors, for they forget not the man who does them good. Your brother, in hope,

E. J. LAMPTON.

VERMONT, ILL., March 16, 1869.

BRO. REYNOLDS: We have just finished negotiations for debate between Loveland and Burgess, to commence March 31st, and continue six days.

Proposition 1st—The Bible contains a revelation from God to man.

Proposition 2nd—The Harmonial Philosophy, as taught by A. J. Davis and other modern Spiritualists, is superior in its nature and tendencies to the teachings of Jesus Christ and his apostles.

Your brother, HENRY SMITHER.

MILTON, ILL., Feb. 22, 1869.

MEMBER EDITORS—Brethren:—We have just closed a meeting, carried on by Bros. Miller and Leck, resulting in 23 additions by confession and baptism. All praise to God.

J. O. BOLIN.

CARROLLTON, ILL., Feb. 12, 1869.

DEAR BRO. REYNOLDS: With good news to-day I greet you Bro. J. H. Smith, of Girard, Illinois, has been laboring with us for the last twenty days, leaving this morning, after seeing *thirty-two* persons added to our number; nineteen by confession and baptism, *one* from the Baptists, *ten* by commendation and *two* reclaimed.

Among those baptized were two entire households, and yet no infants among them. Two intelligent Roman Catholic ladies threw off the yoke of the Pope, and bowed to the Lord Messiah, and are now rejoicing in His love and in hope of His glory.

This meeting will be long remembered, as well as Bro. Smith, whose zeal and knowledge are creditable to his head and heart, calculated greatly to promote the cause of truth and righteousness. How much the cause of the Lord could be promoted by the labors of Bro. Smith, could he be sustained as a general evangelist for the State.

We shall keep up the meeting a few days, and hope yet to see others come forward and bow to the Savior. We thank the Lord, and take fresh courage.

In the Lord, your brother,

E. L. CRAIG.

*An Uproar.*

BRO. REYNOLDS:—I held a meeting Feb. 13, 1869, at what is called the Medley School House. I delivered four discourses. Two ladies believed and were baptized. This stirred up the Methodist class-leader, for these persons had gone to the mourner's bench, and tried to get religion, therefore he thought it his duty to protect Methodism. He rose up in the assembly and cried, great is the Goddess of Methodism, for the space of half an hour, and created considerable uproar. He then started to leave the house. I invited the gentleman to remain while I should reply to his Methodism. I then proceeded to administer a balm which stilled the gentleman's nerves until the

assembly was adjourned, after which, every man and woman in the house was a preacher, and God's truth and Methodism came into sharp collision, for a short time, then the people dispersed. And when the uproar was over, we called the Disciples together, and encouraged each other, and then separated and went to our homes, rejoicing in the truth, and that we were accounted worthy to suffer for it. Yours, as ever in hope of eternal life.

D. W. WILSON.

ALBANY, Mo., Feb. 18, 1869.

BROTHER WRIGHT—I take pleasure in announcing that we have had a glorious revival of religion at this place. The meeting lasted about two weeks, and great interest was manifested by the brethren on every occasion. Thirty souls united with the church by confession and baptism, and fourteen by restoration and commendation, making in all forty-four. Brother J. H. Coffey, of Blandinville, Ill., conducted the meeting throughout, and never did man labor more earnestly for the dissemination of the gospel of Jesus Christ, than he. The prospects for a harvest of souls were none the brightest in this vicinity when brother C. undertook the work, but through faith in God, and the overwhelming evidence of the New Testament, presented in a clear, logical manner, he was permitted to realize that his labors were not in vain. Would to God we had more such preachers as brother Coffey. Our brethren are preparing to build a fine church this spring, and from present indications will meet with success. We have already quite a sum of money subscribed, and will undoubtedly swell it to the required amount before the weather moderates sufficiently to commence building.

Yours in Christ,

H. S. KLINE.

—Pioneer.

MINIER, ILL., March 15, 1869.

BRO. REYNOLDS: Please permit me, through the GOSPEL ECHO, to inquire for

my father, D. B. DAVIS, a minister of the gospel. He left my house in August, 1868, to preach the gospel. I have seen no report of his labors in the papers, nor even had a letter from him. Some good widow may have captivated him, as widowers sometimes get married. Time will work wonders! If some brother will report, through the ECHO, his whereabouts and success, I will be in debt to Him as long as I live.

May the choicest blessings of God, our Father, rest upon all that love and serve Him, is my prayer. T. A. DAVIS.

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### Attention.

Preachers in Illinois, who feel an interest in Missionary work, and desire to do it, will find it to their interest to communicate with me on the subject, at Eureka, Illinois.

DUDLEY DOWNS,

Cor. Sec. I. C. M. C.

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### A Correction.

ST. AUGUSTINE, Ill., Feb. 27, 1869.

BROS. REYNOLDS & GARRISON:—In the March number of the ECHO, as an item of Church news, occurs an item that needs correction. This is it: "Eli Fisher reports through the ECHO: At Eureka, 50; at Litchfield, Ill., 80 additions."

This does not appear correctly. It places me in a false position. Makes me appear as holding those meetings. I do not wish to wear laurels that others have won. I reported to brother Garrison, 80 additions, at Litchfield, Ill., by brother R. B. Roberts; and 50 at Eureka, by brothers Hayden and Everest.

Will you be so kind as to correct this item in the next number of the ECHO.

Your brother in Christ,

ELI FISHER.

REMARK.—We give the names of the persons making the reports of these additions, not the names of those through whose instrumentality they were added, unless they happen to be the same.

J. H. G.

*Reports of Additions.*

I HAVE just received a letter from Bro. F. M. Burner, of Monmouth, Illinois, stating that the brethren there have had a fine meeting, resulting in forty-five additions to the church there. J. C. R.

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PRESIDENT BUTLER.

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I learned by report, which I doubt not is true, that brother J. W. Butler, President of Abingdon College, has arrived at home, from his long visit to the Pacific slope.

This will be gratifying to his many friends, and the friends of the noble College, over which he so ably presides. Bro. Butler has made an extensive tour in the States of Oregon and California. May success attend him and his, and may his labors in the great cause of education, and of human redemption, continue to be crowned with the happiest of consequences.

J. C. R.

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THE INDEPENDENT MONTHLY.

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Brethren L. L. Pinkerton and John Shackelford have commenced the publication of a monthly Magazine of thirty-two octavo pages to the number, at Cincinnati, with the above title. These are talented brethren, who are capable of publishing a good paper. We have received only the March number, though we have sent all the numbers of the Echo to the Monthly. The word Independent is indicative of the character of the work. Independence is a good thing, when judiciously exercised. I may be allowed to exercise *my independence* in differing in judgment from these good brethren, as to the propriety of some things they say, and yet heartily agree with many others.

I cannot see that our plea for the "An-

cient order" will be made any stronger by making prominent the fact "that there are Christians among the sects." Does this not smack somewhat of the oft repeated remark, "that it makes no difference what church a man belongs to, so that his heart is right." I have not yet seen enough of the Independent Monthly, to say certainly whether it is according to my judgment in this particular or not. The work is neatly printed on good paper. Price, \$1.50 per year. J. C. R.

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#### RULES OF THIS OFFICE.

1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.
2. No order for discontinuance to take effect until the end of the year.
3. No paper to be discontinued until all arrearages are fully paid.
4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a *very few* persons makes it necessary to adopt and live up to the letter of these rules.

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#### OBITUARY.

It becomes our painful duty, to record the death of LUDITHA, wife of ALFRED HINTON, Esq., of Carrollton, which occurred on the 18th day of Feb., 1869, after a protracted illness of many months.

Deceased was the daughter of William and Sarah Pruitt, and was born on the 20th day of March, A. D. 1806, some six miles east of Alton, in Madison county. Her parents afterwards removed to Greene county, and were among the early settlers. On the 20th day of June, 1822, she was married to Judge Hinton, and with him lived in all affection, till called from sufferings and toils, to her reward above.

(This was among the first marriages in Greene county.)

In the spring of 1832, Sister Hinton confessed her faith in the Redeemer, and was immersed into Him, by Elder Joseph Hewitt, and was one of the original members in the Church of Christ, in Carrollton, to the interests of which she was ever deeply devoted, and of which she died an honorable and self-sacrificing member, beloved and deeply lamented by all her brethren and sisters, who hope to meet her at "home, at last." Sister Hinton leaves five daughters, four of whom are Christians, as is also her bereaved husband, with whom she lived about forty seven years, and who sadly feels the loss of the wife of his youth, the partner of all his earthly joys and sorrows; but he waits for a reunion above.

Sister Hinton was a quiet woman, ever kind to all, especially the poor; ever pitied the unfortunate, never said any evil of her neighbors, who all esteemed her highly; correct in her religious deportment, faithful and prompt in her attendance on public worship, careful for the temporal and spiritual welfare of her children, respectful and devoted to her husband; a good wife, mother, christian, and neighbor, and she now rests in peace. May the Lord in whom she trusted, sustain and comfort the stricken ones, and through grace bring them all together at last. Rest, dear sister, rest in peace.

E. L. C.

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#### ANOTHER PIONEER GONE.

Died, at the residence of his son, brother THOMAS CHASE, of Fowler, Adams County, Illinois, Father CHASE, aged eighty-seven years, four months and one day.

I was but slightly acquainted with brother Chase, but I know he stood high in the estimation of those who knew him well, both as a citizen and a Christian.

Not many of us can expect to stay so long on earth as did our venerable brother, but let us use all the time allotted us on earth, in the Master's work. J. C. R.

# THE GOSPEL ECHO.

VOL. VII.

MAY 1869.

NO. 5

## *Our Attainments and Wants.*

PART FIRST.

CHAPTER I.

The Central Idea.

The religious movement of the nineteenth century, commonly called the "Current Reformation," like all other reformations, has one leading central idea. Luther, Calvin, Wesley, and all reformers raised their voices and their pens against existing evils. Each succeeded in eliminating some important truth, and in making it stand out in bold contrast with the then prevalent errors. These Reformers were all doubtless actuated by a love of truth for its own sake. Perhaps no one of them in the beginning, thought of establishing separate churches. But each, realizing that evils existed in the church of which he was a member, made a manly effort to rid his church of the false doctrines, and corrupt practices then abounding in it. This caused them to be assailed by their brethren who loved the teachings and customs against which they spoke and wrote with such vehemence. Thus driven to a war of *defence* against those who assaulted them, and a war of *offence* against the evils of which they rightly complained, they gathered strength and courage at every onset. In each contest their horizon widened; their love of truth grew stronger; their hatred of error became more and more intense.

In these conflicts, truth always gained, and error correspondingly lost. The advocates of established errors felt the force of this, and resorted to force, abandoning argument. To destroy the influence of

those whom they could not meet in argument, in the church, they put them to death, where they could, excommunicated them where they could do no more. Where life was left, the lovers of truth would not, and could not be silent. Although "cast out of the synagogue," they continued to preach to those who would hear them. There have always been some who would hear and embrace the truth, though it cost them bonds and stripes, or even death itself. The reformers thus became the founders of new churches, with creeds less objectionable than the old ones. Still these all were *only* reformations. They only threw off one *human* system for a better *human* system. In the churches founded by the reformers, there were still plenty of evils to eradicate and false doctrines to expose. The prime movers of the "Current Reformation," fully realized the truth of this. Alexander Campbell and those who co-operated with him saw that all the preceding reformations had failed to unite the friends of Jesus in one body, and that the process of disintegration was still going on, that divisions were being multiplied. The human family owes to Alexander Campbell a debt of gratitude for a single thought, an idea simple in itself it is true, but an idea that is destined to revolutionize the religious world.

The man that discovered the power of steam, and taught the world how to make it move the ponderous wheel, and drive all kinds of machinery, originated nothing, but only discovered a power that had existed ever since the world was made. Millions had lived and passed away, ignorant of the blessings for humanity that were hid away in the power of steam.

The man who invented the telegraph,

was no creator. He did not make electricity, but discovered its adaptation to the transmission of information, and taught the world how to use it.

Yet the world owes these men an immense debt of gratitude as benefactors of their race.

So, since the great apostasy, good men had struggled to attain to the whole truth, but failed, because they did not know the simple means by which it could be accomplished. They simply lacked some one to tell them how. The world could have used steam and electricity thousands of years ago, as well as now, had it had some wise man to tell it how. So the religious world might have attained to the truth long ago, had it had some wise and good man to tell it how.

Good men had struggled hard, but in vain, to attain to the truth by making new creeds, *better* than the old ones. They had endeavored, in vain, to get a perfect church by new organizations. As a stream can never rise higher than its fountain, so these churches could never be perfect, because founded by fallible men.

Alexander Campbell taught the religious world the simple idea of a return to the primitive order of things. He rose above the influence of all partisan organizations, and simply proposed to his contemporaries to go back to the Apostolic doctrines and practices, to preach the same things that the primitive preachers taught, to require obedience to the same commands, and offer to the obedient, the same promises, to give the disobedient the same threatenings. He proposed to take the divine word as the standard, both of theory and of practice. The central idea in the movement, known as "The Current Reformation of the nineteenth century," is a *return in all things to the primitive order*. This we set down as attainment No. 1.

## CHAPTER II.

### The Faith.

As soon as the central idea, a *return in*

*all things to the primitive order* was attained, the brethren began in great earnestness, to study the word of God, to learn what the primitive order was. It was natural that faith would be among the first topics discussed. Never since the dark ages, did men apply their minds to the study of the scriptures with so good an opportunity to learn the whole truth as they. They did not have to modify the plain meaning of God's word to make it harmonize with a human theory already fixed in the mind. They were free to receive all that the Lord said. They were familiar with the doctrines of the day. They had themselves, many of them, been educated to think that faith was something given to man by the immediate operation of the spirit. Hence the sinner was told to pray for faith. But being now free to follow the teachings of the word, they learned more rapidly than men had ever done since the "falling away." They were not long in arriving at the primitive position on faith. They very soon learned

1. That no sinner could be saved from his sins without faith, for "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."

2. That faith is an action of a man's mind, that it is belief, "must believe," says the book, "with the heart man believeth unto righteousness," says the Apostle to the Gentiles.

3. That faith can only be exercised in a proposition that has been heard. "So then faith cometh by hearing."

4. That while no man can be justified without faith, yet no man is justified "by faith only;" "ye see then how that by works a man is justified, and *not* by faith only," says James.

5. That the idea of a plurality of faiths is not in the Book, but only in the minds of men wrongly taught. "One faith," says Paul.

6. That the proposition to be believed by the sinner is that Jesus is the son of

God, involving of course the truth of the Gospel facts and all His claims.

7. That faith to the man of God is the "foundation of things hoped for, the conviction of things not seen." Paul, Heb. xi, 1. Thus by faith we are transported back to creation's morn, when the worlds rose out of chaos. Thus we behold the glories of Eden, the mighty deliverance at the Red Sea, the thrilling scenes on Sinai, the beautiful tabernacle erected in the wilderness, the gorgeous temple at Jerusalem, the infant Redeemer in the manger, the lovely Jesus weighed down with sufferings in the garden, agonizing on the cross, buried in the tomb, but rising in triumph from the dead, ascending on high, and crowned King of kings and Lord of lords.

Then, again, in transport we are carried forward to the day when he shall come again, and we shall shake off the habiliments of death, when "we shall be like him," when we shall go up to the city of God, walk its golden streets, partake of the tree of life, and drink of the water of the river of life and live forever. Thus it is that "faith is the foundation of things hoped for, the conviction of things not seen." That this is primitive ground on faith we are perfectly satisfied. We call it attainment No. 2.

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### CHAPTER III.

#### Repentance—Its Position.

At the time the Pioneers of this movement began their work, the Churches, as sectarians do now, taught that men were justified by faith only, but contradicted their own theory, by teaching that repentance precedes faith. Now, if the sinner is justified by faith at all, and his repentance goes before his faith, he is justified by repentance and faith, which contradicts their theory. But if justification is by faith only, repentance comes not only after faith, but after justification, also, which is an absurdity. Now, a child ought to see this, yet Doctors of Divinity, schooled in sectarian theology, cannot

see it. But a man resolved on standing on Apostolic ground, taking the word of the Lord, can see plainly enough.

Whatever a man does, before he has faith, he does without faith.

"But without faith it is impossible to please Him," (God). Therefore, if a man repent before he has faith, he does it without faith, and it is not pleasing to God. But this is absurd. But if a man first have faith, and then repents, it can be pleasing to God, and there is no absurdity. This makes it clear, that faith precedes repentance. But it is yet to be determined whether repentance succeeds faith immediately. When those noble men, who threw aside all former impressions, made by human teachings, naturally turned their attention to the history of Apostolic preaching, as recorded by Luke, in Acts, they very soon learned from both the first and second Apostolic sermons, that persons who had heard both the facts and evidences of the gospel, were told by Peter, to "repent and be baptized," "repent and turn," in both cases commanding those who had "faith only," to repent next. Thus, by the study of the book, they found the position of repentance to be *immediately next to faith*.

This we set down as attainment No. 3.

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### CHAPTER IV.

#### Baptism.

##### *First, its action.*

At the time our brethren struck for the "ancient order," the religious world was divided on the action of baptism, or "the mode of baptism," as they incorrectly expressed it, in two parties called Baptists and Pedobaptists. The Baptists immersed only, but surrendered as they do yet, much of the strength of their position, by calling it a mode of baptism, thus ignorantly admitting the possibility of other modes or manners of performing baptism. Those who had resolved upon primitive ground, were not long in discovering that baptism was an action, definite in its character. When not blinded by human theories, they soon

saw that another definite action was not a mode of doing this one. Hence, they discarded the use of the expression, "mode of baptism." They only talked of the action of baptism. They became satisfied from a candid and prayerful investigation of the scriptures that the Apostles and early Christians practiced immersion. Hence, we are settled and grounded in the truth that the *primitive ground is immersion*. This we call attainment No. 4.

*Second. Its subject, or the proper person to be baptized.*

On this, also, religionists were divided. The Baptists said, and still say, that the proper person to be baptized, is one who has been converted, or become a child of God. But the Pedobaptists said, and still say, that infants are proper subjects of baptism. Our brethren, as in other instances, appealed to the word on this matter. They found in all cases of baptism recorded in the Scriptures, that the persons baptized, had heard and believed the gospel, hence they discarded the baptism of infants, because it is in violation of the primitive order. They also found that baptism is one of the acts by which persons come into Christ, hence, fidelity to the primitive standard forced them to the conclusion that persons already in Christ, or Christians, are not proper subjects of baptism. These conclusions involved all parties in error. A careful analysis of all the cases of baptism shows clearly that every person baptized by Apostolic hands or by Apostolic sanction, was a believing penitent. Hence, we regard *believing penitents, and none others, as proper subjects of baptism*.

This, we call attainment No. 5.

*Third. Its design.*

The religious parties of this country had lost sight of the scriptural design of baptism. None of them, at the time of the movement for the original teachings, had even a faint conception of the scriptural design of this much abused command of the Savior. Some said it was the door into the Church, yet the same persons would baptize an infant, and

thus bring it through the door into the church, without faith, without repentance, without justification, without getting religion, without anything but baptism. The same persons refuse to baptize an adult, until he is converted, is pardoned, is justified, is free from sin, is in the full sense of the word a Christian. After he is saved out of the church, they baptize him to bring him into the church. The Baptists refused to immerse any until after they had not only become Christians, but until they had also related a Christian experience. Ask those who thus practiced for the design of baptism, and you find their minds in a chaotic state on this subject. They have no definite ideas in regard to it. To say that American religionists, at the beginning of this century, were in a hopeless state of confusion on the design of Christian baptism, but faintly expressed the state of anarchy, in which they were at that time. But when those who were emancipated from the thralldom of human theories, and fallible creeds, appealed to the words of inspiration, they soon saw clearly that the Savior did *not* say, he that believes and is saved, shall be baptized, *not* he that believes and gets religion, shall be baptized, *not* he that is first baptized and gets religion some time afterwards, shall be saved, but he that *did* say: "He that believes and is baptized shall be saved." The Savior here clearly makes baptism one of the conditions on which the salvation spoken of depends. The brethren then went to the Acts of the Apostles where they carried into execution the commission from which we have quoted. They soon ascertained what blessing the inspired preachers connected with baptism. On Pentecost, Peter said to believers, "repent and be baptized for the remission of sins." Here, remission of sins is the particular salvation meant by the Savior when He said: "He that believes and is baptized shall be saved."

Thus we have come to the primitive standard on the design of baptism, *which is the remission of sins*.

This we call attainment No. 6.

We occupy the apostolic position on all that pertains to the conversion of the sinner. We propose to make christians, just as they were made anciently. We stand firmly fixed on the "rock of ages" in respect to all that the sinner has to do in coming to Christ.

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#### CHAPTER V.

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##### Creeds Discarded.

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All the reformations, from the Lutheran down, had come to a permanent standstill, so soon as the leading doctrines upon which they separated from the parent body had become well defined. These reformations each attained its full growth during the life time of the prime mover in it.

The Lutheran church, to-day, is no farther advanced in biblical knowledge, than it was in Luther's day. The Methodists of to-day, are no farther advanced in the truth than Wesley himself. There is a reason for this. All those bodies, so soon as entirely severed from the old church, from which they seceded, went to work, and each made a creed, setting forth its peculiar doctrines. Then every man was required to endorse this creed. He must not come short of it in any particular, nor must he presume to go beyond it. Some of the brethren used to illustrate this by an iron bedstead. Every man that slept upon it had to be just so long. If he was too short, he had to be stretched to it. If he was too long, he had to be cut off to the proper length. Some men could not be stretched. These could never rest on that bedstead. Others would not submit to be cut down, therefore they were never to sleep on that bed. In the same way some men were too short for a given creed. They would not receive it all. So they could not be members of the church holding to that creed. Others were too long. They would go beyond, and believe some things not in it. Therefore they could not be members of that church. This illustration answers for all of them. The Protestant sects stand to-day, where they did

when their creeds were made. Still, despite the creeds, there were some men who grew too long for the bedstead, whom they could not cut off to the proper dimensions. These were excommunicated, driven from the house, turned out of the church for heresy. These would go to work, organize a new church, and make a new bedstead, (creed) to suit themselves. Then there was a new church in its turn to be the hive from which other swarms would come. Thus sects multiplied. Wars between them increased, and instead of fulfilling the prayer of the Savior, that His followers might be one, they rent the body into hundreds of fragments, each fragment again to be broken in pieces. By this procedure, the name of Christ was brought into disrepute. At this, no doubt, the devil laughed, for Christ had said that Satan's Kingdom could not stand if divided. He no doubt laughed in derision when he saw the professed friends of Christ tearing His Kingdom into atoms.

This was the state of things when brother Campbell, and his co-workers, determined to return to the "Ancient order." They saw that creed-making always had produced division, and always would. They could find nothing of the kind in the history of the church in the days of the inspired men. They saw that all the creed-making, and all the consequences growing out of it, were in violation of the law of Christ. Hence, they said no law but the law of Christ, no King but Jesus, no legislation but that which is inspired, *no creed but the Bible.*

This we call attainment No. 7.

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#### CHAPTER VI.

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##### The Name.

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The central idea of the movement being ever kept in view, the name by which the brethren should be known in the religious world, assumed a very grave importance. Faithfulness to the leading or central idea forbade wearing any name not primitive. Those who claimed to be the followers of Christ, were divided into

hundreds of parties, each of which had a name distinct from all the others. Brother Campbell and his coadjutors, upon a survey of all christendom, found that not one of all the hundreds of denominations was known in the world by any name applied to the people of God in ancient times, by divine authority. The high and noble stand they had taken, compelled them to scrutinize every thing by the word of God. They could find no Lutherans, Calvinists, Episcopalians, Methodists, Presbyterians, Baptists, Catholics, Quakers, nor any other denominational names in all the Book of God. They therefore discarded all human names. They had but one way of determining by what names they should be known. This was to search the Scriptures, and thus learn by what name or names the primitive Christians were known. A Scriptural investigation of the matter showed that several appellations were applied to members of the Ancient Church, each indicative of some relation or trait of character. They were called Disciples of Christ, expressive of their relation to him as pupils, and his relation to them as the great teacher. They were called Christians after the name of Christ, indicating their relation to Him as his followers. They were called children of God, denoting their relation to God, as His children. They were called saints, indicating their character as holy, upright, good men. So of every appellation applied to them in the Scriptures, each expressed some relation or character.

So when they adopted the "Ancient Order," they took the same names that they found were used by the ancient Christians. They used each for the same purpose for which it was anciently used. So, instead of wearing human names, such as Methodist, Baptist, Presbyterian, Episcopalian, Congregationalist, Quaker, as modern sects do we wear the divinely authorized names, *Christian, Disciple, Saint, Children of God, as the ancient people of God did.*

This we call attainment No. 8.

PART SECOND.—*Our Wants.*

CHAPTER I.

Elders or Bishops.

We do not intend to be understood as giving the eight attainments presented in part first, as the only things accomplished by the brethren, but we give them as so many vital points settled beyond all dispute. They are *with us* no longer matters of debate. On these points, we cannot, need not, improve, because, so far as they are concerned, we occupy primitive ground. Consequently, our position in these matters, is divine, hence perfect. The young, and those not fully instructed in these matters, need to be still taught, until they thoroughly understand these things, but this is all.

Unlike all former reformations, being free from the limitations of a human creed, our growth in faith and knowledge will never stop until we shall have arrived at the divine stand-point, on every fact, command, and promise of the gospel. While we have done much in clearing away the rubbish from the Apostolic ground, which had been accumulating upon, and obscuring it ever since the great Roman apostasy began, still, it is possible that there is some of the brush of sectarianism and ignorance yet on it. If so, we ought to be up and doing. In the Apostolic congregations, they had Overseers, called in the word of the Lord, elders or bishops of the congregations. But we are driven to the conclusion that we have not yet fully attained to the original order, so far as our bishops are concerned, for the following reason:

There is *not a uniformity of practice* among the churches in the selection and ordination of elders. Some congregations merely select some brethren to act in this capacity, having *no ceremony* of setting apart or ordaining them. Others select brethren for the position, and then solemnly ordain them, by fasting, prayer, and the imposition of hands. Now it is perfectly safe to assert that one practice

or the other is not according to the primitive order. A thorough acquaintance with the state of things among us will convince any mind that the qualifications for bishops, are but very imperfectly understood, or shamefully disregarded. All over the land are to be found men in this office, confessedly wanting in the scriptural qualifications for the position. These men frequently hold the office contrary to their own wills, and in opposition to their own convictions of right, but submit to the demand of their brethren. Every congregation needs men, or at least a man, to act in the capacity of an overseer, who is possessed with the qualifications laid down in the scriptures. Let us look at these. They are as follows:

1. "A bishop, then, must be blameless." How careful we ought to be in the selection of men to fill a place calling for such exalted character.

2. "The husband of one wife," not two or more.

3. "Watchful." He must not be a man who will go to sleep, and let the wolves come in and destroy the flock while he sleeps. To speak without a figure, he must not be a man who will suffer himself to become so absorbed in the cares of this world, that he will neglect the spiritual interests of the church. Have we not elders in many of our churches, who are *not* watchful? Have we not sometimes put men into this responsible office, whose minds are so taken up in making money, that they seldom stop to think of the church?

4. "Sober minded." He must have a sound mind, well ballanced.

5. "Modest." He must be a man of good manners.

6. "Hospitable," "Given to hospitality." He must not be a man who would refuse food and shelter to his fellow being.

7. "Able to teach," "Apt to teach." How *many* elders have we who are greatly lacking in this exceedingly important characteristic of a bishop? Surely both the elders and the whole mass of the brotherhood need a thorough stirring up

on this matter. Is it right, brethren, to ordain men to this office who *will not* and *cannot* teach the congregations?

8. "Not fond of wine." He must not only refrain from wine, but he must not be fond of it.

9. "Not quarrelsome." "No striker." He must not be one who would be likely to lose his self control through anger.

10. "Not one who makes money by base means." He may make money, but only by strictly honest means.

11. "Gentle," "Patient." He must be a man that can bear much without becoming angry.

12. "Not contentious." He must not have even an inclination to fight with his fellow man.

13. "Not covetous." How many elders could there be found who are really covetous men? No church is justifiable in installing any such man in the bishoprick or in permitting him to remain there after he has shown himself to be a covetous man.

Nothing is more clearly taught than that the elder should be, and is an example to all the members of the church. No congregation ever did or ever will prosper while it has the example of a covetous, stingy, close-fisted man in the eldership.

14. "One that rules his own house well."

15. "Not a new convert." He must be a man who has been a Christian long enough to have established a character for prudence and modesty.

16. "He must have a good reputation from those who are without."

The brethren must not only think him a good man, but he *must* have that character also among the men of the world. The church cannot afford to put up as an example, a man against whom even bad men can bring an accusation. We have quoted the above qualifications from Paul to Timothy, Anderson's Translation. Where we have made two quotations, the second is from the common version. Now, do all our bishops possess these scriptural qualifications? If not, have

we been treading on primitive ground, in thrusting incompetent men into this office? Are we doing right to retain men without these qualifications in the office, as it is sometimes done against their own wish? We need, brethren, to re-study, thoroughly study, the scriptural method of making elders, the scriptural qualifications of elders, and the scriptural duties of elders. *A really scriptural eldership* in its selection, in its qualifications, and in the discharge of its duties, we set down as our want, No. 1.

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## CHAPTER II.

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### Instruction.

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Growing out of an inefficient eldership, there is a corresponding want of proper instruction in the church. Nothing is clearer than that it is the duty of the Church of Christ, to make provision for the thorough instruction of all its members in the word of the Lord. It is the duty of every Christian, to be always ready to give a reason, to every one that asks it, for the hope of eternal life that he has. This he cannot do without a reasonable amount of knowledge of the plan of salvation. This he cannot have without some study of the bible. Random reading will not give this necessary knowledge. Yet without good instructors, a large majority of persons cannot be expected to do more than mere random or scrap reading. Ignorance of the scriptures was, and is, without doubt, the parent of the practice of giving feelings as an evidence of acceptance with God. This ignorance will continue with all who remain under an inefficient system of instruction.

It is not only necessary that the actual members of the church shall be taught in the lessons of divine wisdom, but it is also necessary that the children shall be made acquainted with many of the things contained in the divine book.

It may be answered that it is the business of parents to teach the children. It

is readily admitted. Yet there are many parents who do not know the principles of the gospel themselves. How can they teach their children that which they do not understand. No person can rightly teach another that of which he himself is ignorant.

Again, there is another class of parents who have no inclination to teach their little ones the right way of the Lord. Who is to take care of these children? Unless Christians do it, it will not be done at all. There are in this country, four classes of persons to be taught in the scriptures.

1. Adults, who are members of the church.

2. Adults, who are not members of the church.

3. Children of parents who have the ability and the will to teach them.

4. Children of parents who either cannot, or will not give them the proper instruction in the word of God. The thing to be taught, or the knowledge to be imparted is one. It is God's holy word. The methods of imparting it are three.

1. In the family circle.

2. In the Sunday School.

3. In the public congregation.

The teaching done in the public congregation is mainly accomplished by preaching.

The Apostles first preached publicly, but afterwards teaching was done "from house to house." Apostolic provision was also made for the instruction of children. Adults can be reached by the public preaching and family instruction. Children can be reached by family and Sunday School teaching. But very little of the public or congregational preaching is adapted to little children. We set down then, as our want No. 2, a *thorough systematic course of instruction that will reach both saint and sinner and all the children, with the lesson adapted to each.* One of the first requisites to bring this about is the scriptural, efficient eldership, given as want No. 1.

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## CHAPTER III.

## "Preach the Gospel to Every Creature."

The duty of sending the gospel to every nook and corner of the earth rests upon the church, and consequently upon every one of its members. There are many millions of our race who have had no opportunity to hear of the name of Christ. It will not be denied that every Christian is under obligation to see that the gospel reaches every human being on earth. Yet every one must admit that no one man can do this work alone. The universal individual obligation to send the gospel "into all the world," and the universal individual inability to separately do this work, involve a universal individual obligation to engage in a universal co-operative effort to carry into successful execution the Savior's command to go "into all the world and preach the gospel to every creature." We have not yet practically reached the "Ancient Order" in this matter. Some of the good brethren have organized Missionary Societies. Others have opposed these as being unauthorized by the word of God. Some, at least, of our energies have been expended in discussing these things, when we ought to have been carrying forward the banner of the cross. Still this is not all labor lost, for many have acquired a more scriptural understanding of our duties and clearer views of the means by which they are to be discharged. Still it must be confessed that we are too nearly in a state of chaos, so far as the work of evangelizing the world is concerned. To send the truth to other nations, but few are doing anything. Many refuse to act, because they dislike the plans hitherto proposed. It may well be doubted whether in the day of judgment a brother will be excused for his non-action in this matter, because he differed in opinion from other brethren, as to how the word of life was to be sent to the nations of the earth. The duty of co-operative effort on the part of every Christian has already been shown. The simplest method of co-operation will

always be the best. The less machinery in the shape of society constitutions, and by-laws we have, the better. This is true, if for no other reason, because many brethren are distrustful of them. The brethren are generally moving in this direction. May the day soon come when we shall arrive at a correct understanding of the Apostolic plan of sending the terms of salvation to all nations. We do not, however, regard this knowledge as the greatest want in the matter. In order to our success in converting the world, especially foreign nations, our greatest, most serious and pressing want is to get all the brethren to realize that they are each personally responsible for the spread of the gospel in all the earth. This we set down as our want No. 3.

Thousands of brethren are doing nothing for this work. Yet their consciences rest easy, they seeming not to feel that they ought to give a dollar to this greatest of causes. Brother elders, preachers, editors, shall we allow any brother in all this broad land to remain longer in darkness in regard to his duty to do something, to give of his substance for the conversion of the world? If we raise not our voices and our pens on this vital point we cannot ourselves remain guiltless.

J. C. R.

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BLUSHES AT HIS OWN NAME.—An Adventist, as reported in the *World's Crisis*, was lately heard to remark: "We do not wish to be known by the name of Adventists, for that would hurt our influence." Quite politic that! Better not be one; then nobody will think of calling him so. Christian is good enough for one who would be prepared for the coming of the Lord.—*Ex.*

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INVISIBLE CHURCH.—The question as to what this *may mean* has been settled by some person through the *Central Baptist*. He thinks it applies to those members of the churches whose names appear on the church book, but whose persons never appear in the congregation.—*Ex.*

*The Jesuits in Augusta, Ga.*

BRO. PENDLETON:—The Jesuits be upon us. At any rate they are upon me. This is why I failed to write last month, and have time now for only a rambling letter. I trust you will understand that I have not been personally assailed by them—wish I could be—but they are here in force, and are doing every conceivable thing, and many (to me), inconceivable things to carry this goodly city into the arms of the Pope. They have already a very large church, a weekly paper, several “fathers”—all unmarried!—and are spreading themselves like a green bay tree. One of the aforesaid “fathers” is a poet, a politician, an editor, a musician, a ladies’ man, *so-called*, wears his hair very long, and is currently believed to have suffered martyrdom two or three times at least. His favorite designation is the Poet-Priest of the South. He came here from Knoxville after the war, as an intense “Southerner,” lectured several times on politics, added what fuel he could to the flame of passion that was then burning, but managed skillfully to turn all these influences in favor of his church. He has a reputation for eloquence, based upon the fact that he says *pretty* things, (which, by the way, he often repeats), and in one word, he has “led captive some silly women,” or, rather, let me say, some ignorant women, and a few men. He resorts to all the modern devices for *drawing*. For instance, he advertised some time ago that he would preach “On one of God’s great Absurdities”—and large numbers went to hear him. In a week or two he announced the “Abominations of the Catholic Church.”

Well, thinks I to myself, that will be the end of it. It will certainly take him the balance of his life to get through with that subject. But he seems to have touched it very lightly, for I notice that last Sunday he was on the “Beauties of Protestantism.”

Besides this Magnus Apollo, there are ever so many fat, sleek, smiling, but zeal-

ous and laborious priests diligently at work in the same field. Now when a man has such odds against him, you can readily perceive that he has very little time to write for the Harbinger. But, you may ask, where are the hosts of Protestantism in Augusta? I will tell you. In the first place, we have many Methodists here, and the Pastor of one of their churches advertised, two or three days ago, a series of Lectures on Popery and Protestantism. He is a man of considerable ability, and very earnest, I doubt not, in his opposition to Romanism. But what can a Methodist do against the Catholics? They opened “the door” for him into his own church. They gave him his baptism and the subjects of his baptism. They taught him that Tradition was not only of equal authority with the Bible, respecting this initiatory ordinance, but absolutely of greater authority; that it can lawfully and rightfully set aside the scriptural action, subject and design of baptism. Who does not see that if Tradition can lawfully do this in one case, or with reference to one thing, it may do it in all cases? What point, force, or conclusiveness can there be, therefore, in a Methodist argument against Tradition? And what is Catholicism but Tradition? While I believe, then, that Methodism is immeasurably superior to Romanism, I think the Methodists had better keep still, at least until they strengthen the weak places in their own fortifications. And I seriously fear that these Lectures, so well-meant, and so courageously, not to say recklessly, undertaken, will do more harm than good.

As for the Episcopalians, they are in the same predicament, but, unlike the Methodists, *they know it*. They realize that their fate is bound up with that of the Catholics. If Catholicism should be killed, they are well aware that they could not survive; that they would lose not only their regenerating baptism, but what is, if possible, still more important, their long-paraded “succession.” They would have neither ordinances nor ministry; neither “sacraments” nor preach-

ing,—and consequently no church. As a matter of course, therefore, we must excuse them from entering this fight. A man is not to be expected to cudgel his mother.

But what of the Presbyterians? They are here in strong force—very proper, and highly respectable people. They do not recognize their dependence upon Rome for their infant baptism, claiming, as I understand, to have inherited it from father Abraham or some other remote ancestor. Hence, it might be supposed that they could be very active in this campaign. But the truth is, they are so burdened with luggage that they can never come to time. They have an idea that all the old luggage of Protestantism is exceedingly valuable; and they have imposed upon themselves the task of carrying it for the army; and just when the fight is thickest and when living issues are pressing most urgently, they are to be seen away back in the rear, loaded down with “decrees,” “effectual calling,” “total depravity,” and “unconditional election.” Poor fellows, they are generally stuck in the mud! And I feel sure they would never bring up one fourth of their worthless plunder, if the good Baptist brethren had not taken pity on them and gone back to help them out. Hence, these latter can do but little, if anything, to help along the great vital movement of the age. By the time they succeed in getting the Presbyterians out of the slough, if they ever do, they will all be so far behind that they can never catch up.

If I have succeeded in communicating my idea, you understand me to hold that the service required by the times can only be effectually rendered by *light* infantry; by *unnumbered* soldiery; by men who have marched up out of the dead past into the living present; by men who have burst the bonds of Tradition; who have freed themselves from the burdens of worn-out and useless “orthodoxy;” and who are prepared *with* the word of God alone to contend *for* the word of God alone. Our age presents but one living issue; it is the

simple faith and authority of Christ on the one side, and the doctrines and commandments of men on the other. In one word, it is Catholicism or Christianity—the Church of Rome or the Church of Christ. The sooner good men see this, and, by abandoning their weak and toppling houses, come together into the one Temple of God, the sooner will they begin “to serve the present age.” Who cares for the old “points” that so interested our fathers? Living issues once, they are dead and buried now. And the church or sect that disinters and exhibits the ghastly and repulsive remains will be abandoned as it should be. This is precisely the mistake made by the Presbyterian and Baptist brethren. While Rome is abreast with the age, insinuating doubts, and taking advantage of those doubts, serving the time, adapting herself to every crisis, and shaping her policy to meet every emergency,—these good brethren who ought to be in the front ranks helping those who are exposing and combatting these false and iniquitous proceedings, are three hundred years behind, holding up the tattered remains of their old speculative creeds and dogmas! And they really seem to think that the world will go back to these worm-eaten and dust-covered things, and accept them as a precious legacy.

We are the only people that can make this fight. Our position is the only one that cannot be successfully assailed. Father Hecker can expose and ridicule orthodoxy as taught by Luther, Calvin and Wesley, and by the modern sects which have not advanced beyond them, until there will be none so poor as to do them honor. He can hold up the *insufficiency* of the Bible without tradition, and prove it by infant baptism, sprinkling, confirmation, Lent, and what not, in Protestant churches, and they cannot open their mouths. We, and we only, can meet him. The sects which trim between the Bible and Tradition, which halt half way between Rome and Jerusalem—men frightened out of their wits by a good and wholesome presentation of genuine Bible truth, and

equally alarmed by the unblushing and undisguised exhibition of traditional error—are in no condition to fight. They have no courage, because they know their weakness. They cannot lift their arm to strike, without exposing their own vitals. Hence, it devolves upon us, securely entrenched within the walls of Jerusalem, to perform this great work, to show the world the consistency, the sufficiency and the power of God while we expose the delusions and the corruptions of "that Wicked One."

It may not be out of place to say that by the blessing of God, we are succeeding in this city long the strong-hold of error. Our house is full. Sometimes it is overflowing. The people listen with deep interest. The old crust of prejudice, which was so hard and so thick, has been broken. The truth begins to reach the heart. The people are obeying it. Influential men are throwing away the nonsense of speculatists, and are identifying themselves with us. Baptists, Methodists and Episcopalians in goodly numbers are joining us. Intelligent men and women of the world understand at last that the church is not a sect; that its faith is simple, substantial, altogether sufficient, and absolutely divine; that its ordinances are not matters of opinion and preference, but of solemn obligation; that its worship is adapted to all ages, classes and circumstances; and that the scriptures, understood in their plain and obvious meaning, furnish at once a practicable, a perfect and infallible rule of faith and practice.

I trust it will delight the brethren who have known something of the toils and tears, the prayers and sacrifices and sufferings of the church in the days of its weakness, to learn that its members are all perfectly united, zealous and devoted, living in the fear and love of God, and striving to walk in all his commandments and ordinances blameless. We believe that a great and effectual door is opened unto us, and there are many adversaries. May the Lord of the harvest send forth laborers into his harvest. Fraternally,  
—Harbinger. J. S. L.

### *Religious Papers.*

BRO. ECHO:—It is properly said that one should not write till he is full of his subject. That is my situation. Yet I do not propose to fill your paper with it. I simply wish to say that I think there is a great amount of good paper spoiled in printing what are commonly known as "Religious Newspapers." In no department of literature is so much insipid trash given to the public; and were it not for the forbearing and long suffering disposition of the professedly Christian portion of our citizens, I am sure that not one in fifty of the "religious papers" could live over twelve months. Long essays on hackneyed subjects; columns of correspondence about nothing; shallow and profitless speculations on indifferent themes; questions on points, the answers to which, will benefit nobody; disgusting details of church quarrels; long obituaries of before unheard of persons—all reading alike, except the gender of the pronouns,—the travels of individuals in the State in which they were born, with the mention of what good sisters kept them, and fed them, with a few Sewing Machine, and Patent Medicine advertisements make up the staple of most "religious newspapers."

I am happy to say that there are some honorable exceptions to this characterization, yet, it is so generally applicable, that an immediate reform is needed. The effect is to make people reluctant to take any paper of the kind—no matter how promising at first—for most of them soon degenerate to the same low level.

The reason for all this, is plain enough. The attempt is made to run these papers on the cheap—and that is right, if the cheap way is understood,—but to merely fill up a sheet, and incur the expense of publishing it, without regard to what it is filled with, is the most expensive and ruinous way it can be conducted,—the outgo and income will soon be in most profitless disproportion. If a paper is made the medium through which every witless scribbler may *ad libitum* advertise

the world of the important fact that he lives in it, without ever contributing a truth or an idea above the tamest common-place, it will soon cease to be valued or sought after. Secular papers succeed by employing, and compensating men of first class qualifications, and excluding others. It may be said that "religious papers" cannot afford it. Then they cannot afford to exist at all. They certainly cannot afford to publish such insipid stuff as they often contain. There are too many "religious papers," anyhow. Fewer, and better, would be an improvement. Bro. Echo, I do not mean you in the above—that is honest.

N. M. K.

### *Letter from Missouri.*

OSARK, Mo., March 22, '69

BRETHREN REYNOLDS & GARRISON:—Thinking that it would be interesting to the readers of the *ECHO* elsewhere, to learn something in regard to the progress of the church in South West Missouri, I have concluded to give my limited knowledge in this form for publication. We presume that it will not be expected of us to send in a very telling report, such as you have from some other sections of the country. If we are progressing, we ought to continue the good work, and if we are *not* progressing, we ought to redouble our energy for fear that the good Master will come and find us idlers in the field.

All who are acquainted with the ravages of war, the necessary condition of religious organizations that have been torn into fragments, and scattered among the world, will be prepared to see just how the matter stood here, when the white-winged angel of peace spread her pinions over our country. Some, (and a large number too), of those who were standing on "the one foundation," at the commencement of the war, have grappled with the monster death, and passed calmly over to "the other side," there to await the thrice welcome plaudit, "Well done thou good and faithful servant; thou hast

been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The evening twilight of life is pleasant, and welcome to those who have put on Christ and lived up to all the requirements of the Christian life. They fear not to lie in the cold dark grave, knowing that the blessed Savior, the immaculate Son of God, has been there and broken its once dreaded power. The valley and the shadow of death would indeed be gloomy, even to the old soldier of the cross, if Jesus had not promised to be there, and safely conduct His children over.

The Christians here have been tried, thoroughly tried, and a large number have passed safely through the "*fiery ordeal*."

Those who were well panoplied with the sword of the Spirit, either survived the conflict, or fell nobly, battling for Prince Messiah, the Christian's Lord. Some, Judas like, "by transgression, fell," and are now swallowed up with the world and its busy concerns. For four long years, the Church seemed to have only the name, not the life and energy that should characterize the people of God. The little flocks, not too well trained, were left without shepherds, to the mercy of ravenous wolves that sought the life of the sheep.

There *has been*, and still is a lack of able men to proclaim the gospel, "The power of God unto salvation to every one that believeth," in all its simplicity and purity. Those who have been, and are able and willing to preach the word, have been prevented from so doing on account of not being supported by the brotherhood. Some have labored faithfully in the vineyard, regardless of remuneration, in the way of dollars and cents, until necessity has called them to common day labor, for the support of their families. Among the number that have labored nearly all the time, I will name Bro. J. P. Roberts, a zealous and efficient defender of "The faith which was once delivered to the Saints." He has done much good in restoring order

and harmony in the congregations, and bringing lambs into the fold.

The congregations are now nearing the ground they occupied before the war. The union of the sects, and their combined efforts to frown down the Disciples, are good evidence that the Church of Christ is growing in this part of the State.

The denominations are evidently not increasing as rapidly as in time gone by, and per consequence, have united in opposing the Christians; but frail prejudiced man cannot long withstand the word of God, which "is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

But this, with some, is "*the mere word of God,*" "*the bare letter.*" When we hear men use such expressions as the above, we come to the conclusion, that they have not heard, (with honest hearts), enough testimony to believe the grand proposition that Jesus is the Christ the Son of the living God, that the trouble is, *they are unbelievers.* They are not content with this, but will justify their peculiar faith at the expense of the infallible word of God, taking that part of the oracles that can be twisted into an apparent similarity to their "*faith and order,*" and calling the other part "*non-essentials,*" as if there were such things in the book of God. Men of reason and biblical science, will not listen to such palpable absurdities, and we feel proud that the day is at last dawning, that men and women are coming back to the "one foundation," and uniting upon the Bible.

We have reason to feel proud when we know that *truth* is triumphing, not alone in one section of our country, but wherever the word has been preached. True-hearted men are coming out from Babylon, and standing on the sure foundation, the Lord's side.

Though the cause is opposed here, it is gaining favor very rapidly; life is returning, and the brethren rejoice to know

that the "worst is over." But notwithstanding the progress made, there are many things that need correction. In a great many instances when the congregations meet on the first day of the week, they fail to set the Lord's table. We know it is inconvenient, many times, in this country, to attend to the supper, but then we do not always come up to our ability. Some church members have not learned to be *workers* in the house of the Lord, do not sacrifice enough for the cause of Christ. Every Christian should be armed with the word, and ready always to give an answer to every man that asketh him, a reason of the hope that is in him, with meekness and fear. Then vain babblers would learn submission, and the good seed of the Kingdom find better soil in which to fall, bringing forth fruit more abundantly to the honor and glory of God. All forms of infidelity can be overcome by the Word of God, when in the hands of intelligent Christians. Brethren, let us be true, stand firm, do the commandments and trust the rest to God. Your brother in Christ,

J. H. SMART.

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### Wayside Gleanings.

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(CONTINUED.)

Remaining at home only one day, I started for Hermon, via Abingdon, to meet an appointment for the following Lord's day at that place. I stopped at Abingdon over Saturday night and heard brother Franklin, who is engaged in a very successful meeting there. On Lord's day morning, finding no better way, I walked out to Hermon, distance about seven and a half miles, and met my engagement there, for 11 o'clock, A. M.

Brother Judd, of Iowa, who had been preaching there during the preceding week, addressed the people at 4 o'clock in the evening, and took the confession of one young man. It being too late to have preaching again at night, accompanied by brother Jesse Routh, our host for the night, I visited the Methodist

church and had the privilege of listening to a discourse from their circuit-rider, which for its reckless, unscriptural assertions, wilful misrepresentations, and the virulent party spirit that characterized it, distanced all previous efforts of the kind I had ever heard.

My God! what a fearful responsibility the man assumes that dares to pervert the word of Jehovah, which shall stand when heaven and earth shall have passed away! After the exercises were over, and the audience dismissed, I asked brother Routh to introduce me to the reverend young man, and signified my desire, after the introduction, to ask him a few questions concerning his position on some points, that I might be sure that I understood him. His utter confusion would have awakened sympathy in any heart not entirely indifferent to human misery. "I was not preaching a sermon," said he, "did not make any points, did not know there was any minister present, was only delivering an exhortation!" Among other appeals that he made to his auditors in this "exhortation," were the following:

"There is no difference between the old and new dispensations, only, the former looked *forward* to Christ, while the latter looks *backward* to Him." "We are saved now just as David was." "David had faith, repented and prayed to God to create in him a new heart." "We are saved in the same way." By the way, what comes of the pet theory of "faith alone," that is so "wholesome," and so "very full of comfort," if repentance and prayer are necessary conditions of pardon? "Well," says some advocate of this dogma, "you must be very stupid; repentance and prayer are *included* in genuine faith." Perhaps; but are they included in "*faith alone*?" Please answer. But I must give you one other extract from this remarkable "exhortation." "But some one asks, what about baptism, is not that a condition of pardon? Well, I will admit that there is a sense in which baptism saves us. It saves us figuratively!" What profundity! How lucid! I thought the type or figure

always preceded the thing *typified*; but here we have the substance, and then follows the figure, pointing *backward* to it. I would like to give the readers of the *ECHO* a synopsis of our arguments pro and con, after I proceeded to interrogate him, but my article is already long enough. Some of our Methodist friends, pious as these people usually are, exhibited a very bad temper, and said some very hard things. One prominent member especially, accused me of coming there in order to "pick" and disturb their meeting. I knew what the tender place was. They did not wish to have the Reverend's discourse dissected and examined before the people that heard it, for nearly all of them remained to hear the discussion.

I call my Methodist brethren to witness that I kept in a good humor all the time; and now assert that I bear them no ill will, but pity them and despise their system, or rather their *want* of system. On Monday I canvassed the congregation as well as I could, met with a cordial greeting from all the brethren, though a stranger to nearly all of them, and obtained 18 subscribers, which with the eight I had received there a few days before, make a list of 26 good, and I hope permanent subscribers. On Monday night I addressed a good audience in answer to a question propounded in the discourse, to which allusion has been made on Sunday night: "How may I know that I am pardoned?" But the propounder of the question was not present. I was told that he said, when asked if he was coming out to hear me, that he was not afraid to come, but that it would be setting a bad example for his brethren.

On Tuesday I returned to Abingdon, from which place I now write. Brother Franklin, editor of the *A. C. Review*, is still carrying the meeting successfully on. The college chapel is crowded nook and corner every night, to hear this great preacher dispense the word of life. The meeting has been going on not quite two weeks, and there are already 60 additions by confession and immersion. I never

saw religious excitement so high among the citizens of this community, yet the meetings are calm and deliberate, and marked with deep interest. Several gray headed men are among the converts. Presbyterians, Methodists and Lutherans are throwing aside their creeds and prejudices and nobly taking their stand, side by side, with the Disciples of Jesus, on the word of the Eternal God. Sinners, are grounding the weapons of their rebellion, and enlisting as soldiers for life, under the banner of the King of kings and Lord of lords. "Bless the Lord, oh my soul, and all that is within me, bless His holy name."

I leave this evening for Cameron. More anon.

J. H. G.

At the close of our last article, we were just starting for Cameron. At the depot we fell in with Bro. Alex. Johnston, who was on his way to attend his appointment there. So we journeyed together thither. Bro. Johnston delivered a short, practical discourse to the brethren in the evening. At his request, we addressed the congregation on Lord's day morning and evening, and remaining there over Monday, we spoke again on Monday night. The people turned out well, considering the very bad condition of the roads. The congregation there is large, and evinces indications of spiritual life and prosperity. Bro. Johnston preaches for them half his time. The brethren are well pleased with him and are anxious to secure his services for another year. We obtained a moderate subscription for the Echo, but did not see near all the members. We hope to visit Cameron again some time in the future.

On Tuesday we returned to Abingdon, heard another discourse from Bro. Franklin, and were preparing to return home, when we received a letter from Bro. Johnston, at Eureka, whither he had gone to attend to some business, urging me to go to Keithsburg, Mercer County, Ill., to fill an appointment he had sent there a few weeks before. Having had a desire for some time to visit the congregations in Mercer, we made up our mind

to go, and took the two o'clock train on Friday before the 4th Lord's day in March, for Burlington, where we arrived at about 6 P. M., same day. We thought to take a boat the next morning for Keithsburg, only about thirty miles above this, on the river, where we hoped to arrive in time to meet the appointment for Saturday night. But as some Scotch poet (Burns, I believe), has truly said:

"The best laid schemes of men and mice,  
Gang aft aglee."

We were compelled to wait here all day Saturday for a boat, our only consolation being that several others were in the same condition, some wishing to go up and some down the river. Among these was a Missionary Baptist preacher, who, in the course of a conversation with me, attempted to enlighten me on the doctrine of the "Campbellite church." In the course of his remarks, he having referred to the "Campbellites," I asked: "By the way, can you tell me what this people hold to, any way?" "Well, sir," said he, with a wise look, "they deny the divinity of Jesus Christ, and believe in the efficacy of water baptism."

I leave you to imagine the rest, reader. I quote the above to let you know how our Baptist brethren talk about us. You must decide whether they do it ignorantly, or maliciously. I have been accustomed through charity for them, to attribute it to their ignorance of our plea for the restoration of the "ancient order of things." But ignorance in reference to matters upon which they propose to enlighten the people, becomes a flagrant crime.

About 7, P. M., the steamer "Minnesota" hove in view, and we were soon aboard of her, moving grandly up the lordly current of the "Massa-Sepoy," as the Indians called it. About one o'clock we arrived at Keithsburg, a neat town of about fifteen hundred inhabitants. "Early on the morrow after the Sabbath," we went to the residence of Bro. Levi Ender, an elder of the congregation, and received a hearty welcome. We preached for

them on Lord's day morning and evening, and every evening until Friday. The weather and the roads were very unfavorable for meeting. The audiences were generally good, circumstances considered. During this time we canvassed the congregation and obtained a very liberal list of subscribers for the *Echo*. The little flock at Keithsburg is in a prosperous condition, though in need of a preacher at present. It has come up through great tribulation, been in "perils among false brethren," and been grievously torn by wolves, in sheep's clothing. But notwithstanding all this, only a few have fallen away. There are at present about 100 working members, who, (to use the language of one of the elders), "feel that they have a part in the concern."

All the trouble of this congregation has arisen from their permitting bad men to preach for them. Herein is a great responsibility resting upon the elders of a congregation, to guard their flocks against such men. Our elders would do well to look closely to this matter and not allow every man coming along claiming to be a Christian preacher, to preach and hold meetings among them, without some knowledge of his standing as a *Christian* at least. Brethren Ender, Albaugh and the two brothers Emerson are the present elders of the congregation, and I feel confident that they will know something of a man's antecedents before they employ him to preach for them.

On Friday we left Keithsburg for the Sun-Beam, or Ohio Grove congregation, being "brought on our way" that far by Bro. Wilkinson, whose christian courtesy we will remember. We preached for the congregation on Lord's day forenoon and at night. We never enjoyed a meeting with the disciples more than this one. The members sing with a spirit, that clearly evinces an understanding of what they sing. Brethren Samuel Dibel, Shoemaker and Dilley, are the elders. Bro. Royal has been preaching for them one-fourth his time. A good audience was present on Lord's day, though they were not expecting preaching. We spent

Monday canvassing for the *Echo*; obtained a fair list, and on Tuesday was conveyed by Bro. Shoemaker, to the settlement of the Oak Ridge congregation. I went to Bro. Meadows', one of the elders of the congregation, whom I had met once before. It chanced to be election day in the township, and a crowd being assembled at the Hopewell school house, where our brethren meet for worship occasionally, Bro. Meadows announced preaching for that night. A good audience for short notice was in attendance, and give good attention to the discourse, after which we took some names for the *Echo*. Having now visited the only three congregations in the county, we took the cars at Windsor and run to Galva. But before we run off from Mercer, entirely, I want to call the attention of our brethren, and all interested, to a few facts.

In the first place, having traveled through Mercer county, from its western to its eastern boundary, I am prepared to say that I have never seen a more desirable country to live in, all things considered, in the State. The land is of the richest in the State, and lays beautifully. We advise persons desiring to locate in this State, and especially our brethren, to give Mercer county a visit. Land is comparatively cheap there, thousands of acres for sale, and our brethren there anxious to have it owned by those who will aid them in sustaining primitive christianity in that county.

In the second place, I want to tell our preaching brethren, that Mercer county offers a rich harvest of souls to a faithful laborer in our Master's vineyard. The three congregations that I have named, are all the organizations we have in the county. The Keithsburg congregation numbers 101, the Ohio Grove 65, the Oak Ridge about 20; besides this, we have a few faithful brethren over on Eliza Creek, but no organization at present. I met with Bro. Knolin from there, at Ohio Grove, and he pled with me to go down and preach for them, but circumstances forbade me doing so. So our

whole strength in this large and fertile country, does not, perhaps, exceed 200 very far. The county is thoroughly inoculated with sectarianism.

At Keithsburg there is a large number of Sabbatarians who desecrate the Lord's day by pursuing their secular employments, but keep piously the "Holy Sabbath." Poor deluded people! They have not yet learned that there is a *new* will that must govern Christians; that the *old* one has long since vanished away. The trouble is, our orthodox friends there, nor no place else can meet them. They admit what Sabbatarians want for a basis, viz: that the ten commandments are binding upon us. But they try to show that the Sabbath has been changed. This, they can never do.

At Aledo, the county seat of Mercer, a meeting has been going on for several weeks, conducted by a man who preaches a mongrel doctrine, made up of Ellen White's visions, Sabbatarianism, Adventism, and a great deal of Devilism. He challenges the clergy of the town, who dare not undertake to expose him, lest some of their own pet theories be exposed also. As a consequence, he has made several converts to his absurd doctrines. (That *needs* to be in the plural). I know of no place that needs the pure gospel preached, worse than there, nor none where the people would be more ready to receive it. What we need in Mercer county is a good, active evangelist, who can preach for these congregations occasionally, and build up new ones, and especially to plant the cause in Aledo. The congregations there are able and anxious to co-operate in employing a man for that field. Who of our brethren will say: "Here am I, send me?" The only qualifications requisite, are, that the man be "faithful" and "able to teach others also." Those interested will please correspond with the elders of these congregations in reference to this matter. You will find them whole-souled men, ardent, devoted to the cause. We had a pleasant and profitable tour through Mercer, forming the acquaintance of many good

brethren, and swelling considerably the circulation of the *Echo*.

We took the train at Galva for Abingdon, stopped off there and attended the social meeting. A social meeting at Abingdon is no small affair. I should suppose there were between 250 and 300 persons present at this meeting—and such singing! It is delightful beyond description. One would never think that an organ was necessary to guide that swelling volume of praise, as it ascends from hearts warm with christian love.

If I had time I would stop here and urge upon our congregations the importance of cultivating and drawing out the musical talent of their members more than they do, and thus improve materially that delightful part of worship. I hope they will do it any way. It is sadly needed. At 12 o'clock at night we took the train for Macomb, where we are now enjoying what to the preacher is a rare luxury—home. J. H. G.

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### *Where was the Church Before the Days of A. Campbell?*

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I have been requested to write an article under the above caption, by a brother in a distant part of the country. He made the request for the benefit of sundry persons who, unable to refute the doctrine taught by the disciples, raised the objection, that if we are right, there was no church before the days of Alexander Campbell. These persons labor under two misconceptions.

1. That A. Campbell is the founder of the church of which he was a member, and that he originated its doctrine. This misunderstanding will be pretty thoroughly corrected by a careful and candid reading of the first article in this number of the *Echo*. The man who will give that whole article a candid and honest perusal, will see that Alexander Campbell founded no church. He simply sought out and found the old paths.

2. The other misconception is, that

those persons have misunderstood, (honestly, no doubt), what it takes to constitute the church. It will be my first aim in this paper to ascertain just what the Church of Christ is. I shall endeavor in the light of God's truth, to find out the elements of which it is composed. The word church is used in this age and country in three senses: 1. It is applied to a house of worship. In this sense it is only a building made of wood, brick, or stone. 2. It is often used in the sense of congregation, meaning the persons who meet in a particular house for worship. 3. It means the "one body" of Christ, including all the members of that "one body," in whatever age or country they may have lived, may now live, or may hereafter live.

Let us now proceed to examine the language of the Savior on this last mentioned use of the word church. He says: Matt. xvi, 18:

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it."

Here Christ speaks of His Church as a unity. He did not propose to build churches, but simply a church in the singular. Christ has but one church, though there may be many congregations of the members of that one church, but they all constitute but "one body," and wear the name of the founder of the church. In the above quotation, Christ said that he would build His church. Now let us inquire of what materials He constructed it. Since it is a building let us seek the foundation, the "corner stone," all the parts. Paul says I Cor. iii, 10, 11:

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than is laid, which is Jesus Christ."

Here we learn that the Lord of glory himself is an element in this divine structure. But let us hear Paul again. Eph. ii, 19, 20:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; And are built upon

the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone."

From these scriptures we learn that Christ is the founder, that the apostles were, with him, the foundation, He being the "chief corner-stone." "Other foundation can no man lay," says Paul. Any church founded by any fallible man is not the church of Christ. We learn then from the scriptures that Christ and the apostles are essential elements in the building, the church. Therefore where Christ Jesus and his apostles are not to be clearly found, the "church of God" is not. Next we inquire who constitute the other elements of this building? Let us hear Peter on this point. He says, I. Peter, ii, 5:

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Peter is here addressing the brethren, and we find that they, properly builded on the foundation of "Apostles and prophets, Christ himself being the chief corner-stone," constitute the church. Christ, "the corner-stone" of the building, (church,) was not personally present on earth, but had gone up to Heaven. The other members were, many of them, yet on the earth when the epistle was written. The Church consists, then, of Christ, the corner-stone, the inspired Apostles, with him constituting "the foundation," and "lively stones," Christians—built on that foundation. Christ is in Heaven. The Apostles and all Christians who have died, are in Paradise. The living Christians are on the earth. If the time ever came or ever shall come, that there was not, or will not be a Christian living on the earth, it does not follow that there is no church. The connection that exists between Christ and the members of His Church is a spiritual one. It can only be broken by sin. It is established between Christ and the members in the blotting out of sin. This connection once established, stands for all time and eternity, unless broken up by transgression on the part of the Christian. Where-

ever, then, persons were found sustaining this relation to Christ *there* is the church.

To settle the question, where is the church, so far as its actual existence on earth is concerned, at any time, it is only necessary to understand the terms on which sinners are made free from their sins, and to know that the terms have been complied with. The elements of which the Church is made up, must all be pure. Christ is pure, and those added to Him must be purified to be builded on Him. There is in the Christian system, one purifying element, viz: The blood of Christ. To get to the blood of Christ, it is necessary that the sinner come to His death. Paul says: Rom. vi, 3, 4.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Again, in the commission, as recorded by Matt. xxviii, 19:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Immersing them *into* the name," Anderson correctly renders it. The act then, that establishes the connection between Christ and the members of His body, is baptism. This act brings them into the name of Christ, into the death of Christ, and into the body of Christ.

"For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we are bond or free: and have been all made to drink into one spirit." 1st Cor. xii, 13.

Without the name of Christ there is no salvation.

"Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved." Acts iv, 12.

Without the death of Christ there is no salvation. "Without the shedding of blood, is no remission." The blood sufficient to take away sin, was shed *nowhere* but in the death of Christ. There is no salvation from sin outside the body of Christ, for there is no middle ground between the Kingdom of Christ and that of Satan. A man is in one or the other.

No sane man will pretend that there is salvation in Satan's kingdom. It follows then, that salvation is only to be had in Christ's Kingdom, His body, the Church. Access to all these has been shown to be attained in the act of Christian Immersion. Only those who are believing penitents can be properly baptized. No account is given in the word of God of the baptism of any other kind of persons. Since "we are buried with Him in baptism," those believers who being penitent for all their sins, are immersed, have entered into the name, death, and body of Christ, are certainly legal members of the Church, let them live in whatever age or country they may. Wherever these persons are to be found, there is the Church. Wherever these are not, there is no Church of Christ there. Wherever such persons were, before or since the days of Alexander Campbell, there were members of the Church.

That body of people, that the denominations delight to nickname Campbellite, occupies exactly this ground, and is consequently the Church, sectarian misrepresentation and slang to the contrary notwithstanding.

But those raising the question, Where was the Church before the days of A. Campbell? *assume* that there was a period before his day, when there were none that became members of the Church in this way. It is *only* an assumption. But what if it were true? Then what? To make this assumption amount to anything, there has to be another. That is, every man, to establish his membership in the Church, must be able to trace his theological genealogy. They think that every man, or at least the leaders of the Church of which he is a member, ought to be able to show that he has a regular baptismal connection all the way back to the Apostles. They think that the validity of a man's baptism, and his membership in the Church, depends on the person who baptized him. They assume that if A's baptism is valid, he must have been baptized by a regular, ordained minister, and that minister must have

been baptized and ordained by a regular minister, and so all the way back. This notion is erroneous. Let any Protestant try it, and he will lose himself in the labyrinth of Rome, and will never be able to extricate himself. The legality of a man's membership in the Church does not depend upon the ministerial regularity of the man who baptized him. If he was a proper subject of baptism, and did the thing commanded, all is right. He is a member of Christ's body, the Church, whether he be able to trace his theological pedigree or not. Suppose there were no real Christians for one or two hundred years before the days of A. Campbell. Does that prove there are none now? Certainly not.

"In every nation he that feareth Him, [God], and worketh righteousness is accepted of Him."

If a man, by reading the bible, learn God's will, and honestly do it, he will be accepted. But if accepted, he is a Christian.

But let us try this logic on any of the Protestant churches. Can the Baptist show a regular succession all the way back to the Apostles? Not by fifteen hundred years. The Baptist church is at least that much too young.

Let the Methodist church try it, and she will land in the church of England, and finally in the bosom of the "mother of harlots," and if the salvation of the world depended on it, she could not go a step farther.

The same is true of every sectarian establishment in existence. Yet these parties come up with great effrontery and ask where was the Church before the days of A. Campbell? It is just as easy, and just as pertinent to ask where was the Church before the days of Roger Williams, of John Wesley, of John Calvin, of Martin Luther? If there be anything in this point, made by our opposers, it lies against them with all the force that it does against us. If we are not the Church, because we cannot show an Apostolic succession, neither are any of them, for they can do no such thing. But a man's acceptance with God depends on

his personal faith in Christ and his own obedience to all the gospel commands. That is the true Church in any age, that can show its faith and practice to be identical with that of the primitive Christians.

J. C. R.

### *Light Beyond the River.*

There is a light beyond the river,  
Where the surges cease to roll,  
There is peace and joy forever  
For the tempest beaten soul;  
Tears are changed for smiles of gladness,  
Pain and sorrow come no more,  
Never thought of care and sadness,  
Haunts the dweller on the shore.

Here the way is often dreary,  
Clouds of darkness fold us round,  
Hearts grow faint and feet grow weary,  
Toiling o'er the rugged ground;  
Yonder where the light is shining,  
There is rest from toil and strife;  
And beside that pathway shining,  
Blossom flowers of endless life.

Here are doubts and gloom and sighing;  
Brightest joys the soonest fade;  
Those we love are dead and dying;  
In the dust our hopes are laid.  
There the light of truth shines clearly,  
Joys supernal gild the way,  
Those we love so well and dearly,  
From our side shall never stray.

Mourner, are the earth ties broken?  
From thy life has brightness fled?  
Fondest farewells hast thou spoken,  
O'er the forms now chilled and dead?  
See, a radiant brightness streaming  
O'er the river's swelling tide,  
Woos thee to the height that's beaming  
Yonder on the farther side.

Christian, let thine eye be ever  
Fixed upon that shining goal,  
On the light beyond the river,  
Where no raging billows roll.  
There beyond the radiant portal  
Of the realm of endless day,  
From the land of the Immortal  
Beams a light—ne'er fades away.

DEAR GOSPEL ECHO:—Supposing that your correspondents are not too numerous to admit another, we write you a line expressing our desire that you may consider one over our signature among the list. We have for some time had the pleasure of beholding your literary smiles, as often as your monthly visits roll round. Our ears have from time to time been greeted by the Echo. Echo it is, but the same melodious heaven-born sounds used to rebound among the vine-clad hills of Judea—loosing none of the sweetness on account of their antiquity—echoing pure as the sound was heard when the lovely voice of Christ rung out with celestial symphonies from the memorable mountain. But there is one thing that we must confess: we have been occupying the unenviable attitude of one looking over the shoulder of his friend to share the entertainment of the correspondence of another, simply because we like to read good letters, and have not taken the trouble to get up such a correspondence of our own. True, it cannot be construed into eavesdropping, for it is with the consent of our friend. But in the future, if it meet your approbation, we will try to write to you as often as you write to us; and as it is your custom to address your friends once a month, we will not ask you to change your custom. Not because we expect to be any benefit to you, do we make this proposal, but because it will be a great advantage to us without injuring you. The heavenly blush upon your literary countenance will not be diminished, because it shall become an object of attraction to other eyes; the spiritual melody of your soul will not be less symphonious, because other ears are listening; hence, we have ventured to make this request.

It may be that you will be interested in learning something about our circumstances at the present time. We have no hall of our own; but the Newtonians are very kind to us; they permit us to occupy their hall. It is rather small, but very neat, and well furnished. Our membership is not so large as it has been,

but it is respectable. (That is, in point of numbers). Both ladies and gentlemen are eligible to membership in our society, and both sexes alike are eligible to the highest office we have. This, to some, is an objection, but it is our opinion that it would be no injury to society if they were taught more perfectly the way of the Lord.

However much we fail of accomplishing them, our objects are broad as the universe, high as heaven. While we have in view all that a simply literary society has, we have in view much more than they can have. While other societies are literary, *our literature is the literature of heaven*. The ideas which we try to arrange into connected trains of thought, in written and spoken composition, are *heaven-born*. The development of mind which we are trying to encourage is to enlarge the capabilities for enjoyment of God and the universe through the ceaseless ages of eternity.

The moral influences which we are trying to impart, are embellishments of the soul which will glitter in the celestial light that shall fall with infinite grandeur upon the river that flows from the throne of God.

We must digress enough to notice farther, a matter that we had passed. It has always seemed strange to us to see feeble man trying to improve on the works of God; and yet we presume no one will deny that the attempt is often made. Men suppose that *they can make a better church than God Almighty, or Jesus Christ*; hence, we have hundreds of churches, constructed by men, called by *human names*, governed by *human creeds*; and men stand up *by Jesus Christ*, and while He says: *come unto me, they say: come and join our church*. We have sometimes thought that if they could induce men and women to *leave the Church of God*, and join their church, they would rejoice.

Now, in God's common school, the family, He supposes the sexes should be together. In His College, the Church, He brings in ladies and gentlemen. He says:

"all are one in Christ." When *this* people walk up the stairway, *He leads them, brother and sister, together, up the stairway* of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love, the stairway that leads to *His literary society*, and all the way from one step to the other He wants them to ascend *together*. When they reach Heaven, He wants them to walk the golden streets *together*. He would have women and men both participate in the literature of the upper world.

Now, we admit that the tide of opposition to the co-education of the sexes is abating; but still persons want to confine it to the lower schools. They may stand together in the outer court, but they cannot come together into the Holy Place. We want it to be understood that we are in favor of sanctifying the Holy Place with their presence, and hence, we say, come into the College. But we are not satisfied with this. We suppose that women have just as much desire to enter the most Holy Place, and just as good a capacity for the enjoyment of its blessings as man; hence, we say, come into the literary societies, and especially into our circle. It may be claimed that when they enter these different departments, they should enter them separately. We are at a loss to understand the Philosophy which teaches that when the choicest adornings of the soul are to be received, that they can be placed upon the canvas without coming in contact with the modest and refining influences. Nature might as well try to paint a rainbow without drops of rain and sunshine, as for man to try to acquire the highest cultivation of his nature, the rainbow of the soul, without the combined influence of man and woman, where alone, in a mixed and mingled form are found the beauties and excellencies of human nature. But we have been tedious already.

Truly yours,

BIBLICAL SOCIETY.

ABINGDON COLLEGE, March, 1860.

### A Mother's Reward.

A gentleman was once visiting a cottage where the mother of the family was a true and earnest Christian. During the conversation, he remarked how happy she must be to see every one of her children, (and there were eight of them), so early brought to the Savior's feet, and following Him so closely in their daily lives; and he inquired whether she had adopted any peculiar method in their religious instruction. The poor woman replied that she had only done what every Christian mother ought to do; but on her visitor pressing her still further, she continued, with much humility:

"I think I may say I never fed my infant children without praying, in all my heart, that God would give me grace to nourish them as inheritors of the Kingdom of Heaven. Whilst I was dressing them in the morning, I used to beseech my Heavenly Father to clothe them with the robes of Christ's righteousness. When I prepared their meals, I asked God to feed their souls with true bread from Heaven, and to give them to drink of that living water which springeth up into everlasting life. When I took them to the Lord's house, I prayed to Him to sanctify them and make them temples of the Holy Ghost. When they left my side for school, I followed them with my eyes, praying that their lives might be like the path of the just, which shineth more and more unto the perfect day; and in the evening, when the hour of rest arrived, I used in silence to ask their Heavenly Father to bless them, and keep them safely in his everlasting arms."

And truly this mother was rewarded for patient waiting upon God; richly and fully rewarded. O that more mothers would remember the infinite and awful influence they possess for weal or woe! This poor woman began, from her children's very birth, to pray over and for them, remembering how fruitless are all efforts and labor, and motherly tenderness, without the help of God's Holy Spirit. And it is in these first, earliest,

years of her child's life that a mother's influence is most important. Then she has a power which in later years is denied her. She it is who has to answer the first infant questions. When her little one looks up wonderingly into the star-spangled sky, and asks who made those bright things up there, she has a precious opportunity of talking to the little creature of the great and good Father who dwells above that blue sky, and gives us all that we enjoy. As the little mind begins to unfold, the mother can tell of that Jesus who was born in a manger, and who died on the cross; and when she tenderly smooths her child's pillow night by night, is it not a sweet privilege to hear him lisp "Our Father," and to teach him to love that Father whose name he has so early learned to know?

O, there is not a more blessed position in the world than that of a Christian mother. Only walk as closely with your God as this poor woman did; draw near daily and hourly to the Throne of Heavenly Grace, for help to teach your children aright, then all must be well; even should they be called hence, before you, your sorrow will be softened by the thought that they are gone to be with Christ, their Savior and yours.

### *Personal and Impersonal.*

It occurs to me that it will not be entirely unprofitable to write occasionally a short article under the above title, that the brethren may know how matters progress in the horizon of what we have a right to call the literary center of our brotherhood between the Illinois and Mississippi rivers.

As a matter of course, that which most interests us here, is Abingdon College, and it would not be overstepping the boundaries of prudence to affirm that it ought also to interest very materially the members of the church generally throughout this part of the State, possibly more than it does. Our educational interests should be second only to the spiritual interests of the church and of the world,

for upon them hangs the destiny to a great extent of the latter. In many respects the future of the College appears bright and flattering, yet of one thing we are certain, that many members of the church, who have sons and daughters to educate, either do not appreciate the advantages offered by this Institution, or fail to carry out their privileges and duties in this respect. While the attendance has been very respectable the present session, it should have been fivefold greater, and hence fivefold greater influence could have been exerted, and a corresponding amount of good been done. It may interest those at a distance to know that the new building, the basement story of which is already completed, will be put up within a few weeks, the brick being nearly all on the ground, and every thing ready to commence. With the new building completed, with its magnificent appointments, in connection with the one already in use, it may be safely predicted that a new era will be inaugurated in the history of the Institution, and by an united effort upon the part of its friends we may be enabled to see the realization of the hopes of its founders, whose prayers so often ascended in its behalf, and some of whom have gone themselves to their reward.

It is with unfeigned pleasure that we record the fact that President Butler has arrived safely home from his tour to the Pacific shores, after an absence of about eight months. It is a matter of the profoundest thankfulness, with all his friends, that amid the dangers of the deep, and all the perils of both land and sea, his life has been preserved, and he has been permitted to return to his home once more. Though his health does not seem to have improved by travel, yet he returns with the determination to enter with energy and diligence upon his varied and arduous duties in the College, and in the church. It is our most earnest desire, that he may long be spared to accomplish a glorious work in the education and christianization of the world, for which he is so well fitted by nature and cultivation.

Benjamin Franklin, editor of the *Review*, about a week ago closed a meeting of three weeks continuance in the church here, with most glorious results. One hundred and seventeen persons bowed to the authority of Jesus, nearly all of whom were from the world and the denominations. The Methodist church suffered especially, as a very considerable number of those converted to the truth, were from that "branch," among them a class-leader. Bro. Franklin is so well known, that a word in commendation of him, would almost seem to be superfluous. He is a preacher of the *people*. What he says, is said for the people, and it does not fail to reach them. The adaptedness of his style to the popular taste, is demonstrated in his unexampled success in turning the people to the gospel, as more than eight thousand persons have come into the church through his instrumentality. He seems now to be in the vigor and prime of his manhood, though more than fifty years of age, and it is not at all unlikely, that should his life be spared, thousands more may hear and obey the truth under his ministrations.

The church has been stirred up to a new life during our meeting. Many who were cold and backward, have determined to commence anew the struggle for the crown of life, and it is earnestly hoped that such a disposition of the forces and capabilities at our command here may be made as will result in the greatest possible amount of good to those who have recently started for eternal life, as well as those who have heretofore been identified with the church. The beautiful simile of the Savior applies emphatically to this congregation, it is as a city set upon a hill, its light cannot be hid. May it shine with all beauty and gladdening influence upon those who sit in the valley of darkness.

A. P. ATEN.

ABINGDON COLLEGE, ILL.

If you would find a great many faults on the look-out; but if you want to find them in unlimited quantities, be on the look-out.

## "Communion."

The *Standard*, a Baptist paper published at Chicago weekly, contains, in the issue of Dec. 10th, a long article under the above head, intended to ease the consciences of its readers on the subject of "close communion." My apology for quoting from it *now* is, that I never saw the paper until a few days ago, when a brother handed it to me, and it contains some things that deserve attention.

"Close communion" is a thing that needs doctoring quite frequently. The difficulty is, it will not *stay* doctored. Toward the close of this somewhat lengthy article, the writer, who signs himself "Vindex," breaks forth in the following retaliatory style:

"To those who say, 'You disfellowship us at the Lord's table,' we answer: you disfellowship us also, and disfellowship us first at the waters of baptism.

"You refused that commemoration of Christ's BURIAL AND RESURRECTION which he gave us to hold."

Well, now, what of that, "Vindex?" Suppose they *did* refuse to be immersed, for that is what you mean. You say they are christians, and you certainly ought to be more charitable than to refuse to allow a christian to partake with you of the Lord's supper, just because he will not attend to some little non-essential.

But again, a little further on, our writer says:

"Partake with us of Christ in his BURIAL AND RESURRECTION and the way will be open for us to partake with you of His body and blood at his table."

Are we to understand from this that "Vindex" does not regard unbaptized persons as proper communicants? Certain it is that "the way" is not "open" for Baptists to commune *with* them. The only reason that I can conceive of why Baptists should be unwilling to commune with unbaptized persons, is because they are not properly *qualified* to come to the Lord's table. But whence the disqualification?—Is it because they are not christians? Baptist charity scorns at the idea. "He that believes shall be

saved, whether baptized or not," is the decision of the Salem Baptist Association. What, I again ask, is the trouble then, that these unbaptized christians are unfit to be communed with? The answer is clear. *Because they are not Baptists.* But will the members of this denomination claim that Jesus Christ instituted the supper for the special benefit of Baptists? Were the twelve that first partook of it, Baptists? If so, we have *one* instance of a Baptist falling from grace, clearly made out. But I think Baptists will hardly claim that they alone have a right to partake of the Lord's supper. Who, then, *has* the right to partake of it? Evidently *christians*. That christians have the right to partake of the emblems that represent the broken body and shed blood of their slain but risen Lord, is a proposition that I think no conscientious Baptist can deny. Why, then, is the way not open for Baptists to commune with *all* christians? Is not their refusal to do so, a refusal to recognize them as christians? Let "Vindex" make this matter clear. He asks:

"But does not the withholding of church-fellowship, (that is by refusing to commune with those outside their denomination,) imply the refusal to accord CHRISTIAN fellowship?"

He answers:

"By no means. Church fellowship properly includes Christian fellowship, but Christian fellowship does not include church fellowship."

Wonderful discovery! I wonder how "Vindex" found that out. What a pity he did not think to refer us to the chapter and verse that teaches that "Christian fellowship does not include church fellowship?" Is it possible that "Vindex" has not yet learned that all Christians belong to the same church—the church of Christ—the only church that the Bible knows anything about? Has he yet to learn that, to become a Christian, to become a member of the church, to come into Christ, are different expressions meaning one and the same thing? His language too plainly indicates an affirmative answer to these questions. But to make the matter so clear that none could fail to see it, he illustrates:

"Marriage implies friendship, but friendship does not indicate marriage."

That is to say—to be a Baptist is to occupy a higher plain than to be merely a Christian. Baptistism, then, in the estimation of "Vindex," and his co-thinkers, is Christianity, "revised, enlarged and greatly improved."

This is the climax of Baptist absurdity. Understand me, now, reader. I am not contesting the position that unbaptized persons have no right to participate in the Lord's supper. I believe that to be scripturally sound. I have been looking at the matter from a Baptist standpoint. I cannot, for the life of me, see one scriptural argument, that they can use, to justify their excluding from the table of the Lord, persons whom they admit to be Christians. I have said that I do not believe that persons who have not been baptized, have a right at the Lord's table. If called upon to defend this position, I would do so by starting with this proposition which all I presume would admit.

1. *None but Christians can acceptably "show forth" the death of Christ, by partaking of the emblems instituted.*

2. *No person who is out of Christ, out of his kingdom, and who has not received remission of sins, is a Christian.*

3. *The person who is not baptized, is out of Christ. "For as many of you as have been baptized into Christ, have put on Christ." Gal. iii, 27. Again: "Know ye not that so many of us as were baptized into Christ, were baptized into his death." (Rom. vi, 3.)*

He is also out of his kingdom. "Verily, verily I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii, 5.)

Neither has he received remission of sins. This is already evident from what we have proven. For if a man is out of Christ, has never "put on Christ," and has never entered his kingdom, of course he is not pardoned. But if any reader should require more proof, let him hear the words of an inspired apostle of Jesus:

Christ, who was charged with the grand work of expounding the law of pardon, to a vast audience of heart-pierced sinners, who by listening to a gospel sermon, with miraculous accompaniments, were convinced that Jesus was the Christ. Said he: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." The logical and scriptural conclusion is, therefore, that these persons are not Christians, good and pious though they be; and hence, if the admitted proposition be true, are not legal participants of the emblematic loaf and cup.

I must remind my friend "Vindex," in conclusion, that the apostolic injunction is, "Let a man examine himself, and so let him eat of that bread and drink of that cup."

It is the business of no one to decide whether his neighbor is a proper character to attend to that institution. God has made this an individual matter. Let us leave it so.

There are some other things said by "Vindex" that need attention, but here we must close. Let not my Baptist friends think that I have "set down aught in malice." I have many ties connecting me to them. Theirs was the church of my beloved parents, and the old record of "Prosperity" Church, in southwest Missouri, will show that I was once identified with that body. Many that are near and dear to me, are still members of that congregation. My sincere prayer to God in their behalf is, that they may lay aside all of their theory and practice that is clearly untaught in the word of God, and come to the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone,—bringing with them their Christian sincerity, simplicity and heart-worship, and with us, untrammelled by human traditions, and unfettered by the "commandments of men," proclaim Jesus their only King—His will their only law.

J. H. G.

## What We Need.

The following resolutions were unanimously adopted at the last meeting of the Illinois Christian Co-operation:

WHEREAS, We, as the disciples of Christ, are committed without reservation to the propagation and defence 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 our opportunity as our 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 Lord's day schools; and whether they desire the Society to do anything in the distribution of the Bible, either the revised or unrevised editions, and also, whether they desire anything done for the building up of a School of the Bible.

The design of these resolutions was, manifestly, to call the attention of the brethren throughout the State to three subjects: 1. The preparation of literature for our Sunday Schools. 2. The distribution of the Bible. 3. The establishment of a School of the Bible.

I think it would be well for us to be thinking of these things occasionally, during the interim, that we may mature a judgment with reference to each, and be prepared to act when the time for action comes. The cause of so much needless delay and discussion, and not unfrequently premature action, in deliberative assemblies, is usually to be traced to a want of thorough, and dispassionate investigation beforehand. Therefore, on account of the vital importance of these matters in the development and application of our power in every possible direction, I desire to contribute my share to the general agitation of them by writing a little on each subject, following the order named above. We begin, then, with

**The Preparation of Literature for our Sunday Schools.**

The question whether a Sunday School literature is at all desirable, is one that I suppose is settled affirmatively in the

mind of every one acquainted with the end for which the Sunday School exists. With some, however, there is this feeling: That the Sunday School papers dispense with the necessity for a Sunday School library.

To settle this point, we must remember that the paper does not propose to preserve its contents, and, however valuable these may be, once read, they are lost except to the immediate reader. On the other hand, it is the especial object of the library to preserve its contents, and thereby pour its benefits into many minds.

Again: the paper deals mostly with the "living present;" reports our progress; surveys our costs; warns us of breakers; indeed, is a kind of nursing mother, that diligently watches her children and feeds them from her bountiful store, expecting that they will eat and come again for more. Hence the paper *calls* from the stores of the past the materials of the present and the anticipations of the future. It is not its object to reproduce the past nor outrun the present, but to quarry and polish stones for the pyramids of to-day. Both the past and the future are spread before us upon the pages of the library. The lives of the great and good, the facts of the world's history, the march of ideas, the triumph of the gospel, are all of the past and preserved in books.

Again, it is not the design of the paper to be learned and critical. It takes up the well ascertained facts of learning and criticism, and makes them readable for men and children of the present. This is all well. For thereby *individual* questions, in which the present is generally concerned, are discussed and settled. But what paper can meet the wants of the *individual Christian*? Who can anticipate the attainments or the questions that will arise in the mind of the individual or the class? The original springs, from which the paper drinks, should be opened as far as possible, to the members of the Sunday School. These are to be found only in the library.

Hence the paper cannot supplant the use of the library. And I think it is equally clear that the library does not neutralize the utility of the paper.

Supposing our first point settled, it shall be our next effort to define the term "Sunday School Library." What should it be? For I propose to run the definition in the form of "*what ought to be*," rather than "*what is*."

My definition is based upon certain considerations which range themselves as follows:

1. That the Sunday School embraces all the members of the congregation, old and young, learned and unlearned, *with their children*. It is a mistake—yes, an unpardonable inconsistency, that the "disciples" should absent themselves from the school, and expect the little children and those who have never professed discipleship to attend.

2. That in the Sunday School, the disciples of Christ are making a special effort to learn of their Master. From this stand-point the Sunday School has a dignity that it does not enjoy when looked upon as a place for none but little children and those who have no other place to go.

3. That the Sunday School is not an organization outside of the church: but is the church itself, at school, as compared with its worship.

4. The steps of progress, and the degree of instruction aimed at in the Sunday Schools, are to be regulated by the same general laws that govern any other well conducted school.

5. It is the duty of the church, as the conservator of the truth, to aim at as thorough and complete an education of its members in the things of the Bible as lies within its power.

It is evident, then, that the Sunday School library should be composed of books, written with reference to two general ideas—*the age* and *the attainments* of the reader; and that all the books should have one common aim, the presentation of the thoughts of the Bible. This will make the library a progressive

series of helps, from the child that can read simple narrative, to the profound student of the oracles of God. This is my definition in general terms. We must now analyze it.

It will be borne in mind that we have our eye upon a suitable series of books for reading and reference, and not upon a course of study in the school. And as the child takes its first lessons from the external world, I would let its first books speak to it of that world, then I would turn its thoughts upon itself and mankind in general. SERIES I. Should be the children's, and contain monographs written in three grades:

1st. THE PHYSICAL WORLD.

2d. THE VIRTUES AND VICES.

3d. THE NATIONS.

*Grade 1st* should be prepared in about this order and combination of subjects: Land and Sea; the Seasons; Day and Night; Winter and Summer; Sunshine and Clouds; the Rainbow and the Tempest; Birds and Insects; the Bee and Snail; the Dove and the Hawk; the Lamb and the Lion; the Shark and the Fishes; the Fig and the Thistle; the Grapes and the Brambles; the Flower and the Dry Leaf. This is enough to illustrate my thought, which will be readily detected: That the child should not only be amused and instructed by reading these things, but that it should also be made acquainted with the antagonism that prevails everywhere and thus prepared for the thought, that sin has marred the beauty of our world; and many an opportunity would present itself along such a track of thought to present this fact so vividly to the mind of the child. The recognition of this truth is the first step towards a rational appreciation of a revealed plan of salvation. The next point to be gained is to establish the conviction that we are individually involved in this ruin, and hence the title pages of

*Grade 2d*, should run about as follows: Love and Hatred towards Parents; Obedience and Disobedience to Parents; Love and Anger of Children towards

each other; Forgiveness and Revenge; the Truth and the Lie; Honesty and Dishonesty; Fidelity and Falsehood; Patience and Impatience; Industry and Idleness; Meekness and Pride; Temperance and Intemperance; Knowledge and Ignorance.

*Grade 3d* should serve to generalize these principles, while it interests the now somewhat advanced reader in some of the leading features of man's history; and I would suggest the following themes: the Races; the Languages; the Condition of the Races; their Transitions; their Religions; their Gods; their Governments; their Cruelty; their Justice; their Oppressions; their Industries; their Tables; their Customs; their Funerals; their Graves.

Now I know that books discoursing upon all these themes, and having the proposed end in view, are not yet written. But I know equally well that the material for them is abundant, and all that is necessary, is, that some Sunday School Dick, Irving or Dickens, should put his wits to work for the benefit of children, by unfolding to them, familiarly, the greatest mystery of our world—its lost condition—and prepare them for the reception of a revealed plan of salvation.

SERIES II. should contain books for adults, or, better said, for mature minds. There will be but little difficulty in filling up this Series with existing books to a tolerable degree of completeness. At least I would not recommend waiting until they have all been revised and rewritten by "our brethren," before purchasing and using them, if the School has the money.

*Grade 1st* of this Series should contain Biographies. The first volumes should acquaint the reader with the most distinguished characters of the Old Testament, beginning with Adam and Eve. Then, the Life of Christ and His Apostles, together with the Early Martyrs, (Fleetwood's, and also Neander's). Next, the Great Reformers—Luther, Calvin, Cromwell, John Wesley, Barber, Whitfield, the Campbells, and their Opponents. Lastly,

Distinguished Missionaries and Philanthropists—Judson, Howard, Fankle, &c.

*Grade 2d* should contain Histories. Josephus; Church History, (Neander's or Schaff's, including the planting and training of the first congregation); Gibbon's Rome; the French Revolution; History of Catholicism; Martyrs of Spain; History of the Reformation; Encyclopedia of Religious Knowledge; History of Philosophy; History of Doctrines.

*Grade 3d* should contain books having mainly to do with the Interpretation and Defence of the Bible. Evidences (Prof. Stowe's History of the Books of the Bible—the most popularly written and recent work on the subject—also Dr. Paley's); Horne's Introduction; Kurtz' History of the Old Covenant; Campbell's Lectures on the Pentateuch; Christian System; Lange's Commentaries. Fulfilled Prophecies, (Newton); Bible Dictionary (Smith's); Campbell's Debates; Richardson's Defense; the late Works by President Milligan.

There are many books that will occur to the general reader as worthy of a place in one or the other of the grades of this series. I have not aimed to make a perfect catalogue, nor do I think that I could do so. I have aimed at a skeleton, with the hope that some one will take hold of it and clothe it with flesh and tangibility; *e. g.*, the last grade could not be complete, I think, without some volumes upon such subjects as these: Justification, Pardon, Baptism (especially Manual of Baptism, by Bally), Bushnell's Vicarious Atonement, Patterson's Tracts on Infidelity, the True Church, &c. The analysis of the subject of the first series is not perfect. A little more care and penetration than I have bestowed would no doubt discover more telling points and antagonisms. The truth is, if I could furnish all the lacking volumes of this ideal library, I would not be slow to do it. But it is not so easy to execute as it is to plan. I hope, therefore, that these hints may meet the eye of some godly man, who loves the children and the

Sunday School, a man qualified from on high, who can unko nature speak of its Author as it ought to speak, and touch lightly the wail of discord that runs through the world. Why not let the withering leaf and the decaying flower excite in the little child's heart longings for immortality?

Now every one may have his own opinion of this conception of a library for the Sunday School,—take all of it or but part of it—and still the question to be decided at our next State Meeting will be—Shall the Illinois Christian Cooperation do anything to secure a Sunday School Literature?

F. M. BRUCKER.

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### Practical Piety.

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If you love me keep my commandments.—  
JOHN xiv, 15.

If you keep my commandments you shall abide in my love.—JOHN xv, 10.

Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city.—  
REV. xxii, 14.

A great many pages of the ECHO are devoted to the discussion of what is usually termed first principles. This is well. Public sentiment needs to be enlightened in reference to such matters. Sinners need to be told in plain, definite terms just what they must do to become children of God. These things, too, need to be told a great deal oftener than would have been necessary, had not the popular mind been so confused by false teaching. But while all this is true, we must not lose sight of the absolute necessity of personal, practical piety, in order to our temporal and eternal happiness. I have selected the above texts of scripture, as a basis for some practical remarks in reference to Christian duty. I want to have a plain, fire-side chat with the readers of the ECHO. I know that most of you have the theory of Christianity correct, if the bible is correct, but I want to know how you are *living* it. A mere *theory* of Christianity will save no one. The commandments must be kept. The evidence that

Jesus requires of us, to prove that we love Him, is that we keep His commandments. "For this is the love of God, that we keep His commandments." (1st John, v, 3). It is idle, then, for us to say that we love Jesus, who has done so much for us, when we fail to do what He commands. Our lives give the lie to our profession, and our profession falsifies the word of God. But I must be more specific. Brother, or sister, as the reader may chance to be, I am talking to you. How stands the matter with you? Do you fail to meet in the assembly of the saints, on Lord's day, and worship God, and "show forth" the death of Christ, as the manner of a *great many* is at the present time? Are you subject to the Sunday headache that keeps so many cold professors away from the house of God? Do you sometimes persuade yourself that it will do you about as much good to stay at home and read the bible as it will to go to church, and then take it down and sleep over it until after church is out? If such is the case, do you think you love the Savior? Not if God's word be true. "Forsake not the assembling of yourselves together," is the commandment you have violated. I have no kind of confidence in the religion of that man that habitually absents himself from the place of worship. The fault is too common among us, brethren. Not *more* so, perhaps, than in the denominations, but too common. We have a great many brethren that do not like to go to church unless there is a preacher on hand. My dear brother, do not deceive yourself with the idea that you love the Savior, while you refuse to go where He has promised to meet you. But let me direct your attention to another command. "Pray without ceasing." 2d Thess. v, 17. By which I understand we are to pray habitually, at stated times.

Now, brother, do not turn a leaf, before I ask you, do you keep this commandment? How often do you pour out your soul to God in fervent prayer? Here, again, I fear that many slight this duty and persuade themselves that they have attended to it.

How common it is for us to reason this way with ourselves: "It makes no difference about the attitude, and it is not necessary that I should utter the words even; as the poet says:

"Prayer is the soul's sincere desire,  
Unuttered or expressed."

So after I lie down I will *think* a short prayer before I go to sleep." So we lie down, and after a few incoherent thoughts about God, business, and breakfast, all mixed up, fall to sleep under the sweet delusion that we have prayed! Young brother or sister, you are addressed in this command, and will never be a happy nor prosperous Christian until you obey it. Think of it more as a blessed *privilege*, not less as an imperative duty. If you love the Savior, you will not fail to ask favors of God in His name.

Brethren, you that have families, how often do you gather them around you, read and explain a portion of God's word, and kneeling in earnest prayer, invoke Heaven's Blessings upon them? Rest assured that you cannot neglect this duty under any pretext and remain guiltless. I know that many brethren excuse themselves from performing this and many other duties, by saying, "I am weak and timid." That will not do, brethren. You have no right to be weak. God commands you, through an Apostle, to "*be strong* in the Lord, and in the power of his might." Eph. vi, 10. Nor have you the right to be timid. You are commanded to "add to your faith, *courage*," as all the learned, I believe, agree in rendering it. Nor can you plead, as an excuse for your not praying with and exhorting your brethren, a want of preparation for that work. Christians are commanded to have their "feet shod with the *preparation* of the gospel of peace." Eph. vi, 15.

We are prone to plead incapability as a reason for our failure to perform many Christian duties, when the incapability *itself* is a violation of God's commands. Christians frequently tell me that they cannot pray in the social meeting. They ought to *learn* to pray there, and wherever

er else they may be called upon to pray. Elders very frequently say that they are not *qualified* to perform the duties of an elder. They ought to *qualify* themselves then, and God will hold them responsible if they do *not*. Incapacity is not a refuge that we may hide behind, and escape the wrath of God against those who have not kept the commandments, while such incapacity exists in consequence of our own negligence, and is a crime itself of not the least magnitude. The Church has a grand and glorious work to perform as the great moral light-bearer of the world. You, my brother or sister, are an integral part of the Church, and of course a corresponding part of that work falls upon you. Are you doing it? The naked are to be clothed, the hungry fed, the sick nursed, the fatherless and the widow visited, the ignorant educated, the weak strengthened, the strong confirmed, the afflicted comforted and the ungodly converted. What a work is this! What a variety of talent is requisite to meet all these demands! The treasures of the rich, the counsel of the old, the vigor of the young, the learning of the wise, the persuasive words of the eloquent, the tender sympathies of woman, are all needed here. Let no hands be idle, no treasure rust, no heart be indifferent, no mind inert, no sympathies unawakened. In short, let no talent be buried. The Master will soon come. May God hasten the day! J. H. G.

### *Christian vs. Party Names in Religion.*

SERMON BY J. S. SWEENEY.

The following sermon by Bro. J. S. Sweeney is copied from the *Chicago Times* of the 19th inst. Bro. Sweeney is known by reputation, at least, to most all our readers and we doubt not this sermon will be read with interest by them. We ought to be thankful that we have as talented men as brethren Sweeney and Henderson, to defend primitive christianity, in that populous city. The *Times* introduces as follows: "On last evening, Rev. J. S. Sweeney, pastor of the First Christian Church, corner of Wabash Avenue and Sixteenth street, preached a discourse upon the subject: 'The name Christian vs. Party names in religion.' He spoke as follows:"

It is for reasons entirely satisfactory to ourselves that we, as a religious people, refuse to take to ourselves and wear any distinctive, denominational name; but these reasons not being understood by all our cotemporaries, are to many unsatisfactory. I have, therefore, thought it proper to make the matter the subject of a discourse. For, that we should be understood as to this matter, is due alike to us and to our neighbors. In many portions of the country, our people have grown to be numerous and strong, especially in the western states, where, in many places, they are the dominant religious people in society. In the high schools, colleges, universities, as well as books, religious periodicals, and newspapers, and all other good and benevolent enterprises that command for a religious people, the respect and sympathy of good people, we can compare favorably with even many of our older neighbors. I presume it is safe to say that, in the United States alone, we have at least 500,000 communicants. Our church edifices are scattered all over the middle and western states. Our schools, colleges, and universities, too are becoming quite numerous, many of which are already flourishing institutions.

His who never looks up to an excellence higher than he has attained, who never regards himself as formed for pure and generous sentiments, who never admits the thought that exalted goodness is placed within his reach, will never put forth his powers in pursuit of virtue. He will never rise. He dooms himself to his present state. Exertion supposes that good may be attained, and vigorous exertion supposes that the mind is kindled by the prospects of great attainment. What can you expect of him who sees nothing in the future better than the past?—*Channing.*

And to all this we have grown up in the short space of 40 years. Our existence as a permanent religious people of this country can no longer be ignored, if it were desired. Here we are, and we are to be treated in some manner by our neighbors, but just how seems to be a question that troubles many of them not a little. But it must be settled.

Perhaps no question concerning us has troubled other people more than what to call us. In some sections of the country we have been called "Campbellites," but never with our consent, or that of Mr. Campbell, after whom many would so call us. Why should we be called "Campbellites?" Mr. Campbell gave us no laws, no faith, no system of religion, that we should be named for him. Nothing he ever said or wrote is, in the slightest degree, authoritative with us. No opinion of his, no peculiar doctrine by him promulgated, has ever been made a test of fellowship or communion in any of our churches. And the people in this country are too civil, too polite, too courteous, too high-toned to persist in applying to a religious people an epithet known to be not only not acceptable, but offensive to them. When, therefore, we are called Campbellites in seriousness, it is, of course, by a few coarse and inpolite folks, who can consent thus to stigmatize us without any reason, and against our protest, as well as that of the dead for whom we are so called; or by some one who knows nothing of us whatever. "How, then," says one, "shall we distinguish you from other Christians?" We answer, that we do not desire to be distinguished from other Christians, and will furnish no epithet for that purpose. If any one will distinguish us from other Christians, whether we desire it or not, he must furnish his own epithet by which to do it. One is ready to ask, "What, then, shall we call you?" We answer, simply Christians, if you please. But we are told that is a name common to all Christians, and that it seems arrogant in us to appropriate that name exclusively to ourselves. But we do not ask that the

name be appropriated to us exclusively. We only ask to be called Christians. But we are sometimes asked, "Are there no Christians but you, that you should take to yourselves a common name, one to which all other Christians have just as good a right?" So think, and so talk, not only members of other churches, but persons who are not church members at all. Even our secular editors, in some of the cities, though not in Chicago, that I am aware of, sometimes hesitate to call us simply Christians, doubtless deeming it hardly just to other Christians for them to do so. "Why should we call any one church the Christian church, since all the churches are Christian churches?" Indeed, I can remember when I did not myself think our people the most modest and unassuming in the world, in respect to their name; and, doubtless, if I understood the matter now, just as our neighbors, I should feel much as they do about it. But I understand it differently. To escape all imputation of immodesty and bigotry in this respect, I think we need only to be understood by all. I verily believe we have a right to wear the name of Christian, and to refuse to wear any other, and that, too, without discovering any want of modesty or of respect for our religious neighbors. And, in fact, to be true to our original purpose, as a people, we must do so.

This brings me to the point where I think we have never been generally understood. Our purpose—what is it? Well, our purpose is not to build up a new Christian sect, or denomination. This has never been our purpose; and I pray God to forbid that it ever should be. We purpose to return to the teachings and customs of Apostolic times; to the simple faith and practice of the first Christians; to New Testament Christianity,—of course, as we understand it. This is our purpose. We believe it is a good one. We believe we have a right to so purpose, and to labor to accomplish it. Yes, and more: We believe it to be our duty to do so, and are therefore trying to do it. Now the question is:

Have we the right to return to, adopt, and practice, New Testament Christianity, as we understand it? But one is ready to say, "this is the avowed purpose of all Protestant parties." Grant all that. I question the purpose of none, the right of none. We purpose to return by what seems to us the shortest route, to what we understand to be New Testament Christianity. We claim no infallibility for ourselves. We may not understand what is taught in the New Testament any better, or even as well as others. We simply claim the right to understand and to act for ourselves. What we do not understand we want to find out, and mean to do it if we can, and we hold ourselves in constant readiness to receive any light upon the subject of Apostolic Christianity that any of our neighbors may be able to impart to us. But the question now to be settled is: Have we a right—without falling under the imputation of bigotry, immodesty, arrogance, or any thing of the sort—to understand and act for ourselves? We ask not this right for ourselves exclusively, understand; but simply claim that we have it. Who is unwilling to allow our claim? Surely none who have breathed the air of religious freedom. Slaves to religious despotism might, for slaves usually make the hardest masters—to the weakness of poor humanity be it set down.

We understand, then, that when we return to the New Testament, we go beyond all parties in religion; not only beyond all Protestant parties, but back of Romanism itself; where we find the followers of Christ one, and all called Christians. In Apostolic times there were no eastern Christians and western Christians; no Greek church, or Roman church, no Protestants,—hence no Episcopalians—low church or high church; no Presbyterians, old school or new school; no Methodists, northern or southern, Protestant or Episcopal; no Baptists, either, as a distinct order of Christians. Then, there was one church of Christ, and the members were all simply

Christians. All the distinctive names we have for Christians arose after the apostasy. Paul never heard of a Roman Catholic, even, in all his life. This name arose with that grand contradiction of Apostolic Christianity which it now designates; and singularly enough, the name itself is but a perpetual contradiction; Catholic, signifying universal, and Roman, pertaining to Rome. And as the work of division has since progressed, distinctive names have come into use to designate parties. One can never return to Apostolic Christianity wearing a party name, not even the oldest party name. When we go beyond that period in history when the proud city of Rome demanded for her bishops a superiority over all other bishops, corresponding somewhat with her own superiority over other cities, we go into history silent as the night of the grave concerning Roman Catholics, or Roman Catholicism. Our purpose, then, carries us beyond all party distinctions in the church, and hence beyond all distinctive names; and hence we cannot consistently wear one, even for the convenience of our neighbors, which would distinguish us from other Christians.

Doubtless some one is about ready to say, "such a return as you propose is not practicable, even if it were desirable." But that is another question; one I am not now discussing. Suffice it to say, we think it both desirable and practicable; and, therefore, so purpose. It is our purpose. We have decided that we have the right to so purpose and to labor for its accomplishment.

Now, can it be shown that the name "Christian," as the appellative of the disciples of Christ, was given by divine authority, and not in derision, or voluntarily taken up? If so, the question is settled, as to our duty, concerning what name we shall wear. With this question we come directly to scripture: "And the disciples were called Christians first in Antioch." Acts xi, 26. This passage has been differently translated. Many eminent critics have so translated it as to

make it teach that "Paul and Barnabas called the disciples Christians first at Antioch." Perhaps this rendering of the text has the weight of authority. But I think it matters little which rendering we adopt, so far as it affects the question we come here to settle. The question is, Were the disciples "called Christians" by divine appointment; and does this passage so teach? If it be so rendered as to teach that "Paul and Barnabas called the disciples Christians," then, of course, it was by divine appointment, as they were inspired men and would have taken no step so important without divine authority; or if they had, we would at least have been informed of that fact. If we take the text as it reads in the common version of the scriptures, it teaches the same thing. "Were called," in the passage, is from the Greek word *Kreematizo*. This word occurs but nine times in the whole New Testament and differs very materially from *Kaleo* the ordinary Greek word for "called," or named. This latter occurs some 200 times in the New Testament, and is translated "called," "named," etc., without any respect to the authority of such calling, or naming; while the former, *Kreematizo*, always indicates a warning, an appointing or nominating by divine authority. The word is so defined by the best authorities, and its New Testament use, which is the highest appeal, fully justifies the definition. I have noted all the instances of its occurrence in the New Testament, and as they will help us to its meaning, by showing its use, will give them, and the translation of the common version.

Matt. ii, 12, translated, "being warned of God." Matt. i, 22, translated, "being warned of God." Luke i, 26, translated, "revealed," where it is said it was "revealed unto Simeon by the Holy Ghost (evidently a divine appointment), that he should not see death before he had seen the Lord's Christ." Acts x, 23, translated, "was warned from God." Romans vii, 3, translated, "shall be called," and this was a calling by divine authority, as will appear from an examination of the

context. Heb. viii, 5, translated, "was admonished of God." Heb. xii, 23, translated, "spake," in the expression, "who refused him that spake (by divine authority) on earth." Then its only remaining occurrence is in the passage under consideration—"The disciples were called Christians first in Antioch." The use of the word translated "were called," then, it seems to me, warrants us in accepting this passage as teaching that the disciples of Christ were, by divine appointment, called or named, "Christians." Had they been so-called by their enemies in derision, as some suppose they were, or had they so-called themselves without divine authority for it, it is presumable that *Kaleo*, or some other suitable word to indicate such calling, would have been used by the inspired penman, instead of one universally used to indicate a warning, teaching, or calling of a divine character.

Then is it not altogether reasonable to suppose that God would give His new people a new name? I think it is. When he called Abraham for a purpose, He gave him a name, a new name, an indicative name, one suitable to his calling. And Jacob was called Israel, and so was his posterity. Israel was a name beautifully suited, in its significance, to Jacob and his posterity, in the light of their calling and its purpose. And so, when God called a people by His Son, and for Him, without respect to blood, or previous condition or nationality to be "a peculiar people, zealous of good works," he gave them a "new name," as He had promised by the holy prophets; a name full of meaning, and significant of their high calling. "If any man be in Christ he is a new creature; old things have passed away and all things become new." God does not "put new wine in old bottles." "In Christ neither circumcision nor uncircumcision availeth anything, but a new creature." There, "all are Christ's, and Christ is God's." The Church of Christ is neither Judaism nor Paganism, nor both, but a "new man," a new church, Christ its

head; Christ its lawgiver; Christ its king; Christ its priest, and Christ its hope. It is the Church of Christ, and why not its members be "called Christians?" Names are significant things, and generally commemorative things. Why should not the name of His disciples constantly remind them and the world wherever Christians are found, of Him who is their Redeemer and their hope? The name *Roman Catholic* has almost given immortality to the now almost insignificant city of Rome. So the name "*Episcopalian*" gives prominence to the Episcopacy, rather than to Christ. "*Presbyterian*," as a name, magnifies the presbytery of the church, as the name "*Baptist*" does one of its ordinances; whereas, I must believe that all His disciples should honor and magnify the name of Christ by wearing only His name.

Then, Antioch was so suitable a place for naming the disciples Christians, that one can scarcely fail to see divine wisdom in its selection for that purpose. It was, perhaps, the first city in which a congregation was organized of both Jews and Gentiles. The middle wall of partition was taken out of the way by the death of Christ, and for several years the gospel had been preached to the Jews, and many congregations had been organized, composed almost, if not altogether, of Jewish converts; but at Antioch for the first time we see the "new man" stand forth, composed of both Jews and Gentiles. Here we see a church in which there is neither Jew nor Greek, bond nor free, recognized as such, but all its members are one in Christ. "And the disciples were called Christians first in Antioch." It is true, that after this, and in Apostolic times, the followers of Christ were known by other appellations. They were called "Disciples of Christ," because they were learners of Christ; "Saints," because they were holy; "Brethren," because of their fraternal relation; but their name—their patronymic—was *Christian*. And therefore it was that Paul would persuade a king "to

be a Christian;" and Peter would admonish his brethren not to be ashamed, should any of them "suffer as a Christian;" but rather to glorify God on that account. All Christ's followers recognized "Christian" as their name.

Now, as we propose, not to add another to the already too long list of Christian sects, so-called, but to return to New Testament Christianity, it becomes our duty to recognize only a New Testament name; to wear such and no other. We believe, with Dr. Adam Clark, the distinguished Methodist divine, that, "When all return to the spirit of the gospel they will probably resume the appellation of Christians." I go further than the doctor did. I would strike "probably," out of his proposition, and insert some such word as certainly; for certainly when all return to the spirit of the gospel, as preached by the Apostles and received by the first Christians, they will leave off their party names and be called simply Christians.

We do not pretend to have built up a new church ourselves, which we call "the Christian Church;" we profess to belong to the old church which Christ founded, and which he called His church, and that we call the Church of Christ. The members of that old church, as we have seen, were "called Christians." And we profess to be members of that same church, and therefore we would be "called Christians." But one is ready to say "others, besides you, profess to belong to that old church too." Certainly, and I should exceedingly regret to think that others do not belong to it. But we profess to belong *only* to that old church, and therefore we wish to be called only Christians. The Church of Christ is quite enough for us, and we wish to belong to no other ecclesiastical organization, and therefore can wear no other name. We believe, of course, that there are Christians in all the religious parties of the day, and that all Christians are in what we call the Church of Christ, or in the Christian Church; and if they were content to be only in that, and hence

to be Christians, instead of belonging to parties, and wearing party names, we think it would be much better, both for them and the cause we all love. And so it will be when we all return to Apostolic Christianity, for which return we shall continue to labor and pray.

— — —  
 "These Signs Shall Follow"  
 -- Whom?

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark xvi, 17, 18.

The above is a favorite text of scripture with Infidels, Spiritualists, and Latter Day Saints. They quote it more frequently, perhaps, than any other scripture. Infidels quote it to disprove the divine authenticity of the bible; as a promise is there made, which, they claim, has not been fulfilled. Spiritualists and Latter Day Saints, quote it to justify their claims as miracle-workers at the present day. Though the use made of this passage by these two classes, is quite different, their understanding in reference to what it means, is the same. Both interpret it to mean that "these signs shall follow them that believe" the gospel, and make the promise include all embraced in the expression, "He that believeth and is baptized shall be saved." I have seen some elucidations of the passage, that were hardly satisfactory to my mind. To say that signs and miracles were necessary in the infant state of the Church to confirm the word, and are not necessary now, is, I think, to state a truth, but it is no solution of the passage under consideration.

Let us now notice the whole context of this scripture, and see if we can get a clue to its true meaning. Reader, open your testament at the xvi chapter of Mark. Commence now, at the 9th verse and read.

"Now when Jesus was risen early the first day of the week, he appeared to Mary Magdalene out of whom he had cast seven devils. (10). And she

went and told them that had been with him, as they mourned and wept. (11). And they, when they heard that he was alive, and had been seen of her, BELIEVED NOT."

Notice, that they were unbelievers even after one with whom they were well acquainted and knew that she was intimately acquainted with the Savior, had told them that she had seen him. Now read on.

(12). "After that, he appeared in another form unto two of them as they walked and went into the country. (13). And they went and told it unto the residue; but NEITHER BELIEVED they them."

What infidelity is this, when two of their own number testify that they have seen Him with their own eyes! This incredulity is more remarkable when we consider that he told them positively before His death, that He would rise on the third day. But read on.

(14). "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their UNBELIEF and hardness of heart, BECAUSE THEY BELIEVED NOT THEM WHICH HAD SEEN HIM AFTER HE WAS RISEN."

Having now rebuked them for their want of faith, he gives them their great commission.

(15). "And he said unto them, Go ye into all the world and preach the gospel to every creature. (16). He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

He has now told them what to preach, and what would be the condition of those who believed, and those who did not believe, what they preached. Having now committed such a grand work to their hands, and remembering how full of unbelief they had been, how natural is it that he should say to them for their comfort and confirmation,

(17). "And these signs shall follow them (those of you Apostles) that believe."

Then follows an enumeration of these signs. A necessary condition of their following, was that they should believe. Faith was necessary in order to the performing of signs and miracles. A certain man came to the Savior while He was on earth, and besought Him to cure his son, who was a lunatic, and "sore vexed." The man stated that he had brought him to His disciples, but they could not cure him. Then said the Savior:

"O, faithless and perverse generation! How long shall I be with you? How long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart and said, why could not we cast him out? And Jesus said unto them, BECAUSE OF YOUR UNBELIEF." Matt. xvii, 17, 20.

So we conclude that the Savior had reference to His Apostles *only*, when He said: "And these signs shall follow them that believe." The last two verses confirm this interpretation.

(19). "So then, after the Lord had spoken unto them he was received up into heaven. (20). And they (the Apostles) went forth and preached everywhere, THE LORD WORKING WITH THEM AND CONFIRMING THE WORD WITH SIGNS FOLLOWING. Amen."

Here is the perfect fulfillment of the promise. With this plain, simple interpretation of the passage, where is the infidel's boasted argument, and the arrogant claims of modern miracle-workers? How many apparent difficulties would vanish, if we would only examine the context, get the scope of the writer, and give the words their natural import?

J. H. G.

A METHODIST minister having many years ago been sent as missionary to the same rather tough-headed people, found an old, very old Indian, who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptize him, when the noble red man asked, "What are you going to do with that?"

"Baptize you," replied the clergyman.

"No deep enough for Indian; take 'em to river."

The missionary explained that "that is not our practice;" to which the noble red man replied:

"You give me wrong book, then; me read 'em through."

The ceremony was postponed.

WIMMOT faith Scripture is as useless to us as the sun to the blind.

## "A Word to Friendly Aliens."

[At the request of a brother, we reproduce an article of the above heading, written by A. Campbell nearly 25 years ago, and published only in a work that has long been out of print. It cannot fail to meet with a cordial reception by our readers. It is characterized by the vigor and earnestness of Father Campbell's best days, and is one of the most searching and impressive appeals of his head and heart, for the claims and authority of Apostolic Christianity. W. K. F.]—HARRINGER.

Whether to regard you in the light of *Proselytes of the Gate*, who refused circumcision, but wished to live in the land of Israel, to be in the suburbs of the cities of Judah, and to keep some of the institutions of the ancient kingdom of God, without becoming fellow citizens of that kingdom; or whether to regard you as the Samaritans of old, who built for themselves a temple of God upon Mount Gerizim, held fast a part of the ancient revelation of God, and rejected only such parts of it as did not suit their prejudices—worshiped the God of Israel in common with the idols of the nations, from which they sprang—I say, whether to regard you in the light of the one or the other of those ancient professors of religion, might require more skill in casuistry than we possess—more leisure than we have at our disposal—and more labor than either of us has patience to endure. One thing, however, is obvious, that if under the Reign of Heaven it behooved so good a man as Cornelius ('a man of piety, and one that feared God with all his house, giving also much alms to the people, and praying to God continually,') to 'hear words by which he might be saved,' and to put on Christ by immersion into his death, that he might enter the kingdom of heaven and enjoy the remission of sins, and the hope of an inheritance among all the sanctified—certainly it is both expedient and necessary, that you also go and do likewise.

Every sectarian in the land, how honest and pious soever, ought to bury his sectarianism, and all his other sins of omission and commission, in 'the bath of

regeneration.' It is a high crime and misdemeanor in any man, professing to have received the Messiah, in his proper person, character, and office, to refuse allegiance to him in anything; and to substitute human inventions and traditions, in lieu of the ordinances and statutes of Prince Emmanuel. Indeed, the keeping up of any dogma, practice or custom, which directly or indirectly supplants the constitution, laws, and usages of the kingdom over which Jesus presides, is directly opposed to his government; and would ultimate in dethroning him in favor of a rival, and in placing upon his throne the author of the dogma, practice, or usage, which supplants the institution of the Savior of the world.

It is to you, then, who, in the name of the King, are changing his ordinances, and substituting your own expedients, for the wisdom and authority of the Judge of all, we now propose the following considerations:

Every kingdom has one uniform law or institution for naturalizing aliens; and that institution, of whatever sort it be, is obligatory by the authority of the government, upon every one who would become a citizen. We say it is obligatory upon every one who desires to be a citizen to submit to that institution. But does not your practice and your dogma positively say, that it is not the duty of an alien to be born again, but that it is the duty of his father or guardian to have him naturalized? Now, although many things are in common the duty of brother, father, and child, yet those duties which belong specifically to a father, cannot belong to his child, either in religion, morality, or society. If it be the father's duty to 'offer his child to the Lord,' to speak in your own style, it is not the duty of the child to offer himself. It was not Isaac's duty to be circumcised, but Abraham's duty to circumcise him. If, then, it was your father's duty to have made you citizens of the kingdom of heaven, it is not your duty to become citizens, unless you can produce a law, saying, that in all cases where the father

fails to do his duty, then it shall be the duty of the child, to do that which his father neglected.

Again—if all fathers, like yours, had, upon their own responsibility, without any command from the Lord, baptized their children, there would not be one in a nation to whom it could be said, 'Repent and be baptized'—much less could it be said to every penitent, 'Be baptized, every one of you, by the authority of the Lord, for the remission of sins.' These remarks are only intended to show that your institutions do, in truth, go to the subversion of the government of Christ, and to the entire abolition of the institutions of his kingdom. On this account alone, if for no other reason, you ought to be constitutionally naturalized, and be legally and honorably inducted into the kingdom of heaven. It is a solemn duty you owe the King and his government; and if you have a conscience formed by the Oracles of God, you can have no confidence in God, nor real peace of mind, so long as you give your support—your countenance, example, and entire influence to break down the institutions of Jesus Christ, to open his kingdom to all that is born of the flesh, and to prevent as far as you can every man from the pleasure of choosing whom he shall obey—of confessing him before men—of taking his yoke—of dying, being buried, and raised with Christ in his gracious institution. If Jesus himself, for the sake of fulfilling all righteousness, or of honoring every divine institution, though he needed not the reformation nor the remission which John preached, was immersed by John—what have you to say for yourselves—you who would claim the honors and privileges of the kingdom of heaven, refusing to follow the example of Jesus, and who virtually subvert his authority by supporting a system, which would, if carried out, not allow a voluntary agent in all the race of Adam, to do that which all the first converts to Christ did, by authority of the commission which Jesus gave to all his Apostles?

Again — whatever confidence you may now possess, that you are good citizens of the kingdom of the Messiah, that confidence is not founded upon a "THUS SAITH THE LORD," but upon your own reasonings, which all men must acknowledge may be in this, as in many other things, fallacious. Jesus has said, 'He that believes and is immersed shall be saved;' and Peter commanded every penitent to be immersed for the remission of sins. Now he who hears the word, and believes it, and is on his own confession immersed, has an assurance, a confidence, which it is impossible for you to have.

Let me add only another consideration, for we are not now arguing the merits of your theory, or that of any party: it is your duty, as you desire the union of (what you call) the church, and the conversion of the world, forthwith to be immersed and to be born constitutionally into the kingdom; because all Protestants, of every name, if sincere believers in Jesus as the Christ, irrespective of every opinion found in any human creed, could, if they would, honor and obey his institutions, come into one fold, and sit down together under the reign of the Messiah. If all would follow your example, this would necessarily follow; if they do not, you have done your duty. In being thus immersed, all the world, Catholic and Protestant, admit that you are truly and scripturally baptized; for all admit that an *immersed penitent* is constitutionally baptized into Christ; but only a part of the professing world can admit that rite of infant affusion, on which you rely, as introducing you, without previous knowledge, faith, or repentance, into the family of God. Acquit, then, your conscience; follow the example of Jesus; honor and support his authority; promote the union and peace of the family of God; do what in you lies for the conversion of the world; enter into the full enjoyment of the blessings of the kingdom of heaven by confessing the ancient faith, and by being immersed in the name of Jesus, into the name of the Father, and of the Son,

and of the Holy Spirit, for the remission of sins. Then you may say as Jesus said to the Samaritan woman. Although the Samaritans have a temple on Mount Gerizim, a priesthood, and the five books of Moses, 'salvation is of the Jews.' Although the sects have the Oracles of God, human creeds, many altars, priests, and religious usages, *the enjoyment of salvation* is among them, who simply believe what the Apostles wrote concerning Jesus, and who, from the heart, obey that mould of doctrine which the Apostles delivered to us.

In so doing you will, moreover, most wisely consult your own safety and security, from the signal calamities that are every day accumulating, and soon to fall with overwhelming violence on a distracted, divided, alienated, and adulterous generation. If you are '*the people of God*,' as you profess, and as we would fain imagine, then you are commanded by a voice from heaven, 'Come out of her, *my people*, that you partake not of the sins of mystic Babylon, and that you receive not a portion of her plagues.' If affliction, and shame, and poverty, and reproach were to be the inalienable lot of the most approved servants of God, it is better, infinitely better for you to suffer with them, than to enjoy for a season all that a corrupted and apostate society can bestow upon you. Remember who it is that has said, 'Happy are they who keep his commandments, for they shall have a right to the tree of life, and they shall enter in through the gates into the city!'

A. U.

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"TAKING SMALL JOBS."—A good old man was inquired of by one much younger, how he had succeeded in getting along amid the trials and difficulties of the Christian life, without becoming discouraged. "By taking small jobs," was the reply. "The present duty is not difficult. It is the aggregating of years of toil that is discouraging."

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He that hateth, dissembleth with his lips, and layeth up deceit within him.

## Correspondence.

CLARK, MO., March 5, 1869.

BRETHREN REYNOLDS &amp; GARRISON:

By the urgent solicitation of some of the readers of the *ECHO*, I have consented to write a line, requesting you to discuss, through the *ECHO*, the subject: "The existence of the Church of Christ up to the time of A. Campbell." It seems that some are troubled in regard to the existence of the Christian Church during the dark ages, prior to the "Current Reformation." An idea is extant that the Christian Church was organized and put in "running order" by Alexander Campbell, of Virginia; that a new doctrine has been sprung within the last half century.

There is another class of men who can see and know that the Church is here, that it is alive, and operating in the simplicity, grandeur and power that characterized it in the days of Primitive Christianity, and yet, have not the true moral courage to throw off the inconsistent *manisms* of a Sectarian world, and stand out on the side of truth and defend the "King of kings and Lord of lords."

They have forgotten, it seems, that there is only *one* body, and *per consequence* but *one* Spirit to dwell in that one body; that outside of that body, Christ has not promised to save a single soul. Nearly all who are honest and unbiased can see at once, that the Sectarian Churches of our day are not the Churches, or Church of Christ. They were all founded at too late a day, by the wrong men, and in the wrong place, to be the body of Christ, the Church of the living God. Christ's Church can never wear a human name and be loyal to the great Head of the Church.

A new name implies a new idea. A body wearing a foreign name to that of Christ, teaches something not taught by Christ and His Apostles. The Church of Christ teaches nothing more nor less than what Christ has authorized in His Holy word. Hence, we conclude that all bodies called Churches, wearing human names, are not the congregations or Church of Christ.

When men give precedence to a human name, instead of the name of Christ, they love man, the world, more than Christ, and can not serve God acceptably.

There is another false position taken by those who profess to teach the word of God, (whose names are honored by a wisdom handle, of Rev. before, and one after, of D. D., the import of which, is, to gain the applause of men and guard their human dogmas from destruction), which should have a thorough "sifting." It is this: "Christ will save persons outside of the Church who have arrived to the years of accountability." I suppose they get their human names and organizations in the same chapter and book where they obtain this false idea. Reasoning, as they do, from this premise, that men and women can be saved without belonging to the Church of Christ, they logically conclude that they can be saved in the Baptist or Presbyterian Church, since the Church of God is not included in either case. If persons can be saved without the Church, and if the Church is the bride of Christ, and if they are no more twain, but one, then the Church and Christ are of no utility in the scheme of redemption, Christ has shed his blood in vain, the Church was founded to no purpose, and men ought to pray, as they do, not knowing the truth, for "The Holy Spirit to come down directly and immediately from God, and change the heart of the sinner," since there is no necessity of a Mediator, (with them), between God and man. Men and women of good judgment do not have to study over this theory, whether persons can be saved without Christ and His Church. Would to God that men and women would read the word of God regardless of the "isms" now existing in the world, and receive it into good and honest hearts, that it may bring forth fruit to the honor and glory of God. Yours in the hope of heaven,

J. H. SMART.

CARROLLTON, ILL., April 1st, 1869.

DEAR BRO. REYNOLDS:—Bro. John B.

Corwine has been with us a few days, laboring in the Lord's cause, during which time, eleven were added to the congregation, one a Roman Catholic, a young man of much intelligence. This makes the whole number of accessions during the current year, 45, and prospects good for many more. Praise the Lord.

E. L. CRAIG.

DORCHESTER, Ill, April, 1st, 1869.

BRO. REYNOLDS:— Since my last note to you, we have had eleven more added to the church. This makes 19 added, since last fall. We are doing tolerably well. Bro. D. B. Davis has been with us since last fall. We want to keep him all summer, if we can. Yours,

JAMES E. MASTERS.

HIGHLAND, Kansas.

BRO. REYNOLDS:— As it has been some time since I left Illinois, and as many of my old associates would like to know where I am, and what I am doing, I thought I would write a few lines for publication in your paper—the Echo.

I have been preaching, during the last fifteen months, in Northern Kansas and Northwest Missouri. We have a very beautiful, rich country here, and it is improving very fast. Society is good, but could be made better by a more general diffusion of the simple, plain gospel of Jesus Christ, which is the power of God to save the people from their sins. But how can this be accomplished? We have the *gospel*, but alas, where are the *preachers*? We cannot rely upon the teachings of others around us, for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. How, then, can we expect them to teach others, while they are in darkness themselves?

What are we doing among ourselves to meet the demand which is all over this country for the bread of life? Let every true disciple of the Savior think on this point seriously and candidly.

Do not infer from what I have written,

that we are not accomplishing anything. The cause is progressing rapidly. The few preachers we have, are doing a noble work, and the brotherhood in the main is alive. If we could meet the demand for preaching, the glorious cause would soon flourish over the head of every opposition, and be the pride of the whole earth. There is a great work to be done by the Church of God, and it is absolutely necessary for every member to be alive and at work. Their light must shine that others may see it. They must walk circumspectly, redeeming the time for the days are evil.

May the blessing of God be with you in your efforts to spread the knowledge of the truth, is the desire of

Your brother in the Lord,

M. N. PARKER.

HARRISTOWN, March 19, 1869.

DEAR BRO. REYNOLDS: That you and your readers may know how the good cause prospers in this part of our country, I send you these lines. Since I last wrote you, I have held two meetings in the bounds of this congregation—one at our house, (regular place of meeting,) and one at a school house some two and a half miles away. Bro. Brooks was with us one week, and labored with his usual energy and ability. The two meetings lasted five weeks, and resulted in forty-one additions to the congregations, mostly by immersion. I assisted the brethren with a two weeks' meeting at Dorchester, which commenced Feb. 17th, resulting in ten additions to the congregation there. Dorchester is in Macoupin county. I forgot to mention our Brother Springer of Iowa, who assisted several days in the meeting at the school house near here, while on a visit to his former home. He left for his home in Iowa, however, just at the beginning of the interest. But we saw and heard enough of him, to wish that he may find it convenient to visit his friends and relatives in these parts often. Our congregation numbers now about two hundred members, in good working order, with a good

Sunday School, with an average attendance of about one hundred. Several other meetings have been held in the county during the winter, attended with good results. May the Lord grant that we may all be encouraged to labor and pray yet more and more for the success of the Master's cause. May the Lord bless you in your missionary and Sunday School work. I shall have something to say perhaps before long in regard to both, but I only intended this for a notice of our meetings.

As ever, your brother,  
W. T. MAUPIN.

TABLE GROVE, April 5, 1869.

At the meeting of "The Christian Cooperation Society of Fulton County, Ill.," held at Table Grove, in March last, Bro. C. Toland was called to the chair.

Minutes of previous meeting read and approved.

Committee on credentials reported the following delegates present:

*Astoria*—Geo. Kost and John English.

*Ipsaw*—Wm. A. Littleton and Charles Gore.

*Sumnum*—Levi Beatty, C. E. Babcock, I. G. Porter, L. E. Beedles, Samuel Kelly, and Wm. Shields.

*Table Grove*—Joseph Powell, James Hughes and Henry Smithers.

*Union*—H. McHugh and Marshall Freeman.

*Vermont*—Nelson Toland, Martin Mercer and John Welsh.

On motion the chair appointed Breeden, Babcock and Smithers, a committee on permanent organization.

Adjourned to 6 o'clock P. M.

#### EVENING SESSION.

Report of committee received and adopted, under which Bro. C. Toland was elected President, and Dr. A. J. Bacon Vice President; other officers continued as before—J. H. Breeden, Cor. Secretary, and H. Smithers, Recording Secretary—in addition to which, the following committee was appointed to solicit funds to send the gospel to desti-

tute places in the county, and also to report statistics of congregations, with such other matters as they may deem of interest:

*Antioch*—Wm. Kirkpatrick; *Astoria*—Geo. W. Kost; *Cuba*—James Carcy; *Ipsaw*—S. W. Durham; *Sumnum*—Levi Beatty; *Table Grove*—Geo. W. Powell; *Union*—Alonzo Alfred; *Vermont*—Nelson Toland.

Adjourned to meet in Astoria, Friday before the second Lord's day in June next, at 10 o'clock A. M.

CEPHAS TOLAND, *Pres't.*

HENRY SMITHER, *Rec. Sec'y.*

Brethren of Fulton County: May we not hope to meet you at Astoria, with liberal donations, and encourage each other in the glorious work of spreading the gospel. A concert of action, and great good will be accomplished. We anticipate a happy meeting at Astoria. I know the brethren there, and I know they will gladly welcome us in the Master's name. Come up, brethren. H. S.

SADNESS.—There is a mysterious feeling that frequently passes like a cloud over the spirit. It comes upon the soul in the busy bustle of life, in the social circle, in the calm and silent retreat of solitude. Its power is alike supreme over the weak and the iron-hearted. At one time it is caused by a single thought across the mind. Again, a sound will come booming across the ocean of memory, gloomy and solemn as the death-knell, overshadowing all the bright hopes and sunny feelings of the heart. Who can describe it? And yet who has not felt its bewildering influence? Still, it is a delicious sort of sorrow, and like a cloud dimming the sunshine of the river, although casting the momentary shade of gloom, it enhances the beauty of returning brightness.

NEVER give your tongue full liberty; let it be always your servant, never your master.

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## THE APOSTOLIC TIMES.

Since writing the matter for the Editors' Table, in which I stated that the *Apostolic Times* had not been received at this office, though its prospectus had appeared in full in the *Ecno*, the second

No. has come to hand. I was particularly anxious to see the first No. The second No. is very good.

The noticeable articles in this number are: "Simplicity in Worship," by L.; "Mary," by M.; "The Bible College of Kentucky University," by W.; "Skandalizo," by G.; "Would it were so," by L.; excellent. "A Little Farther Along," by M.; very spicy. "New Female College," by L. These articles I take to be editorials. There is a good essay by our brother Wm. C. Dawson, headed, "First Pure, then Peacable—A Peace Proposition."

There are but two selections, the rest of the matter all being original. I take some pride in the fact that one of these, the chief one too, is credited to the *GOSPEL ECNO*. It is brother Milligan's article on the "Circulation of the Scriptures."

Brother Thomas Munnell also furnishes the readers of the *Times* with something over a column, under the caption, "Work the Problem Out," that all ought to read. I must say that I am highly pleased with the *Apostolic Times*. I think it both sound and able. Three of its editors were fellow-students of mine, brethren Lard, McGarvey and Wilkes, at dear old Bethany, whose very hills I love to-day. May the Lord prosper them in all their "labors of love." The *Times* is published weekly at \$2.50 per annum, at Lexington, Kentucky. J. C. R.

WHERE IS YOUR BOY AT NIGHT.—The practice of allowing boys to spend their evenings in the street is one of the most ruinous, dangerous and mischievous things possible. Nothing so speedily and surely marks their course downward. They acquire, under the cover of night, an unhealthy state of mind, vulgar and profane language, obscene practices, criminal sentiments, and a lawless, riotous bearing. Indeed, it is in the streets after nightfall, that boys acquire the education and the capacity for becoming rowdy, and dissolute men.

*Editors' Table.*

## BACK NUMBERS.

Having received several requests for back Nos. of the *Echo*, we are sorry to be compelled to say that we cannot supply them. At the beginning of the year, we made what we considered fair allowance for increased subscriptions, but already the January and February Nos. are exhausted, and but very few March and April Nos. are left, though we increase the number every issue. We are not at all sorry that we have received as many subscribers as we have, but only regret that we did not print a few hundred more copies to supply the demand. We can supply a few with the March and April numbers. Subscribers will then commence with the May number. Let the subscriptions continue to come in. Let every brother that approves the work use his influence to obtain a subscriber for us. We are resolved (*Deo volente*) to make the *Echo* such a magazine that no religious family can well afford to be without it.

The larger our subscription is, the better paper we can give you. So it will be to the advantage of our readers as well as to us and the cause we plead, for them to extend its circulation.

Have you not a relative or acquaintance that knows nothing of the plea we are making for reformation? Send him the *Echo*. It may lead him out of the cold mists of sectarian theology to the warm sunlight of the gospel of the grace of God.

Have you a poor sister or brother in the church that is too poor to take a religious paper, whose humble home contains no religious reading of the day?

How happy it would make them to spend their evenings in perusing the pages of the *Echo*! Send it to them, and my word for it, you will feel happy too. Some of our subscribers are doing this. Let others imitate the noble example. Will those in arrears please send along their subscriptions as soon as convenient.

These two dollar tributaries are very small, but they make the little ocean that keeps our bark afloat. Do not let them dry up.

## THE CHRISTIAN QUARTERLY.

The second number of this ably conducted periodical has reached our office, and meets the expectations excited by the perusal of the first. We hail with feelings of delight this invaluable contribution to our religious literature. It meets a want that our weeklies and monthlies cannot well supply. It affords room for the thorough investigation of those difficult questions growing out of the present complicated condition of religious society. It must be apparent to every one who has closely scanned the indications in our moral firmament, that we are upon the eve of great changes in the religious world. In these revolutions of public sentiment, the truth will need such standard-bearers as the Quarterly, to assist in bringing order out of chaos. We predict for it a glorious mission. The contents of the second number are:

## I. Galileo and the Church.

This article is an able review of an article in the *Catholic World*, the object of which was to disprove the charges against the "Mother Church," for persecuting Galileo in his scientific labors.

II. Phases of religion in the United States.—An interesting account of the religious parties in this country, and their movements, with reliable statistics from the "Ecclesiastical Almanac" for 1869.

III. The Glories of Mary.—A startling insight into the heathenish idolatry of the "Mother of abominations," given in a book "not intended for Protestant eyes."

## IV. The Royal Priesthood.

This article treats of the priestly office, and the necessity in human nature for it. We most respectfully beg, however, to dissent from one position the writer takes, viz: That Jesus was anointed Priest at his baptism. The author of it,

however, is very fair, gives the strongest objections to the position, and endeavors to meet them, but in our judgment, does not do it satisfactorily. For instance, he quotes Heb. viii, 4. "For if he were on earth he should not be a priest seeing that there are priests that offer gifts according to law." In answer to this he gives what he considers to be the "logical import of the Apostle's argument." Now it seems to me to be immaterial, so far as this question is concerned, what the "logical import" of the whole argument is. In making it, he states a truth; that truth is, that if Christ was upon the earth, "he should not be a priest." That is clear proof to my mind, that he was not a priest on earth. The reason given is clear. There were already priests to offer gifts according to the law. Hence the old order of priesthood must cease, before the new order began. Nor is the argument met by saying that Christ did not perform the duties of his office while on earth. Paul says "he should not be a priest." In the article, however, are many good points.

V. Christology.—This article, though somewhat metaphysical, abounds in comprehensive original thought, and evinces a mind not unused to think. We commend it to the thoughtful reader.

VI. The Kingdom of God.—A well written production, full of bible truth.

VII. Church Officers,—being the complement to a former article in the Jan. No. The writer's criticism on the Greek word *diakonos*, if correct, is important. Let the learned take note of it. Then follows the literary notices, which, with the editors' table, complete the number. It is worthy of a careful reading.

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#### THE APOSTOLIC TIMES.

We published the prospectus of this paper in fall in the Echo. We have heard that the first No. has been issued, but have seen nothing of it at this office yet, although we sent the last No. of the Echo to the Times. It is conducted by an able corps of editors, at Lexington, Kentucky.

#### "LITTLE MONITOR SERIES."

The above is the name of a series of little books for children. They are published by R. W. Carroll & Co., Cincinnati, Ohio. They were written by Sister Goodwin, Editress of "The Mother's Monitor," and "Ladies' Christian Monitor." They are written in a chaste and pleasing style. They will delight every child that gets hold of them. When they came to this office I handed them over to my children. They never stopped until the last line of every book was read, and every story discussed—thoroughly discussed. Their titles are:

*Sammy Stone's Red Apples; Mary Holmes; Daisy, and Other Stories; Aunt Eunice's Fairy Story; Clare's Mission; and Willie Welch.*

They are printed on good paper in clear type, and bound in beautiful style.

They are sent to any address for \$3.00. The price is cheap enough for the style in which they are published. I think it would be well to have an edition in a plainer and less costly dress for the benefit of those who think themselves unable to pay fifty cents each for little books for their children. The Little Monitor series is richly worth all it costs, and more too, in any family of children. It would be a splendid acquisition to any Sunday School Library.

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#### THE MONITORS.

The Ladies' Christian Monitor, and Mother's Monitor, both come regularly to our office. They are both excellent ladies' magazines. Well would it be for human society if the mothers and daughters could be induced to discard the flashy literature prepared expressly for ladies and read such publications as the Monitors.

The Ladies' Christian Monitor is published at one dollar per year, and the Mother's at two dollars. Both edited by Sister M. M. B. Goodwin, Indianapolis, Indiana.

## EXPLANATION.

We have received several notices from subscribers to the effect that they were not credited in the last issue of the Echo for money sent or paid to us. On examining the list we have invariably found their names. We have solved the difficulty, however. We placed two inverted commas (") opposite their names, instead of the amount paid. Perhaps it would be well to explain to these persons that these (") mean ditto, and that ditto means "the same." So the first amount above these names, is the sum with which they are credited. There are no names in these lists but those who have paid us. We have not space enough to give the names of those who have *not* paid us.

## THE CHRISTIAN PIONEER

—Comes to us in newspaper form now. It is a good paper, sound in the faith, edited and published by Brother D. T. Wright, Chillicothe, Mo. Two dollars per annum.

## THE MORNING WATCH AND LITTLE SOWER.

These papers—the former for Sunday School Superintendents and Teachers, the latter for children—are growing in favor with the people and going steadily forward in their career of usefulness. Every little boy and girl in all the land ought to have the weekly Sower, and every Sunday School teacher the Morning Watch. W. W. Dowling, editor and publisher, Indianapolis, Ind.

## NOTICE.

The semi-annual meeting of the A. C. M. Society will commence on Tuesday, May 18th, at 2 o'clock, P. M., in St. Louis. The church in that city extend a cordial invitation to all Disciples wishing to attend. A full meeting of the elders and preachers especially is greatly desired. Let us all prayerfully and joyfully come up to this meeting and consult together for the interests of the Master's cause.

## THE EVANGELIST

Is now published at Adel, Iowa, instead of Oskaloosa, its former place of publication. It is edited by Allen Hickey.

## RULES OF THIS OFFICE.

1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.

2. No order for discontinuance to take effect until the end of the year.

3. No paper to be discontinued until all arrearages are fully paid.

4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a *very few* persons makes it necessary to adopt and live up to the letter of these rules.

## OBITUARY.

DIED, in the latter part of March, 1869, at the residence of her husband, in the village of Colchester, Ill., Sister LIZZIE MORRISON.

The deceased was a native of Scotland. She was an active and devoted member of the Church. May the Lord sustain our dear brother Morrison in his deep affliction.

J. C. R.

O. Lizzie! with sorrow we now give thee up  
Though hard was thy suffering, yet full was thy cup.

The angel of death long o'er thee had stood,  
Oft touching thy heart-strings as seemed to him good;

But now thou art safe on the ever-green shore,  
Where the shadow of death can come never more.

Thy spirit now freed from all sorrow and pain,  
Shall wing its bright way o'er the heavenly plain.

"Yet again I hope to meet you,

When the day of life is fled;

Then in heaven with joy to greet thee,

Where no farewell tear is shed."

MORRISON.

# THE GOSPEL ECHO.

VOL. VII.

JUNE 1869.

NO. 6

## *The Scriptures vs. Human Creeds.*

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."—II. TIMOTHY, III. 14, 17.

The doctrine introduced in this scripture is of transcendent worth to all the professed followers of Jesus. Had the religious world lived up to its sublime truths, it would have saved them from the regretted apostasy, and "spiritual wickedness" which is seen in christendom to-day. I know of no passage of scripture, the contents of which, could be urged with greater benefit upon the present generation, than the one just quoted. I do not mean that this passage needs explanation, for everything in it seems to be perfectly plain and explicit. Besides this, the religious world seem to understand its literal import. I do not mean to say that they lived out its teaching, for this they have not done. But that they seemed to understand its special import, when they framed such sentiments as are found in the "Philadelphia Confession of Faith," viz: "The Holy Scriptures is the only sufficient rule of all saving knowledge, faith and obedience;" or as we find in the Methodist Episcopal Discipline, viz: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor proved thereby, is not to be required of any man." They seemed to have seen the truth when framing these words, but like the Pharisees, they trans-

gressed the commandment of God by their tradition. Matt. xv, 2, 6.

They saw that the scriptures were sufficient for all matters pertaining to Christianity, but in order to be something more than *Christians*, they required something more than the scriptures. Hence, they made creeds. Of course it takes more than the scriptures to make a Methodist, a Baptist, a Presbyterian, or a member of any other human organization. But to make *Christians*, it is universally acknowledged that the scriptures are all-sufficient.

I propose now to consider the importance of this scripture. It is the language of Paul the Apostle, to Timothy the Evangelist. Paul was an inspired ambassador. Timothy was an uninspired minister. It was therefore Paul's office to impart to Timothy the things of God, necessary to the government of the house of God. Hence Paul solemnly charges Timothy to "continue in the things which he had learned and had been assured of, knowing of whom he had learned them."

This passage, like many others, is often perverted by modern divines. In fact, it is used to establish every theory in the religious world. They quote it just as it reads, but they make a wrong application of it. For instance, an audience having learned Methodism, their preacher wishes them to continue therein. So he tells them to "continue in the things they have learned," and turns quickly, as if some one doubted the divine authority for Methodism, to the quotation, and with more than an ordinary air, he quotes the above, and makes the application to his doctrine. But who does not see, that, if Methodist preachers have this right, all sectaries have the same right; Romanism

not excepted. The Apostle does not say, whatever we learn for religion, continue therein, unless we have learned just what Timothy had. Indeed, he commands all who have not learned what Timothy had, to forsake their erroneous teaching. It is a question of the highest importance to know what Timothy had learned. What then was it? We answer, the scriptures. "That from a child thou hast known the Holy Scriptures." But why should he continue in the scriptures? Was it because he had been taught the holy scriptures from his childhood? If so, then whatever is learned in childhood, should not be forsaken. I know that if Timothy had in his childhood been taught some false doctrine, instead of the scriptures, Paul never would have exhorted him to continue in it, because of his having learned it in childhood. We sometimes hear modern D. D's., talk thus to their subjects. Yes, they say, continue in what you have learned from your father and mother, because they lived and died in that faith — in the *doctrines of our church*. Yes, I have heard them make such application of scripture. But Paul told Timothy to continue in the scriptures, because they were "able to make him wise unto salvation through faith in Christ." The fact of his being taught the holy scriptures from childhood, made him the more competent to present them in the proper light. The scriptures only are able to make us wise unto salvation. God does not propose to enlighten us in any other way. He might do it without the word, if he wished, but he has made the gospel the power to save, and hence, he proposes to enlighten us thus. He could save us by his spirit, without the word. He could enlighten us and save us by human creeds. In fact I do not know what he could *not* do in the enlightenment and salvation of man. I only desire to know what he *proposes* to do. I have found that God proposed to enlighten Timothy by the holy scriptures. But, says one, away with the idea of *learning religion*. I believe we *get it*. Very well: I know that preachers talk

about getting religion; and there may be such a thing as *getting a religion*, but I am referring now to the religion of Christ, and to the teaching of the scriptures. I know that Paul, and Peter, and James say nothing about *getting pure religion*. None of the gospel ministers talked in that way. We may *get a modern religion*, but I prefer the *pure and undefiled religion*, after the *old plan* of visiting the fatherless and widows in affliction, and to keep ourselves unspotted from the world. This is *learned* from the holy scriptures. Now if you object to this, just bear in mind that your objection is against the Apostle, with which I have nothing to do. Paul says "let us walk by the same rule, and mind the same thing." Phil. iii, 16. If you do not feel willing to walk by the scriptural *rule*, it is because your heart is not right in the sight of God, and you need converting to Christianity.

Now suppose we should go out and ask the religious leaders of the present age the question: For what purpose were the scriptures given? What would be the answer? They would say that the scriptures were given for a proof-book, to prove *our doctrines* by. This is the purpose for which it is used.

The Romanist stands before his people defending his doctrines, by referring to the bible. The Mormon, with bible in hand, gives you his references, that prove, as he supposes, his doctrines. The Adventist finds the expressions that establish *his theories*. The Universalist quotes scripture to prove that all mankind will be holy and happy. The Calvinist quotes to prove *his* pet theories. The Methodist quotes scripture to prove *his* doctrines by, and so of many others. To hear these men talk, we would suppose that the scriptures read thus: All scripture given by inspiration of God, is profitable to *prove our doctrines* by. But it does not read thus. It reads "All scripture given by inspiration of God, is profitable for *doctrine*." The scriptures are therefore *the doctrine, not the proof-texts for doctrines*.

When I hear a preacher say, I am going to prove my doctrines by the scriptures, I understand it to be pretty certain evidence that he has some doctrines of his own, not found in the scriptures, and that he expects to prove them by garbled extracts. The business of a true minister of God, is to lay by his doctrines, and preach the scriptures, which are given for doctrine. Our faith, our views, our doctrine, our feelings, our way, and our church, is but the everlasting jargon of sectarianism. We might as well say, we will preach our word, our gospel, our tradition, our commandments, and give you our promises of eternal life, as to talk thus. There is a difference as wide as the poles apart between the *scriptural doctrine*, and the *proof of doctrines*. We are to take the scriptures for our rule of faith, and then preach the scriptures, and hold to them, *defending scripture doctrine*.

We are at liberty, it is true, to bring illustrations from science, nature and revelation, to impress the word upon the hearts and consciences of men, but we have no right to quote scripture in support of our own pet dogmas. The man who thus attempts to make the Holy Spirit testify, is but little better than the man who attempted to purchase the gift of God with money. Christians, true in heart and action, have no use for such conduct. The man who attempts it, needs a more thorough conversion to Christianity.

These principles have very nearly been lost sight of, and to advocate them now, may be to the distaste of many. But the necessity for it, is the apology. We must return to the scriptures, to the ancient gospel, to primitive Christianity. We must sit down at the feet of Jesus, and his plenipotentiaries if we would learn the right way of the Lord. I know that the frowns and sneers of ridicule have been directed toward us in pleading that Christians should hold simply to the scripture teaching. But what of that? To know that we are right, without a doubt or fear, will fill us with joy and peace.

Our neighbors say they cannot tell what we believe. If we are asked what we believe, we answer, we believe the scriptures. To know the scriptures, is to know our faith. But they say we reason in a circle. They tell the people that they have asked us the question: What do you believe? And we answer, the scriptures. Ask them, say they, what the scriptures teach? And they answer, What we believe. And thus they answer in a circle, and you cannot find out what they do believe. But let this be ridiculed as it may, I maintain that the answer is correct. To say that you believe the scriptures, is an answer, declaring the faith, as fair, and as definite, as can be given in so few words. What else could we say, that would convey so clear an idea. Go ask a Methodist what he believes, and he holds up his book of discipline, and says, I believe in the doctrines of this book. Is this not a fair answer? Certainly it is. He has declared his faith, and by that declaration, he has pledged himself to maintain the teachings of that book. Ask a Presbyterian the same question; he understands it perfectly, and holds up his "Confession of Faith," declaring that he believes the doctrines therein contained. He answers me correctly. So of all the other sects and parties. Now when I am asked the question, and I hold up the greatest of all books, the bible, declaring that I believe all that is contained in it, my answer is ridiculed, as a mere evasion, a perfect quibble. To show your creed, is to show what you believe. The scriptures is our creed. Therefore, to show the scriptures, is to show what we believe.

But our religious neighbors are desirous of seeing some of our articles of faith. They sometimes make such demands upon us, supposing that the bible does not contain any such thing, and as we are so tenacious for the bible as our rule of faith and practice, they suppose that if this demand is made, we will certainly be put to shame. If it will assist any one to know where to find us, I will read a few articles from our written creed, enough to set forth

in golden light, the characteristics that distinguish us from all other religions. Allow me, before entering upon this subject, to preface a few remarks.

1. The articles I am now about to give, are *shorter*, and more *pointed*, and *easier of comprehension* than the articles of any other creed in the land.

2. Their charity is broader, and consequently covers more ground than any human creed in the world.

3. They are older than any human creed in existence, going back to the first ages of the church.

4. They have upon them the stamp of God, and hence, better than all the *human* creeds combined.

With these remarks, I proceed to give the articles. The first is that concerning the church; here it is:

Article 1st. "*There is one body.*"

Nearly all the creeds have an article concerning their church. We have also an article showing where we stand on this particular point. It declares there is one church—but one. Any article differing from this, cannot have a divine sanction. We allege that this is the best article we ever saw on this subject. God proposes to have every Christian believe this article.

Article 2d. "*There is one Spirit.*"

Other churches have articles on the Holy Spirit. So have we. In this is declared our faith with respect to the Holy Spirit. "*There is one Spirit,*"—but one. Two spirits cannot inhabit one body, therefore, but one spirit. This is an important article in the faith of Christians. In the days of the Savior's mission on earth, when two spirits inhabited one body, the body was in a distracted state, and when Jesus would restore the body to tranquility, he would dispossess one of the spirits. But it is common in our time, to divide the body, that each spirit may have a temple to dwell in.

Article 3d. "*There is one hope.*"

The creed-makers of modern times have overlooked this point of Christian doctrine, and have made no article of faith on this important item. God has left out nothing in His book.

Article 4th. "*There is one Lord.*"

Other creeds have an item concerning the Lord, but they differ widely from this. We propose to defend this one, for it is certainly the best one, even better than those that say: "He is the very and eternal God."

Article 5. "*There is one faith.*"

This article differs from others. There are faiths many, but the Apostle had no use of any but the "one faith."

Article 6. "*There is one baptism.*"

Others have articles on baptism. So have we; and if there are differences in creeds on this subject, ours must certainly be right, for it is infallibly correct, as all admit. "*There is one baptism,*"—but one. Any book authorizing two, is therefore, wrong.

Article 7. "*There is one God and Father of all, who is above all, in all, and through all.*"

Human creeds have an article, also, on the Deity, and in whatever respect it differs from this, it is certainly wrong. We stand ready to compare articles of faith with any, and all of our religious friends. There is one grand fact to be noticed in this catalogue of articles. *They all pertain to the unity of the church*, while the articles of the latter times, *every one of them tend to division*. This is a sad truth. Is it not apostasy? And are they not all wrong?

But says one, I would like to see something practical. Very well; to the practical we will go. If we turn now, to 2d Peter, 1st chapter, we will find a few articles on that branch of Christian duty. But right here the *faith alone* doctrine receives but very little comfort, for the Apostle enjoins upon us, to *add to our faith*, seven other articles. The Apostle says, "and besides this, giving all diligence, add to your faith."

1. "*Virtue, or courage,*"

This is *essential*, for we cannot "fight the good fight of faith," without courage. No coward can give the watchword, and enter in triumph into the glorious land. His enemies pursue him, and never leave him, until they have tried him in every

way, and he has triumphed in every battle. Angels will then come and bind up the wounds, ministering to him.

2. "*Knowledge.*"

Knowledge is required, because of the enemy. The bravest man may fail by rushing into battle without being apprised of the ambushed enemy. Cannon-shot and shell have gone, crushing bones and sinews of brave battalions, and cut them down like trees before a storm. Knowledge is *essential* to courage. Courage would rush with frantic madness into danger, but knowledge finds the plan of operation. The soldiers of the cross must be directed by the word of God into the way of all truth. Hence, add to courage, knowledge.

3. "*Temperance, or self-control.*"

A little word sometimes changes the current of a man's life. Self-control is another essential virtue in Christian character. It regulates the passions and appetites, and is therefore allied to knowledge. Knowledge does not always associate itself with duty; it sometimes puffs up. Hence, the necessity of adding to knowledge, self-control.

4. "*Patience.*"

In self-control, blend patience. Self-control is a difficult virtue, and one too, in constant demand. Patience gives it permanency and endurance. By patience we hold fast the beginning of our confidence, and the boasting of our hope, to the end.

5. "*Godliness.*"

This is a high step in character. It is that which, when added to the former, and all blended together, links us with the divine image, and relates us to God. It is the attribute of Christian character, that renders him saintly, enriching him with the soul of God. It leads us to worship and adore the Father of our spirits. It separates us from idolatry, and self-immolation. It forbids sorcery, magic, necromancy and spirit-rappings. It leads us to renounce all allegiance to men, in matters of religion, to style no man master, but Jesus, and no one father, but God.

6. "*Brotherly Kindness.*"

This item shows our relationship to one another. How brilliant is this gem, when set in godliness. The softening shadow of the one blends with the light and beauty of the other. Love abides forever. It is the greatest of the noble three—Faith, Hope, Love.

7. "*Charity.*"

Ah, this is the crowning virtue! It is the end of the sacred list. Now, each of these items are virtues of themselves. Who cannot see, by the blending of these rich ornaments, the radiant beauty that will ornament each christian character. How essential every one of them! I know of no creed but ours, that have them incorporated. I know of no reason for leaving them out. The great theme of charity or love is spoken of by all parties, but among all their creeds, we have not seen one article on this item of Christian doctrine. So important has been the doctrine of charity, and so essential to a Christian character, that the Apostle gives us sixteen articles on this single item, in one chapter, seven of which declare what a charitable person *will do*, and nine declare what a charitable person *will not do*. Let us see what they are. I will first see what charity will do.

1. It will suffer long. 2. It is kind. 3. It *will* rejoice in the truth. 4. It *will* bear all things. 5. It *will* believe all things (of God). 6. It *will* hope all things. 7. It *will* endure all things.

These are the seven things charity *will* do. The next is to show what love *will not do*.

1. It will *not* be envious. 2. It will *not* boast of itself. 3. It will *not* be proud. 4. It will *not* behave itself unbecomingly. 5. It will *not* seek its own. 6. It will *not* be easily provoked. 7. It will *not* think evil. 8. It will *not* rejoice in iniquity. 9. It will *not* fail.

What further need have we to look for scripture doctrine? We have found that the scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness!" We have no other

look like it. There is none other so plain in articles of faith and practice.

It is sometimes said that creeds are needed to collect together the essential items of faith, and to condense and explain the bible. But human creeds deal very lightly in essentials. A man can be a Christian without ever obeying one of them. Besides this, I have very clearly demonstrated that articles of faith are not scattered so much in the scriptures, as to lose sight of them. The above thirty articles of essential doctrine are all taken from three chapters of the New Testament. And I am prepared to show that they embrace more of the gospel faith and Christian practice, than any human creed in the world; and that it is done up in shorter sentences, and fewer words than any creed of human device. This should be enough to put creed-makers to shame, and to compel them to acknowledge their inability to legislate for King Jesus.

We do not hesitate to say that the man who refuses this book, cannot be a Christian. You may refuse to obey all human creeds and still be a Christian. It is so acknowledged by all the sects in the land. But, if you will be saved, you must obey the articles of Jesus and the Apostles.

All religious parties regard the scriptures as authority. It is the standard of right everywhere. Parties look upon it as such good authority, that they even undertake to prove from it, that their creed is right. They do not deny it, but their conduct is unaccountable. They bury the word of God beneath the pile of their useless creeds. What more do we need, and what excuse can we have for not taking the bible as the man of our counsel? Jesus calls upon you to receive him. Will you reject him? Then he will reject you. Will you call him uncharitable, for not allowing you to have a human creed? You dare not do this. Will you refuse the scriptures in doctrine, in reproof, in correction and instruction? Then he will refuse you at the last day. "Whoso despiseth the

word shall be destroyed." Proverbs, xiii, 13. "He that hath my word let him speak it faithfully." Jer. xxiii, 28.

Brethren, let us keep the word, and live up to its holy instructions. If we follow its blessed diction, it will lead us to paths of peace, and to the port of glory. It will guide us safe into the harbor, where an abundant entrance shall be ministered unto us into the everlasting kingdom of our Savior. If we keep his word faithfully, it can be said to us as it was said to the church in Philadelphia, "Thou hast kept my word and hast not denied my name." "Behold I come quickly, hold fast that which thou hast, that no man take thy crown."

DR. E. YOUNKIN.

### *Science and Religion.*

Since the introduction of Christianity into the world, there has always existed a class of men whose sole aim has been to array science and religion against each other as antagonistic in their very nature. Would-be philosophers have attempted to undermine the well authenticated facts of the gospel by the known and demonstrable truths of science. While upon the other hand, zealous religionists, alarmed at this attack upon their cherished faith, have indiscriminately denounced and opposed every advance in science. It is one of the proud triumphs of the age in which we live, that this class of persons is steadily decreasing. And just in proportion as the restless spirit of scientific research soars to loftier heights in science, and develops more clearly correct principles and theories, and the genius of Christianity is disenthralled from the cumbersome weight of theological speculation, and made to shine in its primeval lustre, will this class of skeptical philosophers, and superstitious religionists diminish. In the day when the mystic veil of ignorance and superstition enveloped Christianity, and but little progress was made in science, it were an easy matter to bring the two in hostility, for error is easily made to

conflict with error. But now, in the noonday splendor of time's most illustrious era, when the veil of superstition and ignorance has been rent in twain from top to bottom, and the graves of buried simplicity, gospel truth and pristine ardor have been opened, and their sleeping tenants bade to rise, it is folly, yea, 'tis a species of *moral insanity*, to attempt to disprove the great truths of Christianity by the developments of science. It is to attempt to disprove what God has *willed* by what He has *done*. But that we may the better see the relation existing between the two, let us proceed to ascertain what we mean by the terms, science and religion. Science, we may define to be a beautiful, golden chain, formed from the shining links of eternal truth, collected from every part of the universe of mind or matter which human skill has reached. It is reason's stairway, up which the wisdom-seeking mind may ascend, when lighted by the lamp of revelation, until it has reached the bounds of the finite, where, awe struck in the presence of Deity, it exclaims: "There is a God!" Religion is practical piety to God, or as Webster defines it, "The recognition of God as an object of worship, love and obedience." But what is likely to induce man to pay adoration to God, save the perfection of his attributes? And in what way can he become acquainted with his attributes but by studying his word and works? They each corroborate the other. And while it is true that without revelation, we could have gained no knowledge of *some* of God's attributes, it is equally true that without the truths of science, we can have no adequate conception of the magnitude and grandeur of his works. Does the bible teach that "In the beginning God created the heavens and the earth?" Science proves the impossibility of its having existed from eternity, of its coming into existence by the result of chance, or of its having been created by a power not infinite.

Does the bible teach that "The Lord by wisdom hath founded the earth," and

that "by understanding hath he established the heavens?" All nature, when viewed by the light of science, from the tiny flower that spreads its blushing petals to the April sun, to the shining spheres that wheel in circling paths around their common center, presents incontestible proof of matchless wisdom. Does the word of God tell us of his "loving kindness" and protecting care over the human family? Science discloses to us the fact that his over-ruling providence was exerted long before the earth was inhabited by man, in preparing it for his transient home, and so adapting everything as to best subserve his highest enjoyment while here. The principles of science, then, are as eternal as those of religion; because they are both based on truth, and truth is as immutable and eternal as its Author.

The truths of science and religion are not only co-existent, but co-operative, that is to say, they both tend to the same great end. But it is argued that science, being of a progressive nature, must necessarily conflict with religion, which is based on faith and cannot change. This argument implies the proposition that two systems cannot be consistent with each other unless they are both of a progressive character—a proposition that is clearly untrue. For when one system is perfect, (that is complete,) and the other correct, though *incomplete*, there is no conflict. To illustrate: "A" has a perfect knowledge of all the principles of mathematics, and hence is not susceptible of improving his knowledge in that department. His student, "B," however, has only proceeded so far as geometry. Of the principles of surveying, navigation, trigonometry and calculus, he is entirely ignorant. Yet his stock of knowledge in that department is in exact conformity with "A's," since every truth is consistent with every other truth. Now "B's" progression will not bring him in conflict with "A's" perfection, because every new conclusion which he reaches, has been reached before by "A." At each successive step, now, "B"

is enabled to corroborate statements before made by "A." Christianity is religion perfected. As a system of truth, it must be consistent with every other system of truth. Science being the systematic arrangement of known truths, is of course incomplete, and will remain so while there are unknown truths. The chain is not perfect. Link by link is it lengthened, as some bold and fearless mind invades the realms of the unknown and brings thence some shining truth that has for long ages been hidden within its mystic domain.

No truth yet discovered, is in antagonism with any truth revealed. What then follows? That God being the Author of nature, and science being the systematic arrangement of the laws or truths with which nature operates, to study the sciences, is but to study God, as He has manifested himself in his works; and that we study the same great Author whether we study nature or revelation. It ought always to be borne in mind, however, that although we learn from the same author, whether we study the book of nature or the book of revelation, the subjects treated in these two books are quite different. We study the *former* to learn God's will in reference to the *material universe*; the *latter* to learn God's will concerning *man*. This classification reveals the relative importance of the two studies. The former is important, as it will contribute to our happiness, possibly to our usefulness here. The latter is *absolutely essential* to the enjoyment of this world and that which is to come.

What, then, shall we think of those institutions of learning, that retain young men and women four or five years, under their tuition, and send them away, calling them "educated," with no knowledge in reference to God's will concerning them? They have taken great pains to learn them what God has done for the *physical world*—none to learn them what He has done for *them* and for the *race*. Away with such systems of instruction! It is high time, brethren, that we who are

pleading for the authority of the bible, should cease to patronize institutions of learning that virtually ignore it. Send your sons and daughters where the bible is used as a text-book—that while they are studying natural laws, they may learn something of "the law of the spirit of life." Let those who study nature's laws remember, then, that they are studying God, and not forget that He has another book, containing a revelation of His will to man. By studying the former, they may acquire mental power. By studying the latter, everlasting life. J. H. G.

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### *In the Distance.*

Thousands of sad hearts are comforted by the thought of better days to come. The on-looking vision of hope hides, in some measure, the causes of present sorrows, or at least, the bright images painted by her fingers, engage the mind for the time, so as to cause it to overlook the dark and distressing scenes surrounding it, and revel in the anticipated joys of a future and better day to come.

This is a merciful attribute, kindly given us, by Him who fashioned our minds and hearts. For by its exercise, we can, from present distress, look away to the future, gilded with joy, beauty, and glory, affording to the disconsolate heart, a temporary relief, and the joy, by anticipation of good to be hereafter realized. This buoys up the sinking spirit. But the past, as well as the future, has connected with it, the idea of distance, and some one has said life consists of the "pains of memory, and the pleasures of hope." This is not quite true; but there is much truth in the sentiment, for the history of the past is one of sorrow, weeping and anguish. If there were seasons of happiness realized, and if their light and lovelines are reflected on us by memory's magic power, the consciousness of their being gone, leaves an aching void, that becomes more and more painful, as we call up their sweetness, and weep over their earthly departure. True, we derive a kind of mournful pleas-

ure from contemplating the past, for we select scenes and events which gave us indescribable pleasure, when we were in their midst; and we in imagination pass through them again, as we behold in memory's mirror, the images of loved ones now lost to us forever, and joyous scenes gone by, never more to return. This latter truth is what embitters the otherwise sweet and rapturous vision, as presented in memory's passing panorama. This being true, and true it is, how often have we wished for utter forgetfulness of the past, that memory might cease to plume her pinions, and bear us back to the land of former joys and pleasures.

Some may think only those whose lives have been stained by some great crime; would desire the past scenes of life to pass under the dark mantle of an impenetrable oblivion. This is a mistake. Pleasant and happy hours departed, no more to return, and those events which made them to us so pleasant, never more to be re-enacted, are the very things to fill the soul with pain and agony the most intolerable and intense. The more endeared to us an object or a person belonging to the past, but now forever lost, the more painfully bitter will be our sorrow and pain in our meditations, while our hearts go back on the wings of memory, and in fruitless efforts, we seek to possess ourselves of departed joys; while all is failure and corroding disappointment, and this disappointment almost drives to madness and desperation, because of the hopelessness of the case presented. We doubt not this is where the spirit of suicide is sought and obtained, when the idea of death is less terrible than that of life, and the anguished heart moves the nervous hand to plunge the polished steel to the seat of life despised, and the broken spirit launches into the state eternal. Ah! what untold anguish is, and has been endured, of which no record has ever been seen, and which only eternity will unfold, unless God shall find for it a tomb in His own infinite mercy; while to the anguished one,

He will give in exchange, joy for sorrow, and endless pleasure for pain.

The last mentioned events are desired and expected by the Christian, and belong, therefore, to hope's bright and glowing domain, to which she ever beckons the weary and the sad; holding up her brilliant torch, rendering all luminous with resplendent glory, the dark pathway of the joyless spirit, as it droops and bends beneath the accumulated mental woes of earth. But for this power of hope to nerve the soul "to do, and to bear," consciousness itself would sometimes prove a curse, as it would to the soul a cruel executioner, inflicting all the horrors of a mental inquisition, fearful as the anguish of the lost and doomed in *tartarus*, which no pen can describe — no tongue can tell.

The rose-scattered pathway of youth has grown dim in the long vista of multiplied years; but hope points to a pathway of gold, leading through delectable fields of purest pleasure, where the glad songs of eternal youth will no more be hushed in the sad wail of inconsolable grief, and the sadder moans of bitter and crushing disappointment in regard to objects long sought and desired, but never gained. All this, and ten thousand golden glories are promised the poor stricken-hearted mourner, and hope lights her altar-fires amid the mouldering ruins of earthly defeats, thwarted purposes, and baffled longings — the heart-schemes of devoted, constant and true ones, crossed, tossed and sported with, by disappointment's merciless waves.

"In the distance," we see days yet to come, freighted with serener bliss than has ever yet been realized by us. There are many hearts in the dark shade of uncongenial surroundings, whose inward grief is hid from view by forced smiles and sallies of unfelt pleasantries, well calculated to disguise the all-devouring sorrow of the charred soul. Such bleeding hearts see before them a coming relief, and hope says: "Better days are coming" — "good yet in store for thee, fettered soul." The dark days of gloom

will be succeeded by days of light, and love, and real joy, for which, thou hast pined in patient sorrow, while all the world seems gay. Hope weaves bright garlands, and we see them in the distance, by which we are prompted to struggle onward, amid the wretched and disappointed desires of long and weary years; and we are told to look aloft, and strive to forget the denial to us, of many dear and coveted wishes long cherished in our fond hearts. Hope tells us, that though the consummation has been long looked for, and though the heart has often grown sick over the long delay, yet the cherished object of our "desire" will certainly be gained, by and by. What bright pictures are painted for our eyes, by hope's magic fingers, and sweeter than life itself, is the pleasure realized from the mere anticipation of the consummation so long desired and waited for.

In the distance, under the inspiration of hope then, we see, and assure ourselves of possessing after a while, a balm for every wound, a cure for all our woes, and sighs, and griefs. For it is true, that we shall at last feel, that

"Earth has no sorrows  
That heaven cannot heal."

Come, then, peaceful, smiling hope, and make my heart thine own abode. Let sorrow's rudest tempest roar; let no smile of earthly friend fall on my fevered brow; let all who ever loved me grow cold and indifferent; frowns and fetters be my only heritage on earth, yet if hope only raise her loved hand, pointing to a relief to come, I will look forward and strive to wait in patience for the looked-for day.

E. L. C.

### *Shall the Current Reformation Succeed?*

I must be allowed in this article, again to revert to the preachers of the incipient stage of this reformatory movement. I have already said they were of great piety, much zeal, and as a general thing, not very highly educated. They labored hard and earnestly, under many disad-

vantages, and received comparatively no pecuniary compensation; they, however, looked for a large reward in the better land, and were therefore full of hope and joy. They could, and did labor together at the same meetings, without jealousy of each other, or without an effort upon the part of any one to be the greatest. The great reason, no doubt, of their scanty pecuniary support, grew out of the fact that they entered their protest long and loud, against the hireling clergy, in the sectarian establishments around them, many of whom they alleged were making merchandise of the gospel, caring not for the flock, but the fleece only.

But as things rolled on, and even before the union between Christians and Reformers before alluded to, there were some indications in some quarters, and more especially among the younger preachers, *to be like other people*; and so to modify practice and preaching, as would elicit recognition by the great and noble, and the sects, and thus throw off the opprobrium so freely heaped upon them. As an illustration of this feeling, I will allude to a great conference meeting, as it was called, which I had the good fortune to attend. It was held in the central and most populous part of Kentucky, about equi-distant from two cities, where there was much wealth and aristocracy. According to my recollection, about seventy preachers were in attendance. All was pleasant and agreeable. When the time arrived in the deliberations of the conference, to arrange the preaching, it was proposed and maintained that *the heaviest artillery be reserved for Sunday*, as the great of the cities were expected to be present on that day, the appointment was made, the artillery charged; but a flash in the pan was the result, and everything looked like we should suffer an inglorious retreat, when arms of smaller calibre came to the rescue and maintained the field. Pity subsequents have not profited by what might be learned from this lesson. Still, much good was done throughout the land; the preachers and the brotherhood grew rapidly in the

knowledge of the truth, and the great mass of them demonstrate the fact that they were ready always to exchange error for the truth. Upon this principle, we have grown up from a small beginning to be a great people, mighty in the scriptures, mighty in numbers, and mighty in wealth. Our influence is felt far and wide, and to the great satisfaction of some among us, we have nearly reached a point to be recognized by the sects around us, as *orthodox*.

H.

FAVON, III., April, 1869.

Among the Authors--No. 3.

"If the singular and novel views you people teach, are found in the bible, how does it happen that the good and great men, so truly orthodox in doctrine and moral in life, who have been the lights of Christianity—how does it happen, I say, that they never found them out?" Such was the question the Rev. Mr. Limejuice asked me the other day; and his two brethren, the worthy Mr. Snarlrag and the pious Mr. Sourby, simultaneously nodded their heads, as if to say: "Ah, ha! my delecting, answer that if you can!" while the godly Mr. Growl gave a grunt of satisfaction.

It was not a hard question to answer. I shall not relate what I said. Enough that it was satisfactory to myself—whether the reverend gentleman was satisfied, is another thing.

I have since been musing on this, and remember that the Limejuices are quite an extensive family, and with the Snarlrags, Sourbys and Growls, constitute a very respectable part of the sum total of humanity. It will not be out of the way to Echo their query.

And so the views we teach are "singular and novel," are they? Well, "we, as a people," teach nothing but what the Bible teaches. We have no creed to teach us anything different from the Bible. Our creed is the Bible itself. We have no law-givers to give us different laws. "There is *one law-giver*, that is able to save and to destroy," and he is our law-

giver. Whatever we teach, we learned from the word of God, for we are and ever have been most emphatically a people of "one book." Whatever is true of our teaching, is true of the teaching of the Bible, for things that are equal to the same thing, are equal to one another. True, the teaching of the Bible may be "singular and novel" to some, but it is simply because they are ignorant of what the Bible teaches. I doubt not but that a telegraph in Central Africa, or a locomotive in Japan, would be very "singular and novel" to the denizens of those localities. But we all know the reason why. I can very well understand why the teaching of the Bible should be different, and appear "novel" to those who draw their idea of what the Bible teaches, from a human creed; but the novelty consists in this: it is new to *them*. "Only this and nothing more." I hope it will not be thought discourteous to suggest that if men read and studied the Bible more and human speculations less, "our teachings" would not appear so "singular and novel" to them.

And the "good and great men" would have found them out. Prithce, good Mr. Limejuice, hast ever read the writings of those "great and good men," those "bright lights," so soundly orthodox, "so moral in life?" Thou hast not. Curb then thy denunciations, O, most imprudent censor! For I tell thee they abound with teaching which, in thy ignorance thou dost rashly call "singular and novel." Peace, good iconoclast, and smite not thine own idols too heavily, lest peradventure one of them fall on thine own head!

I shall not say this is a *scandalum magnatum*, lest I be accused of sycophancy, but it is not a true bill. The fathers, dear Limejuice, were not as ignorant as thou art; nor as thou hast falsely represented them. Shades of departed fathers of theology! Wgll may ye be troubled in your silent land! But rest in peace! I will not exhume you for a *post-mortem* examination to prove your innocence, but will summons some of your

children who have learned from you and who follow in your footsteps, and they shall prove the falsity of the charge, and give their evidence about these "singular and novel" views.

As we are thought to be singularly singular and peculiarly novel on the subject of baptism, I will confine myself to that subject in this paper, and it is from a book and from an author whose orthodoxy is unquestionable. The book is Smith's Unabridged Dictionary of the Bible. The English imported edition is the copy I quote from. It is from the article "Baptism," Appendix B, Vol. III. The author is no less than Rev. Edward Harold Browne, B. D., Norrisian Prof. of Divinity in Cambridge University, England. It is superfluous for me to say anything of his ability to write the article. His reputation as a scholar, both in Europe and America, is second to none.

"It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice, or as expiatory of sin. The Egyptian priests, in order to be fit for their sacred offices, bathed twice in the day, and twice in the night. The Greeks and Romans used to bathe before sacrifice. At the celebration of the Eleusinian mysteries, on the second day of the greater mysteries, the *mystae* went in solemn procession to the sea coast where they were purified by bathing." Page 85, Ap. B, Vol. 3.

"After the giving of the law, all kinds of ceremonial pollutions required purification by water. He that ate that which died of itself, was to wash his clothes and to bathe his flesh; he that touched man or woman who was separated for any legal uncleanness, or who touched even their garments or their bed, was to wash his clothes and to bathe himself in water; he that touched a dead body was to be unclean till even, and wash his flesh in water; he that let go the scape-goat, or that burned the skin of the bullock sacrificed for a sin-offering, was to wash his clothes and bathe

his flesh in water; he that gathered the ashes of the red heifer, was to wash his clothes, and be unclean till evening. Before great religious observances, such purifications were especially solemn. And in the latter times of the Jewish history, there appear to have been public baths and buildings set apart for this purpose, one of which was probably the pool of Bethesda, with its five porches." Page 86.

This being so, if the Lord Jesus did ordain that men and women should be immersed, there was nothing very "novel or singular" in it to those who had long regarded bathing as a religious ceremony.

We say that the baptism of John the Immerser was not of the same import as the baptism ordained by Christ. This "view" is thought very "singular" by those who insist that the Reign of Heaven began with John. Prof. Browne says:

"On the whole it may appear obvious to conclude that as John was a greater prophet than any that before him had been born of woman, and yet the least in the kingdom of heaven was greater than he, so his baptism surpassed in spiritual import all Jewish ceremony, but fell equally short of the sacrament ordained by Christ." Page 88.

Do you see where the "singular and novel" comes in on this?

"After the resurrection, when the Church was to be spread and the gospel preached, our Lord's own commission conjoins the making of disciples with their baptism. The command, 'Make disciples of all nations by baptizing them,' is merely the extension of his own practice. 'Jesus made disciples and baptized them.' The conduct of the Apostles, is the plainest comment on both; for so soon as ever men, convinced by their preaching, asked for guidance and direction, their first exhortation was to repentance and baptism." Page 89.

Whose "view" is it, that when men believe, the gospel exhorts them to repent and be baptized? Anything "singular and novel" in it?

"St. Peter compares the deliverance of Noah in the Deluge, to the deliverance of Christians in baptism. The passage is not without difficulty, though its general sense is pretty readily apparent. The Apostle had been speaking of those who had perished 'in the days of Noah, when the Ark was preparing in which a few, that is eight souls, were saved by water.' According to the A. V., he goes on: 'The like figure whereunto baptism doth now save us.' The Greek, in the best MSS., is: *'Ho kai hemas antitupon nun sozei baptisma.'* Grotius well expounds *antitupon* by *antistoikon*, 'accurately corresponding.' The difficulty is in the relative *ho*. There is no antecedent to which it can refer except *hudatos*, 'water,' and it seems as if *baptisma* must be put in apposition with *ho*, and as if in explanation of it. Noah and his company were saved by water, which water, also, (that is the water of baptism,) correspondingly saves us.' \* \* \* Augustine commenting on these words writes that 'the events in the days of Noah, were a figure of things to come, so that they who believe not the gospel, when the Church is building, may be considered as like those who believed not when the ark was preparing; whilst those who have believed and are baptized, (i.e. who are saved by baptism,) may be compared to those who were formerly saved in the Ark by water.' Page 89.

Do you begin to see "how it happens?"

"The passage from the condition of bondmen in Egypt, was through the Red Sea, and with the protection of the luminous cloud. When the sea was passed, the people were no longer subjects of Pharaoh, but were under the guidance of Moses, forming into a new commonwealth, and on their way to the promised land."

"Therefore," reasons the Professor, "it aptly typifies baptism. As great a change in our relation and state does baptism in to Christ produce, as baptized into Moses did to the Hebrew in his deliverance from bondage." Anything "novel or singular," unheard of by the "great lights," &c., in this?

"The passage in John, iii, 5, 'except a man be born of water and of the spirit he cannot enter into the Kingdom of God,' has been a well established battle-field from the time of Calvin. Hooker's statement that for the first fifteen centuries no one had ever doubted its application to baptism, is well known. Luingsius was probably the first who interpreted it otherwise." Page 92.

Time would fail me to tell of the shameful and scandalous efforts that have been made by divers divines, to make that passage of scripture mean otherwise than what Jesus said. It means "the washing or cleansing of the Spirit, who cleanses as water," or a "baptism in spiritual water," or any other absurdity, but baptism it must not mean, that word except is too positive.

Well, it is hard to kick against the goads, and I am glad, for the sake of common honesty, to learn, from not only Prof. Browne, but from Meyer, Stien, Leicke, and "other lights," that such erroneous glosses are now generally abandoned, and no respectable scholar therefore advocates them. How are you, godly Mr. Grow! and how about "the singular and novel views," that commenced with Luingsius?

From the allusion to baptism in Gal. iii, 27, I extract the following:

"The argument is plain. All Christians are God's sons through union with the only Begotten. Before the faith in Him came into the world, men were held under the tutelage of the law, like children kept as in a state of bondage under a pedagogue. But after the preaching of the faith, all who are baptized into Christ, clothe themselves in him; so they are esteemed as adult sons of His Father; and by faith in him, they may be justified from their sins, from which the law could not justify them. The contrast is between the Christian and Jewish Church: one bond, the other free; one infant, the other adult. And the transition-point is naturally that when by baptism, the service of Christ is undertaken, and the promises of the gospel claimed."

Others, it seems, have "happened to find out that "by baptism the promises of the gospel are claimed." Is this "orthodox," worthy Mr. Snarling?

"As the natural body of Christ was laid in the ground, and then raised up again, so his mystical body, the Church, descends in baptism into the water, in which also it is raised up again with Christ through faith in the mighty working of God, who raised him from the dead." Page 23.

"The language of the New Testament, and of the primitive fathers, sufficiently points to immersion as the common mode of baptism."

"It is generally thought that baptism here means an inundation of sorrows; that as the baptized went down into the waters, and the waters was to be poured over him, so our Lord meant to indicate that he himself had to pass through the deep waters of affliction." Page 30.

I briefly condense what he says about *baptisma*, omitting his authorities as my accumulating MS. warns me that brevity is a *sine qua non*.

"*Baptisma* is from *baptein*, to dip. In II. Kings, v. 14. LXX have translated the Hebrew word for "dipped," by the Greek "*baptizein*." The Latin fathers rendered *baptizein* by *tingere* to bathe, *mergere* to dip, plunge in, *immergere*, to immerse. That the Greek fathers frequently used it figuratively for to overwhelm with sleep, sorrow, sin, etc., but that *baptizans* properly and literally means immersion." Page 25.

A "view," this, very similar to the one "we as a people," hold on the subject; but I fail to see where the "novel and singular" comes in.

On Eph. v. 26. Prof. Browne gives Bishop Elicott's translation as the correct rendering. "That he might sanctify it, having purified it by the laver of the water in the word. There appears clearly in these words a reference to the bridal bath; but the allusion to baptism is clearer still, baptism of which the bridal bath was an emblem, a type or mystery,

signifying to us the spiritual union betwixt Christ and his Church." On Titus, iii. 5. "Washing of regeneration" is correctly given "the bath of regeneration," and saith the Professor: "All ancient and most modern commentators have interpreted it of baptism. \* \* \* The current of the Apostle's reasoning is this: That Christians should be kind to all men remembering that they themselves had been formerly disobedient, but that by God's free mercy in Christ they had been translated into a better state, even a state of salvation, and that by means of the bath of regeneration, and the renewal of the Holy Spirit."

I presume it will not be questioned but that "Christ purified the Church by the laver of water," and that through mercy "God saved us by the bath of regeneration and renewing of the Holy Spirit," can be "found in the bible." The only thing "singular and novel" about this is, that all men have not "happened" to find it.

I conclude my quotations with the following:

"The command to baptize, was co-extensive with the command to preach the gospel. All nations were to be evangelized, and they were to be made disciples, admitted into the fellowship of Christ's religion by baptism. Whosoever believed the preaching of the Evangelists was to be baptized, his faith and baptism placing him in a state of salvation. On this command the Apostles acted, for the first converts after the ascension were enjoined to repent and be baptized. The Samaritans who believed the preaching of Philip, were baptized, men and women. The Ethiopian eunuch, as he confessed his faith in Jesus Christ, was baptized. Lydia listened to the things spoken by Paul, and was baptized, she and her house. The jailor at Philippi, the very night on which he was convinced by the earthquake in the prison, was baptized, he and all his, straightway. All this corresponds with the general character of the gospel, that it should embrace the world, and should be freely offered to all

men. "Him that cometh to me I will in no wise cast out." Like the Savior Himself, baptism was sent into the world "not to condemn the world, but that the world might be saved." Every one who was convinced by the teaching of the first preachers of the gospel, and was willing to enroll himself in the company of the disciples, appears to have been admitted to baptism on a confession of his faith. There is no distinct evidence in the New Testament, that there was in those early days a body of catechumens gradually preparing for baptism, such as existed in the ages immediately succeeding the Apostles. \* \* \* \* \* Perhaps the circumstances of the Apostles' age, were so peculiar as to account for this apparent difference of principle. \* \* At all events, it is evident that the spirit of our Lord's ordinance was comprehensive, not exclusive; that all were invited to come, and that all who were willing to come, were graciously received." Page 93.

And yet, when we tell men to delay no longer, that if they do believe with all their heart, that Jesus is the Christ, to arise and be baptized, and assure them that the "Lord's ordinance" is not exclusive, but that all that are willing to come, are graciously received—it is dogmatically pronounced "singular and novel," that "none of the good and great ever happened to find out," &c.

And now with this extract ringing in thy ears, what becomes of thy assertion about the "truly orthodox," good Mr. Limejuice?

What hast thou to say for thyself and thy clan? What do I hear thee mutter?

"All don't see alike—as good as you are—churches differ—good thing—all satisfied—Campbellite—arrogant assumption—water—forms—ceremonies—outward rites—head religion—heart religion—mourners' bench—shouting happy—too much stress on baptism—Jesus does not say, he that is not baptized shall be damned—get religion—faith only—wholesome doctrine—full of comfort—thousands in heaven—never had a drop of

water—a drop's as good as an ocean—Holy Ghost baptism—utterly disgusted—heresy—heterodox—Romanism—Campbellism—don't believe in unsettling people's minds—fully persuaded in mind—heart right main thing—can't believe it—don't believe it—won't believe it—ain't going to believe it—old time religion plenty good enough—and—"

Alas, poor Limejuice, thou art a tremendous simpleton!

The Lord help thee. H. R. T.

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### Debate.

MACOMB, Ill., May 13, 1869.

The undersigned agree to discuss the following propositions in the vicinity of Bedford, Henderson County, Illinois. Discussion to begin at 9 o'clock, A. M., Tuesday, August 17, 1869:

I. The immersion of a believing penitent in water, into the name of the Father, the Son, and the Holy Spirit (only) is Christian baptism."

II. The scriptures authorize the baptism of infant children.

III. Christian baptism is for the remission of sins.

IV. "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our works or deservings. Therefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort."

V. In conviction and conversion, the Holy Spirit sometimes operates without the intervention of the word.

VI. Human creeds, as bonds of union and communion, are heretical and schismatical.

H. RICHIE,  
J. C. REYNOLDS.

H. Richie is a Presiding Elder of the M. E. Church, and J. C. Reynolds is a member of the Church of Christ, and Senior Editor of the GOSPEL ECOU.

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WHEN children are little, they make their parents' heads ache, and when they are grown up, they make their hearts ache.

*Querist's Drawer.*

CAMP POINT, ILL., May 1, 1869.

*Reynolds, Garrison & Craig:*

DEAR BRETHREN:—Certain communications which recently came under my observation, induce me to make this inquiry:

1. Is the Sunday School, as a *distinct* organization, as ordinarily conducted by the Christian brotherhood, authorized in the Christian scriptures?

2. Are Sunday Schools, as conducted by the sectarian organizations of the city of Quincy, calculated to lead their pupils to a correct understanding of *God's* plan of saving sinners? Or do they not rather tend to darken the counsel of God and uphold sectarianism, and thereby retard gospel truth?

Please consider and answer in the next issue of the Echo. Yours in Christ,

JOHN A. HOKE.

## REPLY.

We do not understand Bro. Hoke to inquire whether there is a "thus saith the Lord" for the establishment of Sunday Schools, or not, as he is aware there is none; but he wishes to know whether there is any ground in the New Testament to justify such an organization. If we are right in this, we have no hesitation in answering his first question affirmatively. Any means which is necessarily employed to carry out a command, is authorized by the authority giving the command. For instance, we erect houses in which to worship God. I think no one will deny our right to do so. But whence the right? Not directly from any command of God. But we are commanded to assemble ourselves together and perform certain duties. Now in order to carry out this divine command, in all seasons of the year, we find it necessary to build houses in which to convene. This necessity is parent to the right. But one is ready to ask, "how does this principle apply to Sunday Schools?" Exactly in this way: The great fountain head of all authority for preaching or teaching the gospel to the human race, is the grand, world-wide commission given by our Savior to his Apostles just previous to his ascension:

"Go ye, therefore, into all the world and preach the gospel to *every creature*." Now, I think a little reflection will convince any one that the successful carrying out of this command, necessitates some such an organization as the Sunday School. The little children are creatures, and can understand many things about the gospel, when very young, if it is presented in a style suited to their comprehension. This is not done from the pulpit. Whether it *should* be done or not, I will not stop here to ask. It is sufficient for my present purpose, to say that it *is* not done. How, then, can we teach them without getting them together? It will not do to say that it can be done at home. Every home is not a place where the gospel is taught. But this assemblage of children, needs some one to control it.

Again, they are of different ages and of different degrees of advancement. This circumstance suggests classification. The different classes now of course require a separate teacher, and so on, until organization is the practical result. It is now seen that the older and better posted members of the congregation are needed here as teachers, and that it is a fit place to educate the younger converts in the knowledge of the truth, as well as unbelievers, by placing them in these classes. So now we have what might be called a "distinct organization, as ordinarily conducted by the Christian brotherhood." Distinct, not in the sense of being independent of the church, but distinct, inasmuch as its members are not necessarily the same as those of the church. It may contain unbelievers, and children who have not yet sufficiently comprehended the gospel to obey it. The church does not contain either of these classes. While I think that the entire membership of the church ought to be in the school, yet they need not, and ought not, I think, to entirely constitute it, while there are those outside who need teaching. I get my authority for teaching a class in Sunday School, just where I get it for teaching from the pulpit. In both cases I am

carrying out, as far as I am able, the commission of the Savior.

The second question is easily answered. I know nothing, directly, however, as to the manner in which the sectarian schools of Quincy are conducted, but it is presumable that they are run on the sectarian plan.

How is it possible for sectarians to teach children "God's plan of saving sinners," when they have never learned it themselves? "Can the blind lead the blind? Shall they not both fall into the ditch?" I heard the superintendent of a Methodist Sunday School a few months ago, in the opening prayer, thank God that "religion is the power of God unto salvation." It is not probable that the children under his care would ever learn from him that the "gospel is the power of God unto salvation."

This, however, is no argument against Sunday Schools, as such. If it were, it would fall with equal force against preaching from the pulpit, as that is abused equally bad. The crime is not in gathering the young together to teach them; but in teaching them something different from the gospel. A Presbyterian divine in this place at a "Sabbath School Convention," a short time since, stated the matter about right, when he said: "Sunday Schools are feeders. The Methodist Sunday School is a feeder for the Methodist church, the Baptist school for the Baptist church, the Presbyterian for the Presbyterian church, and the Christian Sunday School is a feeder for the Christian church." That is true; and the sooner we realize it and act in reference to its truthfulness, the better it will be for us.

J. H. G.

### *Co-Operation Meeting.*

CAMP POINT, Adams County, )  
April 23, 1869. )

Agreeable to adjournment, the County Co-Operative Association met in the Christian church, at this place, at 2, P. M.

After prayer by Elder P. D. Vermillion, of Clayton, and a short, but interest-

ing statement of the object of the Association, by Elder J. H. Hughes, of Payson, with brief remarks by the brethren on the condition of the churches in the county, an adjournment was had to Saturday, at 9 A. M., April 24.

#### MORNING SESSION.

Association met as per adjournment, and organized by appointing Bro. J. M. Rudell, of Ursa, Chairman, and Bro. J. W. Potter, of Clayton, Secretary.

On motion, a call for delegates was made, when the following brethren appeared, or were appointed from the places named:

Camp Point, Bros. J. W. Miller, J. T. Haggerty, Robert Omer.

Clayton, Elder P. D. Vermillion, Bro. J. W. Potter.

Payson, Elder J. H. Hughes, Bros. J. D. Baker, E. S. Nichols.

Fowler, Elder S. N. Shouse, Bros. David Chase, John B. Gilmer.

Ursa, Bros. John Denson, J. M. Rudell.

Pleasant View, Bros. J. A. Hoke, H. M. Lewis, M. C. Welsh.

Liberty, Bro. Samuel Kimmons.

On motion, voted that a committee of three be appointed to draw up a programme, by which to regulate the transaction of business.

The chair appointed Bros. Hughes, Vermillion and Shouse.

By motion, voted that a committee on resolutions be appointed.

The Chair appointed Bros. Hughes, Shouse, Kimmons and Hoke.

The committee on programme presented the following as their report:

#### ORDER OF BUSINESS.

- 1st. Singing.
- 2d. Prayer.
- 3d. Appointment of committees.
- 4th. Short discussions as to progress of our churches, and the causes which hinder or advance.
- 5th. Singing short song.
- 6th. Resolutions.
- 7th. Report of committees.
- 8th. Singing verse.
- 9th. Miscellaneous business.

10th. Adjournment.

Report adopted, and committee discharged.

On motion, voted that while discussing the main question, each speaker be limited to five minutes.

On motion, voted that each discussion of the main question, be limited to thirty minutes.

On the presentation of the main question, the following brethren participated in a lively, interesting and earnest discussion of the points named as calculated to "hinder or advance:"

Bro. Vermillion—"Want of proper division of labor."

Hoke—"Want of examination, and indulging in too much display."

Shouse—"Want of study of the scriptures, and too much conformity to the world."

Hughes—"Deficiency of disciplinary arrangement in the church."

Hess—"The starting point of declension, is the inefficiency of the Elders."

Time for discussion expired.

Bro. Chase—"Want of stability in members."

Routh—"Want of sense of individual responsibility."

Rudell, (Chairman)—"Want of house to house visitation by the elders."

#### AFTERNOON SESSION.

Met as per adjournment to 1 P. M.

Prayer by Elder Hughes.

Discussion of the morning continued by Bros. Chase, Hoke, Monser, (evangelist), and others, in a lively, interesting and profitable manner.

Committee on resolutions presented the following:

RESOLVED, That in order to promote the cause of Christ, and the advancement of a pure Christianity, it is the duty of every CHRISTIAN MAN and WOMAN, to realize their individual RESPONSIBILITY and ACCOUNTABILITY to GOD. To refrain from doing not only those things which are positively forbidden in the word of God, but all things which by their influence on others, are productive of evil.

RESOLVED, That it is the duty of the Elders to visit every member of their respective congregations, at least once every month, and oftener, if possible to do so, and encourage and admonish

them concerning their duties as disciples of our Lord and Savior.

RESOLVED, That the eldership be prompt in executing the gospel faithfully in every case of disobedience, or act of life not in harmony with the same, and that they set their faces against, and discourage, as far as possible, all festivals, sociables, and all other things of like character and tendency, as strictly FORBIDDEN in God's word.

RESOLVED, That the "Ad Valorem" system of raising funds for the support of the cause of Christ is the only system that accords with the gospel, and that it be adopted by all the congregations represented in this meeting.

On motion, voted that each resolution be acted on separately.

On the calling up of the last resolution a lively, but most friendly discussion ensued, caused principally by the use of the term "Ad Valorem." The following was proposed by Bro. Monser, was discussed and adopted, with but one dissenting voice.

RESOLVED, That we adopt the system ORDERED by the Apostle Paul, in 1. Corinthians, chapter xvi, 1, 2, and that we hold this system to be essentially taught and practiced in what is commonly known as the "ENVELOPE SYSTEM."

RESOLVED, That Bro. Potter be requested to write an essay on the envelope system, for publication in the ECHO and CHURCH REPORTER.

Bro. T. G. Black, who was present at the informal meeting on yesterday, having extended a cordial invitation to that effect, it was

RESOLVED, That the next meeting of this Association be held in the Christian Church, at Clayton, commencing at 2 P. M., on the Friday before the 4th Lord's day in May.

Also,

RESOLVED, that the Secretary prepare copies of the proceedings of this meeting for publication in the ECHO, and Church Reporter.

With thanks to the friends at Camp Point, the Chairman and Secretary, the Association then adjourned.

The closing prayer by the venerable Bro. Hughes, from Payson.

The meeting was closed with the kindest feelings to and for all, and a general feeling of encouragement, and the building of each other up.

JOHN W. POTTER, Sec'y.

THE Christian is not ruined by living in the world, which he must needs do while he remains in it, but by the world living in him.

### *Church Letters.*

[We present our readers with the following extract from the *Apostolic Times*, of the 6th inst., because what is here said, greatly *needs* to be said. We ask special attention to it. If the suggestions were carried out, it would prevent a great deal of apostasy.]

J. H. G.

One of the crying sins of the day is the abuse of church letters. They are abused by churches which grant, and still more by individuals who receive them. The abuse in the former case, consists in granting them when undeserved, and in declaring in them more than the truth. It is generally declared that the bearer is a member of the church in good standing and full fellowship, and in many instances this declaration is not true. If it is wrong in an individual to bear false witness, it is not less so in a church. This, then, to the extent to which it prevails, is a crying sin.

Individuals for whose benefit letters are intended, commit sin in various ways. Some move away from the church without a letter, never call for one, never make themselves known as disciples, and thus slip through the hands of discipline from the church into the world. Others take letters with them when they move away, but keep them in their pockets, and it is only by accident that they come to be known as disciples. This is a sin, because it is a violation of contract. When a letter is granted, it is granted for the express purpose of enabling the holder to unite with another church, and with the tacit understanding that he will do so promptly. But for this understanding, it would not be granted. He, then, who neglects to use it thus, violates the moral obligation accepted in receiving it; and if he receive it intending thus to act, he adds deception to the sin of covenant-breaking. Others still, and they are by no means few, continue this sin of covenant-breaking permanently, holding themselves amenable to no church, yet claiming not to have totally apostatized.

All these are crying sins. How shall they be corrected? As in all other cases, the remedy must be found in a return to Apostolic practice. There is but little said of such letters in the New Testament; yet that little is clear and sufficient. When Apollos was about to leave Ephesus for Corinth, "the brethren wrote, exhorting the disciples to receive him." Acts, xviii, 27. If Apollos had failed to present that letter and make himself known to the disciples in Corinth, he would have shown himself unworthy of Christian confidence, and would most certainly have been repudiated by both the churches, unless, indeed, he had given subsequent evidence of repentance. So it should be with all who act thus now.

The mention of this letter given to Apollos, is introduced as though it were an established custom to give letters under such circumstances, and that it was, is more clearly indicated in Second Corinthians, "Do we we begin again," says Paul, "to commend ourselves? or need we, as some others, letters of commendation to you?" II. Cor. iii, 1. Now, letters of commendation are just such as was given Apollos, and this is the only kind of letters which churches granted, except certificates of authority given to agents appointed for some public trust; for an example of which, see I. Cor. xvi, 3. The common principle of morality which binds me not to deceive, nor to be unfaithful to a trust, must under all circumstances, bind me either to make the use of my letter which was intended by those who granted it, or to return it to the church that granted it. If I do not, I sin, and am subject to discipline as one who walks disorderly.

But now comes the question, whose duty is it to bring to account those who thus abuse the letters granted them? The very nature of the case suggests the answer. It is the duty of the overseers of that church which granted the letter. A man cannot cease to be a member of one congregation, till he is received into another. When he gets a letter he does,

not go out into the world; he merely obtains the privilege of changing the place of his membership. Until he makes use of this privilege, his membership remains where it was. If he is unfaithful to his trust and his contract, the church should proceed with him as an offending brother, and in the last extremity withdraw from him and recall the letter granted.

In many instances, however, the church granting the letter, must be ignorant of the use that is made of it, and thus be incapable of enforcing the discipline. The remedy for this is plain. The church near which the man has located with a letter in his pocket, has a manifest duty in the premises. The common duty of seeking the stray sheep of Israel, requires that the overseers of each church should exhort all persons who come within their vicinity with letters, to make proper use of them; and in case of failure, to report to the church to which the party really belongs, the facts in the case. A faithful discharge of these duties on the part of church officers would in a short time very greatly correct an evil which has become alarmingly prevalent.

In the mean time, let these officers see to it that no letters are granted of which the party is unworthy. The easiest way toward this point, is to have a blank form printed, which simply certifies the fact of membership, and commends the party to the care of the congregation addressed. In the majority of instances this is all that should be written. When it is desirable to say more, it can be added with a pen. The advantage of the printed form is that it leaves nothing to the discretion or the awkwardness of the clerk, and it saves some labor. It is well, for the guidance of those not instructed, to append in a postscript, that the party holding the letter is a "member of this church until united to some other." \* \* \* \* \* M.

### *Another Sin.*

It is not wise, to tell a friend whom we are desirous of benefitting, of too many of his faults at once. The tendency of such a course would be to discourage the person intended to be benefitted, and awaken a suspicion in his mind that we had a *taste* for fault-finding, which would destroy our influence over him. The same philosophy, I think, holds good in reference to religious bodies, for they are but an aggregation of individuals. That we have faults that need correction, all admit. That these should be pointed out in order to be remedied, is equally apparent. That it is a part of the mission of the religious press to do this, I shall here take for granted. I presume to say that it has not escaped the notice of the careful reader of our religious periodicals, that there is, among our brethren, an increasing tendency to mercilessly criticise each other for any supposed error that they may harbor. It is against this tendency that I wish to raise a warning voice. Our religious papers are full of such controversies. One brother sets forth his views upon a certain subject, in all good conscience. Another objects to the reasoning and proof, and severely flogs him for advocating such an absurd position. The first brother, finding his logic assailed, and even his motives sometimes impugned, is incensed and replies accordingly. "Like begets like," and so the controversy continues, increasing in virulence, abounding in sarcastic thrusts and personal allusions, until the "brother" is lost sight of in the *antagonist*. But little attention is paid now to the *original* matter of difference, but the greater portion of the replies are occupied in discussing "false issues," exposing "fallacies" and "nonsequiturs," correcting "false impressions, &c." To such an extent is this carried, that a brother now declares that the English language fails to furnish him an epithet that would convey his appreciation of another brother, or of his article! That such controversies occur, who will deny? That they are right,

HE who at all times can sacrifice pleasure to duty, approaches sublimity.

who will affirm? How do they comport with such passages as these: "Be kindly affectioned, one to another, with brotherly love; in honor preferring one another." Rom. xii, 10. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, if any man have a quarrel against any; even as Christ forgave you, so, also, do ye." Col. iii, 12, 13. Peter puts "brotherly kindness" in the list of Christian graces that are to be added to our faith. II. Peter, i, 7. These quotations could be extended indefinitely, but the above will suffice to show that, kindness, forbearance, and even long-suffering towards one another, are virtues to be sought after and obtained by Christians.

Again, I ask, are these hostile discussions among brethren in keeping with the spirit here sought to be inculcated? Evidently not. Their tendency is evil. Let us look at some of the usual results of such heated controversies.

1st. Alienation of feeling. When these brethren who have been engaged on opposite sides of some question discussed in this manner, meet at some convention of Christians, they do not have the same love and sympathy for each other that they would otherwise have.

2d. As a necessary result of this alienation, there can be no hearty co-operation between them.

3d. Its influence on the world is bad. Unbelievers reason about this way: "If these persons, professing to be Christians, are as bad as they represent each other to be, I do not see but what I am about as good as they are. If Christianity does not make a man better, I see but little use for it."

4th. Such controversies usually drive both parties from the truth, by their repelling influence, and fail to accomplish the desired end. How many discussions among the brethren are concluded by the party in error, in something like this manner: "I see my error, brother, and I am under lasting obligations to you for

pointing it out so kindly, and will hereafter desist from its advocacy?" *Very few.* Let us deal gently, then, with erring brethren, for we all err.

I would not be understood as opposing discussion among us. There are numerous subjects that require it. Only let us do it in the spirit of our Master, and with that charity that hides a multitude of imperfections. J. H. G.

### County Meeting.

COLCHESTER, May 8, 1869

9 O'CLOCK, A. M.

At a meeting of the Disciples of Christ, at this place, pursuant to notice for a County Co-Operation meeting, Bro. McKinley was elected Chairman, and Bro. S. Stevens, Secretary.

The meeting proceeded to appoint a committee of three, to draft resolutions, and report in the afternoon.

Committee—Bros. Ades, Hobert and Stookey.

Adjourned until 3, P. M.

AFTERNOON SESSION.

3 O'CLOCK, P. M.

Meeting commenced pursuant to adjournment.

Previous minutes read and approved.

Bro. Franklin, from Sciota, entertained the meeting with some appropriate remarks.

The enrollment of the names of delegates from the different congregations, was then attended to.

Balford—Bro. Eli Fisher.

Sciota—Bro. Franklin.

Blandineville—

Macomb—

Bushnell—Bro. C. Ades.

Mound—

New Salem—

Colchester—Bro. W. Miller.

The report of the committee on resolutions being called for, the following resolutions were read and adopted.

RESOLVED, That co-operation is essential to the progress of the truth.

RESOLVED, That the churches in the county should co-operate, and contribute of their means for preaching the gospel generally in the county.

**RESOLVED**, That this meeting have a circular address written, directed to the brethren throughout the county, urging the necessity of co-operation in missionary work, and that this be published with the minutes of this meeting in the GOSPEL ECHO.

On motion, a committee was appointed to recommend candidates for office for the next meeting.

Committee—Bro. Ades, of Prairie City, Bro. Franklin, of Sciota, and Stevens, of Colchester, who reported the following, as suitable persons:

*President*—Bro. J. C. Reynolds.

*Vice President*—Bro. J. H. Coffey.

*Secretary*—Bro. C. Ades.

Recommendation approved.

Bro. Franklin submitted the following preamble and resolution:

WHEREAS, a few brethren, and the citizens of Clarksville, have so far completed a house of worship, as to enclose it, and are in need of means to complete the same, therefore.

**RESOLVED**, That we regard it to be the duty of the brethren of the county, to aid in the completion of said house, that the cause may be built up in said community.

The meeting then decided to hold the next meeting at Maesomb, to commence at 8 o'clock, P. M., on Thursday before the 1st of June next.

Meeting adjourned to meet at the time and place above mentioned.

D. McKINLEY, President.

S. STEVENS, Sec'y.

### *It Must be Done.*

The good of the cause demands it. Individual and congregational prosperity demands it. The law of the Lord *imperatively* demands it, and preachers must do it. "Do what?" I hear one ask. Why, tell the congregations of their besetting sins, and warn them against the fearful consequences of continuing therein. I know the task is not a pleasant one, but a *thousand* things have to be done that are unpleasant. We do not like to have our *own* faults exposed. We much prefer to hear the sins of others denounced. Congregations generally love to hear the sects chastized severely, and smile complacently, while the denunciations of the bible are hurled against the

antedeluvians for not listening to Noah's preaching. They even, can bear to hear the sins of some neighboring congregation pointed out. But only let some Nathan say "thou art the man," and what a change comes over their countenances. It is sometimes whispered around among the congregation after the meeting is dismissed, that "Bro. N. is too plain and outspoken." It is even feared by some of the more prudent, that certain visitors who were present, might not like such preaching, and will not come again. If it should so happen that the sin against which the preacher is decrying, should be covetousness, it is not unfrequently insinuated that the preacher has a selfish interest to subserve. Some of the more pious (?) (stingy), of the congregation declare that they are "disgusted with so much such preaching about money." "It looks too much like he was pleading for himself," &c., &c.

What is the duty of the preacher, under these circumstances? The answer is easy. Go on. Shun not to declare the whole counsel of God. Do you say it is a great cross? No preacher that has ever borne it, will differ with you on that. Do you say it is hard to bear such imputations? Only let them be false. There is One that knows your heart. Go to Him for succor. Ask Him for grace to sustain you, while you do your duty. No preacher is free from the sins of the congregation for which he preaches, until he has pointed them out and warned the members against them.

What we need is more *practical* preaching. Every preacher should know the wants of those for whom he preaches, and preach accordingly. If a congregation is made up of worldly minded members, the sin of conformity to the world, should be denounced. If they are giving their pounds to the Devil, and their pennies to the Lord, they ought to know that there is no prospect of their ever entering heaven. Let the preachers tell them so. If the members of the church are attending balls, theatres, billiard rooms, mingling with the vulgar and profane, and

sharing their amusements, they need to be told that they are being led by the Devil, and not by the Spirit of God. The preacher, who, for fear of offending somebody, fails to inform them upon this subject, will not fail to share the penalty of God's violated law. If the members of a congregation suppose that attending church on Lord's day, and thinking, saying, and doing nothing for the cause during the week, is the kind of service that God requires of them, they are *suffering* for the want of being told that this is a delusion of Satan; that God requires the service of the *whole* man, soul, mind and body. Fellow preachers, here is our danger. I fear that many of us fail here.

The desire to be called a "big preacher," the love of popular applause, an inordinate love of approbation from one's own congregation, will never prompt a minister of the gospel to do this duty. He must be led to do it by a deep conviction of his responsibility as a preacher of the word, and a desire to promote the interests of the cause. It may cost a sacrifice of personal feeling, and personal popularity. It may cost us tears, prayers and heart-burnings, to hear our motives impugned, and our names cast out of the roll of salaried and popular preachers. But I leave off as I began, *it must be done*. May God help us to do it. J. H. G.

### *Restoration of the Ancient Order of Things.*

LOVE FEASTS.

[We reproduce the following article from the Christian Baptist. It is one of a series of articles written by Bro. Campbell, on "The Restoration of the Ancient Order of Things." We give it to our readers because it treats upon a theme concerning which, there is but little said at present—the social life of the church—a subject that we cannot, with safety to our highest interests, ignore. There is such an intimate connection between the social and spiritual life of a congregation,

that to neglect the *former*, is to materially impair the *latter*. We bespeak for it, a careful reading.—J. H. G.]

That the bible is precisely adapted to man as he is, and not as he was, or as he shall be in another state, is with me a favorite position; and one, as I conceive, of much consequence in any attempt to understand the Sacred book. Next to it in plainness and importance is this—that the religion of Jesus Christ is based upon the whole man, his soul, body, and spirit. There is not a power, capacity, or attribute, which man possesses, whether animal, intellectual, or moral, which it does not lay hold of; which it does not address, control, or direct, in the pursuit of the most dignified and exalted objects. From the loftiest faculties of the mind, down to the appetites and passions purely animal, it loses sight of nothing. Hence we may say of it as the Savior said of the Sabbath, "*It was made for man.*"

It is a religion essentially social, and the reason of this is found in the nature of man—for he is a social being. The religion of Jesus Christ refines the social feelings, and gives full scope to the exhibition of all that is social in man. No man can therefore either enjoy, or exhibit it to advantage, but in the midst of Christian society. Hence "love to the brethren," and all that springs from it; forms so conspicuous a part of the Christian religion.

The Christian congregation, established upon the New Testament, exhibits the most perfect society of which human imagination can conceive. Every perfection and advantage that belongs to society is a constituent of it. When we have put every faculty into the most active requisition; when we have aroused all our powers to discover, or to exhibit the nature, properties, excellencies, and benefits of the most finished, polished, and sentimental society, we have only been seeking after or exhibiting that peculiar character of society which the New Testament gives birth to, and to constitute which is its highest object, as respects the present world. Neither reason, nor even fancy

itself, can project a single ornament, can point out a single perfection or benefit that belongs to society, which does not belong to, and form a part of, that society of which we speak.

But I speak not of a degenerated state of a Christian society, such as those dead and misshapen things which intriguing kings and sycophantic priests have given birth to; but I speak of a Christian society in its pure and primitive state, such as that formed by the direction and under the guidance of the Holy Spirit. Many societies called "Christian" are the habitation of envy, pride, ambition, selfishness; a rendezvous of moping melancholy and religious superciliousness; a conjunction of ignorance and superstition; a combination of gloom and invincible moroseness. A great majority of Christian congregations assume an aspect more becoming an assembly of pharisees and monks than of Christians. A severe austerity, a rigid sanctimoniousness, an awful penitential silence characterize their interviews. Their Sunday apparel seems to sympathize with an agonizing piety within, and every movement indicates that there is something in their religion at variance with their lives and their comfort. These are but little things; yet they are symptoms of a diseased constitution, and like an unnatural pulse, assure the physician that the vital functions are laboring under a morbid influence. There can be no doubt to those who drink deep into the spirit of the New Testament, but that the aspect of a society of primitive worshippers was essentially different from ours. The hope, and joy, and love, and confidence in God, which their views of Jesus inspired, animated their countenances and their deportment, and shone forth in their whole demeanor; as the ignorance, the doubts, and fears, and awful uncertainty, of a company of cloistered friars and nuns, designate their faces and gestures. It is not going too far to say, that an intelligent mind makes an intelligent countenance, and exhibits itself even in the ordinary movements of the outward man. It is much more evident that the

whole aspect and demeanor of a congregation of worshippers is an index to their peculiar views and sentiments. Who, that is acquainted with the views and sentiments of the individuals composing any congregation, does not see, or think he sees, in the outward man the character he has formed of the inward man. This I do not say as if it were my design to enjoin upon individuals or congregations to cultivate a system of appearances or movements, comporting with the sentiments, views, and feelings of others; but to lead them to reflect on the causes of these things, and to inquire after what that was, and what that is, which distinguishes us from the primitive disciples.

This leads me to remark that the primitive Christians had, amongst other things which we have not, a particular kind of feasts, called in the New Testament, "*feasts of charity*", or rather "*love feasts*." This was not a practice for which they had to work themselves up, but it was a natural and unforced expression of the spirit which dwelt in them. A marriage supper is not more natural than a Christian *love feast*. There does not appear any precept enforcing or enjoining such feasts in any part of the Apostolic writings. This would have been as inconsistent with the genius of the book, as for it to have given a commandment that Christians should eat and drink together. It was as much the genuine result of their religion, as verdure is the result of the genial influence of spring. When God sends the rain and causes the balmy zephyrs to breathe, it is unnecessary to issue a command to the seeds of plants to germinate and grow. Thus it came to pass, that as soon as the Spirit of God was poured out on Pentecost, and disciples multiplied, they not only attended upon the ordinances of social worship enjoined upon them by the Apostles; such as "*the breaking of bread*," "*the fellowship*," "*the prayers*," "*the praises*," &c., but they were led to meet in each other's houses, and to "*feast with gladness and singleness of heart*." This going from house to house and eat-

ing their food with gladness and singleness of heart, or as it is more correctly and beautifully rendered, "and breaking bread from house to house, they partook of their refreshment with joy and simplicity of heart, praising God," is just what is fitly called a feast of love, or *the love feasts* of the New Testament; because Christian love bade the guests, brought them together, and was president of the table.

Feasts, either public or private, are usually denominated from the cause that institutes them. Now when a number of Christians are invited, purely on Christian considerations, to meet either in a particular family, or at a public place of rendezvous, for the purpose of social eating and drinking, or feasting; this repast, whether given by one individual brother, or made by the contributions of all, is a CHRISTIAN LOVE FEAST. To these feasts was added the song; yes, the sacred song of joy and gladness was a prominent part of the entertainment: for it is added, "they partook of their refreshment with joy and simplicity of heart, PRAISING GOD." What more natural than these Christian feasts? Refined and elevated sociableness is the direct tendency of the Christian religion. The table and the fireside; the scenes of festivity, of social converse, and of social song, consecrated by Christian affection, become as joyful and cheering to Christian hearts, as ever was the altar of Hymen to the bridegroom and the bride—as ever was the marriage supper to the nuptial guests.

When any intruded into these love feasts, or were bid to the entertainment undeserving of it, these were "spots and blemishes" in those feasts of love, and are so designated by the Apostles. Hence it is inferred that none but those embraced in Christian love were wont to be invited to those entertainments; and that no social eating and drinking of a mixed character, where our relatives and neighbors are invited, irrespective of Christian considerations, can lawfully be called a CHRISTIAN LOVE FEAST in the primitive sense of these words. It also

follows that whenever a company is called together, all of which are disciples of Christ, to eat and drink, and to be cheerful, such a feast is a Christian love feast, and forms no inconsiderable part of that system of means which is wisely adapted to enliven Christian affection, and to prepare men for the entertainments of heaven.

When the ancient order of things is restored, these feasts of love will be found as useful for the promotion of humility, benevolence, joy, and peace, as they were in those hale and undegenerate days of primitive simplicity. They will be found as necessary for the perfection of enjoyment in this earthly state, as any of the acts of social worship are to the edification of the Christian community in their weekly meetings. They are obviously distinguished from any of the acts of social worship ordained for the whole congregation on the day of life and immortality; but houses are not more necessary to shield us from the inclemencies of the weather, than those festive occasions are to the consummation of the entertainments, and finished exhibition of the sociability of the Christian religion.

EDITH.

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### Correspondence.

AUGUSTA, Ill., May 13, 1869.

*Brethren Reynolds & Garrison;*

DEAR BRETHREN:—Permit me through your paper, to say that Brethren J. H. Coffey and H. R. Trickett, held a meeting of some ten days, with the body of Christ, in Wythe township, in this county, including the 3d and 4th Lord's days in April, which resulted in twenty confessions, and two additions by letter. It was my privilege to be present a portion of the time, and was greatly strengthened by the truth set forth by these noble advocates of the primitive gospel, and may God in his mercy, spare them long, to proclaim the boundless love of our God to man, as given us in the gospel of his dear Son.

As ever your brother in Christ,

E. J. LAMPTON.

*The Ascension.*

[The following beautiful lines, though not intended for publication by their author, will be read with interest. They need no apology for their appearance here.]

Around the brow of Olivet  
A beauteous halo rests,  
While to the saddened spirits there  
Are made the last requests  
Of Him who oft upon the shore  
Of Gallilee's blue sea  
Had thus assembled those He loved,  
Who would His learners be.

His peace descends upon them now,  
A peace surpassing all;  
While from His lips in accents sweet  
His benedictions fall.

"My peace be with you o'er the earth,  
My peace within you dwell;  
Thus shall it keep your spirit pure  
From demons fierce and fell."

A holy, pure and calm delight  
O'er-spreads their troubled brow;  
And though through crystal tears they look,  
His peace is with them now,  
As up into the ether blue  
The blessed sight is given  
Of Him who suffered here below  
Ascending into heaven:

From out the bright cherubic host,  
The guard of heaven sent  
To guide the Saviour home on high,  
Two glorious spirits went  
To those who viewed with earnest gaze  
His ascent up on high,  
As now His fiery chariot wheels  
Roll up the azure sky!

"Arouse, ye men of Gallilee,  
Why gazing upward stand  
Trans-fixed in seeming lethargy?"  
Thus spoke the angel band.  
"For thus again, when o'er the earth  
Shall flow the healing streams,  
Shall come the Son of Righteousness  
With gladness in his beams."

ABINGDON, ILL., Dec. 9, 1896. A. P. ATEN.

Bro. J. B. Royal preached at Mount Pleasant, Hancock County, Ill., on the 2d and 3d Lord's days in May. He took the confession of a very intelligent lady, wife of a Methodist minister, who was on a visit in that community. She never understood our plea before. She believed, and was baptized straightway. Such is the invariable effect of the gospel seed, when it falls into good and honest hearts. Bro. Royal reports that the brethren are alive and advancing in the spiritual life.

J. H. G.

*The Golden Side.*

There is many a rest on the road of life,  
If we only would stop to take it;  
And many a tone from the better land,  
If the querulous heart would make it.  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er falteth,  
The grass is green and the flowers are bright  
Though the wintry storm prevaileth.

Better to hope though clouds hang low,  
And to keep the eyes still lifted;  
For the sweet blue sky will soon peep thro'  
When the ominous clouds are rifted!  
There was never a night without a day,  
Or an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.

There is many a gem in the path of life,  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown,  
Or the miser's hoarded treasure;  
It may be the love of a little child,  
Or a mother's prayers to heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart,  
And hands that are swift and willing,  
Than to snap the delicate, minute threads  
Of our curious life asunder,  
And then blame heaven for the tangled ends,  
And sit and grieve and wonder.

*Abingdon College.*

Bro. J. W. Butler, President of this well known and worthy Institution, has sent us the following programme for commencement week:

BACCALAUREATE SERMON—By President J. W. Butler, at the College Chapel, Sunday, May 30, 11 A. M.

ANNUAL MEETING OF THE BOARD OF TRUSTEES—Tuesday June 1st, 9 A. M.

SCHOOL EXHIBITION—Wednesday, June 2d, 9 A. M.

SOCIETY EXHIBITIONS—Wednesday and Thursday evenings.

COMMENCEMENT EXERCISES begin June 3d, 2 P. M.

ADDRESSES of the Graduating Class.

CONFERRING DEGREES.

Good vocal and instrumental music will be interspersed through all these exercises. The public are cordially invited to attend these various exercises. Let every friend of the great enterprise in

which we are engaged, give his presence, and thereby give his influence in favor of the good work.

There will be a committee in waiting at the Depot to receive all who may come by rail. And the citizens of Abingdon will form a committee of the whole to receive and entertain all who may come.

Amudox, May 17, 1869.

J. W. BUTLER, Pres't.

Do not fail brethren, to attend these exercises. Especially you that have sons and daughters to educate, should avail yourselves of this opportunity to form the acquaintance of the Institution.

Commencement week is a most favorable time to test the merits of a College. Not time? Take it. You will never regret it. Stranger there? Not in Abingdon. The citizens will make you feel at home. Those who have attended these exercises before, need no invitation. They will come if possible. To the uninitiated, let us say, there will be a rich feast there for you. Go and partake of it.

J. H. G.

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### *The Missionary Meeting at St. Louis.*

On the morning of the 17th day of May I took the cars for Quincy, on my way to St. Louis, to the semi-annual meeting of the Christian Missionary Society. On the train I found my friend and fellow-laborer, Bro. C. Ades. Arriving at Quincy in due time, we found the steamer Rob Roy in readiness to start for St. Louis. Going on board we were soon gliding over the smooth waters of the "Father of Waters." On the boat we found our good brother John Hughes, and his wife, also on their way to the meeting. Arriving at Hannibal, Mo., we learned that the steamer would lie there till 5½ o'clock P. M. Brother Ades and myself climbed the high bluff south of the town, from the summit of which we had a splendid view of both town and country.

The rugged hills and vales clothed in

the verdure of Spring, with the broad Mississippi gently flowing toward the Gulf, all spread out before our gaze, afforded a scene that the eye delighted to look upon. To the thinking man it was well calculated to awaken emotions of reverence for the power, wisdom and goodness of the God that made all.

Returning to the boat, I found Bro. E. V. Rice, of Chillicothe, Mo., with whom I have been acquainted for years. Also Bro. Dr. Samuel Hatch, of Canton, Mo.

I also formed on the boat several new acquaintances of a most agreeable character—brethren J. C. Risk and Hawkins, of Canton, Mo., W. A. Templeman and J. E. Crayton, of Bethany, Mo., C. G. Bartholomew, of Waveland, Ind., and A. B. Jones, of Liberty, Mo.

We arrived at St. Louis Tuesday morning, and obtained a good breakfast at the LaCledé hotel, for which we paid one dollar. We had dinner at the church for which ample provision had been made by the good brethren and sisters of St. Louis.

At 2 o'clock P. M., the Society was called to order by Bro. R. M. Bishop, President. The regular Secretaries being absent, H. H. Haley, of Mo., and J. C. Reynolds, of Illinois, were appointed Secretaries.

Not much business was done, as it was the semi-annual, and not the regular yearly meeting. There was much social worship and many words of cheer throughout the meeting.

On Tuesday evening, Bro. Thomas Munnell, Corresponding Secretary, delivered an excellent address. Brethren G. W. Longan, W. T. Moore, A. I. Hobbs, A. B. Jones, J. S. Sweeney and W. K. Pendleton, all delivered able addresses during the meeting. There were many short speeches besides by numerous brethren, many of which were of a soul-stirring character, awakening the most noble and happy emotions in the hearts of all who heard.

Old Bro. F. R. Palmer, and also T. M. Allen, were present. The very presence of these aged veterans filled our hearts

with high and holy resolves for the present and future.

Their words of counsel and encouragement were listened to with the most profound attention and doubtless will exert a good influence upon those of us whose good fortune it was to hear them. While there was not much business done there was one transaction had, which is, perhaps, more important than any one action ever had at any of our conventions.

The chief of all the difficulties with which we have to contend has been a lack of any plan for obtaining missionary funds upon which the great mass of the brethren could agree. Not that we had no plan, but that none had been sufficiently satisfactory to all the brethren to secure the harmonious co-operation of all. In order to attain, if possible, the entire unanimity of all the disciples in the whole country, brother W. T. Moore, offered in substance, the following resolution. (I have not a copy of the resolution before me):

Resolved, That a Committee of 20 be appointed, to whom shall be referred the whole subject of evangelization, and who shall, if possible, devise a practical and scriptural plan of raising money, and report at the annual meeting in October next.

The object is to devise a plan of raising money that shall be scriptural, and that all who love the cause of Christ can work together under, and violate no man's conscience. The resolution was extensively discussed in the kindest and most fraternal spirit. It was *unanimously* adopted. This exceedingly important committee was appointed by brother R. M. Bishop, President of the Society, and is composed of the following brethren:

W. T. Moore, Cincinnati, Ohio, W. K. Pendleton, Bethany, W. V., A. Proctor, Independence, Mo., Enos Campbell, Jacksonville, Ill., Benj. Franklin, Anderson, Ind., Isaac Errett, Alliance, Ohio, M. E. Lard, Lexington, Ky., Joseph King, Pa., W. A. Belding, N. Y., G. W. Longan, Warrensburg, Mo., Robert Graham, Lexington, Ky., R. R. Sloan, Ohio, O. A. Burgess, Indianapolis, Ind., A. I. Hobbs, Des Moines, Iowa, C. L. Loos, Bethany, W. V., T. W. Claskey, Paducah, Ky., J.

C. Reynolds, Macomb, Ill., J. S. Sweeney, Chicago, Ill., J. S. Lamar, Savannah, Ga., D. W. Carnes, Tenn.

Brother Caskey is from Mississippi, but his address for the present is Paducah, Ky.

May the Lord bless and help this Committee to do its work well, and in such a way as to promote unity of action and spirit among the brethren, the conversion of sinners, and to redound to the glory of God!

The annual meeting at Louisville, Ky., will be looked forward to with intense anxiety by all lovers of the truth.

Such meetings as the one at St. Louis, will do an immense amount of good. The happy hours passed together there by those brethren, will long be remembered with pleasure.

The St. Louis brethren entertained us with real Christian hospitality. We returned to Quincy on the Harry Johnson, one of the St. Louis and Keokuk Packets, free of charge, having paid full fare to St. Louis. Bro. J. W. Butler, President of Abingdon College, and Bro. T. W. Dunkeson, of Mt. Sterling, Ill., were our traveling companions on our return.

J. C. R.

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### *Live Within Your Means.*

"This is pleasant!" exclaimed a young husband, taking his seat in the rocking-chair as the supper things were removed. The fire glowing in the grate, revealed a pretty and neatly furnished sitting room, with all the appliances of comfort. The fatiguing business of the day was over, and he sat enjoying what he had all day been anticipating, the delights of his own fire side. His pretty wife, Esther, took her work and sat down by the table.

"It is pleasant to have a home of one's own," he again said, taking a satisfactory survey of his little quarters. The cold rain beat against the windows and he thought he felt really grateful for all his present comforts.

"Now if we only had a piano," exclaimed the wife.

"Give me the music of your own sweet voice before all pianos in creation," he observed, complimentarily; but he felt a certain secret disappointment that his wife's thankfulness did not happily chime with his own.

"Well, we want one for our friends," said Esther.

"Let our friends come to see us, and not to hear a piano," exclaimed the husband.

"But, George, everybody has a piano, nowadays—we don't go anywhere without seeing a piano," persisted Esther.

"And yet I don't know what we want one for—for you will have no time to play on one, and I don't want to hear it."

"Why, they are so fashionable—I think our room looks nearly naked without one."

"I think it looks just right."

"I think it looks very naked—we want a piano shockingly," protested Esther, emphatically.

The husband rocked violently.

"Your lamp smokes, my dear," said he after a long pause.

"When are you going to get a camphene lamp? I have told you a dozen times how much we need one," said Esther, pettishly.

"These are very pretty lamps—I never can see by a camphene lamp," said her husband. "These lamps are the prettiest of the kind I ever saw."

"But, George, I do not think our room is complete without a camphene lamp," said Esther, sharply. "They are so fashionable! Why, the Morgans and many others I might mention, all have them, I am sure we ought to."

"We ought not to take pattern by other peoples expense, and I don't see any reason in that."

The husband moved uneasily in his chair.

"We want to live as well as others," said Esther.

"We want to live within our means, Esther."

"I am sure you can afford it as well as the Morgans and Thorns; we do not wish to appear mean."

George's cheek crimsoned.

"Mean! I am not mean!" he cried, angrily.

"Then we do not wish to appear so," said his wife. "To complete this room, and make it look like other people's rooms, we want a piano and camphene lamps."

"We want—we want!" muttered the husband; "there's no satisfying woman's wants, do what you may," and he abruptly left the room.

How many husbands are in a similar dilemma? How many houses and husbands are rendered uncomfortable by the constant dissatisfaction of a wife with present comforts and present provisions! How many bright prospects for business have ended in bankruptcy and ruin in order to satisfy this secret hankering after fashionable necessaries! Could the real cause of many failures be known, it would be found to result from useless expenditures at home; expenses to answer the demands of fashion and "what will people think?"

"My wife has made my fortune," said a gentleman of great possessions, by her thrift prudence and cheerfulness when I was just beginning."

"And mine has lost my fortune," answered his companion, "by useless extravagance and repining when I was doing well."

What a world does this open to the influence which a wife possesses over the future prosperity of her family! Let the wife know her influence and try to use it, wisely and well.

Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skillfully with; adorn your house with all that will make it comfortable. Do not look at richer homes and covet their costly furniture. If secret dissatisfaction is ready to spring up, go a step farther and visit homes of the suffering poor; behold dark, cheerless apartments, insufficient clothing, and absence of all the comfort and refinement of social life, then

return to your own with a joyful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate the toil or self-denial which he has endured in the business world to surround you with the delights of home; and you will be ready to cooperate cheerfully with him in so arranging your expenses that his mind will not be constantly harassed with fears lest his family expenditures may encroach upon public payments. Be independent; a young house-keeper never needed greater moral courage than she does now to resist the arrogance of fashion. Do not let the A's and B's decide what you must have, neither let them hold the strings of your purse. You know best what you can and ought to afford. It matters little what people think, provided you are true to yourself and family.—*Selected.*

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### *Almost.*

BY MRS. R. J. WALCOTT.

Sometimes mid the pauses of our care and strife,  
Comes a solemn yearning for a better life;  
For some deeper purpose, for a light divine,  
O'er our darkened pathway, some pure star to shine.

And we almost catch the meaning life portrays;  
Almost lose, in adoration, life's dark days;  
Almost see the end, triumphant, drawing nigh;  
See the signs of victory bending from the sky.

Almost grasp the secret of eternal things;  
Almost see the gleaming of immortal wings;  
Almost hear the answer to our longing cry;  
Almost know the wherefore to our ceaseless why.

Almost—but hereafter, oh, glad soul of mine,  
Reap the full fruition of this cross of thine;  
Know what now but darkly through the glass  
appears;

Find the perfect answer to thy woes and tears.

Drink life's crystal water after death's dread  
chrym;

Pass the glorious portal, o'er the vast abyss;  
Leave the cross and burden, bear the fadless  
palm;

Change thine earthly moaning to the wondrous  
Psalm.

Courage, then, faint-hearted pilgrim, with this  
blast,

At life's weary ending cometh blissful rest;  
After life's long supplication heaven is sweet;  
After life's great tribulation, joy complete.

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SPRINGFIELD, Mo., May 18, 1869.

*Bro. Reynolds:*

I had the pleasure yesterday, of meeting with the disciples worshipping at this place, and heard Bro. Baxter make a bold defense of the gospel of Christ. He preached one discourse in the morning, rode six miles in the country, and delivered another; returned and preached the 3d at the usual time in the evening. You see by this, that Bro. Baxter is truly a worker in his Master's vineyard. Let our preaching brethren, who are not employed, take the hint and move to the front. I was rejoiced to find the Sunday School here in such a prosperous condition. Number of students present, 109.

The bible class, heard by Sister Baxter, composed of gentlemen and ladies, numbered not less, I think, than 25.

The school is under the direction of Bro. Wm. Hornbark, who is certainly the right man in the right place. His looking continually after the welfare of the school, has made it one of more than ordinary interest. They take up collection every Lord's day, and raise each year, from \$200 to \$400.

I called on several of the brethren and sisters to day, and took the names of 22 for the *Echo*, which you will find enclosed.

Hoping and praying that the gospel may echo more in the future, in South West Missouri, than it has in the past,

I remain yours truly,

WM. GARRISON.

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NORTH WESTERN ILLINOIS ANNUAL MEETING.

The next Annual Meeting of the North Western Illinois Christian Co-Operation will be held at Coleta, (formerly Genesee Grove), Whiteside county, commencing at 7½ P. M., on Friday, June 18, 1869. A general attendance is invited. Bro. James G. Mitchell is expected to be at the meeting. E. ADAMSON, Sec'y.

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*Editors' Table.*

WHAT THEY SAY.

We have numerous letters from brethren in different parts of the country, that

say they are pleased with the *Echo*—that they believe it is doing good work wherever it is circulated and read. It cheers our hearts, dear brethren, to hear these words of encouragement from you, and to know that our labors, sacrifices and prayers to make the *Echo* a power in the land for good, are not altogether in vain.

Give us not only your "material aid," to carry on the work, but often in your petitions to God, ask His blessings to crown our efforts with success. Some few brethren have given us unmistakable proof of their interest in our work, by complying with the request in the last number, to send us a new name for the *Echo*. Such have our sincere thanks and I doubt not the approbation of God for this work. Let the number be increased for the next month.

We could fill several pages with testimonials of approbation, but think it not necessary to do so. But let no one think from this that they are the less appreciated by us. We prize them highly, for two reasons:

1st. They give assurance that our paper is not altogether without merit.

2nd. We take it for granted that when a brother says, "Your magazine is excellent, and is doing a good work," that he is willing to do something for it.

If there are any, however, that believe the *Echo* to be a sound religious journal, and calculated to accomplish much good in disseminating and defending a pure gospel, and yet withhold their means and influence from its support, we beg leave to mildly suggest to them, that "faith, if it hath not works, is dead, being alone." J. H. G.

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"VIEWS OF LIFE."

A copy of this work has just been received at this office. It is a compilation of addresses delivered by the author, W. T. Moore, on different occasions, and on a variety of themes, as follows:

I. Woman's Sphere and Responsibilities.

- II. Our Utilitarianism and the Remedy.  
 III. The Present Age, a New Era.  
 IV. Success, What it is, and How to Secure it.  
 V. Radicalism and Conservatism.  
 VI. Woman—What She is and How She Should be Educated.  
 VII. The Present Age and its Greatest Need.

VIII. Our Strength and Our Weakness.

- IX. Our Creed—Is it Evangelical?  
 X. Our Practice—Is it Evangelical?  
 XI. Christ Disturbing and Harmonizing Human Society.

It is published by R. W. Carroll & Co., and is another recommendation of that worthy and enterprising firm.

We have seen no nicer book for the center table than this one. It contains 351 octavo pages—printed in clear, bold type, and neatly bound in cloth. The publishers have done their work well. Nor is this its only recommendation. So far as we have examined its contents they are entirely worthy of its dress. Bro. Moore is an independent thinker, and expresses himself forcibly, without ambiguity or undue prolixity. His themes involve many of the great social, political and religious problems with which we have to do at the present time, and they are treated without reference to party, sect or caste. We most cordially commend it to our readers. It is worthy of a place in every young man's or young woman's library. The publishers will send the book, prepaid, to any address on receipt of price—\$1.50.

Address R. W. Carroll & Co., 115 and 117, West Fourth St., Cincinnati, Ohio.

#### A GOOD CHANCE.

Bro. Alexander Johnston, of Abingdon-Illinois, is making his arrangements to start to California in a short time. He owns very desirable property close to Abingdon College, on same street, which he offers for sale *very cheap*, as he is anxious to be off for the West. This is a splendid opportunity for some one who

desires to send his children to a good school, to make a purchase.

The splendid new College building, now being rapidly erected, is to be completed by the first of next September.

This opportunity *will not* last long. Let those interested, not delay in writing to or seeing Bro. Johnston, in reference to the matter.

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#### RULES OF THIS OFFICE.

1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.

2. No order for discontinuance to take effect until the end of the year.

3. No paper to be discontinued until all arrearages are fully paid.

4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a *very few* persons makes it necessary to adopt and live up to the letter of these rules.

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#### MARRIED.

On the 29th day of April, 1869, by Elder J. B. Royal, at the residence of J. H. Langford, McDonough Co., Ill., MR. JAMES MYKERS and Miss ELIZA W. MESICK, both of McDonough Co., Ill.

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#### OBITUARY.

DIED, at Colchester, about the 1st ult., sister LEAVITT, wife of Bro. John P. Leavitt.

I immersed sister Leavitt in last October, since which time, to the day of her death, she remained a faithful member of Christ's Church, and is now gone to her reward. She having been "baptized into Christ," and having lived in Christ, she of course died in him. "Blessed are the dead who die in the Lord." Let not her Christian mother and husband mourn as those who have no hope. J. H. G.

# THE GOSPEL ECHO.

VOL. VII.

JULY 1869.

NO. 7

## Baccalaureate Sermon,

Delivered May 30, 1869, by J. W. BUTLER,  
President of Abingdon College.

### THE CONFLICT AND THE CROWN.

TEXT.—II. Timothy, iv, 7, 8.—“I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

It gives me inexpressible joy that I am permitted again, on this auspicious occasion, to address you on the engrossing theme of Christianity. Prominent among the items of this happy occasion, is the fact that we meet as friends of a Christian education. As teachers and students, parents and friends, we meet to foster and encourage an Institution that we have planted with our own hands; that we have watered with our tears, and that we have sanctified with our prayers. As brethren in Christ, and friends of the good and right way of the Lord, we meet to renew the fires upon our Christian altars; to offer the sacrifice of thankful hearts,—a tribute of praise to the great Head of the church. We come with songs of greeting, bearing the incense of prayer and praise before the ark of our common Father.

Here are the teachers to whom you have committed the training of your sons and daughters. We meet them to-day as we have often done at the place appointed for the solemn worship of God. For years we have been accustomed to mingle with them in the school-room, at the house of prayer, on the busy arena of daily life. They will excuse me, doubtless, for saying thus publicly, that we have learned to love them as true men of

God,—as co-laborers in the great cause of humanity,—in the cause of right. And here are our sons and daughters,—those upon whom we have set our hearts,—around whom we have entwined our strongest affections. They are our children,—gifts of immortal worth, committed to us that we may train them for time and for eternity. We are laboring and sacrificing to educate, to refine, to Christianize them, that they may be a solace to us in our declining years, and an honor to our memories when we shall sleep in death. As teachers and students, and some of us for the last time in this almost sacred relation, with mingled feelings of joy and sadness, we have come to-day to the house of God to meet our brothers and sisters, our parents and friends, to plight anew our Christian faith, to renew our covenants to God and to one another. Then shall we be strong to separate, to say *farewell*, and enter the great battle of life.

We must not forget, amid the other duties of this hour, to drop the tear of sympathy over the memory of some, who first as students, then as graduates of our Institution, have often, in by-gone years, assembled with us on similar occasions. It was then our delight to mingle with them, to speak to them words of encouragement and be cheered by their presence. But to-day they are on the other side of the rolling river; they are sleeping the deep sleep of death,—a sleep that knows no waking until the great rising day. Then we expect to greet them again,—to join them in that *new* song, the song of everlasting victory.

In treating the subject before us to-day, we must be permitted to refer to the good old Christian hero,—the brave apostle Paul, whom a thousand stout

Christian hearts have striven to imitate, whom ten thousand weaker ones have admired. When he uttered these words, he stood in full view of that tragical scene that awaited him at Rome. He exhorts his brethren to steadfastness in the precious faith that he had delivered them; reminding them that they shone as lights in the midst of a crooked and perverse nation. As the light-house, placed upon a prominent position, warns the mariner tossed at sea, and enables him to guide his ship in safety amid the dangers of the deep, so the steady beams of heavenly light, shining in their lives, might warn the voyagers over the treacherous sea of this life, and enable them to direct their frail barks in safety, amid the rocks of temptation and the icebergs of infidelity, to the haven of eternal rest. When God created the earth and clothed it with verdure, he hung out the stars above, and made two great lights, the sun to rule the day and the moon to govern the night. Then light, the fairest among the creatures of God, in the grand scene of creation, "first tried his beams athwart the gloom profound," and all nature smiled in joy and gladness. So the Sun of Righteousness arose, in the end of the Jewish age, "with healing in his wings," and shed a flood of light upon his chosen witnesses; and they reflected it upon a dark, dark world. And hence, the Apostle says, II. Cor. iv, 6: "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." The Apostle informs his brethren that they were to "shine as lights in the world," not only by "holding fast" "the form of sound words," but by "holding forth the word of life" in their Christian walk and conversation. This would assure him that he had not labored in vain in the persecutions and trials through which he had passed. When this veteran of the cross looked back upon the faithfulness of his past life, and the fruit of his labors, he could very truly say, "I have

fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." The fight was a good one because the *cause in which he fought was good*. It was the cause of God and humanity, the cause of eternal right. It was the cause that moved the bosom of the Father when he devised the scheme of man's redemption; it was the cause that drew the Savior from the skies; that covered him with tears and filled him with groans. The fight was a good one, because it was *well done*. We are informed that after his baptism, "he immediately preached Christ in the synagogues, that he is the Son of God." He did not waver for weeks and months between the *law* and the *gospel*, but *straightway* entered upon the great work of his life. He did not preach his opinions, nor discuss the secular questions of the day; he did not even write and talk in favor of *expediency*, but "he preached Christ in the Synagogues, that he is the son of God." He did not preach himself, nor afford a name for a *new church*. Hence he says in II. Cor. iv, 5: "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake," and in I. Cor. i, 12, 13, he says: "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"

Again the Apostle, with great strength and beauty, sets forth what he preached, and the object for which he preached, in Col. i, 24-28, where he says: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church, whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfill the word of God: even the mystery which hath been hid from

ages, and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: *whom we preach*, warning every man, and teaching every man in all wisdom, *that we may present every man perfect in Christ Jesus.*" He gave himself wholly to the work. The strength of the call was not measured by the amount of money offered; but by the authority of the great Head of the church, speaking to him in the clear words of Acts xxvi, 15-18: "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Neither did his call cease *when the joy was withheld.* But he says: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

He had finished his course. As the young athlete, in the Isthmian games, laid aside all superfluous garments and unnecessary ornaments, in order that he might make a successful effort before the admiring multitudes: so he had divested himself of every weight, and the great sin of unbelief. He boldly came forward, counting all earthly renown and grandeur as worthless, and started in the race for the immortal crown. A cloud

of witnesses encompassed him, and by these he was encouraged to make a vigorous effort. For this cloud of witnesses was composed of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not excepting deliverance, that they might obtain a better resurrection. And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented. Of whom the world was not worthy."

Being surrounded by such a glorious cloud of witnesses, and cheered by their bright examples, he placed his eye upon Jesus, who had showed him how to run the race by running it before him. He ran in the foot-prints of him who was "the Author and the Finisher of the faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus, the great Author of the Christian and his faith, and the great pattern of his labors, "went about doing good," he was always found doing his Father's will, until he could say, as he hung upon the bloody tree, "it is finished." So this veteran of the cross, this true Christian hero could say, in view of his past labors and toils, in view of his past sacrifices and sufferings, in view of his past faithfulness and devotion to the cause of truth and righteousness, "I have finished my course."

He had kept the faith. He had not been "carried away by every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive." He ever maintained his integrity in sustaining and defending the

pure principles of the simple gospel of Christ. He successfully met the opposing philosophies of the age in which he lived; and warned his brethren against them in all time to come. He intimates clearly that Christians are in danger of being spoiled through the empty deceit of philosophy. He effectually silenced the heretical and Judaizing teachers of his day, reminding his brethren that they were not under the rites and ceremonies of the Jewish law, but that they had been brought into the glorious liberty of the children of God, and had been subjected to "the law of the spirit of life in Christ Jesus." Paul contended earnestly for even the form of sound words. For that modern dogma was not then known, that the church has the right to "*change the form, retaining the substance.*" He did not even add the little word "only," to any of the conditions of the gospel, and thus make out a doctrine which many of our cotemporaries say is "very full of comfort;" but carefully committed this form of sound words to young Timothy, to which he exhorted him to hold fast.

This good soldier of the cross, having "fought a good fight," having "finished his course," having "kept the faith," could now say in great confidence, "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." The apostle regarded it as a personal matter; there is a crown for *me*. But he did not claim this crown as a matter of debt; although he had fought well, and gained a great victory; yet he does not say that he thereby merited the crown. Though he had finished his course, and kept the faith, yet all this faithfulness was not valuable enough, in the eyes of the righteous Judge, to buy the crown. But he says the Lord will *give* it me. And O, what a crown! Not one that is composed of fading wreaths, not of leaves that wither in a day or an hour, but a fadeless crown, a crown of righteousness. Not such as press the brow of earthly kings, and so often illy

become them; but a heavenly crown, such as the immortal wear, such an one as the Lord, the righteous Judge, shall give in the great judgment day.

This earth has been the great battle-field, where a mighty conflict has been going on for almost six thousand years. It has been an *irrepressible* conflict between the Good Being and the Evil One, between right and wrong. The prize for which each has contended, is one of immense value; it is no less a prize than a countless number of immortal souls. We are personally involved in this great conflict. Recruiting is daily and hourly going on; the respective forces are constantly being marshaled on this grand old battle-field. It is true, all are volunteers, but each will inevitably enlist under the blood-stained banner of King Immanuel, or under the dark flag of rebellion against God and the right. If you desire a victor's crown, enlist under the banner of the right, for the Lion of the tribe of Judah is mighty and will prevail. The leaders in this grand conflict are powerful and determined, and each leads on a mighty host. The one is a "King eternal, immortal and invisible," swaying a bright scepter over the armies of heaven and the good of earth; the other is "the Prince of the power of the air," and "worketh in the children of disobedience." Seeing that we are bound together by the strong links of a common humanity, we ought not to enter the conflict on opposite sides. The great "Fatherhood of God" forbids it; the common "Brotherhood of man" forbids it. Since God "hath made of one blood all nations of men for to dwell on all the face of the earth," we ought to be enlisted under the same banner; we ought to fight for the common cause of a common humanity. The race was intended for the leadership of God. The happy scenes of Eden give proof of this. All was peace while God's rule was supreme. But in an evil hour, the Tempter came and insinuated himself into the confidence of our race; then was hatred, and malice, and envy,

and every evil passion born. Captivity was born on earth when man first entered the conflict on the side of wrong. Very true, the conflict began in heaven; but the enemy of God became the enemy of man, and transferred the battle-field to the earth. By cunning falsehood the Deceiver prevailed, and man became a captive. The enslaved captive became a willing soldier and fought on the side of the wrong. For six thousand years, man has been fighting against his best Friend, his highest interests, and his greatest good. It is certainly an unequal conflict, for the creature to fight against the Creator. It is an unreasonable one for man to fight against God. But the power of delusion is strong enough to cover the inequality, and deceptive enough to hide the unreasonableness. Since the conflict began, every soldier, enlisted in the great army of rebellion against God, has been fighting with his back to heaven and to happiness. "But when the fullness of time was come," Jesus, the great Captain of our salvation, entered the conflict, that he might break the spell, and lead us back to heaven, to happiness, and to God. He raised the ensign of right, which had been dipped in his own blood, and bathed in his own tears. Its ample folds were spread out to the breeze on Calvary's top, never to be folded again until the last foe shall be stricken down, and the last enemy destroyed; until the "kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The gospel call is for volunteers to enlist under the banner of the right and wear the victor's crown. The great mass of mankind are still in the ranks of the enemy. But the good work of enlisting is constantly going on. The voice of the recruiting officer is daily heard on both continents, and on many of the islands of the sea, calling for fresh recruits to come and join the grand army of the King, which will soon move on to victory. The church is, and ever has been, an

aggressive institution. For one, we plead guilty to the charge that is often made, that "you are always fighting." But "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: casting down imagination and every high thing that exalteth itself against the knowledge of God, and the bringing into captivity every thought to the obedience of Christ." II. Cor. x, 4, 5. By the vigorous use of the simple, yet powerful weapons of the gospel of Christ, the Apostles and first Christians were enabled, under God, to remove Judaism and take it out of the way; they were enabled to destroy the strong fortifications of heathenism, and put to flight the armies of the aliens. The ethic and mythologic systems of Greece and Rome gave way before the simple truths of the gospel of Christ as stubble before the flame. Their metaphysics were as straw, and their vain philosophy was as hay before the consuming fire of God's eternal truth. The thirty thousand gods of proud Athens fled away before the one *supreme* and *eternal* God, as presented in the simple message of Paul. The simple story of the cross has ever wielded a more powerful influence over the minds of men, than all the vaunting doctrines of Plato and Aristotle, and other benighted philosophers of ancient and modern times. These simple weapons, in the hands of Christian men and women, have enabled them to successfully withstand the wily attacks of Hume, Voltaire, Paine and other infidels of lesser stamp.

That the church had a small beginning, none will deny. The great Teacher said: "the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii, 31, 32. Go with me to the city of Bethlehem, and look upon that babe as it lies weeping in a manger;

you may then realize that the kingdom of heaven had a small beginning. Listen at those twelve illiterate fishermen as they go through Judea, preaching that the kingdom of heaven is at hand, and your realization of the small beginning will be strengthened and quickened. Look at the tragic scene that occurred on Calvary: there is confusion there, because the Shepherd is smitten and the sheep are scattered; behold the King is dead, and how can he set up a kingdom? The glorious resurrection of Jesus, our Lord, from the gloomy shades of the tomb, revived the sinking hearts of the faltering few; but alas, in a few days he left them and went away to heaven. But as helpless despair was lessened into despondency endurable, by the promise spoken to our first parents, when they were exiled from Eden's blissful garden; so hope revived in the desponding hearts of the Apostles of Jesus, when he gave them the promise of another Comforter. Through the power of these simple facts, aided by the miraculous displays of the Holy Spirit sent down from heaven, the Apostles of Jesus established the primitive church in Jerusalem; and added three thousand to it in one day. Even during the first century, by the power of the unadulterated word of God, Christianity was extended along the whole length of the Mediterranean sea. In an incredibly short time, it spread itself over the whole Roman Empire, embracing in its ample folds even the throne of the Empire. Since then it has been carried, by the faithful heralds of the cross, throughout Asia, Europe and America, into Africa and to many of the Islands of the sea. Yet there are multiplied thousands all over the land and in every clime, who are not saved from sin, but are still in rebellion against God, and thereby, wandering away from heaven and from happiness. Hence the battle must go on. Since then you are surrounded by Apostles and prophets, by the glorious old heroes of primitive days, by martyrs and reformers of every age, "take unto you the whole armour of

God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi, 13—19.

Every faithful soldier, in the cause of right, shall wear a glittering crown when the battle is over. Then who would not be faithful in such a struggle as this, in the great struggle for a crown OF LIFE? Who would not be faithful under the leadership of Jesus, the King of kings and Lord of lords? He is the "Lord strong and mighty, the Lord mighty in battle." "He is the Lord of hosts, he is the King of glory."

Though these two grand armies are mingled here in human society, yet the boundaries are clearly set. The Spirit of the Lord leads on the one, the spirit of the Devil leads the other. Truth is the weapon of the former, while falsehood is the weapon of the latter. The reward of the first is immeasurably rich, for "the gift of God is eternal life, through Jesus Christ our Lord." While the pay of the last is worse than none, "for the wages of sin is death."

The rules of our warfare are definite and well defined. The *Generalissimo* of heaven and earth has furnished us a system of *tactics*, perfect and complete. By these rules, every soldier must be governed if he would gain the victory. "If a man also strive for masteries, yet is he not crowned, except he strive lawfully." II. Tim. ii, 5.

Again, "Know ye not that they which run in a race run all, but one receiveth the prize? so run, that ye may obtain. And every man that striveth for the

mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." I. Cor. ix, 24-27.

From these premises, we may all learn, not only the great importance of making a vigorous effort for eternal life, but that we should strive according to the prescribed rules of the heavenly race, in which we are running. We must *so* run that we may obtain the prize. The contest is a noble one, indeed, in which a man strives for the mastery, and it certainly calls for a noble effort. But to win, we must keep our bodies under, and bring all our powers under complete subjection. There is a very striking contrast between the Isthmian games and the Christian race, in this; in the former, only one was crowned, but in the latter all may gain the victory, and wear a crown of honor.

Again, the crown that pressed the brow of the proud Grecian youth, whether it was composed of the *olive branch*, *Apollo's laurel wreath* or the twigs of the *yellow pine*, was a corruptible one; it withered in an hour, and faded in a day. But the crown, for which the Christian contends, is an incorruptible one, a fadeless crown, a heavenly one. But though this heavenly crown is thus held out to view, and all may run for the prize, and all may win; yet not one will ever wear the victor's crown except he strive *lawfully*. He may claim to have conquered, indeed he may *seem* to have conquered; yet, if he has not run according to the prescribed rules of the race, *he will not be crowned*. These rules are found in the HOLY BIBLE, and *no where else*. They are the unadulterated words of the living God. They should not be altered; they must not be abridged; they cannot be amended; they are *divinely perfect*. In view of the following language: "All scripture, given by inspiration of God, is

profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," II. Tim. iii, 16, 17, I desire with all solemnity to ask; where is the room, much less the necessity, for the creeds, confessions of faith and formulas, that are so widely diffused throughout the religious world? If a creed contains less than the bible, it is imperfect; if it contains more, it contains too much. But if it contains just what is found in the bible, then it *is* the bible, nothing more, nothing less. Are you not aware that all parties in christendom confess that their creeds are imperfect? They all say that the bible is the *only perfect* rule of faith and practice. Now, if it is the only perfect one, all others must be *imperfect*. Then the whole issue hangs upon a faithful adherence to the divinely inspired book of God. Stand to the law, and the *whole* law, and victory is certain. Forsake it, no matter to what else you adhere, and defeat is sure. If we fail to win the prize, it will be an eternal failure; and the fault will be wholly with us. "For he is faithful that promised." The Christian's Lord was once "a man of sorrow and acquainted with grief," he "was tempted in all points as we are," "he poured out his soul unto death." But he has gained an eternal and glorious victory over death and the grave. Having won the eternal crown of an endless life, he has taken his seat on the right hand of the Majesty on high. He therefore saith, "I am he that liveth, and was dead; and behold, I am alive forevermore." The contest still goes on, and will for a little while, affording every soldier under Christ an opportunity to win a crown of unfading worth. Then the grand army of the faithful, led by the immortal King, will move on to victory. My friends, there are some grand scenes that await us in the coming future. Jesus, the Christian's Lord, is coming again to visit the place where he once in humility suffered and died. But he is

coming in the majesty and splendor of a universal King, attended by the bright retinue of the heavenly hosts. The clarion notes of his bugle-horn will sound out loud and clear; and resound from pole to pole. Millions of dusty forms, that have been sleeping in silent darkness through the long night of the past ages, will move again, and come away to judgment. There will be a grand review of that great army that shall march before the throne of the righteous Judge. The wicked, who have served through the war in the rebel army of Satan, will be filed off to the left; then there will be weeping and gnashing of teeth. The righteous, who have been loyal soldiers in the King's army, will go to the right. Then new harps will be strung, and the sweet notes of that new song, "Unto him, that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever," Rev. i, 5, 6, will, for the first time, float upon the soft breezes of heaven, and mingle in eternal harmony with the older song of the angelic hosts, "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings." Rev. v, 12.

In conclusion, we turn to the Class of '69. To you, we have been accustomed to talk of these great themes as we would talk to our own children. With you we have tried to be faithful. In our solemn devotions to the Giver of all good, you have been constantly remembered. For years, we have been, as it were, members of the same family; but the relation that has heretofore existed, must soon be broken. Indeed it seems to be one of the necessary customs of this life, to form acquaintances and to part them; especially is this true of College life. You have perhaps attended roll-call in Abingdon College for the last time. The ten-minute bell will never again hurry you away to our class-rooms. Others will hereafter fill your seats during chapel exercises; and those who are now strangers to us,

must sing our morning songs. You are now about to enter the great battle-field of life; and we trust that you will fight a good fight; that you will keep the faith, that you may wear the victor's crown. You all profess to be soldiers in the army of the faithful. If then, on the battle-field of life, you should meet troubles, disappointment and trials, do not be discouraged, for we must "endure hardness as good soldiers, of Jesus Christ," if we would wear the crown of life. If you should be hard pressed by our common foe, then vigorously wield the sword of the Spirit, which is the word of God; and you will put to flight that foe, as did our Captain before us. Finally, we say, "Watch ye, stand fast in the faith, quit you like men, be strong." And may the God of all consolation preserve you to the coming of the great King; and may each of you be crowned with the victor's crown, in the eternal kingdom of our Lord and Savior Jesus Christ; and to the blessed and only Potentate, the King of kings and Lord of lords, be glory, honor and power everlasting. Amen.

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### *Innocent Amusements.*

It is said that the beginning of a nation's degeneracy is marked by its attenuated and florid speech. The remark is doubtless true. Compensation for poverty of thought is sure to be sought in a multiplicity of high-sounding terms. Equally true is it that the descent of a people into deep crime is attended by the inoffensive and half-poetic style in which they speak of sin. The more hardened they become in vice, the more hypocritical they will grow. They will hence have no scruple in clothing in the vesture of innocence and beauty that which they know to be the very essence of evil. Old words which were once the names of enormous sins will gradually fall into desuetude, while new and honored ones will be forced to take their place. By this means, sin will soon cease to shock us, and in the end it will take rooms in the very sanctuary of the heart. When

once we have come to regard the adder as without fangs, we not only cease to shun it, but even pity and caress it as the most harmless of creatures. So with sin. Whenever we cease to view it in its true light, we have made a truce with it, which will end in our becoming its slaves. I regard the tendency of the present age to give sin a passport to the human heart by decking it out in the refinements of elegant speech, as an augury of fearful significance.

To illustrate what I mean: In circles of the highly elite we no longer hear the word drunkard. It is as wholly unknown in such society as the prefixes of a Hebrew noun. He who should be so indiscreet as to use it would be at once set down as a boar, and as fit only for the toe of the usher. Instead of being, in the present day, a habitual drunkard, a man is only "living high;" and when he reels into a parlor a loathsome sot, he has only "taken a little too much." Now, of course, there is no sin in "living high;" and, as for simply "taking a little too much," it is difficult to see how even the purest saint could be sullied by it.

Again: A woman who has negotiated her chastity is never, in much of the society of the day, spoken of as a harlot. The word would be intolerable. She is simply a woman of pleasure, or of the town—in all of which there is not even the semblance of sin. Thus the horrid features of prostitution are softened into lines of tolerable grace; and indignation is subdued into tender sympathy with "a fallen angel."

This is the strategy of the great enemy. He would exhibit sin only in the deceptive light of departing day, when even its blackness seems to put on a fringe of golden light. Though it be the deadly frost that bites and chars the soul, yet would he show that frost only in the rays of the morning sun, where it can delusively gleam like a gem. We first grow indifferent to the treacherous thing; we next want it, then get it, then use it, and finally die. Let not the children of God

be deceived by this masterly finesse. It is of the pit.

To illustrate still further what I mean: Let us look at the prevalent rage, especially among young disciples, for what they musically phrase innocent amusements. In the fear of the Father and the name of the Son, I wish to call the attention of my brethren to the subject. Will they gravely consider it with me? It is my sober conviction that to-day the Church of God has not more to fear from departures from the primitive faith than from these so-called innocent amusements. This will surely wreck the life, and the life once wrecked, the wreck of the faith will soon follow.

What now is the meaning and comprehension of the expression, innocent amusements? In other words, how many kinds of amusement does it include, and where precisely is its boundary? Indisputably it includes, at least, the following:

1. Playing cards where no betting is done. 2. Frequenting theatres. 3. Dancing. 4. Attending circuses. 5. Pic-nics.

On all these items, of course, I cannot at present, comment. My space is too limited. But the reasonings upon any one of them will, with slight variations, apply to all. But before entering on the special task now before me, I must cite the two passages of scripture, which will constitute our guiding law as we proceed. They are the following:

1. "Be not conformed to this world." Rom. xii, 2. 2. "And that which fell among thorns, are they who, when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection." Luke viii, 14.

Here, by the authority of Christ, we are commanded to be *not conformed to this world*, and are told that *pleasures of this life*, with other things, *choke the word*, so that no fruit is brought to perfection.

Now, in the full light of this sacred authority, let us consider the items just enumerated. I select, first, card-playing. My Christian brother, do you feel no shock in being called to account for card-

playing? Are you a card-player? Repeat that word; then say within yourself: I am a Christian and a card-player. Is there nothing incongruous in this combination? Do the two things ring in your soul as consistent? Pause before you answer, and remember that God will judge you.

Card-playing—what is it? Is it of the world, or has it its origin in the will of Christ? You need no reply. Do not you, yourself, set it down as a pleasure of this life? Now, tell me, and let the response come from the very sanctuary of your heart—tell me, can you indulge in card-playing, and not violate the scriptures now before us? Are you not conforming to this world when sitting at the card-table? Are you not indulging in a pleasure of this life? As sure as there is truth in the lips of Christ, you are, in the acts named, transgressing his holy will. I pray you desist.

But you will say, where is the harm in card-playing? It is an innocent amusement. But this is simply said, not proved. Have you the evidence that it is innocent? You ask me to show that it is criminal. I decline. The burden of proof lies with you. Do you show your right, as a child of God, to play cards in the name of the Lord. The question will be settled then.

Who are they, as a general rule, who practice card-playing? Are they not notoriously the immoral and irreligious? With card-playing in every holy mind stand associated blasphemy of God's name, gambling, and drunkenness. How can the Christian join and not touch the unclean thing? Who are they who propose card-playing? who entice to it? who gave the first lesson in it? Where does the hapless youth take his first game? who shuffles the cards for him? who teaches him how to deal, and what the word cut means? Is it the godly preacher, or the bloated occupant of the whiskey pen? It is cheap to say, I see no harm in card-playing. This may be true. But the truth is, many never try to see harm in it. This is what they avoid;

they never look into it at all. No wonder that they see no harm in it. This is precisely what they do not want to see, and what they purposely refuse to see. They are not blind, but will not see. This is their case.

But enough for the present. Will my brother in Christ, who assumes to defend card-playing, study the sermon on the Mount, and daily pray till we again resume our interview?—*Apos. Times*. L.

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### *Short Articles for Periodicals.*

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It is not a little difficult to account for the prevalence, at particular periods, of certain notions or feelings which seize upon the public mind. Indeed, in many respects, they resemble an epidemic or mania, and in no respect more than this, that they seem to be governed by no law. All classes are affected by them; and there is no such thing as controlling them by reason or uprooting them by argument. Run their course they will. What renders them the more remarkable is, that although but a moment's reflection would seem to be enough to correct them, still they maintain their footing. To this class of singular mental affections certainly belongs the feeling now almost universal, that we must have short articles for all our periodicals. I am far from thinking that I can, by anything I shall say correct this pernicious notion; still I feel it my duty to call attention to it, in hope that I may thereby contribute something towards checking, at least, its mischievous tendency.

Why, let me ask, should it be thought, even for a moment, that all articles for periodicals ought to be short? No sensible answer can be given. Even where articles are bad, positively bad, it will never do to say they should be short. In that case they should not appear at all. But the shorter the article, we are told, the greater is the number who will read it. Be it so; is the reason good? I hold that it is not only not good, but that it is bad, utterly so. The reason implies either

that readers have not the necessary time for reading long articles, or that they have not the necessary inclination. Suppose they have not the necessary time. Why have they not? Is it owing to the multiplicity of their religious duties? We know perfectly that it is not; for the bible prescribes no such duties. Or is it owing to an overamount of worldly cares? Then readers are wrong, and the bible condemns them; for it does not allow them to be thus overburdened. Or suppose readers have not the necessary inclination. Here again they are wrong. For the Christian owes it to himself and to his race patiently to cultivate his talents, and thereby prepare himself for the greatest possible extent of usefulness. If he be not thus inclined, this disinclination itself is wrong, and should be resolutely overcome.

But to this it may be replied again, that it is, nevertheless, *the fact*, no matter from what it springs, that the number who read short articles is, and always will be, greater than the number who read long ones. But does even this prove that all articles should be short? I think not. For he who reads an article ten pages long, provided it is equally as good as an article one page long, has of course derived from his reading ten times more benefit than he who reads the one page, and is consequently that much better qualified for usefulness. Indeed, there is no such thing as defending short articles over long ones, except upon the ground that long articles are necessarily not as good for their length as short ones—a position which is certainly false. For articles have not their character as good or bad from their length, but from the quantity of matter they contain and the manner in which it is treated.

Clearly the length of an article should be determined by the nature of the subject of which it treats. If the subject be one of great magnitude, the article should have corresponding length. This is so obvious that merely to state it is enough. Again, the length of an article must depend very much upon the

manner in which the subject handled in it is to be treated, that is, whether generally or minutely. Ordinarily few subjects can be rendered interesting when treated in a cursory or general way. Perhaps this is one of the very reasons for the existing large demand for short articles. In order to meet this demand, articles have to be so abbreviated, that usually, they contain little else than dry general remarks. Hence few take any interest in them. Indeed, about the only interest such articles possess is their brevity; no wonder, then, when this is the case, that men should demand still greater reductions in length. Yet strange that they should not see that precisely as they attain the end they demand, they fail to attain the end they seek. They seek profit in the articles they read; yet they demand that these shall be short. Hence in obtaining this, they lose that.

Reading short articles, in a few minutes, has several bad effects upon the mind, one or two of which I shall here point out. It helps to form the habit of giving to every subject only a brief, superficial view. No habit is more fatal to deep, accurate knowledge than this. To derive the greatest possible benefit from any subject, it must be kept long and steadily before the mind, must be examined in all its parts, and these again viewed in their various relations one to another. This is never done when bestowing upon a subject only a hasty, general glance. Again, what is hastily read, especially if it be some short, general view of a subject, is usually soon forgotten. The habit of constantly forgetting, soon permanently injures the memory. Its records become dim, and the reading thereof untrustworthy. It hence becomes a chaos rather than the luminous, faithful conservator of the past it was designed to be.

Besides, one of the chief ends of reading is wholly lost when a subject is compressed into a short article, abounding only in stale, common-place remarks. No pleasure is awakened thereby. The appetite is not whetted by the reading.

There are no long, narrow defiles of thought to be threaded, with here and there sudden delights starting up. We never find ourselves loitering beside some unfrequented path, or pausing to indulge the luxury of some grand reach of thought. None of the bold gambols of fancy relieve the dull picture, nor is a solitary gush of pure, tender sympathy ever met with. All is flat and tasteless. Sound sense and enlightened opinion alike, depose that an article of corresponding length with the subject, wealthy in thought and suggestion, is the only true standard.

Again, in attempting to form an estimate of the length of articles, some account should be taken of the character of the publication in which the article is to appear. Weeklies, as a general rule, are both more hastily written, and hastily read than Monthlies. Hence, there is some reason for making the articles of the former shorter than those of the latter. The same relative difference exists between Monthlies and Quarterlies. Hence of all periodicals published, Quarterlies are, and for good reasons, expected to contain articles of the greatest length. To this rule the present work sees no reason for becoming an exception, either in the undue length of its articles or by yielding to an inconsiderate demand to make them all short. Its aim will be to avoid, as far as practicable, both extremes.

But we did not propose a long article in order to prove that all others should not be short. It is deemed enough merely to call attention to the subject without any very elaborate or formal discussion of it. With our brethren, thoughtful as they usually are, we trust the foregoing hints will be sufficient.—*Lard's Quarterly*.

### *The Unpardonable Sin.*

I write this in response to the following letter:

BLANDINVILLE, Ill., May 17, 1869.

Bro. Reynolds:

In perusing the pages of the April number of the GOSPEL ECHO, I read and re-read with great interest, an article entitled "The Unpardonable Sin." But not being entirely satisfied with the explanation, which Bro. Eli Fisher, the author, gave, I request you to please answer, through the pages of the ECHO, your opinion on the subject.

Please explain particularly, Hebrews, x, chapter, 26th, and 27th verses.

Your brother in Christ,

W. T. GABBERT.

The unpardonable sin has puzzled many minds. Some persons have suffered terribly with the fear that they have committed it. We can only learn concerning it, what is taught in the word of the Lord. Where that stops, we ought to be satisfied to stop. The scriptures treating of this theme, let us proceed to examine, somewhat carefully. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii, 31, 32.

These are the words of the Savior. They fully settle the following points:

1. That there is but *one* unpardonable sin.
2. That *one* sin is blasphemy against the Holy Spirit.
3. That blasphemy is speaking against the Holy Spirit.

The only thing that yet remains to be done, to identify the unpardonable sin, is to ascertain what those persons who were guilty of it, said, when they spoke against the Holy Spirit. What were the circumstances under which Christ uttered these words?

He had just healed one possessed of a devil, blind, and dumb. The people

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PROMISES.—If promises from man to man have force, why not from man to woman? Their very weakness is the charter of their power, and they should not be injured because they cannot return it.

were astonished and filled with admiration for one who was able to free the man from his terrible tripple affliction. The envious Pharisees not able to successfully deny the fact, undertook to explain by saying that Jesus was in league with the prince of devils; that he cast out devils by Beelzebub.—The Savior in replying to this Pharisaic explanation of his power uses the language above quoted. This saying of the Pharisees called forth the Savior's declaration that the sin against the Holy Spirit should not be forgiven. This would seem very nearly to warrant the conclusion that the unpardonable sin is charging Christ's miracles to Satan, instead of the Spirit of God. That it consists in doing this, I have not the shadow of a doubt.

But let us hear another writer's statement of the words of our Lord: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean Spirit." Mark, iii, 29, 30. Here we are told, distinctly told, that the blasphemer against the Holy Spirit has "said He hath an unclean Spirit." Now, as there is but *one* unpardonable sin, and attributing Christ's miracles to Satanic agency, is unpardonable, it follows, logically, that saying that Christ did his work by the power of Beelzebub, is the unpardonable sin. I think no man need distress himself through fear that he has committed the unpardonable sin unless he has been guilty of ascribing the works of Christ, done by the Spirit of God, to the power of the Devil. If a man has been guilty of that, I think his doom is sealed forever.

Let us now examine Heb. x, 26, 27. It reads as follows:

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

The divine writer in the previous part of the epistle, has, by fair and sound

reasoning, shown the insufficiency of the Jewish sacrifices, and the perfect sufficiency of the blood of Christ to take away sin. The persons to whom the epistle is addressed, are of Jewish extraction. No one of them considered any sacrifice able to remove the stain of sin, unless it were those offerings made under the law of Moses, or the blood of Christ. When the utter weakness of the things offered on Jewish altars to purge out sin, was established, as the writer had done in the preceding chapters of the epistle, *nothing* remained as an atonement for sin but the blood of the Lord Jesus. But if those who had become the followers of Christ, and put their whole trust in him, wilfully reject him, they, by so doing reject all sacrifices for sin. Hence, the inspired penman says: "there remaineth no more sacrifice for sins." There is no other to whom the wilful apostate can turn. He has knowingly set aside the only provision made for taking away sin. Hence, the language of the twenty-seventh verse, "But a fearful looking for of judgment and fiery indignation which shall devour the adversaries."

There are many, very many sins, but not many absolutely wilful, I trust. But where the Christian, influenced either by the fear of persecution, or the hope of earthly gain, coolly throws off the yoke of Christ, there is indeed "no more sacrifice for sins" to him. He has already received the best gift, that even God has to give, and he has heartlessly, and for worldly gain, trampled it under his rebellious feet. The tenderest cord in his heart, has been made to vibrate to the touch of God's own finger. But he has coldly choked out the tender and holy emotions awakened in his soul thereby. The highest and holiest motives that man can conceive of, or that the great Jehovah could offer, have been placed before him. He has considered them, admired them, and for a time, been influenced by them. But for earthly gain, he has cast them all aside. Will such a man ever turn again to God? I have never known one to do it. This is my

conception of the sin that is wilful, and of the fate of the wilful apostate from Christ.

Such men generally become "Modern Spiritualists," or "Harmonial Philosophers." They generally try to fix up some arrangement to break down the distinction between right and wrong. But "judgment and fiery indignation," surely await them, and will finally overtake them. J. C. R.

### *Shall the Current Reformation Succeed? &c.*

#### NUMBER 3.

It has been the ostensible object of all reformatory movements in the history of the past, to restore, or return to, the primitive order of things. This was proposed to be done, by throwing off, or passing from under, what had accumulated upon the church by the apostasy and the traditions of the fathers contrary to the word of God. It only requires a superficial observation to ascertain how they have succeeded. They started well, they run well for a season, but from some cause have been hindered, and therefore failed of the object. May not the votaries of the Current Reformation learn a lesson of profit, by looking after, and inquiring into, the causes that foiled their avowed purpose. While the bold, self-sacrificing leaders lived and labored, the cause was onward, and in some cases, made very rapid advance, but when they fell, the work came to a pause, and very soon began to retrograde, and continued so to do, until at the present day, we find the most of them very near the spot from whence they started! Why is all this?

1st. They became tired of persecution, and the tide of opposition that beat heavily against them from the world, sectarianism, and more especially from the parent stock from which they had seceded. The invectives, slanders, misrepresentations, and nick-names, were bearable no longer. Therefore there was a relaxation of effort, and consequently a

corresponding loss of spirituality, with the cultivation of a growing desire to be like other people. Some faithful, honest and earnest watchmen, saw the danger, and sounded the alarm! But alas! the masses heeded them not, but pressed into such measures as would still the persecuting and slanderous tongue, and give them a respectable standing in the world as religionists!

2. The laudable tenacity with which they adhered to the plain teaching of the word of the Lord, is exchanged for a spirit of compromise, under which, the doctrines and commandments of men are admitted to a careful hearing, and in the main favorably accepted, although some of these, upon examination, and comparison, were found to contradict the inspired word.

3. To meet the object of their choice, and consummate their desire "to be like other people," and in order to a recognition *as such*, it became necessary that they should have a name among the sectarian establishments, which had obtained a like distinction before them. *What must it be?* The name Disciple or Christian will not do, from the fact that it will open all the wounds we are attempting to heal,—persecution will rage and vituperation be as rife as ever, and more—not one of the religious parties in all the world have adopted either, and it will not do to be unlike them. Thus the name of some great man, or thing is selected and written upon the frontispiece of the party—a new sect is added, with a new name of its own choice, (not by divine appointment), and very soon, is seen knocking at the door of Evangelical, self-styled, modern orthodoxy for admission!

Here, then, the name of Christ is virtually ignored, by choosing another, the law of Christ stultified by making, and adopting a creed,—the practice of their early days, in its essential features, abandoned, a conformity to the world, and a catering to the whims and notions of men, in order to be popular, supervenes,—the persecuted became persecutors,

and soon the reformers unmistakably needed reformation!

Then fine church houses must be erected after the most fashionable style, the seats, and especially the pulpit, must satisfy the most fastidious taste. And then the preacher, they want *no old foggy*; not even one of respectable talents of *old style*, though he may have borne the burden and heat of the day! They advertise—"A preacher wanted—He must possess great powers of eloquence and be a graduate of some College, *none others need apply*." And next, lest the oratory become stale, and the congregation diminish, other means must be employed to please and excite the fleshly appetite, and bring the people out. Hence Aaron's or some body else's calf must be procured, and set in the midst, to dole out in inarticulate sounds, the praises of the most High (?) "*in spirit and in truth*," as the proxy of the spiritually minded worshippers! Who now can say that such a reformation has not retrograded?

Will this reformation please cast about and ascertain her moorings—will pause long enough to take a good look in the mirror that other reformations have provided? Will she not endeavor honestly to ascertain whether or not some of her driftings may be in the wake of others, in some things, at least? Inquire, where is the devout, earnest prayers in the family, in the church of former years? Where the humility, zeal and piety of other days? Where that soul-stirring proclamation of the gospel, that made the sinner weep and tremble as Felix of old? Where that modest apparel and humble mien of holy women in days of yore? Echo answers, where! Have they not nearly all been exchanged for something else? The prayers are delivered often, by note, or in measured tones without much, (if any), warmth of heart or animation in them; some indeed appear as if God was not in all their thoughts while thus saying prayers, but the hearers must be pleased. Then the songs and hymns formerly so exhilarating, enjoyed by the whole congregation, have in many places,

with shame, be it said, been given up to the bellowing of the unconscious Organ, or some kindred instrument, or into the hands of an artistic choir, with whom the general congregation are as incapable of joining, as with the Organ itself. The preaching must be in keeping—it is becoming quite unobjectionable in some places for the minister to read his discourse, and if not, to measure it off nicely in rounded periods, with very popular gestures, and frequently but very little soul in it,—no sinner alarmed, no saint very much comforted—but it was a "fine discourse," it was eloquent, and last, though not least, it was short. Then look at the vast machinery for making preachers, to supply the taste of this advanced age, and I fear the morbid appetites of thousands professing to be the followers of the meek and lowly Lamb of God, and then see the pains taken by themselves or others to write them into notice in the various periodicals of the brotherhood. Many do not, yet many do pursue this course.

All these things premised, we ask, with humility, shall this reformatory movement accomplish the purpose of its inauguration? Or shall it gradually take up human appendages, adopt *expediency* and *progress* in conforming to the world and endeavoring to gratify the carnal taste, in preaching, prayer, singing (or playing instruments in church), until all spirituality is lost, and an inordinate desire to be like other people, take its place, until we only have a name to live, while we are dead, fall in rank and take position in the field of modern orthodoxy, and add one more to the long and disgraceful list of sectarianism? May the Lord forbid, and in his mercy help us to wake up to the danger that surrounds us! H.

PATSON, Ill., 1860.

HUNGRY.—The Lord Jesus is in your midst, and he is hungry and naked and cold, and you heed it not! "Inasmuch as you did it not to these"—poor—"you did it not to me."

## The Good Fight.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II. TIMOTHY, iv. 7, 8.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—REV. xii. 7, 8, 9.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—II. PETER, ii. 4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—JUDG, 6.

I make the above quotations that the reader may have clearly before his mind the fact that there is a conflict, a war in the universe. At the head of the one party to this mighty conflict is the "Lord of Hosts;" at the head of the other is the Prince of darkness, the father of lies. We may not be able to tell when this conflict began. It is sufficient for us to know that it exists. That God, angels and men are parties to it. Satan has marshaled his hosts and gone into the contest with all the skill he can command. He leaves no element of power idle. God was, and is, the rightful sovereign of this boundless universe. He is the maker and owner of it all. His will is the rightful law of the whole universe. All beings who refuse an unqualified obedience to His mandates, place themselves in the attitude of rebellion against the crown of the universe. Every angel or man who sets up any other standard of authority than that of Jehovah's, is guilty of treason against the King of kings. The author and father of all lies and sins, is Satan. He inaugurated rebellion in God's government. In consequence of his treason to rightful authority, he and his followers and companions in guilt were cast out, thrust down to the regions of darkness and woe. The

good fight may be properly divided into three great contests, as follows:

1. The battle between God and the loyal angels on one hand, and the Devil and the rebel angels on the other. Of the particulars of this mighty battle, we know nothing. We simply learn from the scriptures placed at the head of this article, that the standard of rebellion was set up, that God would not tolerate it, that there was a conflict, that it resulted in the defeat and banishment of all those who had set themselves in array against God's government.

Satan's subsequent history justifies the conclusion that his resistance was determined. That it was managed with skill. But the superiority of the infinite over the finite, of the righteous over the wicked, of the lawful over the unlawful, was fully vindicated. Satan, with his rebel host, was driven out of Heaven, and "cast down to hell," as the common version reads it.

2. Satan, though defeated, and driven from the field, was not annihilated. He still had, and yet has, an existence. Yet he was not reformed. He was the Devil still. Unable to renew the war on the plains of Heaven, he turned his rebellious eyes to another quarter of Jehovah's domain. A new world, beautiful and lovely, had been called into existence. Order and symmetry were everywhere visible on its modest surface. Harmony, peace and purity reigned everywhere. Thither Satan, "full of wrath," burning with malice, and the desire of revenge, directed his flight.

Not able to avenge himself on God, he decides to ruin the noble creature God had placed at the head of this new world. On man, made in the image of his God, he wreaks his revenge. He here uses stratagem instead of force. He approaches man in the guise of a friend, rather than an open enemy. With honied words he succeeds in destroying man's unwavering faith in God's word.

This accomplished, man falls an easy prey to his wiles.

Though defeated and disgraced in his

contest with Jehovah, he gains a victory over man, God's creature. Satan has gained a foothold. The earth he claims as his by right of conquest. The great fight between good and evil, between the Creator and the creature, between God and the Devil, is transferred to earth. This world becomes the disputed territory. It is, and has been, since the fall of our first parents, the scene of conflict between the power of light and of darkness.

God did not permit Satan to hold peaceable possession, however. True, He is the God of peace. Still He will not have peace at the cost of purity. God is ever ready for war when wickedness rears its unseemly head in defiance of his righteous authority. He very soon took initiatory steps to rescue man from Satan's grasp, and drive the invader from the earth.

Man, yielding to the wiles of the wicked one, had fallen into condemnation. He had, by transgression, become guilty and mortal. He is indeed a captive. He cannot rescue himself. God proposes, however, to defeat Satan on earth, as signally as he has done in heaven. He also intensifies the shame of the Devil's humiliation by enabling man, whom he had ruined, to have a share in the victory over him. The Prince of darkness held man by two cords. 1st. Temptation, by which he involved them in sin. 2nd. Death, by which he rendered them incapable of enjoying either earth or heaven. To break the force of these cords, He unites the divine and the human nature in the person of His Son, the Lord Jesus. In this holy personage, Satan is assailed on earth. In the Immanuel, the Old Serpent has to fight God and man, united in one person. Not that God is made stronger for the conflict, but that man should share the glory of the victory. After His baptism, the Savior seems to seek battle. He is led into the wilderness. He fasts forty days. When he is hungry, his human nature all broken down by fasting, the cunning Tempter says, if you be the Son of God,

make bread of the stones to appease the hunger of your body. Failing in this, another ruse is tried, and still another, but to no better purpose. The battle is terrible, but victory perches on the banner of right. Humanity, held up by its union with divinity, triumphs over its enemy. The power of temptation is broken. Man, fallen man, is taught how to resist the Tempter's assaults, escape his snares, outwit his wiles. The word of God is the magic wand, by which all the "fiery darts" can be turned aside, and man is now taught how to use it. One of Satan's cords, by which he held humanity, is now broken. The power of the Tempter is no longer invincible. Man can now "resist the Devil and he will flee." Satan still held the keys of death. To wrest them from his hand, there must be another mighty, *mighty* battle. The Devil musters his forces. Scoffing Jew and Pagan Gentile are mustered into his service, both alike willing to do his bidding. If they can put his body in the grave, and his Spirit in *hades* and *keep them there*, then indeed will God be disgraced in the eyes of the universe, the power of his government broken, and humanity hopelessly subjugated. Satan will indeed have made himself a ruler, and established a kingdom. If humanity, now linked with divinity, in the person of Christ, fail and go down in the contest with its enemy, its last hope is gone, the last ray of light is extinguished. The battle begins. Jesus goes before Pilate a prisoner. Devils laugh, and the disciples cowardly slink away. Jesus dies, and his body is buried in the grave. His spirit goes to the unseen world. With what breathless anxiety must the good angels have beheld the scene. If ever the rebel angels in hell shouted for joy, it must have been when Jesus said, "my God, my God, why hast thou forsaken me?" It must have been when his body was secured and guarded in the *cold, cold* grave. Even the sun was ashamed and blushed and refused to illuminate the scene. The earth could not endure the shock, but quaked and rent

the rocks of a thousand ages. The disciples, the poor disciples, all heart-broken, and hopes all blasted, stole away from the faces of their enemies, and the gaze of the world. The reign of gloom lasts not long. Early on the first day of the week, a messenger from above alights at the sealed and guarded tomb. The guards, the great stone, and the Roman seal, are as chaff in his hands. The lovely Jesus walks forth alive. A thrill of joy pervades the heavenly host, but one of chagrin and despair runs through the regions of the condemned. Man, fallen man, once more stands erect. He has in the person of Jesus grappled with his enemy, and triumphed gloriously. He may now re-assume the true dignity of his nature. He now has a right to wear the image of his God. Provision has now been made for the remission of his sins. Truly this good fight is a glorious one indeed.

Man is now furnished with (a) the means of successful resistance to temptation, (b) with the means of the remission of sins, (c) with the certain assurance of a resurrection from the dead. This closes the second great conflict in the good fight.

3. The Devil, though so completely routed, so soundly whipped in this encounter, is the Devil still. He is still determined to keep up the strife.— Though God has overcome him, humanity has done so only in the person of Christ. Satan still sways the scepter over all those who are not Christ's. Jesus, giving to men the advantages of the victory he had won, takes his exit from the earth to heaven. He gives the further prosecution of the war into the hands of his disciples, and they now have the responsibility of fighting the good fight. They have also a chance to wear the laurels of victory. In the 1st campaign, God stood foremost in the battle in heaven. In the 2d, his Son stood foremost in the battle on earth. In the 3d, the disciples of the Son occupy the front rank. They now have to fight the good fight or it will not be fought at all. But

if it be not fought there will be no crowns of glory, for "They that conquer shall wear the crown" is a truthful saying, however poetical it may be. This 3d battle is going on now. It has been going on for eighteen hundred years. There will be no truce till the "last enemy" is vanquished. The Lord's friends will be the victors in the end.

But let us examine the character of the tactics used by the enemy. In the first place, force was used. The Christians were deprived of ease, of property, of life itself. Many went to the stake, to wild beasts, to every kind of torture that Satanic malice or human ingenuity could devise. It was intended to kill off all those who could not be frightened out of being Christians. But confiscation, exile, chains, prisons, the rack, the gibbet, the headman's block, the flame, all failed to stop the spread of the truth. Sinners were never converted in so large numbers as when a man obeyed the gospel at the peril of his life. The blood of the martyrs did indeed seem to be the seed of the church. The tactics were changed. The members of the church grew in numbers so fast that it became evident that the Devil himself would soon have no standing room in the world. Force was abandoned, and Satan advised (no doubt) his friends to join the church. This they did, thousands and tens of thousands. The result was that quite soon they succeeded in conforming it to the world. The Roman apostasy followed as a consequence. But there were some who refused to be bound by the laws and customs of an apostate church. Force was again called into requisition. Roman Catholic Priests were ready instruments to do the Devil's "dirty work," burning heretics. They have been ever ready and eager for this work, whenever, they have had the power. To-day they would try it, I think, did they not have a wholesome fear of the British Lion, and American Eagle. But dissenters grew so fast they could no longer burn them. Satan resorts to his old trick. His friends, many of them, now join the protestant

churches. He thus succeeds in conforming them to the world to an alarming extent. He cannot persuade them to worship an image as he used to do the Pagans, nor to pray to the virgin Mary, as the deluded Romanist does, but then he can get them to adopt a human name instead of the name of Christ. He persuades one to be called a Methodist, another a Baptist, another a Presbyterian. He can set them to pulling each other's ears about their respective names. While they are thus devouring one another, he is doing his mischief, and they have no time to fight him. The only thing that he greatly fears, is "the sword of the Spirit," the word of God. But as it says nothing about party names, the anxious seat, "getting religion," baby sprinkling, nor any other of the isms of the sects, but condemns divisions, the wicked one can afford to be on good terms with the sects so long as their energies are devoted to the propagation and defense of these.

But there is another feature of this good fight to which I wish to call attention: it is this, as Paul expresses it: "But I keep under my body, and bring it into subjection." Here the good fight enters into the every day life of each individual Christian. The lusts and appetites of the flesh are to be kept in subjection to the law of the Spirit. The fight is not only without, but also within each man. He who successfully contends against the enemies from without and from within, will wear a crown of glory forever.

Let us all, brethren, imitate Paul in this fight, so that each one in a dying hour, may say, "I have fought the good fight: I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day: and not to me only, but unto all them also that love his appearing." This will be enough.

J. C. R.

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"A fool's wrath is presently known:  
but a prudent man covereth shame."

### "It Must be Done."

You are right, Bro. Garrison. I cordially agree with you in all your remarks under the above head, and my prayer to God is, that every preacher in the land may have the courage to preach against such sins as the congregation for which he is laboring, or its individual members may be guilty. It matters not if it does hurt. That is just what we want. We desire *the truth* to pierce their hearts, until they cry out as did some of old, "Men and brethren, what shall we do?" No good, or but very little, will result in preaching about the sins of the Chinese and other heathens, while we, at the same time, are guilty of sins equally as great, and for which, we alone are responsible. The truth should be presented in language so plain that each should ask himself, as did the Apostles when told by their Master, that one of them should betray him, "Lord is it I?" No room should be left for doubt. We would not have the truth presented in so loose a manner as to give the brethren a chance to say at the conclusion of a sermon, as we have often heard them, "that just hits Bro. A," or "I wonder what Bro. B. thought of that sermon? I should think he would feel cheap!" No. We want it so that each will hang his head in sorrow, for, "*godly sorrow leadeth to repentance.*" But right here, a thought suggests itself. What is the best way in which a reformation can be effected in a congregation that is guilty of some sin? You say that sin should be preached against from the pulpit, and the preacher who fails to inform them upon this subject, "will not fail to share the penalty of God's violated law." Granted. But how often shall the sin be denounced from the pulpit? You, I presume, would say just as long as a member of the congregation remains guilty. Here I join issue with you, for the reason, I know that a truth may be presented so often that it will not accomplish its desired effect. For instance, we will take a congregation that is guilty of the the sin of covetous-

ness, one of the worst sins in the whole catalogue. The preacher, observing this sin, denounces it from the pulpit, in unmeasured terms. This is right. A few weeks pass away and he cannot observe a change for the better. Again he denounces it. After a lapse of a few weeks he again calls attention to the subject. And again, again, and again. Now it is well known that man is prone to magnify the faults of others, while he can scarcely ever discern his own. It is more than likely every brother and sister in the congregation heartily agrees with what is said upon the subject, but cannot imagine himself or herself guilty. Now what should be done? What is the duty of the preacher? You cannot but agree with me, that it is his duty to go to that brother or that sister, that he knows to be guilty, and say to him or her, you are the one I believe to be guilty, and in the name of our common Master, I ask you to reform. In this way, you may reach the heart of the erring one, and bring him to repentance. In this way the results you desire may be obtained without your ever being accused of having a selfish interest to subserve. I ask our preachers to try the plan, and see if it will not be better than to publicly, often refer to the subject.

For fear some may misunderstand the position we take upon this subject, we would again assert that we would not desire the preacher to neglect to call attention to the sins of a congregation, from the pulpit. It should be done. The world must be instructed that no sin is allowed within the church, but the too often presentation of a subject, will not result in the good that would result in making it a personal matter with the guilty.

In conclusion, I would say: Let no preacher of the gospel of Christ fear to declare the whole counsel of God; let every sin be denounced from the pulpit, and in private presented to the guilty, and if the world will not admit you "popular," you will have the assurance of a duty well performed, and hear in

the last day, from your Lord and Master, "Well done." S. J. C.

## REMARKS.

Brother "S. J. C." cordially agrees with me in my "remarks under the above head," but joins "issue" with me, on a supposed answer of mine to this question that he asks: "How often shall the sin be denounced from the pulpit?" He presumes that I would answer, "just as long as a member of the congregation remains guilty." I claim the right to modify this supposed answer. If there was only one member of a congregation that was guilty of drunkenness, I do not think it would be prudent to spend a great deal of time, in preaching publicly against that sin. It would be an economy of time, to go to him privately, and tell him of his error and its consequences. I would answer then, just as long as any *considerable part* of the congregation remain guilty. It is evident, that the amount of preaching against any sin should be governed by the prevalence and malignity of that sin. But the objection urged against my *supposed* answer, by "S. J. C.," falls with equal force against the one I have just given. For he says: a "truth may be presented so often that it will not accomplish its desired effect." It is a *repetition* then, of this public denunciation of congregational sins that "S. J. C." does not endorse. In this he differs with Peter, who says:

"Wherefore I will not be negligent to put you always in remembrance of those things, *THOUGH YE KNOW THEM*, and be established in the present truth. *Yea, I think it meet, AS LONG AS I AM IN THIS TABERNACLE, to stir you up by putting you in remembrance.*" II. Peter, i, 12, 13.

Nor does he agree exactly with Paul, when he says:

"To write the *SAME THINGS* to you, to me indeed is not grievous, but for you it is *SAFE.*" Phil. III, 1.

But what is his objection to repeatedly denouncing congregational sins? The desired end is not attained. But *why* is it not attained? Because "man is prone to magnify the faults of others, while he can scarcely ever discern his own." And

"it is more than likely every brother or sister in the congregation heartily agrees with what is said upon the subject, but cannot imagine himself or herself guilty." We answer his objection in his own language. "We would *not* have the truth presented in so loose a manner as to give the brethren a chance to say, at the conclusion of a sermon, 'that just suits Bro. 'A,' or 'I wonder what Bro. 'B. thought of that sermon,' &c."

It would certainly be a very "loose" presentation of truth that would leave a member of the congregation in doubt as to whether he was guilty of the sin denounced or not. If one public rebuke does not effect the reformation needed, let it be repeated, and "kept before the people," until none can fail to see the enormity of the sin, and its direful consequences. Furthermore, I have no objection to "S. J. C.'s" suggestion, as to private instruction, or reproof. I have no doubt but what it is the duty of the Elders to give this. Let neither be neglected. J. H. G.

### Jesus Alone.

What Christian has not often in his life, felt an almost irresistible impulse to lay aside the cumbering cares of the busy day, and retire to some secluded spot to spend an hour alone in meditation and prayer? I think the feeling must be as universal, at least, as the religion of Christ. Nor is it abnormal. It is the soul's demand for recuperation. Solitude is to the soul, what sleep is to the body—

"Tired Nature's sweet restorer."

It is the fount at which the wasted energies of soul and mind are renewed. The poet has expressed a common feeling of the Christian's heart in the following lines:

"I love to steal awhile away  
From every cumbering care,  
And spend the hours of setting day  
In humble, grateful prayer.

"I love in solitude to shed  
The penitential tear,  
And all his promises to plead  
When none but God is near."

In doing so, we are following the example that our blessed Master set us while He was upon the earth.

"And when he had sent them away, he departed into a mountain to pray." Mark, vi, 46.

From early morn, until the day was "far spent," he had been in the midst of an eager, pressing throng. He and his disciples had "not so much as time to eat." They greatly desired and sought quietude, but it was denied them. At the suggestion of Jesus, they repair privately in a ship to a "desert place," that they may "rest a while." But no; the people were hungry for the bread of life, and hung with strange delight on the words that fell from his lips. When the ship was moored at what they supposed was a "desert place," five thousand earnest faces lined that shore, eager to see the great Teacher, and hear his gracious words. It was, perhaps, a place where he and his disciples were accustomed to resort to escape the public throng, for when "the people saw them departing, many knew him, and ran afoot thither, out of all cities, and outwent them and came together unto him." Jesus had compassion on them and "began to teach them many things." But when the sun was low down the sky, and the mountains began to throw their deep shadows over that vast assemblage of people who, chained by the matchless power of heavenly eloquence, had not thought of returning to their homes, his disciples suggested to him the propriety of sending them off to the villages that they might "buy themselves bread." But he would teach them that he that had administered to their *spiritual* wants, could supply their temporal wants also. The people being seated on the grass in companies, the five loaves and two fishes are multiplied to meet the demands of the hungry multitude. "And they all did eat, and were filled." He now constrained his disciples to get into the ship and row for Bethsaida, while he remained behind to send away the people. Having now dispatched them to their homes, "he departed into a mountain to pray."

Reader, let's follow him for a few moments. Weary and fatigued with the labors and cares of the busy, thronging day, with solemn mien he turns his face toward the rugged mountain side, to seek a place where he may commune with his Father, in prayer. See that divine being now passing along through the somber shades of the mountain trees. Yonder is a deep glen or defile, embowered in trees, whose thick foliage shut it in completely. There he wends his course, and is lost from our sight. Here he remains in prayer until near daylight, and appears to his disciples walking upon the water. How much nearer the surface of life's billowy sea could we walk, Christian reader, if we would only spend more time in solitude and prayer to God! Ah! I fear this is the reason so many Christians sink beneath the cares and sorrows of this life, as Peter did beneath the waves of Lake Gennessaret—they do not ascend the mountain of prayer often enough. The prayer that is offered in solitude, is offered to *God* and not to *man*, as many public prayers are. Every word comes from the heart, and penetrates the heavens. There we pray for what we *need*, and not for what we have been accustomed to hear people pray for all our lives. Hence the prayer in secret is the "effectual prayer." Not that none *others* are, only they are not so *apt* to be. The Christian then, that spends much of his time in solitude, in prayer and meditation, possesses a power that the world cannot account for.

I believe that, other things being equal, the preacher that spends most time in prayer, will possess the greatest power, and accomplish the most good. In fact, a praying preacher, with *one* talent, will accomplish more for Christ in his life, than a prayerless one with *ten*. I mean by a prayerless preacher, one who never prays, except when the public *expects* him, at the opening of his exercises. The principle applies to all Christians.

Let us then often seek seclusion from the world, to pray and meditate—

"To think of mercies past,  
and future good implore,"

and we will be stronger and better able to meet the conflicts of life. J. H. G.

### *The Humanity of Christ.*

The character of Christ is the noblest theme for contemplation that ever engaged the mind of mortal man. In Him are blended all the virtues that adorn humanity. In Abraham, we find faith; in Moses, meekness; in Job, patience; in Solomon, wisdom; in Peter, heroism; in Paul, energy and self-sacrificing devotion; in John, love and tenderness, etc., etc. But in Christ, we find them all combined. He is therefore, "the fairest among ten thousand and altogether lovely." His character is then a perfect model. We cannot study it too diligently, nor imitate it too closely. There is a possibility, however, that in contemplating his *divinity*, and the stupendous miracles that He performed to exhibit it to the world, that we may forget his *humanity*. That he was divine, is evidently true. That he was human, is *equally* true. The chain of human redemption is incomplete without either of these links. Blot out of existence either one of these mighty truths, and not a soul could be saved. The former, we must *believe*. The latter, we must *remember*. To contemplate Jesus, standing before the tomb of Lazarus and calling his spirit back to reinhabit its earthly tabernacle, excites, in my mind, feelings of reverence for the Son of God. To contemplate him, weeping with Martha and Mary, and sharing their sorrows, awakens, in my heart love and sympathy for the Son of Mary. To know that He in whom we have trusted, can sympathize with human misery, is a source of deep consolation to the Christian. In fact, there is no such a thing as our entering fully into "the fellowship of his sufferings," without a vivid appreciation of his humanity. It is my humble conviction, that there is at present greater need among us for preaching the *humanity* of Christ, than his *divinity*. We need to realize vividly, that Jesus was a "man of sorrow and acquainted

with grief." That He was actually here on earth among men; that He ate, drank and slept; was hungry, tired, thirsty and sleepy; that He was tempted, scoffed at and derided; that he was moved with compassion at beholding the misfortunes of our race; that his tears mingled freely with those of the sorrowing ones of earth. I am fully persuaded that a great many Christians have a very vague and shadowy conception of the personal presence of Christ on earth. This is, perhaps, more especially true of young Christians. I think it would be safe to say, that as a general rule, our love for Christ is *cold*, just in proportion as our conception of his real, personal presence, in the flesh, is *dim* and *indefinite*.

I love to think of him as a human being, who "went about doing good." I sometimes catch myself wishing that I could have lived while he was on the earth, so I could have received his great lessons from his own blessed lips. I would like to have been along with him when he raised the widow's son at Nain, and comforted her sad heart. How glad I would have been to have received him into my humble home! How eagerly would I have washed the dust from his weary feet and wiped the sweat from his toil-worn brow! If I had only heard him say: "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head," how gladly would I have offered him my cot for a home! And yet I need not regret that I did not live 1800 years ago to give these testimonials of my love for the Saviour, for I can feed him, clothe him, and shelter him, *now*. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt. xxv, 29. And yet, if I had seen Jesus in human form, toiling, suffering, weeping and praying to save a lost world, I know I should love and serve him better. It is only because I fail to realize fully these facts, that I sometimes am not willing to sacrifice as much as I ought for his blessed cause. Let me then believe with all my heart that he was divine—

hence able to save. And let me never forget that he was human—hence can sympathize with all my frailties.

J. H. G.

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### *Farewell to Rum.*

Farewell rum and whiskey vender,  
Good-by calaboose and tender;  
I'm a free man—glad to say it,  
Others fined, and have to pay it.  
Good-by police-court and keepers,  
Good-by wife and children weepers.

Farewell vice and drunken cellars,  
Good-by all you red-nosed fellows;  
I have left your drunken jolly,  
I have quit your vulgar folly;  
Here's my hand, the last you'll shake it,  
Here's the road for man—I'll take it.

Water's good for him who'll drink it;  
Though I did not use to think it—  
But the flame of liquid fire  
Burned within and roused my ire—  
Off at last from all its curses,  
Police-court and police-nurses.

Weep, you rum and whisky dealer,  
Weep, you thief, you money stealer,  
Weep, you hard faced, red-eyed creature,  
Weep, you man of devil's feature;  
Long I've staid by you for pleasure,  
While you snatched my little treasure,—  
Wife at home—no bread no fire,  
While I proved you bat a liar.

Fair as could be, you have spoken,  
Promises have all been broken;  
Words of guile your lips have uttered,  
Falschood in deceit you've muttered;  
What I've earned or begged you've taken,  
For you, home has been forsaken;  
I'll forsake you now forever,  
Your vile haunt I enter never.

Home with all my manly power,  
Morning, noon, night, every hour,  
All within the four-and-twenty,  
Shall be blessed with honest plenty—  
God, on me bestow a blessing,  
While I am my wrongs redressing.

*Temperance Standard.*

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THE COMING ECLIPSE.—On August 7th a total eclipse of the sun will occur. This will be the most interesting eclipse that has been witnessed in this country for many years, and it will not happen again until the last year of this century. The shadow of the earth will commence crossing the sun's disc about four o'clock in the afternoon, and will not entirely pass from it until nearly half past six.

## Valedictory Address.

Delivered by MISS EMMA VEACH, at Commencement of Abingdon College, June 3, 1869.

LADIES AND GENTLEMEN:—It has been said that the poetry of life is written by memory and hope—that within the remembered music of the past, and the unknown destiny of the future, lie the magic charms of existence. Man has passed countless hours in wandering through the long gallery, paved by years, along whose walls are hung the pictures painted by the emotions of his heart. Gazing on these vivid photographs of the past, he feels again, the perfect freedom, the sweetness and purity of childhood, gathers with dimpled hand the flowers that grew near the old homestead, and listens again to the tones of a mother's voice. Then the changing panorama of youth passes before his mental vision, its many bright threads interwoven with disappointments. But we all know the pleasure there is in thus reviewing the treasures preserved for us in memory's casket—how she sings snatches of long-forgotten songs, and in her mirror reflects the faces of those loved in long years past.

Others again, more especially those who are young, live, not in the shadowy events of the past, but in the air castles of the future. These are built by fancy, ornamented in the brightest colors of anticipation, and are *very* beautiful and perfect. In imagination, it is *we* who are victorious in the hardest contest for human triumph—we who fill the proudest positions earth can afford—our dearest wishes and loftiest flights of ambition, realized.

Thus, the days of our being, that are fraught with the most intense interest, we *dream* away in forming ideal pictures of what *we* will do when we step on the stage of real life. Too often, intellect and power that the world would appreciate, if exerted, is allowed thus to slumber, living either in the decaying temples of memory, or in the beautiful, but decep-

tive creations of hope. Do we realize the harm there is in thus thinking of life as some far off dream, yet hidden by the misty veil of futurity? It being forgotten that the hinge on which our destiny turns is *the present*. Volumes have been written upon the mission of humanity—upon the great problems of destiny to be decided by man's work. Poets, in their sweetest rhythm, and orators with soul-stirring eloquence, tell us of the glorious events yet to come, whose import is so powerful, that they will wake echoes of surprise throughout the halls of time. The fires of enthusiasm are kindled and all that is noble in man, aroused, when he thinks of the three grand divisions of labor to be performed, viz: the education of the masses of the people—the perfection of civil government, and the universal dissemination of the principles of religious truths. Such appeals as these meet with a response in almost every mind, and would that mankind were only dispossessed of the idea that the work is not to be commenced till long years have gone to their grave, but *now*.

The vast temple of science and art rises before us—its impregnable foundation is the rock of eternal truth—its dome, which mortal mind has never yet reached, is formed of the glorious conception of an infinite God. The key of this structure has been discovered and the door unlocked by the scholars and philosophers of past ages. We stand on the threshold. The gleams of comprehension extend but a very short distance into this mysterious temple. The rest is all dark to the great mass of humanity, and it will remain so, too, if we stand where we are now and pass our lives in *dreaming* of probable developments yet to come. Yes, unless we take the lighted torch of investigation and lead the way onward, the priceless gems of learning, the principles of divine beauty and truth will be lost to the present generation. The proud privilege will be left for those who live in coming time of opening the windows of this splendid temple and of brushing away the cob-webs of error and prejudice, from

the human mind, that it may the better appreciate such rich additions to present day literature. Popular education will do much in giving to society that elevated tone and principle so desirable. I do not mean by *society*, a small circle of individuals, but the whole human family—nor by educational advantages, those Colleges, whose portals are open only to wealth or rare talent, but that to every human being should extend those influences, that develop the intellect—that give a man power to comprehend *for what* he was made, *to what* he is tending, and how far his own actions influence that destiny. The accomplishment of such an object as this, is worthy of our best thoughts and the valuable years of our lives. It is woman's work as well as man's, and if any vocation deserves the wreath of bright laurels, it is the noble one of a teacher.

Another grand division of labor to be performed, is the advancement of civil government to a higher standard, where it will be enabled to fulfill the end for which it was designed. Such a work as this touches every one, who has sufficient liberality, and true nobility of heart to appreciate it. Some persons actually believe that the nations of the earth originated from the natural depravity and irreverence of human nature, and that, therefore, no one who makes the bible his guide, should have anything whatever to do in *their* regulation. A more mistaken idea was never entertained. Political affairs should be controlled by men of honesty and principle—by men who acknowledge Jehovah the supreme Ruler of their actions—who possess the strength of mind—will-power and moral force to steer the ship of State in the smooth waters of security—clear of the breakers of foreign intervention and the hidden reefs of domestic treachery.

We are not compelled, as were our forefathers, to bid defiance to the proudest monarchy of the world, and on the shores of an unknown land, to kindle the fires of national independence and defend with the blood, the first glimmerings that

were to call into being their cherished ideal, a republican government. As a result of this, Americans now proudly and justly claim to be one of *the* nations of the earth—a country whose ensign, kissed by the sunbeams and unfurled by the winds of every clime, is loved at home and honored abroad.

There is nothing left for us to do, but to preserve and perfect the scheme so bravely inaugurated, and so successfully accomplished. This we can only do, by resolutely barring the doors of sympathy against those dangerous elements most likely to undermine its foundations. One of these evils, is the kind of motive that governs the popular statesmen and politicians of our day—the general absence of those principles that *should* control a man in his public career. This is a slow, but sure poison, infusing itself into the very life-blood of our nation, and unless a strong antidote of truth and honesty is administered, she will fall from her throne of superiority over her sister nations. The uninitiated have no idea perhaps, of how far the art of bribery and unfair dealing is carried—how *influence* and *honor* are *bought* and *sold* by professional politicians, in order to obtain the wealth and offices at the disposal of the United States. It is only occasionally, when the spirit of investigation draws aside the heavy curtains that hide the machinery of government from our view, that we obtain a glimpse at the reality with all its revolting, downward tendencies. If ever reform was demanded, it certainly is now, in the political world.

This evil becomes the most dangerous foe with which civil power has to contend, when combined with an element constantly gaining ground in America, known as Roman Catholicism—that so-called religion, with its holy Popes and Priests, who are cunning enough to know that the evil principles and black crimes on which their theories rest, must be well concealed from the great mass of their followers, for if they were not, the indignant waves of humanity would

roll over them, leaving not a single ripple to mark the grave of an organization, that, under the *name of religion*, poisoned with its influence like the deadly upas tree, all who came within reach, blighting hearts and homes—crushing out the sweetest perfume of youth's flowers, disregarding all that is sacred to man. Their object is not merely to advance their theory of religion, but they aspire to wield the sword of *civil* power—to govern, not only in the church, but in the halls of Congress. They enter the contest with folded banners, disguised by the mark of pretended friendship, secretly and silently work their way into the council halls of a nation, and when they once obtain the mastery their true colors are quickly unfurled.

If this is true, (and if you doubt it, ladies and gentlemen, read the correspondence of some of our leading journals,) is there not work for loyal men and women, those who love the birth-place of freedom, the principles that guard the home circle and give to mankind the right of thinking and acting for *self*. Surely in thus defending our glorious Republic there is something that would rouse the ambition in the boy's heart, and make the blood of manhood pulsate more rapidly.

But there is a broader field for action, than either yet mentioned—one that contains within itself *every good*—whose accomplishment would open upon the world floods of sunshine, that would penetrate with their irresistible power, the darkest recesses of man's soul. Yes, the universal adoption of the principles of morality, that form the corner-stone of religion's fair temple, would perform for humanity a work that nothing else will. It would impart the impetus to the mental organism of society that would soon open the fountains of education for all, whether or not they possessed the fairy wand of gold, or the magic talisman of genius. It would raise the platform of civil government into the atmosphere of a higher existence, and protect more *effectually* than could the bayonets of an

army, that dearest prerogative of manhood—Liberty.

The greater part of the people of the 19th century seem to acknowledge and appreciate the important influence wielded by that one little book, against which the infidel hosts of ancient and modern time, have hurled their volleys of shot and shell, with no other effect, than to *convince* the world, that a work possessing the wondrous power of touching the sweetest chords of the human heart,—of smoothing the rough diamond of intellect into a gem of royal beauty and guiding the turbulent, changing waves of humanity through the ocean of time, until the shores of a brighter world are reached, that such a work could have originated only in the immortal mind that called into being a universe of worlds.

But although the important issues dependent upon morality are realized by most persons, yet the prosecution of the work is regarded as something to be performed by the master-minds of other ages, it being forgotten that the object, instead of being accomplished by a few flashes of genius or bold strokes of energy, is the *every-day* work of *common* men and women, those whose hearts are not shrouded by the dark curtains of selfishness and discontent, but are kept warm with love and purity by the cheering influences of their life-work. While others are allowing the noonday of their intellectual power to glide away in dreaming of great reforms that *are* to be, they are making the golden moments of the living *present* tell upon their own destiny and that of their fellow-men.

When the idea once obtains possession of the minds of mankind, that the Reforms so earnestly demanded, are to be brought about, by bravely seizing the opportunities offered *now*—by allowing not a single day to seek its grave in the rose-curtained west, without having added something to their success—then the steamer of Life as it sweeps down the river of Time—to the ocean of Eternity, will be in complete running order, with

not a discord to jar its machinery. The empire of learning, of civil and religious power, will blend in perfect harmony, working for and with each other in fulfilling the grand design of creation.

Ladies and Gentlemen: The music of another year has floated away on the atmosphere of existence to return no more, and once again the parting words of a graduating class are offered to you, as incense on the altar of friendship and gratitude. During the halcyon days of College life, you have many times inspired us with renewed energy by cheering smiles and kind words. You have allowed us to enjoy the happy light of your many pleasant home circles, and by so doing, have bound the golden chords of association closely around our hearts. But however sad the task, these must now be cut by the hand of separation. Most of the Class of 1869 will never again renew the cherished scenes, now so vividly sketched on memory's canvas. But though long years shall have circled away, these impressions will never be erased, and while they remain so deeply enshrined in our affections, we only ask that in the unseen future that decides our victory or defeat in life, we may be followed by occasional thoughts of by-gone days and wishes of future success from the citizens of Abington.

With our fellow-students, those who have gathered with us many beautiful flowers from the garden of knowledge, and made the few past years bright with the rose color of brother and sister affection—with you, we have met for the last time in that relation so fraught with happiness. The absence of your merry laugh and honest sympathy will be sadly felt. We have learned to love your bright, intelligent faces, and can but regret that such pleasures are now ended, only remaining as sweet dreams of the past. We ask, dear brothers and sisters, your prayers to guide us through the busy scenes that are now before us, and in return we wish that, for you, the flowers of true pleasure may bud and blossom, and that on your brow may be

placed the chaplet of success. Oh, may you remember that, the stars that for the past few years have blazed so brightly in the firmament of the social and mental world, will soon go down in the night of death, and you will rise above the horizon of life, to occupy their places. In your intercourse with the world may you charm and convince with the beauty of truth, and through all the changing tints of light and shadow that flit across your sky, forget not that *virtue* shines in colors pure—brighter than pearl or diamond can reflect. On this, our last day as students, we resign to those who shall fill our places, the sacred duties so highly valued and so earnestly loved. Among these there is one that has become so deeply entwined round the feelings, as to be almost a part of our being—our literary societies. Outsiders may smile, but students know, that connected with those old halls are remembrances so dear, that they will never be forgotten. Those walls could tell of many a *failure* so kindly noticed as only to encourage to other efforts, that would at last prove successful. It is no wonder then, that having received a training there, that could have been given no where else, many have worked hard to give them the reputation they now possess. May they find warm friends in the students of future sessions. Make them all that they should be—beautiful temples, consecrated to the Goddess of Literature. Raise them above the miasma of mean envy of each other's success.

When those who now occupy recitation rooms and society halls, shall have bowed to the imperative command of death—when other voices sing in sweet chorus the beautiful songs we have loved so well, then may the Newtonian and Philomathi form the grand stairways that lead to the platforms of refined literature and eloquent oratory.

Language may flow freely in words of farewell to friends and to schoolmates, but when we present ourselves to you, our teachers, to receive our final discharge from the band of students, it would seem

as though silence would throw her veil over the words that are very mockery, when attempting to express the sadness that falls like cold rain-drops on the fresh beauty and joy of a scene like this. In the sanctuary of our heart's deepest and holiest affections shall ever dwell the vivid remembrance of that Faculty, of whom every student and friend of Abingdon College are so proud. You have written, dear teachers, upon the pages of our life-history, in letters of golden light, a thousand deeds of love and kindness. You have given us that discipline so necessary to correct the faulty reasoning and direct the hot ambition of youth.

Over the many rough places in our course you have ever extended the hand of assistance. You have conducted us into the great storehouse of nature, enabling us to grasp the laws that govern the universe—to trace in the starry constellations of the heavens, the divinity and incomprehensible power of God—and to read from the mountains, valleys and rocks of earth, the records of past ages; and, better than all else, you have opened to us a perfect wealth of literature, by making the *Bible* one of our *text* books.

For all this we can give only the love and esteem of grateful hearts, and the assurance that the soul-touching influences of your labors, shall ever direct in the future, as they have done in the past, our thoughts to all that is noble and good. Other graduating classes will soon claim *our* places in your hearts, but the altar we have erected in the temple of our affections, shall *ever* remain sacredly dedicated to our Teachers and our Alma Mater.

To our President, what can I say that will be of more value, than that you have not only unraveled the tangled threads of science and art, but through *your* efforts some of the Class first bowed in submission to the Bible, which is the Polar Star of your existence. *Prouder* tribute than this, can be given to *no* man. May the lamp of reason burn

brightly till the last, and when the shadows of death darken the sunshine of your existence, may the glories of heaven grow so intensely bright, that the darkness will be forgotten.

The tie that binds us as brothers and sister to the happy days of yore, will in a few minutes be severed. One tear to their memory, and then comes life, *stern, busy, real* life, in which no dreamers can fight the battles or win the victory.

If you would realize the ambition that now lights your eye and warms your blood, be *warn* with hearts too pure—souls too noble to enlist under any banner but that of *right*. Whatever the future has in store for *me*, I shall ever watch your career with the deepest interest and the truest wish of a sister, that it may prove worthy of the intellect God has given you.

As the winds of memory sweep over the harp of Time, may they bring back to you all, in sweetest notes, the farewell of the Class of '69!

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### "We Will Lift a Little."

Lift a little! lift a little!

Neighbor, lend a helping hand  
To that heavy-laden brother.

Who for weakness scarce can stand,  
What to thee, with thy strong muscle,  
Seems a light and easy load,  
Is to him a ponderous burden,  
Cumbering his pilgrim road.

Lift a little! lift a little!

Effort gives one added strength;  
That which staggers him when rising,  
Thou canst hold at arm's full length.  
Not his fault that he is feeble,  
Not thy praise that thou art strong;  
It is God makes lives to differ,  
Some from wailing some from song.

Lift a little! lift a little!

Many they who need thine aid;  
Many lying on the road-side,  
'Neath misfortune's dreary shade.  
Pass not by like priest and Levite,  
Heedless of thy fellow-man,  
But with heart and arms extended,  
Be the good Samaritan.

SELECTED.

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Of all human passions, pride most seldom obtains its end, for aiming at honor and reputation, it generally reaps contempt and derision.

*Faith.*

We talk a great deal about faith, about our trust in God: but often, very often I fear, it is a mere form of words. We are ready enough to trust in God, when everything is prosperous; but when trouble and trials come, we fret and repine over them, and forget to trust Him.

Many of our troubles for which we are so ready to blame our Heavenly Father, are caused by our own blunders or sins. Even sickness and death, from which so many of our sorrows spring, and which we usually lay to the charge of mysterious Providence, are generally caused by disobedience to God's physical laws, either by ourselves or ancestors. Yet there are many deaths, and many, many other trials which are unquestionably brought about by God's infinite wisdom, for some purpose which, we in our poor human weakness, cannot comprehend.

O, if we could only trust Him then! If we could only feel in our hearts that He doeth all things well! When I look back upon my past life, how it shames me! How many times when disappointments and troubles have come, have I grieved, and been discontented, because I could see no reason for them, nor any good which they could do! When I have walked in the dark valley of sorrow, I have prayed in my bitterness, "O! my Father, take me home, for what purpose dost Thou have me here?" and when I received no answer, no light, I have lost my faith, and felt that He was unjust. But when I look back upon the past, I can see that my life has been planned in infinite mercy; that those things at which I repined, have been for the best; and often of great value to me.

So, remembering the past, I try to feel, no matter how dark the present or the future may appear, that "all things work together for good to them that love God."

There are very few of us whose lives are altogether dark, and most of us have more sunshine than shadow. And yet would we not be willing to spend our whole lives in sorrow, rather than lose the

eternal happiness of heaven? We ought, instead of repining, to be thankful that God has allotted us so large a portion of happiness, and trust Him entirely.

ROSETTA BUTLER,

PARDEE, KANSAS.

*Debate.*

MACOMB, ILL., May 13, 1869.

The undersigned agree to discuss the following propositions in the vicinity of Bedford, Henderson county, Illinois. Discussion to begin at 9 o'clock, A. M., Tuesday, August 17, 1869:

I. The immersion of a believing penitent in water, into the name of the Father, the Son, and the Holy Spirit (only) is Christian baptism.

II. The scriptures authorize the baptism of infant children.

III. Christian baptism is for the remission of sins.

IV. "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our works or deservings. Therefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort."

V. In conviction, conversion and sanctification, the Holy Spirit sometimes operates without the intervention of the word.

VI. Human creeds, as bonds of union and communion, are heretical and schismatical.

H. RICHIE,

J. C. REYNOLDS,

H. Richie, is a Presiding Elder of the M. E. Church, and J. C. Reynolds is a member of the Church of Christ, and Senior Editor of the GOSPEL ECOU.

NOR RIGHT.—To see a Christian brother or sister trying to get the needy to toil for them for less than their labor is worth. And worse still, to press them the more urgently because the laborer is in great want! "Love thy neighbor as thyself."

## *Harmony of the Inner and Outer World of Man.*

### LADIES AND GENTLEMEN :

All enterprises, great or small, are accompanied with corresponding difficulties. 'Tis easy to brush a small thing out of our path, or to step over it, which sometimes is more convenient, especially if, instead of the small twig, we find a decaying *stump* of what was once a small twig; and as difficulties accompany all enterprises, of course we expect them to be in equal proportion to the vastness of the enterprise. But the difficulties attending the attainment of our aims in life, are often greatly lessened by the thorough knowledge of our relation to the world and to God; for all can readily comprehend that the inner world of man must sustain a closer relation to the great Creator than does the outer, although both may acknowledge a Creator in them. Thus in order to attain the greatest possible perfection, all should realize the necessity of harmony between these two worlds of man, as well as their highest cultivation, for without this harmony all is lost — without the cultivation, we cannot attain it. The significations of the term world, are numerous and vast. Probably the most general is, "the universe." The whole system of created globes and vast bodies of matter. "The heavens," as when we speak of the upper world. Or the orbs, which occupy space and the beings which inhabit them, as this on which we live. A great multitude or quantity, as a world of business, a world of charms. But these are all too general for our present use; accordingly, we must descend to particulars. The interpretation given, then, which we will take, is the *present state of existence*, no matter whether it be inner or outer, upper or lower. By the outer world, I mean that vast existence of things, as when in free air every thing that presents itself to our sense. By the inner, I mean that never-dying *spirit*, ever burning within us, planted there by the allwise God, to enable us to observe this surrounding exist-

ence. As to the existence of these two worlds, it is impossible to separate them. Man cannot possess one or the other; he must have both. Why does the idiot not converse with you, concerning the beauties of existing things about him, with reason or the ordinary intellectual powers of man? Why is all a waste to him? Why does he appreciate nothing whatever in an intellectual manner? Laugh that cold, empty, silly laugh, which once heard, can never be forgotten? I scarcely need tell you; 'tis so plain. You must all feel it deep down in your hearts, and say he does not possess that inner, hence he cannot realize the outer, and we find him what? Simply a mass of flesh, subject to our extreme pity. Careful, young man, when you make complaints while possessing rational powers. Again: why does that maniac rave and tear, rush at you with the fury of a demon, tear you to atoms, could he but fasten his fangs upon you? Or see him chained to the floor, hand and foot, his wild eye-balls glaring, and within keeping up an unearthly, guttural sound that makes your soul quake. Why is this? Why do you not converse with him? Why does nature not charm and subdue that turbulent spirit? Because that inner world is a dark chaos, dead to all the charms that can be brought about it. Why does the child, whose *spirit* is about to take its flight to God, say, "'tis growing dark, mother?" Because both recede at the same time, the spirit to its God, the outer to naught. Let us notice the beauties of these two worlds; for both are beautiful, yet they differ widely. To conjecture otherwise than that the outer world is beautiful, would be useless. It is worthy to be studied. And to observe its many beauties and to see the wisdom of God displayed in it everywhere, on every hand, we have but to put forth those faculties with which He has endowed every rational mind. It is a fitting place for the soul to dwell during its earthly pilgrimage, and its paths, full of melody, and fragrance, and beauty, are well calculated to call to the mind its

Maker, whose majestic portico is the starry vault which overhangs them. How many things present themselves, and how grateful we feel for them! For the air, which not only fans and purifies the stream of life; but at our bidding wafts our most secret thoughts to our loved fellow-minds; many happy words to the distressed; enabling men of mind to impart their knowledge to their fellow men in the most impressive manner. For the water, which refreshes all and fertilizes the earth, thereby giving growth to all that sustains the animal body; beautifying the paths with all that is attractive to the humble eye that sees God in them. For the light, without which, all this beautiful and magnificent world would be a blank to that happy sense, the sense of vision. Oh, how independent in the ignorance of, but how humble in the deprivation or understanding of any of the many works of God! Yet, how above all these should we esteem this body of mysterious senses and capacities, the only thing when pure in the sight of God, to be the servant of the rational soul during its earthly pilgrimage. Yes, the outer is beautiful, but the inner is more beautiful, for it contains the present outer and far more, and we know that it is beautiful. The beauties of material things, (or the outer world), are but one—the present. That of the inner, three—the past, present and future. These all reign there regularly. At our bidding we call back the scenes of our childhood, live the present, and run forward into the future with the mien and majesty of an angel—sharing infinity with God. Is this inner world sublime? Whence did Milton draw forth substance and people planets of his own with beings most bright and beautiful, giving breath to forms outliving all flesh? Whence came they? From that inner world. There, were all planted. There did they bud and bloom. There were they formed into shape, ere the pen of a friendly hand took them from his mouth and traced them in living colors that will never die.

But now let us view the substantial of these two worlds, and ascertain which will live the longest. In this, the difference is so wide, that while one is transitory, the other is eternal. Gather about you all those things conducive to the necessities and pleasures of this life, and to what are they subject? Decay, earthquakes, fire and flood. Yet, should they be proof against these, they cannot accompany us beyond the tomb. Beyond that they impart no charms. All must cease there. But with that inner world is this true? No. There if it has been rightly improved, it only takes on the crown to flourish through eternity about the throne of God, which it has inherited.

One more item, the more forcibly to impress the frailty of things about us, and it is the noblest, and will sustain the most of all God's works,—Man. View him, standing erect, proving the even and sound development of his body, his pure skin and clear eye showing that no corrupt monster is preying at his heart, and you are proud of him. Let his blood flow fully and freely, and he stands a Napoleon, or reclines a Shakespeare. *Yet how frail!* Let the hand that made him, strike him, quickening the movements of his pulse, and he lies a parched and fretful thing. Let him retard its action a little, and he crawls a crouching and almost soulless mass—the bright world a dead blank to his eye. Let him cause the blood to cease coursing through his veins, then, indeed, do we find him a soulless mass. Such are the frailties of all things about us, and of that mortal frame that, do whatever we may, with all the combined power of men, we can do naught but move to that awful instant, where we will exchange these feeble pulses of transitory existence for ceaseless throbbings of eternal life.

We will now approach that part of our subject, from which I fear I have tarried too long—the harmony of these two worlds. By harmony, we understand the adaptation of parts to each other in any system or composition of things, intended to form a connected

whole, as the harmony of the universe, (we all soon appreciate the absence of it in music,) concord, agreement, accordance in facts—as the harmony of the gospels. To apply this harmony to man, we must confine his outer world to that in which he labors, no matter whether in the ministry, the class-room, the workshop, laboratory or dissecting room—no matter where, there is his outer world, and the inner must harmonize with it, to be successful. See the minister in the pulpit; his auditors have assembled; the hymn of praise to God has been chanted, and all is quiet. Calmly he rises, selects one of the many lessons of the book of God, and soon, by his eloquence, draws you to him, imparting that lesson to your soul in ecstasies of delight. *Noble man—noble work!* But how does he do this? Ah! that inner world is there. You know it, you feel it, and in full harmony with the outer. Again: see the teacher in his class room; the class have assembled, the last taps have rung—the recitation commences, and all moves off smoothly. Questions are asked to and fro—calmly and promptly answered—the result of what? That inner world is there, and in harmony with its outer. Again: see that train of cars proudly gliding into the depot. Observe the engineer calmly sitting upon his stanchion. Soon the signal is given, and again it moves off majestically. What is the outer world to him? It is not mean. He understands every part of that ponderous machinery. Too much life and money there to entrust to one whose inner world is not in harmony with the outer. And so of every department, I care not where you go, that harmony must exist to be successful. But let us change places with our teacher and engineer: our train arrives; we take the engineer and place him in the school-room. The time of recitation has come; he takes up the text-book—it may be one of the languages—and stops there. Why? The text-book is a blank to him. And why a blank? Because he has not studied that text-book—not fitted him-

self for a teacher; or in other words, there is no harmony between his inner and present outer world, and he can operate in but one—hence the confusion. But our teacher—we took our engineer just as the train glided into the depot. Let our teacher take his place. The signal is given. And he perhaps can throw forward the lever, pull the throttle, and the train will speed out over the prairie; but at what rate? Perhaps too slow for what is called "time," or ere he is aware, the train has gained a speed threatening destruction to himself and all that load of human freight; or in the excitement of speed, he forgets water—the boiler is heated—and in a moment all are blown to atoms—the result of what? You know full well. He was not schooled in that department. He possessed that harmony only in a small degree; and how terrible the result! And so it is in all departments. Hence the necessity of highly cultivating that inner spirit for whatever occupation we desire to follow. Who is the successful minister? He who possesses that true harmony found only in the pure Christian. Who is the successful doctor, lawyer, mechanic, or any individual in any department? They who possess that true harmony. And how did they attain it? By labor; yes, by *glad and joyous* labor. This word sounds harsh to some; yet it is by that only, that this inner world is enriched. 'Tis by that only that we see the wisdom, kindness and goodness of God, displayed on every hand. 'Tis a beautiful word to the soul, seeking God. He can sing with the poet:

"Labor is honor—God's spirit has spoken:

This is the song that the Universe sings,  
Through the vast hills of creation unbroken,

Loudly and clearly the glad echo rings,  
Up from the hills and the green valleys stealing,

Seeking the light of the bright stars above,  
Glees the song, to the blue heavens pealing—

"Labor is honor and labor is love."

What the rewards of labor? Listen to the same pen:

"Light to the mind that in darkness was clouded;  
Strength to the spirit that weakness had touched;

Joy to the soul that in sorrow was shrouded;

Life to the heart when its life-spring was washed.

Truth as their footstool who seek it sincerely;  
Skill to the hand when it tolleth to live;  
Eyes that can look up to heaven's light clearly;  
These are the honors that labor can give."

Come, since these things are true, lend to the mind its golden wings. Let it rise, rise, rise to the throne of God, and there view that outer world, where all is so pure that He charges his angels with folly, and ask yourself, is your inner world as pure as that? Can God charge you with folly? As well, may we in turn, fill the pulpit; as well may one of our teachers take charge of the running of that engine; as well may that engineer take charge of the school-room, who has not cultivated that inner spirit, as for them to ascend to that celestial world, where all is peace and purity, unless that inner spirit is in perfect harmony with it. Oh, how important it is, then, to throw the heart open to the light of the throne of God, and let one ray penetrate it, kindling there a living fire, that will forever burn, by the light of which, in the darkness of the tomb, we will simply see the change of transitory existence for *eternal life*. Then let us guard well that inner world. Guard and cultivate it. Raise its harmony to that of the spheres. Then, if spared to o'd age,

"It will not be sad, to cast away  
This dull and cumbrous load of clay,  
Then will we view the joyous spirit rise  
To endless bliss beyond the skies;  
To journeyings beyond the sun  
Where streams of living waters run."

Where, if your inner world is in harmony with the outer, Christ, with the celestial hosts, awaits you.

JOSEPH GRAFF.

ABINGDON COLLEGE, June 3, '69.

### *Shall it be Done, or No?*

The following preamble and resolution were presented by Bro. F. M. Bruner, last year, at the State Meeting, at Winchester, Illinois, and adopted by the meeting:

"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 Lord's day schools; and whether they desire the society to do anything in the distribution of the bible, either the revised or the unrevised edition, and also, whether they desire that anything should be done for the building up of a school of the bible."

The object had in view by the mover of the above, I suppose to be to ascertain the minds of the brethren on the three following points:

- 1st. Sunday School Libraries.
- 2d. Distribution of the Bible.
- 3d. A State College of the Bible.

I do not understand the mover to be seeking the minds of the brethren as to the merits of these things, but whether the State Missionary Co-Operation, shall, as a society, engage in these works. The instruction sought, is *not* whether we ought to have, or not have Sunday School Libraries. Not whether we should distribute the scriptures, or not distribute them. Not whether we should have a College of the Bible, or not have it. But the question raised, is, shall the Illinois Missionary Co-Operation, as such, engage in writing, printing, binding and selling Sunday School books? Shall it engage in bible distribution as a co-operation? Shall it undertake the task of organizing and building up a College of the Bible? Shall it procure a charter, organize a Board of Trustees, raise funds, purchase land, erect buildings, employ a Faculty, prepare a course of study, in short, do everything necessary to be done, in order to build, sustain and perpetuate a College? I believe we ought to have Sunday School Libraries. We ought to see that the bible is distributed among the people everywhere. We ought to have a College or Colleges of the Bible. After mature reflection, I have concluded the State Missionary Co-Operation ought *not* to engage in the work of making Sunday School

books. The reader already knows that my reason is not that such books are not needed, for they are. But I think there is a better way. The doing of this work by the Missionary Society, involves the appointment and labor of a Committee to employ writers to produce the manuscripts. This would involve a large outlay of money, which the Co-Operation has *not* got. But suppose this all done, then the manuscripts have to be passed upon, endorsed or rejected by the Co-Operation in some authoritative manner. I am not in favor of a conventional endorsement of any uninspired book. We want no authoritative books but the scriptures. Let our Sunday School books come out and stand on their own merits, as all our other literature. But this all done, they would be yet to be published, involving another heavy outlay of ready cash, which the Co-Operation does not happen to possess. "Large bodies move slowly," and generally do things of this kind on an expensive scale. Let some enterprising publisher undertake this work, as an individual enterprise. Let him produce books possessing genuine merit, and sell them at a fair profit, and the work will be done. The crying want will be supplied.

As to the distribution of the scriptures among those who are destitute of them, I am inclined to think that the Co-Operation could do a good work in that direction. Whenever it sends a missionary to the destitute, he ought to be supplied with cheap copies of the bible to give to those who are unable, or even unwilling to purchase them. This work can be done by the Co-Operation without any outlay of money, except the cost of the books, which could be obtained from the American Bible Society, at less cost than from any other source. Our missionaries have to be paid for their time any how, and they are the proper persons to do the work of bible distribution. They could in many cases, do a great deal of good, if supplied with bibles for gratuitous distribution. I would favor the use of some money for a work of this kind. I would

also be in favor of circulating the common version for the present, *not* because I think it more correct than any of the revised versions, but chiefly because the new translations are so costly. The common version would perhaps be more readily received by the class to which we would give it. I am however not very positive about that. Brother Anderson's large Testament would be a fine document to present either to old or young. But the price at which it is sold, is entirely beyond gratuitous distribution. I paid three dollars for mine, and to me it is worth the money. But for three dollars, I can certainly get six, perhaps nine copies, common version, of the whole bible to give away to the poor and ignorant. I would certainly do more good by supplying six or nine families with the common version of the whole bible than I would to furnish one with Anderson's large Testament, however highly I esteem it. I should be glad to have a full and free expression from the brethren before the State Meeting comes on. The pages of the *Ecno* are open to our scribes for this purpose. Shall we hear from you, brethren?

Next let us consider the bible College question. While I am heartily in favor of schools of the bible, I am wholly averse to having the work undertaken by the State Missionary Co-Operation. We already have three Colleges in existence in the State. I think it would be extreme folly to add a fourth. I am sure a large majority of the brethren would so regard it. Most, perhaps all, of those who would favor a State Institution of the kind, would favor its consolidation with one of the three Colleges already existing. This of course would raise the question, Shall it be connected with Abingdon College? Shall it become a part and parcel of that Institution? Shall Abingdon thus become virtually a State Institution? The brethren who have given of their means to erect and sustain Eureka College, would be pretty sure to be unwilling to have that Institution thus, by an action of the State Co-

Operation, made a secondary affair. But should such action be had as to make Eureka the recipient of such a distinction, those brethren who have suffered and sacrificed so much, and so nobly, to erect and sustain Abingdon College, would feel like they had been wronged. In either case the brethren engaged in building up and sustaining Southern Illinois College, would feel that the State Missionary Co-Operation, so far as its action could do so, had assigned them a secondary place. Whether it were wise or unwise, to have so many Colleges in the State, the three have an actual existence. If there be need for a School of the Bible, let any one, or each of these, establish, as a part of itself, a School of the Bible, and all will be well. This, Abingdon College has already done. Her Board of Trustees convened in annual meeting on the first day of June, and organized a School of the Bible, with two Professorships, which school will be open for the reception of students at the beginning of next session. If Eureka College, or Southern Illinois College wishes to take the same step, let her do so. No man has a right to say no. Let the State Co-Operation steer clear of every distracting question. Let there be no war between our three Colleges. Let all three be fully sustained, and eventually endowed. We now repeat the heading of this article, shall it be done or no?

As to Sunday School Libraries, I answer *no*. As to bible distribution, I answer *yes*. As to a College of the Bible, I answer *no*. J. C. R.

### *Final Perseverance.*

I dedicate the following lines to my Baptist friends, hoping that they will give them that deliberate and unprejudiced consideration which the importance of the theme treated, merits.

I may be too sanguine, but I have hopes that the day is not far distant when all true Baptists will have laid aside the few favorite tenets they hold that are not only not taught in God's word, but clear-

ly disproved by it, and come to a more perfect knowledge of the truth.

The above caption indicates one of these tenets and we propose to give it a brief notice.

I understand the plain English of this to be, that when a person is *really* and *truly* converted to Christ, there is no possibility of his ever falling entirely away and being lost.

I have several objections to this doctrine:

1. It is unscriptural, being in direct conflict with some of the plainest declarations of God's word.

2. Its influence is bad. Its tendency is to lull Christians into a false security as to their final destiny, than which nothing can be more fatal to Christian zeal and activity.

3. It places the prize for which Christians are to run, at the *beginning* of the race, whereas God has placed it at the *end*; thus virtually making the *end* of the race, what the bible has made the *beginning*.

4. It makes eternal life unconditional to those who have come into Christ, thus destroying the highest incentive to the performance of Christian duty. It is simply Universalism applied to the church.

But we must now sustain our first objection. When this is done, the rest will perhaps be admitted.

It is enough against any doctrine that the bible does not teach it. It is altogether untenable when its *opposite* is clearly taught in it. To show that there is no such doctrine taught in the bible is then our first task. To do this, let us first examine Rom. viii, 35-39,—a passage of scripture that never escapes, when a Baptist preacher wants a text to prove the "final perseverance of the saints." It reads in the common version thus: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword? \* \* \* \* Nay, in all these things we are more than conquerors, through him that loved us.

For I am persuaded that neither death, nor life, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In order to have a correct understanding of what the Apostle would here teach, we must bear in mind the fact that the church was in the midst of the sorest persecution. What a sublime faith was this that prompted these first Christians to sacrifice property, reputation, and even jeopardize life itself, to be followers of Jesus! The whole of the 8th chapter, commencing with the first verse, seems to be intended to encourage those who had forsaken all and trusted in Jesus, by assuring them that He in whom they trust is more powerful than all their foes. In the 31st verse the Apostle says:

"What shall we then say to those things? If God be for us, who can be against us?" Nothing can successfully resist Him. Neither "principalities nor powers, nor things present nor things to come," &c. &c. The argument of the Apostle then is to prove the security of those who have taken refuge in Christ, and, who walk not after the "flesh but after the spirit,"—and *not* to prove their inability to get out of Christ. None of these things can move us, so long as we trust in Christ, and follow the guidings of the spirit. But the moment we fail to trust Him and to obey his commands, we have forfeited his divine assistance, and fallen an easy prey to the machinations of the wicked one—not because Christ is *unable* to deliver us, but because we have *refused* his assistance in not obeying his instructions. All the consolation there is in this passage, then, is to those who are in Christ and walking after the Spirit. There is no proof that a backslider, (who is *not* walking after the Spirit), will ever be saved. I know of no stronger passage to support this idea of "Once in grace, always in grace," than the one I have just noticed. If any Baptist does, the pages of the Echo are at his service. Let us hear them. Let us now

see if the bible does not teach something radically different from the above. If it does, of course it does not teach that. Our space will confine us to a very few passages, but they are quite sufficient. "Brethren, if any of you do err from the truth, and one convert him, (20), Let him know that he which converteth the sinner from the error of his way shall *wipe a soul from death*, and shall hide a multitude of sins." James v, 19, 20. If it is impossible for a Christian to fall away *entirely*, how can it be said that his soul is saved from *death*, when he is recovered from error?

Again: "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them, than the beginning. (12). For it had been better for them not to have known the way of righteousness than, after they have known it to turn from the holy commandment delivered unto them. (22). But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire." II. Pet. ii, 20-22. No comment needed. "Faith alone," in that passage is sufficient.

Again: "But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, *I myself should be a cast-away*." I. Cor. ix, 27.

I just submit, that if Paul had to labor to keep from becoming a "cast away," does it not behoove us to be on the alert and not rest too securely on our ears?

Again: "Let us labor therefore to enter into that rest, *lest any man fall* after the same example of unbelief." Heb. iv, 11.

Once more: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, *if they shall fall away to renew them again*

unto repentance: seeing they crucify to themselves the Son of God afresh and put him to an open shame." Heb. vi. 4-6.

Other passages could be cited, but these are quite sufficient. If there is a man, in all this land, that does not believe these passages, he would not believe though one should rise from the dead. If there is a Baptist that has an explanation for these passages that harmonizes with the doctrine of "Final Perseverance," he owes it to the cause he advocates to give that explanation to the readers of the *Ecliu*. If not, Baptists owe it to themselves and to the cause of truth to abandon a doctrine that finds no support, either in revelation or experience, and is in direct antagonism with the genius and spirit of Christianity.

J. H. G.

### *Vermont Debate.*

PLYMOUTH, June 10, 1869.

*Bro. Garrison:*

In compliance with your request, I write a short account of the debate held at Vermont, between Mr. Loveland and Bro. Burgess. I would have furnished you a report some time ago, but I was informed that Bro. Smither was going to perform the task. I heard the discussion from first to last, and would say I never attended a discussion where truth gained a more complete triumph. Let me briefly give an account of the origin of the debate. Mr. Loveland, who is a very bold man, and withal, on very good terms with himself, some more than a year ago was lecturing in Vermont, to prove that the bible was of human origin, and fallible in its teachings. During that time and before, he challenged the clergy to debate the question with him. No notice was taken of this, till Dr. Williams, (who is a leading Spiritualist), came to Bro. Toland's store and told him that we were included in the challenge. Bro. Toland said to him, we were not anxious for a debate, but if they wanted one, to give us suitable propositions, and

we would try to accommodate them. Dr. Williams' son arranged two propositions with us, and said he would send them to Mr. Loveland, but we never "heard of them more." I went to hear him lecture, and read two propositions to him, but he declined them. He sent me two, and I informed him if they suited the elders, we would discuss them. Thus matters stood till he and Bro. Burgess debated in Indiana. After that debate closed, he wrote a *private* letter to his agent in Vermont, in which he stated that Bro. Burgess was a very unsatisfactory opponent; that he was no debater, no gentleman, moved in perpetual fog, and withal, was a little skunkish. This was as I have said, a private letter, but the news it bore was too good, and so it soon got noised abroad, and was currently reported that Mr. Loveland had gained a great victory. The sentiment above given was read to me. It made my nerves twinge a little to hear Bro. B. thus represented, and I asked the man that read it to me, if they were willing to repeat the discussion in Vermont. He said he would have to consult Mr. L. It was finally agreed that it should be repeated. I am now quite sure that he thinks Bro. B. a very unsatisfactory opponent.

The first question was about the bible. The second, about the Harmonial Philosophy—the same that Bro. Reynolds and Mr. Loveland discussed at Blandville. I cannot give them verbatim. The discussion came off during one of the muddiest times I ever saw, but was well attended, especially at the last. I got there by walking nine miles through the mud, and felt well paid for my tramp. Bro. B. laid down this fundamental position. Some things we know, some we know by *faith*. Things on this side of the line of death we see, know and reason upon. But if we know anything of the future, it must be revealed to us. There is an idea in the world of an infinite God. Man is finite, and cannot originate the idea of an infinite God. The bible contains this idea, therefore it must be a revelation from God. This

Mr. L. said was a metaphysical argument, and declined even to try to meet it.

2d. The bible contains a revelation of God's intentions.

3d. The bible contains a revelation of God's attributes.

Mr. L. ridiculed the God of the bible

4th. The bible reveals God as the Creator and Preserver of all things.

Mr. L. did not like the history of creation as told in Genesis, and said something could not be made out of nothing.

Bro. B. asked how God made man immortal, for they say man is immortal, if He cannot make something out of nothing. This Mr. L. could not and did not answer.

5th. The bible reveals man's origin, his present position, and what is to be his destiny.

On this Mr. L. was pretty sharp, and said he would turn that over to a gentleman in the community, who would discuss the question.

Bro. B. replied he presumed there was such a gentleman, but he presumed he would rather select his own time, place and propositions, and could do that without Mr. L.'s help. It will suffice to say the Universalists were with Bro. B. in his defense of the bible.

7th. The idea of angels and spirits is in the world, and the same as above, must be given by revelation.

8th. Resurrection.

9th. Monumental institutions. This Mr. L. did not try to meet.

10th. Prophecy. All spurious or written after the time, was Mr. L.'s reply.

11th. History and Prophecy.

Mr. L. is a man well versed in debating, well informed in history, and is a man of more than usual abilities, but he fully met his equal in Bro. B., and being on the wrong side, naturally failed. On his affirmative he labored under great disadvantages. Many of the positions he took on the negative, were turned with much force against his affirmative. He rejected the idea of the supernatural, and also said the only freedom of God consists in eternal uniformity of action.

These two propositions were very detrimental to Mr. L.'s affirmative.

Bro. B., with a book in hand, rapped upon it in such a manner as to electrify the audience, and show that Mr. L. could not take the first step in his system without appealing to the supernatural.

Mr. L., in reply to this, said the question had nothing to do with Spiritualism, but was about the "Harmonial Philosophy," but still said he was not afraid to discuss it at the proper time and place. Bravo!

Bro. B. read the proposition, and as near as I remember, it is as follows:

"The Harmonial Philosophy, as advocated by A. J. Davis and other modern Spiritualists, is superior in its nature and tendencies, to the religion taught by Christ and his Apostles."

These may not be the identical words, but the true sentiment. This Bro. B. pressed upon him, reading from different authors to show that the Harmonial Philosophy was taught by the spirits. In Davis' Arabula, or Divine Guest, page 203, there is a message from Davis' father to him which is as follows:

"I am Samuel Davis, and I've come to send a message to my boy, Jackson. I want to tell him that the Philosophy that the Spirits teach through him, is true." Page 204, "That the intelligences who took him when he was a little boy, are wise and good, and they have instructed me in many things since I came to the spirit world, and assisted me a great deal," &c., &c! Still in the face of the facts, Mr. L. and his moderator utterly refused to discuss Spiritualism. This dodge did not suit some of the genuine Spiritualists, and Bro. B. made it tell more against Mr. L. than he would if he had discussed it like a man. Mr. L.'s definitions of God were highly metaphysical. God the greatest fact, the eternal cause of all things, &c., &c. He was rather cautious on this head.

Bro. B. showed these ideas to be self-contradictory. If God is the cause, nature must be the effect. So there must have been a creation, and the story of

Genesis may be true. But to return and bring up the second item that worked against Mr. L. "The only freedom of God consists in eternal uniformity of action." Bro. B. pressed this point very closely. He reasoned thus: If the world has gone on thirteen or a hundred and thirty thousand years, with sin, sorrow and death on every hand, and the only freedom of God consists in eternal uniformity of action, this state of things must endure forever. And as the laws of God have no forgiveness in them, must keep the whole human family under condemnation and damn the whole human family eternally. Mr. L. labored hard to remove this objection, but with his admissions, could not. Bro. B. offered to yield the whole question if Mr. L. would furnish one new moral principle, calculated to benefit mankind, taught by his Philosophy, that was not taught by Christ and his Apostles. Mr. L. immediately mentioned the steam engine. Bro. B. replied he had not yet learned that the steam engine was a moral power. This point was carried through the question, but the answer never came. Bro. B. showed that everything they had good in their system, of a moral nature, came from the bible.

Mr. L.'s standard, by which he tried everything, was nature, reason and intuition. Nature is the exponent of God, and reason of nature and intuition is the innate power of feeling truth. Nature and reason constitute the tribunal by which all things must be decided. This is bold, open infidelity and not Spiritualism, for they go by the teaching of spirits as shown by Davis himself in the extracts above quoted.

Bro. B. showed that nature had taught men some foolish things, and things very contradictory. Not that nature is self-contradictory, but men do not know all about nature. Intuition he defined according to Webster, and showed it did not have any such powers as Mr. L. claimed, thus showing the barrenness of the system when divested of the truths it has taken from the bible.

Bro. B. had the sympathy and support of all parties in the church, and out, except the Spiritualists, and they, as a matter of course, held up for their man. There are a few in Vermont, who do not *claim* to be Spiritualists, who were for Mr. L., but none so far as known to me, who did not reject the truth of the bible before the debate came off. So you see where their sympathies were.

Mr. L. and his moderator took a very singular position when Bro. B. rose to make his last speech. They said he had no right to reply to Mr. L.'s last speech. I say *they*, for Mr. L. took the position, and his moderator tried to help him out. Then was the time to see which would gain, but Bro. B. told them he had had a debate or two before that, and knew what his rights were, and intended to have them, and he *did* have them. I did not blame Mr. L., for it was certainly very mortifying to him to have the man that he had told his brethren was no debater, no gentleman, moved in perpetual fog, withal a little skunkish, completely overthrow him in the midst of his friends, and show the utter worthlessness of his system, and carry with him more than nine-tenths of the whole audience in their affections and sympathies. This, Bro. B. did. The Methodist brethren, realizing it was a common cause, came forward like men, and offered their house for preaching during the discussion, and invited Bro. B. to preach in their house Saturday night, Sunday, Sunday night, and Tuesday night, which he did. The winding up of Bro. B.'s speech was a masterly effort. He told the audience they had witnessed their discussion, and saw that the bible still stood, and ever would stand to point the way to life, Heaven and immortal joys. To take it and do what it said, enjoy what it promised, and finally go home to dwell in that beautiful land it revealed. Turning to the moderators he thanked them for their manner of presiding over the discussion. He then turned to the audience and thanked them for their attention and hospitality

and sat down amid the applause of the audience. Preached that night, Tuesday, in the Methodist house, and had it more than crowded. Shook hands with many to whom he never was introduced, and left Wednesday morning for home, leaving many warm friends in Vermont, who will ever remember him with hearts of gratitude for his masterly defense of the blessed old book. G. W.

### *Dressing for Church.*

"The best bred people of every Christian country but our own, avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel, and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners.

"We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity of dress. This is a problem which we confess we have neither the right nor the capacity to solve. It must be left to the conscience of the bedizened worshiper, aided by the skillful casuistry of other theological directors. How far fine clothes may affect the personal piety of the devotee, we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is that our churches are so fluttering with birds of fine feathers, that no sorry fowl will venture in. It is impossible for poverty in rags and patches, or even in decent, but lustrous costume, to take its seat, if it be so fortunate as to find a place, by the side of wealth in brocade and broadcloth. The poor are so awed by the pretension of superior dress, and "the proud man's contumely," that they naturally avoid too close a proximity with them.

"The church being the only place on this side of the grave designed for the rich and the poor to meet together in equal prostration before God, it certainly should always be kept free for this common humiliation and brotherhood,

It is so in most of the churches of Europe, where the beggar in rags and wretchedness and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of extra distinction, kneel down together, equalized by a common humiliation, before the only Superior Being. The adoption of a more simple attire for church on the part of the rich of this country would have the effect, certainly not of diminishing their own personal piety, but probably of increasing the disposition of religious observance on the part of the poor. Want of fine dress would no longer, as it is now, be the common motive for staying away from the houses of worship, and these would become the common places of assemblage, as on the continent of Europe, for the poor and the rich. The result would not only be favorable to general piety, but to social harmony, since the union of all classes on one day of the week, at least, would tend to level all artificial barriers of separation.

"The distinctions of civil life," says Paley, in one of his most admired passages, "are almost always insisted upon too much, and urged too far. Whatever, therefore, conduces to restore the level, by qualifying the dispositions which grow out of the great elevation or depression of rank, improves the character on both sides. Now, things are made to appear little by being placed beside what is great. In which manner superiorities, that occupy the whole field of the imagination, will vanish, or shrink to their proper diminitiveness, when compared with the distance by which even the highest of men are removed from the Supreme Being, and this comparison is naturally induced by all the acts of joint worship. If ever the poor man holds up his head, it is at church; if ever the rich man views him with respect it is there; and both will be better, and the public profited, the oftener they meet in a situation in which the consciousness of dignity in the one is tempered and mitigated, and the spirit of the other erected and confirmed."

We copy the above from Harper's Bazar. As this paper is specially devoted to fashion, perhaps its authority on a question of this kind may be even more respected than that of the scriptures. The bad taste and positive evil to which it looks have often pained me beyond expression. Sometimes in rising to speak to a Christian congregation, I am so impressed by the vain display of dress which dazzles me, as to be almost unfitted for speaking. I can but ask myself, what have these people come here for? Surely, not to hear the gospel, or to be taught in the humility of Christian worship. Do they look upon the preacher as a mere showman, convening the people to look upon the vain display of their finery? Is the house of God a court of fashion? Do people go up to the place of worship to show off the bravery of their ornaments? Has not the Lord said, "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore, in that day the Lord will take from them the ornaments of the feet rings and the networks of the crescents; the pendants and the bracelets and the veils; the tires and the fetters, and the zones, and the perfume boxes, and the amulets; the rings and the jewels of the nostrils; the embroidered robes and the tunics, and the cloaks, and the little purses; the transparent garments, and the fine linen vests, and the turbans and the mantles. And there shall be instead of perfume, a putrid ulcer; and instead of well-girt raiment, rags; and instead of high-dressed hair, baldness; and instead of a zone, a girdle of sackcloth; and sunburnt skin instead of beauty." (Is. iii, 16-18).

O, that our sisters in the Lord could learn to walk humbly and modestly, and in becoming attire when they go up to the house of worship! The ornament of the meek and quiet spirit—what a beautiful expression! God has given you beauty, perhaps, and clothed you with natural charms only a little lower than

those of the angels. Can you not remember his goodness, and honor the presence of the Cross, with a pious and reverent humility, that will throw a veil over vanity, and hide the ugly ostentation of gaudy apparel? There is no outward token by which the beauty of holiness more sweetly reveals itself, than chaste and modest dress. Dress is the outer revelation of the heart within, and when chosen by a meek spirit it cannot be gaudy or ambitious.

Does a Christian lady stay away from church because she has not got her spring bonnet? Will the communion of the Savior come to her in her solitary Sabbath home? We fear not. Will anybody who knows why she is absent from her place, respect her the more, from her prudent and self-denying pride? Scarcely. Will her private meditations be sweet, while she sits at her window and peeps through the curtain with envious eyes, at her gay sisters, who have been before her with the milliner? Hardly. It will be a lost Sabbath; or, worse, one that has brought canker into her soul and soured its purity and sweetness.

How hard it is to preach to an audience, nearly one-half of which seems occupied as dress-inspectors. However lacking in devotion to God, they are diligent in this business of inspecting dress. Every costume that sweeps up the aisle, is criticised with greedy eye, and not a pleat of gauze or lace, a flower, or puff, or trailing train, escapes them. Angelic eloquence could not turn them from this curious homage of fashion. They must look, and at last the preacher looks, and he must be a strong man, firm in the control of his thoughts, if sadness does not steal over his heart at the humiliating conviction that painted folly, is mightier in its influence than his preaching, and the vain shows of the flesh more fascinating than his brightest picture of the heavenly Paradise. Can we do anything to help this? Is fashion stronger than all the good men and women of God? Shall we give up and say, Ephraim is joined to his idols, let him alone? Will

some good sister come to our help and answer? Surely, she will deserve to be called "blessed." W. K. P.

—*Millennial Harbinger.*

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### Abingdon College.

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The annual meeting of the Board of Trustees of this Institution was held on Tuesday, June 1.

The reports of officers and committees showed the College to be in a prosperous condition. Among other items of business done, the Trustees organized a School of the Bible as an integral part of the Institution. A majority of the young men who have graduated at Abingdon College, have become preachers of the gospel.

To encourage the students in, and still better qualify them for preaching the gospel of the Christ, the Trustees took the important step of setting on foot a School of the Bible. In this School they established two Professorships. A course of study will be marked out and published in the forthcoming Catalogue.

Let all the brethren, who wish to have their sons thoroughly learned in the scriptures, remember that such instruction is made a specialty in Abingdon College.

On Wednesday, June 2, at 9 o'clock, A. M., the annual exhibition began. The following was the programme for the forenoon:

*Music—Prayer—Music.*

*Essay—Life's Realities—J. H. Bacon, Fort Madison, Iowa.*

*Recitation—"The American Scholar Independent of Nobility."—A. W. Falkenthal, Ellisville.*

*Essay—Harmony of the Inner and Outer World of Man—Jos. Graff, Dixon.*

*Oration—Compulsory Education—T. H. Goodnight, Bedfordville.*

*Music.*

*Recitation—"Basque Girl, or Love's Sacrifice"—Florence Givens, Abingdon.*

*Address—Information—Jennie Harper, Knoxville.*

*Oration—The Excellencies of this Age—J. W. Hopwood, Abingdon.*

*Recitation—"Illustrious Model for the Formation of Character"—W. W. Griffith, Hamilton.*

*Music.*

*Essay—Onward—Allie Lovitt, Terre Haute.*

*Oration—Means and Ends—Josephus Hopwood, Abingdon.*

*Recitation—"The Groves: God's first Temples"—D. S. Harris, Lafayette.*

*Oration—Our Mission—J. H. Huston, (Rep. of Philomathi), Blandinville.*

*Music—Benediction.*

The students making these performances were the younger ones, who have not yet completed their course of study. They all did well. Of course some did better than others, but every one acquitted himself with credit to the Institution. In the afternoon the following was the order:

*Music—Prayer—Music.*

*Recitation—"Patience"—D. E. Hughes, Abingdon.*

*Essay—The Mystic Path—J. W. Moore, Beverly.*

*Oration—Immortal Mind—S. C. Hungate, Blandinville.*

*Recitation—"The Miser Punished"—W. H. Lovitt, Bedfordville.*

*Music.*

*Address—Rise and Progress of Odd-fellowship—L. A. Perdue, Abingdon.*

*Oration—We Yet Live—J. C. Jackson, Ionia.*

*Recitation—"Duties of Pupils"—T. J. Routh, Hermon.*

*Oration—The Home of Liberty—J. W. McClure, Augusta.*

*Music.*

*Essay—Bright Moments of Life—Annie Quinn, Toulon.*

*Oration—The Dignity of Human Nature—J. N. Thompson, Abingdon.*

*Recitation—"Senator Baker's Speech at New York"—George Sharp, Minonk.*

*Oration—Something for which to Live—A. H. Turner, (Rep. of Newtonian), Hermon.*

*Music—Benediction.*

I have no hesitation in saying that these performances were all of a high order. As in the forenoon, some excelled others, but every one was worthy of praise. At night, the Newtonian Society gave an exhibition to a densely packed house. The following was the order:

*Prayer.*

*Opening Address*—W. H. Lovitt.

*Music.*

*Oration*—America—E. M. Dew.

*Comic Declamation*—D. E. Hughes.

*Essay*—Iconoclast—A. B. Price.

*Music*—*Tableau.*

*Declamation*—The wreck of the Hesperus—Allie Lovitt.

*Poem*—Death—G. E. Dew.

*Colloquy*—Fickle and his son Tristram—R. A. Lovitt, L. S. Wright.

*Music*—*Tableau.*

DRAMA—"HANDY ANDY."

*Music.*

*Closing Address*—Lida Reynolds.

*Tableau.*

The audience appeared to be very highly pleased. I will not say that I approve of every item connected with this exhibition. But I must say that the Newtonians did themselves great credit in performing their parts. While I did not altogether like the Drama itself, I must say that the different characters were all well acted, especially, "Handy Andy." The exhibition, taken as a whole, was a very creditable affair, and reflected high honor on the Society.

On Thursday, at 2 o'clock, P. M., occurred the Commencement. The following was the programme:

*Music*—*Prayer*—*Music.*

*Salutatory and Oration*—A. B. Price, Vermont.

*Music.*

*Oration*—Necessity of thought—G. E. Dew, Abingdon.

*Oration*—Ignorance of Scientific Men—Marion Ingels, Centre, Ind.

*Music.*

*Oration*—Human Government—J. F. Long, La Grange, Mo.

*Oration*—Progressive Development—O. J. Beam, Avon.

*Music.*

*Valedictory*—Emma Veach, Abingdon.

*Music.*

*Conferring Degrees.*

*Music.*

These exercises were listened to by a very large concourse of highly intelligent people, with intense interest. They were of a very high order. They were all well written, and delivered in good style. (a thing for which Abingdon College is becoming noted).

I trust it will not be considered invidious in me to refer particularly to the valedictory address. It was, in my judgment, one of the finest efforts of the kind to which it has at any time been my good fortune to listen. The Philomathi Society gave an exhibition on Thursday night, to a vast multitude, in and about the house. It was utterly impossible for all to get into the house. Still a great many both saw and heard, who were entirely outside of the house. Young ladies and gentlemen, who have been drilled in Abingdon College, read and speak so as to be heard and understood.

The following was their order of exercises:

*Music.*

*Address*—Jennie Harper.

*Oration*—The Spirit of Inquiry—J. N. Thompson.

*Music*—*Tableau.*

CHARADE. (?)

*Essay*—Dreams of Delusion—Annie Smith.

*Music.*

*Tableau*—Cat-a-line.

*Recitation*—Sir Robt. Emmett's Vindication—S. C. Hungate.

*Oration*—Who is successful?—J. Hopwood.

*Music.*

*Tableau.*

DRAMA.

I will not say that I approve, in every particular, the entire exhibition. In the main it showed a high degree of excellence. I will be pardoned for calling special attention to the recitation of Mr. S. C. Hungate. It was executed in su-

perb style. I will, I believe, venture respectfully to suggest to all who have charge of these Society exhibitions, to be careful about using, or allowing the use of, any vulgar, coarse or unseemly language or gestures, in any dramatic performances. The Philomathi is a noble Society. The exhibition as a whole was certainly very fine. I wish to call particular attention to the fact that an unusually high tone of morality pervaded every Essay, Address and Oration, that I heard during the entire three days that I remained at Abingdon. They were all full of the spirit inspired by familiarity with the scriptures.

I wish to call the attention of the brethren to the new College edifice, now in rapid process of erection. It will be a magnificent structure. It is to be finished and ready for occupancy by the first day of September next. The materials of which this building is being constructed are *all* of the very best quality to be had in this country. The bricks are of a very superior quality. The building committee deserve great credit for their faithfulness in the work. Let all who have subscribed money to this enterprise remember to be very prompt in paying, for every dollar will be needed on or before the first of September. Let all who have not yet given anything for this work be sure to be ready with a *very* liberal donation, for the Finance Committee will be sure to call on them during the summer. Brethren, let us all remember that this is *our* College, that *we*, every one of us, must do something to this great and noble work.

One other thing and I am done for the present. That is to remind the brethren who have sons and daughters to educate, that Abingdon College is the place to send them. The scientific, moral and religious training you will give your children by sending them to Abingdon, will be worth vastly more to them, both in time and eternity, than houses, or lands, or money. Give your son property, he may soon lose it; but give him a good education, both scientific and Chris-

tian, and he will retain and enjoy it forever. Brethren, send *not* your sons or daughters to schools under the control of sectarians or worldlings, but send them where Christians will be their teachers.

If you want your daughter to become a Roman Catholic, send her to a Catholic school, and your wish will be attained.

If you wish your son to become a Methodist, send him to a Methodist school. If you desire to make sectarians of children, put them in the care of sectarian teachers. If you wish your sons and daughters to become Christians, fitted for the duties of this world, and qualified for the joys of the world to come, with its crowns of glory, heavenly mansions, "tree of life," and "river of water of life," then send them to Abingdon College.

J. C. R.

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### *A Good Move.*

Toulon, June 9, 1869.

BRO. GAMMISON:

I have been waiting with patience to hear a response to your suggestion in the March number of the Echo for a meeting "to inquire what is the scriptural manner of making Evangelists, Elders and Deacons," and also the respective duties of each. I have heard of none as yet. During the spring I have visited the churches in this county, as well as many of the churches in Henry county and some in Peoria county, and having talked freely with the brethren on the subject, I find they are very desirous of having such a meeting; but there seems to be no one who will take the initiative step. The brethren in writing to me, inquire, "when is that meeting to come off, and where will it be?" I have therefore assumed the responsibility to say, that there will be a meeting, to commence at 1 o'clock P. M., Thursday, August 5th, 1869, in Toulon, Stark county Ill. The primary object of the meeting will be to learn from the New Testament, how Evangelists, Elders and Deacons are made, and what are their duties and the duties of the churches to these officers.

We earnestly request the brethren of Peoria, Henry and Stark counties to come to the meeting, that we may consult together on these important matters.

We expect Bro. Sroufe, of Cambridge, to give us a set speech on Thursday, on the office and duties of the Evangelist.

Bro. Sargent, on the duties and office of Elders, on Friday morning.

Bro. Dr. Doyle, on the office and duties of Deacons, in the afternoon of Friday.

Saturday morning, Bro. Beekman will speak on the duties of the churches to the officers.

After the first speech in each session, the subject introduced by the speaker will be discussed by all present in short speeches.

The afternoon on Saturday will be taken up in a general review of all the former sessions. Brethren everywhere are cordially invited to attend. Bro. Garrison, cannot you or Bro. Reynolds attend? This is intended as one of a series of such meetings.

Your brother, D. McCANCE.

#### REMARKS.

This is a move in the right direction. We have been anxiously waiting to see it made for some time. Stark county is to be the pioneer in the movement. Let her example prove contagious. Such meetings, if conducted with a view to elicit truth, are morally certain to result in good. We need more consultation among ourselves, brethren, and more unity of action. Let not the idea of congregational independency be carried so far as to separate our churches into so many distinct municipalities, without sympathy for each other, or a common plan of operation.

We sincerely hope this meeting will be well attended; that the brethren assigned performances will be present and make them, and that much good will result from the meeting.

We will be glad to have a report of it for the Echo, as I presume it will not be in the power of either of us to be present.

Do not forget to discuss the question What is the scriptural mode of making church officers? I see that is not named among the questions to be discussed, but hope it will receive some attention.

J. H. G.

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### *The Value of a Little*

Do thy little, do it well;  
Do what right and reason tell;  
Do what wrong and sorrow claim;  
Conquer sin and cover shame.

Do thy little though it be  
Dearness and drudgery;  
They whom Christ Apostles made,  
"Gathered fragments" when he bade.

Do thy little, never mild  
Though thy brethren be unkind—  
Though the men who ought to smile,  
Mock and taunt thee for a while.

Do thy little, never fear  
While thy Savior standeth near;  
Let the world its javelins throw,  
On thy way undaunted go.

Do thy little, God hath made  
Million leaves for forest shade;  
Smallest stars their glory bring—  
God employeth everything.

Do thy little, and when thou  
Feeblest on thy pallid brow,  
Ere his fled the vital breath,  
Cold and damp the sweat of death—

Then the little thou hast done,  
Little battles thou hast won,  
Little masteries achieved,  
Little wants with care relieved,  
Little words in love expressed,  
Little wrongs at once confessed,  
Little favors kindly done,  
Little toils thou didst not shun,  
Little graces meekly worn,  
Little slights with patience borne—

These shall crown the pillowed head,  
Holy light upon thee shed;  
These are treasures that shall rise  
Far beyond the smiling skies.

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*Brothers Reynolds & Garrison:* I report the following additions during the month of May:

At Mauk's Grove, by letter, 3; by confession, 4.

At Golden's Point, by confession, 4.

H. R. TRICKETT.

*Reports of Additions.*

## In Apostolic Times, May 27.

Lawrence W. Scott, Ky.....	40
At Belle Vernon, Pa.....	6
N. M. Porter, Mo.....	9
Reported in Ky.....	19
J. A. Elliott, Mo.....	8 82

## In the Pioneer of May 20.

W. C. Rogers, Neb.....	7
Editor, Mo.....	2
J. B. Corwin, Ill.....	10 19

## In the Christian Standard of May 29.

N. A. Walker, Ind.....	16
Wm. D. Stone, Mich.....	12
S. J. Smith, ".....	4
W. T. Martin, Wis.....	8
E. W. Miller, Iowa.....	16
W. K. Pendleton, Bethany, W. Va.....	64 120

## In the Christian Standard of May 22.

L. R. Gault, N. Y.....	4
J. C. Irvin, Ohio.....	9
Theo. Johnson, Ohio.....	2
Stephen Rose, Minn.....	7 21

## In the Pioneer for June 3.

R. C. Barrow, Mo.....	7
D. R. Dungan, Neb.....	5
D. M. Grandfield, Mo.....	19
Wesley Wright, Mo.....	1
Editor.....	68 100

## In Apostolic Times, June 3.

Editor.....	53 53
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## In the Monitor for June.

Kate A. Hutchings.....	41 41
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## In the Evangelist for June.

N. E. Cary, Iowa.....	4
H. A. Kerr, Iowa.....	37
Jos. Bone, ".....	10
J. D. G., ".....	2
Levi Fleming, ".....	6
A. Williams, ".....	2
C. W. Sherwood, Illinois.....	6
Editor, Iowa.....	40 103

## In the Christian Standard for June 5.

Editor, Pa.....	4
A. C. Bartlett, Ohio.....	3
E. S. Chapman, ".....	6
Mahlon Martin, Illinois.....	34
J. B. Crane, Pennsylvania.....	25 73

## In the Review of June 1.

L. P. Streator, Pa.....	18
J. B. Crane, West Va.....	20
Knowles Shaw, Ohio.....	30
Zenori Ferguson and S. Buchanan, Ill.....	69
W. W. Nelson, Centropolis.....	5
N. A. Walker, Ohio.....	13
E. L. Frazier, Indiana.....	20
John Nantz, Illinois.....	61
P. W. Shiek, Ohio.....	3
J. Perry Elliott, Indiana.....	76
W. B. Warner, Ohio.....	50
J. A. Bell, West Virginia.....	19 373

## In the Pioneer of June 10.

A. Pickering, Mo.....	4
W. W. Warren, Mo.....	17
E. R. Childers, Mo.....	4
Thos. J. Marlow, Mo.....	1
W. J. Park, Mo.....	1 29

## In N. W. Christian Proc. for May.

W. M. R., Mich.....	72
Almon O. Beale, Mich.....	2
William D. Stone, Mich.....	92
J. J. Roe, Ind.....	19
E. Edmundson, Ind.....	13
M. H. Baldwin, Ind.....	30 180

## In the Review of June 8.

J. S. F. Carney, Ky.....	3
J. M. Smith, O.....	35
Editor, Va.....	4
L. P. Streator, Pa.....	42
Henry D. Cason, N. C.....	29
F. Talmage, Mo.....	2 116

## In the Pioneer of May 27.

R. H. Hudson, Mo.....	8
W. C. Rodgers, Mo.....	5
John Glover, Mo.....	1 14

Total..... 1449

THE FATE OF THE APOSTLES.—Matthew is supposed to have suffered martyrdom; he was slain in Ethiopia. Mark was dragged through the streets of Alexandria, Egypt, till he expired. Luke was hanged on an olive tree in Greece. John was put in a boiling cauldron at Rome; but escaped death in Ephesus, Asia. James the Great was beheaded in Jerusalem. James the Less was thrown from a pinnacle and beaten to death. Andrew was crucified and pounded while dying. Bartholomew was skinned alive. Thomas was run through with a lance. Jude was shot through with arrows. Simon was crucified. Matthew was stoned to death. Paul was beheaded by the tyrant Nero, at Rome.

A NOBLE EXAMPLE.—At the recent National Sunday School Convention, Dr. Hall of New York, speaking of the Sunday School work in Europe, said that Wales exceeds every country in the world in its Sunday Schools. "All the people go to the school, stay in it, study the Bible in it, die in it, and go to Heaven from it."

## HOBSBS AND KING'S DEBATE.

We have not received a copy of the above work at this office, but have seen it and read it partly, and feel like recommending it to those of our readers who would like to investigate the claims of Universalism. As soon as I heard of the work, I sent for a copy, received half a dozen which I have sold and have received a few more for sale, which can be had by addressing me at this office. I received these books as a kind of voluntary agent, not as editor, and give this notice in the same way.

The price of the work is \$1.25. Those who have read the work, tell me that it is richly worth the money. In this statement, I heartily concur. J. H. G.

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 THE NORTH-WESTERN CHRISTIAN PROCLAMATION,

Is edited by brethren D. A. Wagoner and Wm. M. Roe, at Buchanan, Michigan. The May number is on our table. On account of bad luck with compositors, the March and April numbers did not appear. Instead of working behind time they have commenced again with the May number. We are indeed glad to see it among our exchanges once more. It is worthy of a liberal support and we hope the brethren in Michigan will see that they have it. Success to you, brethren.

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 NOTICE.

Bro. F. G. Landis, Abingdon, Illinois, is desirous of selling two houses and lots, very desirable residences, situated very conveniently for those who would wish to send their children to the college. One of them is situated on the N. W. corner of the block East of the college and the other on the east side of the block lying north of the college.

Bro. Landis will sell on reasonable terms. The property will necessarily increase in value, and hence will prove a safe investment for those desiring to purchase for present use, or permanent homes.

Address or call on F. G. Landis, Abingdon, Illinois.

## NOT RIGHT.

Some two or three of our subscribers, for some reason, desiring to discontinue the paper, have folded them up and sent them back without a word of explanation, not even giving their names or Post Office, and this too, in violation of the rules of the office. Our rules positively state that no discontinuance can take place until the end of the year, and that when the discontinuance is desired, notice to that effect must be sent us before the end of the year; and that persons who fail to thus notify us, and then refuse their papers, shall be charged for the whole volume. We simply ask if it shows Christian courtesy and respect towards us to pay no attention to these rules and expect to escape justice on the ground of Christian charity and long-forebearance? Let our readers decide. *Very few* have so treated us. We are sorry that *any* have. With this, we leave those who have so acted, to settle the matter with their conscience and their God, and present our sincere thanks to those subscribers who have, and still are aiding us by their money and encouraging words.

Our receipts by mail are falling off a little. Keep them up brethren.

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 THE GOSPEL ADVOCATE

Comes to us weekly, from the "sunny South," always laden with interesting matter. It is conducted by Bro. David Lipscomb, at Nashville, Tenn. We have not among us a more earnest advocate for the "faith once delivered to the saints," than Bro. Lipscomb. Let the brethren of the South especially, hold up his hands, while engaged in so noble a work.

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Remember that by subscribing and paying for the Echo, you not only procure a religious magazine for yourself and family but are assisting us in sending it to thousands of readers.

## MANFORD'S MONTHLY MAGAZINE.

Edited at Chicago, Ill., by Erasmus Manford and Mrs. H. B. Manford, is a monthly journal, devoted to literature and the propagation of the doctrine of Universalism. The June number has arrived at this office. Among other spicy articles, which it contains, is one by Rev. B. Hunt, in answer to the inquiry—"Who are Universalists?" After giving a synopsis of the faith of Universalists, he makes the following amusing statement:

"A Universalist is a disciple of Christ." Well, there are some things that *need* to be told in order to be *known*, and I suppose this is one of them. "A Universalist is a disciple of Christ!" I wonder how it would do to turn this definition around, and make the predicate noun the subject of the verb. Let's try it. "A disciple of Christ is a Universalist." Is this true? I *dearly* it.

Who affirms? Will Mr. Hunt? If a Universalist is *necessarily* a disciple of Christ, then I contend that a disciple of Christ is *necessarily* a Universalist. For if a man may be a disciple of Christ, and *not* a Universalist, then may a man be a Universalist and *not* be a disciple of Christ, seeing that Universalism and the teaching of Christ are different things. But he continues: "a disciple of Christ is one who loves Christ, and," said Christ, "if ye love me, ye will keep my commandments." Bro. Hunt, then, defines a disciple of Christ to be one who loves Christ and manifests that love by keeping his commandments. Good! That sounds like bible talk to me. I accept it without amendment. But a query: Do you, Mr. Hunt, candidly believe that every man that loves Christ and keeps his commandments is a Universalist? Dare you answer affirmatively? I think not. What then follows? That your definition of a Universalist is *wrong*, and that Universalism is not Christianity. The name of any sect can be inserted instead of the one here used, and the reasoning and conclusion will be the same. J. H. G.

## THE HERALD OF LIFE,

Published by "The Life and Advent Union," at No. 37, Park Row, N. Y., and edited by George Storrs, comes to our office weekly. The mechanical execution of the paper is unexceptionable. Its matter relates almost exclusively to the peculiar views held by the Advents, (or a party of them at least), which they generalize under the phrase, "Life only in-Christ." I presume they use the word "Life," to mean *future existence*. If I have not greatly misconceived, the phrase "eternal life," as used in the word of God, means *more than eternal existence*. I propose this query for the "Herald of Life" to answer:

Do the terms "life" and "death," as employed by inspired writers, always signify *existence* and *non-existence*?

"The Herald of Life" contains some good things, but much, we humbly conceive, to call attention from the great, practical truths of the gospel. Here is a proposition that is of great moment that we can agree upon: *Future happiness "only in Christ."* If *that* is true, then *how* to get into Christ and live in Him, are the *great* themes to discuss.

J. H. G.

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 RULES OF THIS OFFICE.
 

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1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.

2. No order for discontinuance to take effect until the end of the year.

3. No paper to be discontinued until all arrearages are fully paid.

4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a *very few* persons makes it necessary to adopt and live up to the letter of these rules.

# GOSPEL ECHO---Extra.

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## TO THE CHRISTIAN PUBLIC:

We are happy in being able to announce that we have effected a consolidation of the *Gospel Echo* and *Christian Herald*. The latter magazine was published by Bro. J. W. Karr, at Eureka, Ill. He has turned over to us his subscription list, and we are to furnish his subscribers with as many numbers of the *Echo* as there are numbers of the *Herald* due them. For the remainder of the present volume we will attach the name *Christian Herald* to our title page. We add Bro. Karr's name to the editorial corps.

So far as we have learned, the brethren are pleased with this arrangement, as it is much easier to sustain *one* paper than two, and one religious magazine well sustained, will answer all the purposes that two or more would.

1. It will afford a medium of communication for the brethren throughout the State.

2. It will be a conservator of the best thoughts of the best minds among us, as our pages are open for the well-digested and well-written productions of all who may desire to write upon topics suitable for a religious journal. We hereby cordially invite our best scribes to send us their well-written articles, as they will be preserved in the *Echo*, bound into books, and become a part of our religious literature. See to it, that the length of the article be in proportion to its thickness.

We hope thus to make the *Echo* a means of developing the writing talent of our scribes, many of whom already wield a vigorous pen.

3. We propose to furnish full information in reference to the King's army—where it is located, how it is fighting, the

victories won, and territory conquered. We will take pleasure in commending those who fight well and are obedient to all the commands of our Great Captain. Nor will we be slow to name the deserter who shamefully turns his back upon the enemy and seeks security from persecution in abandoning ground already gained by the noble veterans who either have fallen in the vanguard of the army, crying "forward!" or whose cheering voices are still heard above the din of the conflict, calling—"On to victory!"

4. We will still continue to the best of our ability to "contend earnestly for the faith once delivered to the saints." We want no retreat, truce or compromise. Unconditional surrender to the commands of our Lord Jesus Christ is what is required. We are without the semblance of authority to require more or accept less.

We will not forget to urge frequently the necessity of living pious and godly lives.

All these purposes, we repeat can be accomplished by *one* paper, well sustained, better than several, only poorly sustained.

We might learn a lesson of wisdom from our sectarian neighbors, who have but few papers comparatively, and these largely patronized by the whole sect, of which it is an organ. We call upon you, brethren of the State of Illinois especially, for a generous and hearty support, that we may make the *Echo* such a magazine as you will be proud to have. We propose to make improvements in our periodical, just as rapidly as your increased patronage will enable us to make them. We are grateful to the brethren for their liberal patronage. Where we have presented the claims of our paper personally, the brethren have with great

unanimity become subscribers. But there are large portions of the State that we have not yet visited nor perhaps cannot visit soon. To the brethren in these parts, we say, do not wait for us to come round but send on your names and money.

We also have liberal lists from other States, for which we are duly thankful. While the Echo may have stronger claims on the brethren of this State than those of other States, yet its circulation is by no means limited by State lines. Its pages are as free to those without as those within the State.

With increased prospects for usefulness, renewed faith in the success of our enterprise, and humbly relying upon Him who is a present help in every time of need, we commit our cause into the hands of a generous and noble Christian brotherhood.

J. C. REYNOLDS.

J. H. GARRISON.

### *Valedictory and Salutatory.*

*To the readers of the Herald :*

This must be our valedictory as its responsible editor. For reasons which we need not here occupy space to give, we have yielded to the solicitations of many friends of the cause, and blended the HERALD and ECHO into one. Whether this course will prove a wise one or not, time will tell. We have kept in view justice to our patrons, and put our subscription list into hands that we regard as safe and reliable.

Brother Reynolds has had a varied experience for many years in laboring in the various departments of teaching, preaching, and writing. His reputation as an earnest, reliable, and efficient workman, is well established.

Brother Garrison is younger in years, and consequently in experience, though by no means a novice. His record is good, and his ability as a speaker and writer already acknowledged. We have confidence, that with the paper in their

hands, our readers need feel no fears of any lack of fidelity or ability. They will have sole management and control of all that pertains to the publishing department, and will be the office editors. We esteem it both a pleasure and an honor to be associated with the veteran editor of Illinois—Brother Craig—a man tried and true, whom we learned, when but a boy, to admire for his ability, and to love for his good works and excellent spirit. In associating myself with these three brethren, I feel that I am doing no injustice to myself, nor to my readers, but rather honoring the one and benefitting the other.

Of my own past labors I need not speak. For nearly six years I published the HERALD, receiving therefor, I think, not one cent above the expenses of the publication, and laboring with my own hands for bread for my family, and at times for money to meet the expenses of the paper when the receipts were insufficient. With my own labors I am satisfied; not so much, however, because of any opinion that they have been all that was desirable, as of the consciousness of the honesty of purpose that has always prompted me. Some sacrifices of labor and money have been made, but they were cheerfully made, and we have no regrets to express on this account. Indeed, we feel that we have been abundantly rewarded, and our only cause of regret is, that we have not been able to do more. For the present we retire from the active duties of editorial life, not however to indolent inactivity, but rather to recuperate our somewhat debilitated energies, physical and mental, and to prepare more thoroughly for the work that may yet be in the future, if life is spared.

We hope to be able to write something every month, and desire still to address our old readers, many of whom have been with us from the first. The times demand earnest work from earnest men, and we are willing to perform our part of it.

TO THE READERS OF THE ECHO, this is

our salutatory, and it is perhaps well that we make it in few words. We have no disposition to make large promises and thus excite expectations which may not be realized. We shall do what our ability and circumstances may permit to make the paper an instrumentality for good. We shall labor for the peace and prosperity of Zion, for purity of heart and of life, for truth in our theory and righteousness in our practice. We have no dishonorable compromises to make with the enemies of our King, whether they are found in the world, in the church or among "our brethren of other communions." We shall try in all our teachings to be true to the gospel of Christ, without any modification to suit the whims of individuals or the ever-varying conditions of fashionable society.

We shall hope for pleasant and profitable relations with all our readers, and that all may be mutually benefitted and better prepared for the duties of life and the enjoyment of eternity.

JOHN W. KARR

#### BROTHER SHERWOOD'S ARTICLE

printed in this number, is a continuation of a series commenced in the HERALD. Those who wish his former articles and what we have written upon the same subject, may obtain them so far as published during this year, by remitting fifty cents to me at Eureka, for the four numbers of the HERALD. The numbers will be mailed with the postage paid, on the receipt of the money. We hope brother Sherwood will continue his articles, and shall probably have something to say in review of some of his positions. The importance of the subject renders it worthy of a full investigation. K.

#### BROTHER DUDLEY DOWNS

Is near Paris, Illinois, in a quiet, rural retreat, unable to engage actively in labor of any kind. His failing health compelled him to resign his position as corresponding secretary. K.

#### EUREKA COMMENCEMENT.

The Annual Commencement exercises of Eureka College, passed off with something more than the usual interest. Of the exercises we have no occasion to speak, as brother Garrison was present, and will give our readers the result of his observations. In respect to the number and character of the visitors in attendance we of Eureka have reason to be well satisfied. It afforded the writer no ordinary pleasure to meet on this occasion, three of his brethren of the quill and scissors, Horner of Buffalo, and Reynolds & Garrison of Macomb. Not less pleasant was it to enjoy the society of Profs. Aten and Thomson, of Abingdon College, the former an esteemed acquaintance of several years, whose society is always much prized, the latter favorably known for some years, but not met before, both men of great intellect, great heart, and fine cultivation. Of preachers, we observed, Bruner, of Monmouth, Lindsey, of Mo., Johnston, of Abingdon, Skelton, of Bloomington, Haynes of Kansas, and perhaps others whose names do not now occur. In behalf of the citizens of Eureka and the friends of Eureka College, we thank these brethren for their attendance, and extend to them a cordial invitation to come again and come frequently. To meet and mingle with the representatives of the pulpit, the press and the college is a rich social treat, and to reflect that these are but a very few representatives of the many hundreds of their fellow-laborers gives a cheering view of the ability we are putting forth, and suggests the glorious consequences of its right use. Let each labor earnestly in his part of the vineyard, and let us have as frequently as possible a foretaste of our future and glorious reward, in these reunions of Christian brethren and fellow-laborers. K.

#### CORRESPONDENTS

Of J. W. Karr will continue to address him Drawer 20, Eureka, Illinois. K.

## PREACHERS' INSTITUTE

We invite attention to the circular elsewhere published, announcing the Institute to be held in Eureka, on the ninth and twentieth of this month, inclusive, and in behalf of the church and community, we invite a large attendance. Whatever may be said for or against these meetings, it must be conceded that they may be made profitable, and that whatever evils may result from them must be the result of abuse, and not of right use. If all who participate in them are true to the cause of Christ, great good must result; and we know of no place except the press where men may be held to a more strict accountability, than in those mutual conferences. Let many brethren from every part of the State, come and reason together, and let the sole object of each be the ability to labor more successfully in the Master's vineyard. K.

## HERALD SUBSCRIBERS

Who have paid for more numbers than have been sent to them, will still receive the same number of papers to which they were entitled, without reference to the price. I have paid brethren Reynolds & Garrison for filling out the unexpired term to all my subscribers; but if in any case this arrangement is not satisfactory, let parties write to me and I will refund the money from my own pocket. I want to deal justly, and desire that all should be satisfied. K.

## THOSE IN ARREARS

For the HERALD are requested to remit the amount to Reynolds & Garrison. They have bought all dues to the HERALD on subscription, and while the amount is small to each subscriber it is in the aggregate important to them. Great care has been taken to make out the amounts correctly, but if errors are found they will be corrected when pointed out. K.

It was our intention to have issued only a circular announcing our new arrangement, but Brother Karr's copy all came too late to appear in the body of the work—hence this extra. J. C. R.

I WOULD call the attention of the Christian brotherhood to the fact that I shall have on hand at all times, a complete stock of the works of the Christian Church, including the publications of H. S. Bosworth, R. W. Carroll & Co., and Howard Challen, and will sell at their regular advertised prices, either wholesale or retail. I propose to issue, in the course of a month or two, a list of books suitable for Sunday School Libraries. The books to be selected with great care, and such as no Disciple need fear to place in the hands of children.

All orders for Books, S. S. Rewards, Class Books, etc., will receive prompt attention. Truly and Respectfully,

S. J. CLARKE.

# THE GOSPEL ECHO.

VOL. VII.

AUGUST, 1869.

NO. 8

## *Destiny of the Wicked.*

The following sermon was delivered at the First Christian Church, corner of Wabash avenue and Sixteenth street, Chicago, by Bro. J. S. Sweeney. It was delivered by request of several prominent citizens, not members of the church. He selected for his text, Matt. xxv, 46, as follows:

"These shall go away into everlasting punishment, but the righteous into life eternal." He said:

### THE SERMON.

What the final destiny of the wicked is to be, is a question that has called forth much earnest discussion among believers in the bible. That it will be well with the righteous in the future, is believed and affirmed with as great unanimity as any other doctrine of Scripture. It is, in fact, a proposition questioned by no believer in the bible. But the future of such persons as, disregarding the goodness and love of God, live and die in unrepented sin, is a matter, important as it is on all hands conceded to be, about which persons claiming to be alike devoted to the bible, hold and teach very differently, and hence a matter which, in the judgment of many, lies in uncertainty. That the wicked are not happy in this world, all agree. Sin and misery keep company in this life. Will the man who dies impenitent, enter into happiness in another world in his sins? Scarcely any one will affirm. And that many do so die no one can deny. Will such persons have an opportunity to repent in the future life, and, having such opportunity, will they improve it, and become happy? These are questions about which we have controversy—questions over which many have hopelessly lost their orthodoxy, and been driven out of

churches. But not being particularly orthodox myself, nor decidedly heterodox, and caring very little which I am called, I shall speak to you on this subject this evening as I believe, with freedom and boldness, and yet, I hope, within the limits of the strictest courtesy toward all.

This question, I think, should be discussed strictly in the light of scripture. For if scripture revelation does not afford us sufficient and satisfactory light upon it, then I feel certain we are hopelessly and helplessly in the dark. Wide as is the range of reason, the question of man's destiny lies entirely beyond its utmost reach. The very idea of eternity is one under the tremendous weight of which reason reels and totters like a child in its first steps. The only legitimate office of reason in the case is to ascertain what the scriptures teach. Then, have we any clear scripture revelation as to the final destiny of the wicked? I shall insist that we have. To my mind, the phrase, "These shall go away into everlasting punishment," is just as clear a revelation as the other side of the antithesis, "but the righteous into life eternal." I can understand the one phrase just as easily as I can the other. Both the wicked and the righteous "shall go away" at the same time, the one into "punishment" and the other into "life," and both the punishment and the life are described by the same word of duration—in the one case rendered everlasting, in the other eternal.

In our investigation, I deem it important, in the first place, that we determine, if we can, the question, *when* shall the wicked go away into everlasting punishment? And, in considering this question, let us assume the standpoint occu-

pied by the Great Teacher when he uttered the words of the text. This becomes necessary because some contend that these words have already been fulfilled—that is, that the wicked have already gone away into everlasting punishment, in the sense that the Savior meant to teach that they should. The determination of this question, therefore, will go far towards determining the main question, as to the duration of punishment. Does the punishment of the text relate to this or to the future life? Most, if not all, who deny endless punishment, will affirm that it relates to this life. And when they make good this answer, they will, as they claim, and as I grant, carry one of the strongholds of their opponents. When, therefore, we ask, shall the wicked go away into everlasting punishment? This may be determined by the context and other passages of scripture. Beginning at the 31st verse of this chapter, we read as follows:

"When the Son of Man shall come in His glory, and all the holy angels with Him, THEN shall He sit upon the throne of His glory, and before Him shall be gathered all nations; and He shall separate them one from another," &c.

Then follows the ground, or reason, of the separation, which I need not read, and then the text, revealing the respective destinies of the two classes. This reading determines that the separation of the wicked from the righteous, and the going away of the one class into everlasting punishment, and the other into life eternal, is to take place, "when the Son of Man shall come in His glory, and all the holy angels with him." But this does not settle—only shifts—the question. When shall the Son of Man come in His glory, and all the holy angels with Him? It is affirmed by most of those who deny eternal punishment, that the Son of Man has already come in His glory, with His mighty angels, and that consequently the separation and judgment are past. But this I deny, and my appeal is to sacred scripture and history. The coming of Christ in glory, with His mighty angels, is so frequently referred to, and so intimately connected with oth-

er events in scripture, that I think we can, without much difficulty, determine whether or not it is a past event, and for this purpose I call attention to the following quotations:

Col. iii, 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

In this passage the Apostle promises Christians at Colosse that when Christ appears in glory they shall appear with Him. And is this all past? When did Christ appear in glory, and the Colossian Christians with Him? It would be quite difficult, I think, to find where, in all the history of the past, these events are recorded.

Titus ii, 11: "For the grace of God that bringeth salvation for all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Who will say the time is past when "we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ?" I must think we should so live still. And I must also think that "that blessed hope," so intimately connected with "the glorious appearing" of our Savior Jesus Christ, is still in the future. I cannot allow that the Christian's hope, anchored in the glorious appearing of Jesus Christ, has been realized or that it has perished.

I. Thes. iv, 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them that are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Who is ready—aye, who is willing—to say this is all past? Shall we put the resurrection of the dead and all our hopes in the past, simply to get the judgment and punishment of the wicked behind us?

But I read once more:

II. Thes. 1, 7: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power—[This teaching is evidently the same as that of the text, and the Apostle tells us when all this shall be in the following words:] WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS, AND TO BE ADMIRABLE BY ALL THEM THAT BELIEVE."

Passages of like import might be tediously accumulated, but I deem what I have read sufficient to show that, "When the Son of Man shall come in His glory, and all the holy angels with Him," the dead will be raised, the saints will be glorified, and enter into "rest" with Him. But the resurrection of the dead, the glory of the saints, and their eternal rest, are all in the future; therefore, the coming of the Lord is in the future. Therefore, at a future day, the dead having been raised, and "all nations" gathered before Him, the Lord will judge and sentence them; and then the wicked "shall go away into everlasting punishment," at the same time when the righteous shall be glorified and enter into life eternal.

Now, a word about "everlasting," the word which describes the punishment into which the wicked shall go. Everlasting is from the Greek word *aiônios*, the same word that is in the text rendered eternal, and applies to the life into which the righteous shall enter after the resurrection. That this word means eternal, no one who has any reputation, as a scholar will deny. Etymologically it signifies *always being*, and is, therefore, very properly rendered "everlasting." As to duration it simply means endless. If not, no man can find, I venture to say, a word in the Greek language that does mean endless duration. Other words there are of qualities which imply endless duration, but this one simply and clearly expresses this idea. True, it is not always, in the bible or elsewhere, used in a strictly literal sense. It does not always carry all its etymological force. And this, I presume to say, is equally true of all other words; for, so far as I

know, all words are sometimes—indeed, often—used in a special, an appropriated sense. When so used, or when they are to be accepted in a strictly literal sense, is to be determined by the circumstances of their use. In the text this word is applied to the punishment of the wicked *after death*, after the resurrection, and that punishment is put in antithesis with the life into which the glorified saints shall enter from the resurrection, which evidently will be endless. This, in my judgment, makes a pretty strong case. I cannot see how it can ever be shown that, *in this passage*, this word is used other than in its strictly literal sense—that of unlimited duration. However, that you may see about the best that can be done in that way, I will read an extract from a sermon on the subject under discussion, by Rev. R. L. Collier, recently delivered in this city, and reported for the *Tribune*:

"It is our habit," says Mr. Collier, "to associate the words of Scripture with the meaning we have heard put into them. So there are many passages of scripture that do seem in very definite and precise language to teach this mediæval dogma." Before reading further, I will stop to ask this one question: If our Savior taught, as Mr. C. supposes, and as all our Unitarian and Universalist friends suppose He did, that all men will ultimately be made holy and happy, how did corrupt and sinful men ever fall into the habit of putting a meaning into his words, which is at once false, and so fearfully against themselves? It would be interesting, to me, to know. But let us hear the Doctor further. After quoting the passage, "These shall go away into everlasting punishment, but the righteous into life eternal," he says, "The word here translated everlasting is the very same word that is translated eternal; and so an honest translation would have been this: These shall go away into eternal punishment, but the righteous into eternal life—to know God and Jesus Christ whom He hath sent." You see, by this use in this passage, that it has no reference

whatever to duration, but to quality." The reporter may not have done him justice in this passage, but evidently the Doctor aimed to assert that *aiônios*, the word rendered everlasting, is an adjunct of quality, and not of duration; that when applied to life it means a certain quality of life, rather than its endlessness, as many have fallen into the habit of supposing. Well, our language, and every other language, so far as I know, has, it is true, its adjuncts of quality, as well as adjuncts of duration. For example, sweet, bitter, black, white, etc., are adjuncts of quality, in our language, while everlasting is an adjunct of duration. So that, if *aiônios* is a word of quality, and not of duration, our translators committed a grave error in translating it into a word of duration in English. And that they might have so erred I grant, and will therefore examine Mr. C.'s position a little further. It will be allowed, I suppose, that an adjunct of quality must always express a certain quality—no matter to what it is applied. Sweet, for instance, expresses the same quality, whether it is applied to an apple, a peach or a liquid. So does bitter. And black expresses the same quality of objects, whether it be applied to a ball, a beast or a man. It means *black* always. Now, I apprehend it would be interesting to have any one tell us just what quality *aiônios* expresses when applied to an object. It is applied to life, in the phrase translated "eternal life." What particular kind of life are we to suppose is meant by *eternal* life? Perhaps we can all agree that it is a happy life. It is the life into which the righteous go; and no matter whether it be in this world or the world to come, it must be a happy life. Then "happy" is the quality that this word of quality expresses—if, forsooth, it is a word of quality. Then, no matter to what it may be applied, happy is the determined quality it indicates. When it describes punishment it is a happy punishment! "These," said the Savior, "shall go away into happy punishment, but the righteous into a happy life!"

Eternal punishment, after all, is not so bad as simple punishment—as undescribed punishment!—that is, if Brother Collier's criticism is a sound one. So it is argued that *eternal* punishment is merely a kind of punishment, and not endless; and hence, though the wicked should go into eternal punishment, after the resurrection, still there is hope for them. God, we are told, is not, in the matter of saving men, "limited to this brief life-time of ours." But, my friends, awed into profound solemnity under the awful weight of the truth I speak, I say unto you to-night, after hearing the best that can be said by Unitarians, Restorationists and Universalists, the bible does not contain one word of hope for men who reject the gospel of Christ and die in their sins. Not one word. And yet I know that all around me men are living and dying in the most contemptuous disregard of that gospel. For such I dare not hope. I have one gospel to preach here, and the same, or none, at funerals. I am not talking of infants, idiots, heathens, or any other ignorant persons who know not their duty. But I speak of persons who *will not* obey God. He that would hope for such may well fall back upon conclusions arrived at by reasoning from the attributes of God, so imperfectly known by us; or from certain detached scripture expressions of very doubtful interpretation. And, by the way, let me say just here, that, for my own part, I can accept no conclusion arrived at by inference from what are called the attributes of God. The finite mind cannot grasp the infinite. We can never know the Infinite One further than He reveals himself to us in our language—human language, I mean. When we reason from the Infinite attributes, we reason from unknown premises, or, at any rate, from premises very imperfectly understood. But if we cannot know our premises, we cannot know whether our conclusion is in them or not. Therefore, I accept no such conclusions. The Infinite is not a legitimate subject of human reason. A hope based upon such conclusions is, in my

judgment, necessarily a very frail one. And, besides, the Restoration view seems to me to be opposed to very plain scripture teaching. Take, for instance, the following:

John, xiii, 31: "Then said Jesus again unto them, I go my way and ye shall seek me, and shall die in your sins: whither I go ye cannot come."

By such words the Savior meant something—something, too, very hard to be reconciled with hope for such as die in their sins. Again—

Luke, xiii, 24: "Then, said one unto Him, Lord, are there few that be saved? And He said unto them: 'Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in and shall not be able. When once the master of the house hath risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.'"

A little further on the Savior tells those wicked persons whom he had taught and admonished without effect, that such should be their doom,

"When ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you, yourselves, thrust out."

Is there anything hopeful in these words for men who will not now accept the offered mercy of the gospel? Certainly no man now strives to enter in at the straight gate, and finds himself unable to do so, because "the master of the house hath risen up, and hath shut to the door." Jesus has not yet shut the door of his kingdom or church against any one, be he Jew or Gentile; but, on the contrary, declares He has "set an open door and no man can shut." Now, He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Now, He says, "If any man will be my disciple, let him deny himself, take his cross and follow me." Now, He says, "The Spirit and the bride say come. Let him that hath heard, say come. And let him that is athirst, come. And whosoever will let him take of the water of life freely." But we have no proof that He will eternally strive with a wilfully wicked man. The time has not, but it will come, when he will say, "Let him that is filthy be filthy still." "Still!" Hear it, O, you who are now trifling with

His mercy, and with your own enlightened consciences. The time may come when such as have often rejected all His love and despised His gentle reproofs will no longer hear Him say come; but in tones of awful thunder hear Him say, "Depart from me, ye workers of iniquity; I never knew you." Nor do I suppose it will be so then because God is no longer love, but because His love has long been poured upon such persons in vain—because His love has been exhausted upon persons who would not be saved. And this brings me to the question, "Who shall suffer everlasting punishment?"

An inspired Apostle tells us "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power," in these words: "Them that know [acknowledge] not God, and obey not the gospel of our Lord Jesus Christ." I suppose we are to understand Him to mean such as wilfully and with determination acknowledge not God and obey not the gospel. It requires an overt act, together with a corresponding intention, to constitute a crime in the eye of the law, and so I suppose in the absence of any purpose, intention, wilfulness, one cannot be said to obey not the gospel. I believe such as wilfully and wickedly resist the gospel—God's means of saving sinners—will never be saved, and will consequently remain eternally condemned. I cannot see how such persons can ever be saved. I cannot conceive how eternity can reveal any greater love than God has manifested in the gospel to induce men to repent and be saved; and if one will resist it all, how can he ever be led to repentance, without which none can be saved? But one may be ready to say, I have already read a passage of scripture going to show that such persons will, eventually, knock at the door of mercy, saying, "Lord, Lord, open unto us." Will they not then be penitent, and will they, as such, be turned away? But, may it not be that such persons will not be penitent—only frightened? The good-

ness of God leads men to repentance that is genuine — the fear of hell cannot do it. You would not receive a murderer to your confidence who could not be reformed by all the love of earth and heaven, simply because he becomes frightened at the sight of the gallows erected for him, or terrified at the dark cell opened to shut him up from the world. How many persons who seem to repent and become very religious when on a supposed death bed, demonstrate the genuineness of such repentance when restored to health? One in a hundred? It is barely possible. If men whom the gospel has failed to inspire with any love of virtue, truth and holiness, were received into Heaven simply because they became terrified when death reveals to them an awful future they have made their own, what warrant would there be of the safety of Heaven itself? Such persons would become incorrigible in Heaven in a short time, trusting to still "another chance to repent," should they be once thrust out. Of course I have no sympathy for the bigotry and sectarianism of any Romanist or Protestant who supposes everybody is going to be doomed to endless punishment for not belonging to his church, or for not getting religion in his way. He is going to suffer everlasting punishment who resists all the love of Heaven to reform him, "for it is impossible to restore such an one to repentance."

What shall be the punishment of the finally impenitent? Upon a question like this, prudent men will speak cautiously. Imprudent men will damage any cause they attempt to advocate. No extravagant or unwarranted statement on this point escapes the eyes of him who comforts the sinner. Who has failed to notice how universally the habit prevails among those who deny the doctrine of everlasting punishment, of extravagantly stating the question? They scarcely ever say "everlasting punishment," or "shame and everlasting contempt," or "condemnation;" but substitute "endless torture," with double emphasis upon torture; "endless burnings," or some such state-

ment. And if they can find a sermon by some obscure preacher of Egypt, or Posey County, Indiana, or Canada, or elsewhere, wherein a very highly hyperbolic and extravagant statement of the matter is made, they are pretty apt to read that as a presentation of the doctrine they oppose. I mean, of course, to insinuate no dishonesty upon the part of such persons. They simply show a weakness or tendency, if you please, common to persons on the wrong side of a question. For my part, I very frankly say to you, that I know not what the future hell of the wicked will be, any more than I know what the heaven of the righteous will be. I have never supposed, since I began to think for myself, that God is going to follow up the poor wretched man who will not have heaven, and vindictively punish him to all eternity, with some horrible instrument of torture, in a lake literally burning with fire and brimstone. Nothing of the sort. Perhaps the sinner will in a great measure, make his own hell, which may not be wholly unlike some scenes of this world. He will suffer all the consequences of deliberately spurning from him all the love and tender mercy of the Great Father of Spirits, offered to him, through the blood of His Son. He will remain condemned, because he resisted the power of God, meant to lead him to repentance, and hence to life. Just what all the severe figures of scripture, indicative of what the future of the finally impenitent shall be, mean, I do not pretend to tell, or to know. I never want to know. But sure I am they mean nothing desirable — nothing hopeful. Some persons by a very extravagant and revolting statement of the case, making the sinner to suffer eternally in the most excruciating manner imaginable, simply because God will not be merciful to him, have about frightened themselves into a conclusion which Rev. Dr. Collier, in his recent sermon in this city on this subject, puts in these words: "If I had a suspicion that God could love and know that one child was still in sin without sending out that blessed spirit which

comes down to us to-night to win and woo our love, I should turn atheist in your presence. I would have no God; I could worship no God." Indeed! And must God, forsooth, consult men as to whether or not a man may effectually resist His moral power for his recovery? Must God come exactly up to each man's conception of what a God should be, or be spited by having some man, even a preacher, turn atheist in a meeting house before the audience? Shall men dictate to Him who made and who governs the universe? This universe is wonderfully made, and wonderfully governed. It includes all wonders. Can a man govern the universe? Could he govern even a few millions of its inhabited worlds? Could he govern one world—even this comparatively insignificant world of ours? Could he govern even the city of Chicago? You say, no! No, indeed; a man cannot govern himself. Indeed, he cannot govern well his own tongue. And shall he, poor little wiggling worm of the dust, dictate to God a moral philosophy for the government of the universe? How supremely ridiculous we sometimes make ourselves appear, even to our own inverted and distorted vision. Let us not turn atheists, my friends, because God's government does not suit us, lest we thereby prove the necessity for endless punishment.

Finally, may it not be that the doctrine of eternal punishment stands to human reason? Do not men come as nearly as they can, and does not society come as nearly as it can, to inflicting endless punishment? Let me ask you, my friend, who do not agree with me on this question, who think endless punishment most unreasonable, would you, under no circumstances, inflict endless punishment upon a person? Do you say no? Well, let us see. Suppose a man should coolly and deliberately, with malice aforethought, for purpose of cool, grim spite and revenge, burn your house, destroy not only your property, but your family; how long would he have to be punished in State's Prison before you could and

would forgive him, and receive him to your confidence? Do you say ten years? Fifteen years? Twenty years? No, my friend. I will tell you just how long it would be till you could forgive such an one. Just as long as it would take to satisfy you thoroughly that the man had repented, and was thoroughly and genuinely reformed. Then, and not till then, be it a long time or a short time, be he punished much or little, you could forgive him, and receive him to your confidence, and treat him as a brother—provided you were enough like Jesus to forgive him at all. You could not, you should not, forgive him and confide in him, unrepentant, though, in your judgment, he should remain guilty, condemned, an outcast, as long as he lives. Here, then, you admit the principle, by abandoning a man to just as much of endless punishment as you can. But you say, "I would forgive the man when he repented." So would I. And so will the Heavenly Father. Repentance is the condition of forgiveness. To this you agree. This stands to reason. This meets the sense of society. The Lord says, "Except you repent, you shall perish." We all say the same, and sometimes are unwilling to forgive even penitents. When any one says, "but all will repent," he simply says so without reason or authority. That kind of repentance into which men are frightened merely by the sight of immediate danger, will not do. Hell, whether in this world, or in the world to come, can never reform a sinner whom the love of God has fairly tried and failed on. Trifle not with God's mercy. Trifle not with yourself—your nature—you may be eternally, helplessly, hopelessly lost. I grant you the thought is a terrible one, an alarming one. It may be, however, that the sooner he who needs most to be alarmed, is alarmed, the better for him. O, sinner! by so much as the thought is a terrible one, I admonish you to no longer trifle with Heaven's offered mercy; no longer trifle with God. No longer trifle with your immortal spirit and its highest

interests. But turn and live, and live forever.

"Haste, O sinner, to be wise;  
Stay not for the morrow's sun;  
Wisdom warns thee from the skow,  
All the paths of death to shun.

Haste, while yet thou canst be blest;  
Stay not for the morrow's sun;  
Death may thy poor soul arrest  
Ere the morrow is begun."

### Reply to Dr. Younkin.

DR. YOUNKIN:

*Dear Brother:*—When the April No. of the GOSPEL Echo came to hand, I read your fraternal letter to me with some interest, and intended to reply at once to yours, but from various hindrances have been let hitherto. Excuse me for this seeming neglect.

You wish I had, in my note, taken some position, or answered your reasoning, instead of asking questions and taking exceptions.

If I fully understand your main position in the February No. of the Echo, on "The Future Course of the Christian Era," (i. e.) that there has and will continue to be a strong opposition to the universal spread of the gospel, we will not disagree in that. Yet it does not necessarily follow that I must accept the reasonings by which you arrive at that conclusion. I therefore object to your interpretations of the parables; or in other words, the testimony you offer to support the conclusion.

I will try to remove one difficulty from your mind which I think prevents your clearly understanding these parables. You say "Such are the series of parables in the Savior's discourse on the sea-side." Dear brother, "How readest thou?" You seem to read as if the sacred historian had written down every word and act of the Lord in the order in which they occurred. It is true that all they say of our Lord is true, but that any one of them tells us all that he did or said, is not true, nor that they tried to give them in the exact order in which they occurred.

Notice, Matthew says, at the conclusion of the first parable, "The disciples came to him and asked, why do you speak to them in parables?" Mark says they did this when he was alone, and we might infer that it was at that time that he spoke the parable of the mustard seed. See Mark, chapter iv. Luke, in the 8th chapter, tells us of the parable of the sower, but of no others as occurring at that time. In the 13th chapter he gives us the account of the parables of the mustard seed, and of the leaven in three measures of meal.

Thus, my brother, you see that part of your theory which makes the "birds of the 4th verse interpret the birds of the 32nd verse, because spoken so near the same time," falls to the ground. Again, the Savior says the birds in the 4th verse came for a purpose, (i. e.) to devour—to eat up the seed. In the 32nd verse they came for a purpose, (i. e.) lodge, (Com. Version), roost, (Anderson), to shelter, (Campbell). Where there is a difference we ought to make the distinction.

You say again: "Birds in the prophetic scriptures are emblems of evil and agents of destruction." Now, brother Younkin, is this always true? Is it commonly true? Or is it true only when used with such words as ravenous, hateful, unclean and to devour?

You say you gave the Lord's definition of fowls of the air, and I must settle the difficulty with him, not with you.

Well, brother, I have settled the matter with him thus: I say to him, I accept you as wisdom to me; when you say fowls in your parables represents the devil, I believe it, and I can see the force of the parable; and when you say they roost in the branches, I believe it. "There is rest for the weary in thy kingdom." Doctor, will you believe all he says, and not make him say such things as you have, just to support a theory?

The rule of biblical interpretation which you give, is a good one, and if you had shown that the Savior had so explained the parable of the mustard seed, it would apply; but as he has not

done it, I can see no agreement between the rule and your interpretation.

By your application of the rule you give for Bible critics, you should have answered my question as to what the branches represent. We find that word not only used by the Savior, but also explained in John, 15th chapter: "I am the vine, ye are the branches." This is his, not "my" interpretation. Now take your manner of interpreting language, "Ye are the branches," therefore the branches on the mustard plant represent the Apostles. Don't you, through your spectacles, see Satan lodging on the Apostles, ready to poison upon the seed of the kingdom as soon as they begin to sow it? But again: the church must produce the seed of the kingdom, if that is what the birds in the branches are after. Think of it, Doctor—the kingdom producing the seed of the kingdom.

I think you quite as unfortunate in your exegesis of the parable of the leaven.

I agree with you that "The parable is the figure—the whole—and not a part." The kingdom of heaven is *as leaven* which a woman took and hid in three measures of meal until the whole was leavened. I object to what you present as the common interpretation, because it is not the thought, as I conceive, that the Savior had before his mind. Nor can I receive yours, for you say the three measures of meal is the emblem of the kingdom; but I do accept what the Lord says, that is, "The kingdom of heaven is like *leaven*, which a woman took and hid in three measures of meal till the whole was leavened." He does not say that the three measures of meal, cut off from a quantity, represents the church, but that the *leaven*, when hidden in the meal, is like the kingdom, or rather the kingdom is like to it.

The seed is sown on that which produces—the effect is hid away in the heart; but who can see the effect produced until it works out in the life?

If the Savior uses it here to represent malice and wickedness, then it is that the kingdom is composed of these. See

his language: "*leaven*, which a woman took and hid."

We should bear in mind that the Lord is speaking of the kingdom, not of a corrupt church, when he says, "Behold a sower went forth to sow." He does not represent either the sower or the seed as corrupt. When he represents the kingdom by a man sowing seed in his field, the man and the seed are pure—the tares come from an enemy. When the kingdom is represented by a man planting the mustard-seed in his field, both are represented as good. So with the leaven and the woman. Now, brother Younkin, if leaven represents malice and wickedness—from whence comes it—from the Devil? Well, then, the woman who hid it was the Devil. You did not tell your sister-wife that that was your interpretation of that parable. You seem to think that at the time the Savior used this parable, the figurative meaning of leaven for corrupt doctrine was in common use, if indeed it had not passed into a proverb. Let us see if we can ascertain just how well it was understood. Matthew, xvi, 6: "Take heed and beware of the leaven of the Pharisees and Sadducees." I think I hear them saying, "that is such a common expression—we know just what it means."

Hear them, Doctor, talking and reasoning on that common proverb: "The Master knows we have brought no bread with us." Exactly; that is about the way I expected to hear them reason on it. Still they did understand it after the Lord explained it, and this is the first time it is ever used in the scriptures in this sense.

Have no fears, my good brother, about that sermon of mine you spoiled. You ought to recollect I long since have quit sermonizing, and took to teaching simply the word of God. Had it been otherwise, I might have supplied the deficiency from the February No. of the GOSPEL Echo. I accept the suggestion to lay aside the old, worn-out, unscriptural hobbies as fast as I see them, and allow me to request you to not ride even new un-

scriptural ones, though got up at home.

I did not like that word "slash," for I know it grates on the ears of the editors of the *Echo*, but I guess they must have looked over my note to you before they applied the lash, so I escaped.

With kindest Christian regards,

Yours, fraternally,

DAVID McCANCE.

### *Who are the Judges in Cases of Discipline?*

I am gratified that my beloved Bro. Karr has made my first article, under the above caption, published in the Feb. No. of the *Herald*, the subject of criticism, and I hope he will examine, with careful scrutiny, everything I may yet offer in the examination of this mooted question, as my highest desire is to be right.

I trust, also, that he will permit me to criticise his criticism, as I desire to do so with the best of fraternal feelings, and with no other motive but to elucidate the truth by which the children of God are made free.

I may hope, also, to provoke more able pens to its better and more useful examination, and much good may be accomplished. I wish the reader would turn back, and carefully examine the article referred to, with the remarks appended by Bro. Karr.

Two corrections should be made in the manuscript or print of my first article.

1st. The word *substantial*, in the 5th preliminary proposition, should read *sustained*.

2d. The word *church*, in the 6th proposition, should read *tribunal*.

The substance of those six preliminary propositions, is agreed to by Bro. Karr, and this enables us to come directly to the examination of the real issue.

The article referred to, was not intended to canvass the whole matter in issue, but only to negative the following profuse proposition, viz:

"The whole church, in any given place, both individually and collectively, should

resolve themselves into a committee of the whole, and sit in judgment, and judge the law and evidence, and pronounce the verdict."

The whole object of my first article, was to show that this proposition was not true.

I intended, in good time, to attend to the second proposition, and show that the elders are the proper agents of the congregation, to hear and decide cases of discipline for the church, which stands to their elders, much as a principal stands to an agent, but this had not been reached yet, only by way of a mere explanatory reference.

The syllogism, prepared for me, by Bro. Karr, pertains to a part of the issue not yet reached, but as he has introduced it, a brief review will be here given.

He says, "the argument, (referring to my position), syllogistically stated, is: The wise men should judge between their brethren—*Paul*. The elders are the wise men—*Sherwood*. Therefore, the elders should judge." He says, further, "We admit the truth of the first premise, but deny that of the second, the elders are not the wise men of whom Paul was speaking."

Answer: 1st. Bro. Karr admits that Paul teaches that "the wise men should judge between their brethren," and in this admission he admits away his case, as will be seen.

2d. "The elders are the wise men." This Bro. Karr says, *for me*, but I did not say it, nor mean it.

3d. "The elders are not the wise men of whom Paul was speaking." So we say, and hence in this denial, there is no dispute, but while this is true, it is also true, that whenever a church has elders after the scriptural model, they are the wisest men the church has in it. I do not suppose the church in Corinth had any elders when I. Cor. was written.

When the churches were formed, in the days of the Apostles, many of them had no elders for a considerable length of time, and if our brother wishes to affirm that the church at Corinth had any

elders or deacons, when the first letter was written to the church, we would call for his evidence, and will be edified by it when he gives it.

It being an admitted fact that many of the churches had no elders at first, and a fact also that there is no evidence that this church had any at the time of which we speak, we have the right, therefore, to conclude that the church had none, and to present our argument in harmony with this conclusion. Then, the wise men among them were not elders, for the very good reason that they had no elders; and, having no elders, they had no rulers; and, this being the case, nothing would be more natural than for Paul to give them instructions adapted to their then present emergency in their incipient state. We cannot expect to find the duties and prerogatives of elders in a letter written for the "present distress," to a church, before that church had received any law making it their duty to appoint such officers; but we would expect instructions for the next best thing to be done, and that would be to appoint a competent man, or committee, to sit in judgment and decide cases of dispute, and to perform any other duties which would be incumbent on the elders when, they afterward, should be appointed. In the absence of any other law to govern any case in hand, the law of expediency must be resorted to; and we understand that a church without either elders or rulers, or a law for any, would find it expedient to call for their wisest men, and not for those least esteemed in the church, to sit in judgment. This view of the case makes Paul's suggestive question very pertinent: "Is there not a wise man among you who shall be able to judge between his brethren?" Having no elders or lawfully appointed rulers at that time in that church, it is easy to conceive how the members thereof should commit the blunder of "going to law before the unjust, and not before the saints." The members of the church had cases which they thought must be tried before some tribunal, and having no tribunal in

the church, and not recognizing the law of expediency in selecting a committee composed of their wisest men, they either applied to a tribunal before the unjust, or else selected those for a tribunal who were least esteemed, and this would very naturally provoke Paul's rebuking and suggestive interrogation, "Do you set them to judge who are least esteemed in the church? *I speak to your shame.* Is it so that there is not a wise man among you, no, not one who is able to judge between his brethren?" According to Paul, the saints should judge instead of the unjust, and the wise men among the saints instead of those least esteemed.

There are two parties; the church is one, and the world the other; and the term "the unjust," represents the world, while "the saints" represent the church. The world had its seat of judicature, composed of chosen men who represented their constituents, and the church has its seats of judicature, composed of chosen men who represent *their* constituents. Before the eldership was introduced, the church's seats of judicature were properly composed of a judicious selection of wise men, but when elders were introduced, they, being the best men in the church, became its established rulers.

Allow me here to examine Bro. Karr's main argument, which stands thus: "The wise men should judge between their brethren—*Paul.* The saints are the wise men—*Paul.* Therefore, the saints should judge between brethren."

This argument is exceedingly faulty, but chiefly so because it only proposes to prove that which is not in dispute.

It is not denied that the saints should judge, but it is denied that the saints should judge *in a mass-meeting style.*

The further weakness of this argument may be seen in the fact that Bro. Karr makes the phrase, "the saints shall judge," to mean, all the saints shall judge in a mass-meeting style, and then he has "the wise men," to mean "the saints."

According to Bro. Karr, the wise men among the saints, means all the saints in a

body, but this is absurd, and therefore, the argument is of no force. I desire those who agree with Bro. Karr, to see this point of radical weakness.

When Bro. Karr speaks of "the saints judging," he means all the saints in a body, and his argument is so framed, that it assumes that "the wise men" signifies the same as is signified by "the saints," and if he is right in this, then "the wise men" must signify all the saints in a body, but Paul's wise men were only "among" the saints, and *not* all the saints, in a body, and hence, the argument is not only void, but Paul is on one side when he sets some of the saints, whom he calls wise men, to judge; while Bro. Karr is on the other side, when he sets all the saints in a body, including those least esteemed, to judge. I think my good brother will have to try again, and I hope next time he will come over on Paul's side of the question at issue.

Once more; when Bro. Karr speaks of "the saints" sitting in judgment, he means all the saints sit in judgment, and that without any agency or representation; but here are two tribunals mentioned by Paul in this same connection. According to Paul, there was such a thing as going to law before "the unjust," and such a thing, also, as going to law before "the saints."

Now, if the term "the saints" signifies that all the saints in a general meeting, shall sit in judgment, then the term "the unjust," signifies that all the unjust in a general meeting did sit in judgment.

If "going to law before the unjust," can signify that "the unjust" may sit in judgment in the persons of their representatives and functionaries, then most certainly, the going to law "before the saints," can signify that the saints may sit in judgment in the persons of their lawful representatives and chosen functionaries.

How "the saints" can mean the whole community of saints in a body, and "the unjust," only signify a few selected functionaries is a puzzle for Bro. Karr, and for the life of me, I cannot see how he

can escape from the difficulty without getting over on my side of the question. He knows that "the unjust," as found in this connection, does not signify that they held courts composed of their whole community, and yet he contends that "the saints" found in the same connection, and pertaining to the same subject of seats of judicature, must inevitably signify the whole community of saints.

Bro. Karr's argument and position are exceedingly lame, and the Prophet declares that "the legs of the lame are not equal."

It will not be sufficient to show that "the saints" may in some other part of the Bible, signify *all the saints*, for there are many variations in the signification of words as they occupy different positions; for instance, sometimes the word "brethren" signifies the whole Christian fraternity, and sometimes it is placed in contradistinction to "sisters," so that it only signifies a part of that fraternity.

If a few wise and highly esteemed saints were chosen by all the saints in the community, to sit in judgment, and adjudicate cases of discipline, most certainly those who would go to law before such a tribunal, would in the same act "go to law before" the saints, and not "before the unjust."

I have been thus particular on this point, because I think here is where Bro. Karr, and those who agree with him, have made their most radical mistakes.

Bro. Karr, says, "when the church sits in judgment in the persons of the elders, I sit in judgment not at all—other men are sitting in judgment, I am not."

Answer: Can it be possible that it is necessary to prove to my brother that a principal may employ an agent, and that the principal is said to do what the agent does?

It is said that Noah "built an ark," but no one believes he did it all with his own hands.

It is said that Moses and Solomon built the tabernacle and the temple, when they had more than a hundred thousand agents at work.

In I. Peter, iii, 19, we learn that Christ "went and preached" to the men who lived before the flood, but Christ did this in the person of Noah.

In Eph. ii, 17, we learn that Christ "came and preached peace to you (Gentiles in Ephesus) that were afar off and to them (Jews) that were nigh," but this preaching he did in the persons of the Apostles who were his lawful agents and representatives.

It is said that Titus took Jerusalem, when his army took it; and that Alexander conquered the world, when his armies did the fighting. If Noah could build an ark, and Moses a tabernacle, and Solomon a temple, and if Titus could take Jerusalem, and Alexander conquer the world, and if Christ could go and preach to sinners before the flood, and to sinners down in Ephesus, all by representatives and agents, why, then, cannot the saints sit in judgment by their own chosen representatives and agents in the persons of their wisest and best men? I wish my good brother would answer *why*.

I do not mean that the church can lawfully do everything by representatives, for each man must "live soberly, righteously and godly," for himself, but I do claim that the church can purchase a site, build a house, and light it and warm it, and employ a preacher, give the hand of fellowship to new converts, write letters of commendation, appoint meetings, labor with delinquents, adjudicate cases of discipline, declare a withdrawal of fellowship, and do many other like things, all by representatives, in the persons of their most wise and and highly esteemed men who also are the very men who fill the divine bill for elders.

We know that people *can* adjudicate matters in dispute by agents. "The people of the State of Illinois" issue and serve writs, adjudicate matters of difference between its citizens, pronounce verdicts and execute penalties, all by their chosen agents and functionaries, and yet brother Karr does not see how

he, as a member of the Christian community, can possibly adjudicate offenses by chosen representatives in the persons of the best men in the church, instead of sitting in judgment in his own proper person.

According to *Wesley's*, the *Emphatic Diaglot*, *Anderson*, and the *Living Oracles*, Paul asks the question, "Do you see them to judge who are least esteemed in the church?" Bro. Karr answers, "yes: I bring them all in and mix them up with the rest." "I speak to your shame, is there not a wise man among you, no not one, who is able to judge?" But brother Karr would answer again, and say: "Why, yes, Paul; thank the Lord, we not only have one wise man among us who is able to judge, but we are all wise men, every one of us, because we are saints, and 'the saints' signifies wise men; the least esteemed among us are wise men; our recently converted children and all our women are *wise men*, and all are able to judge."

I am sorry brother Karr has espoused a theory that makes him responsible for so many absurdities. There are many pure hearted brethren and sisters who are not capacitated for impartial and reliable judges, but could be bothered out of their wits, and thrown into the perturbation of angry excitement by the witnesses, and pleadings and rejoinders of contending parties, and especially so in a complicated and closely contested case. There are some who are not "able to judge," as is clearly suggested by Paul's question; but my good brother would bring them all in and make them judge, whether they are able or not.

We learn in the word of the Lord, that there were in the church, some "self-willed" persons; some "strikers;" some who were "soon angry;" some who were "carnal," and "disorderly;" some who were "busy-bodies;" some "evil speakers," and some who "are greedy of filthy lucre," and Bro. Karr says bring all these in if they are not sick or gone to prove oxen, and let them all sit in the judgment, in matters of incalculable and eternal importance.

According to our good brother's position, the whole church, if possible, must come together in every case of litigation, and all personally sit in judgment, and all personally sit in judgment. If the church numbers five hundred, all who *can*, must come together. If the matter in dispute, is only *five dollars*, all must come together if they can. All the young converts who know nothing of the bible, except the law of conversion, must be brought in and sit to judge, and in the final vote, as to guilty or not guilty, or lawful or unlawful, twenty of the weakest and least instructed of these would vote down and completely nullify nineteen of the oldest and wisest and best and most experienced men in the church, and still Bro. Karr says, bring them all in.

If cases of incest occur like that in II. Cor. 5, or cases of adultery, or if disputes occur between brethren connected with the raising of grain or horses or cattle, Bro. Karr would say, [if he is consistent], let all the saints come together and organize into a mass-meeting court. Let all the babe's in Christ come. Let all the older and younger women come. Let all the saints, as far as possible, form themselves into a court, impress it upon their minds, that because they are saints, they are therefore all "*wise men*," and "*able to judge*." Let every one swear the witnesses. Let every one ask the questions. Let every one put the resolutions to vote. Let every one sit in judgment, and let every one decide, and if two hundred and fifty vote, "*guilty*," and two hundred and fifty-one vote "*not guilty*," why then, of course, the accused is not guilty, but here is a point blank vote of one half against the other, and nothing to hinder the making two churches out of one, or breaking down both contending halves.

Such are some of the machinery and results of setting every saint to judge in person; and it is a matter of deep astonishment to me, that Bro. Karr, or any other of our leading brethren, should ever have reached the staggering conclusion, that the Holy Spirit ever intended

to inaugurate courts composed of general mass-meetings, made up of the whole community.

I feel interested and profited by the thirteen different readings of I. Cor. vi, 4, as given by our brother.

It is true, that the Apostle is speaking of "worldly matters," of "secular judgment," of "things pertaining to this life," and it is also true that this is pertinent to our question, "who are the judges in cases of discipline?"

If this question is ever answered properly, it must be answered by scripture that speaks of "worldly matters," of "secular judgment," and of "things that pertain to this world."

It is true still further, as Bro. Karr says, that "what the Apostle says in the fourth verse, he says to the shame of the church."

But we cannot believe he would shame the church unless the church had done something shameful.

1st. It was shameful to go to law before the unjust.

2d. It was shameful to set them to judge who were least esteemed in the church.

3d. It was shameful to neglect to set their wise men among them to judge, and concerning these things, the Apostle says, "I speak to your shame." Bro. Karr's position compels him to defend and practice the two latter shameful things, and I cannot see how he can avoid this difficulty.

After Bro. Karr presents his thirteen translations he presents what he calls a dilemma, from which he says those who agree with me "cannot extricate themselves." But I am not able to see the dilemma, and I wish the reader would examine his remarks on this point, again, and I think he will search in vain for the dilemma, unless his perception is very much sharper than mine.

According to the translations of Wesley, Wilson, Anderson, and the "Living Oracles," this verse under consideration is in the form of an interrogation, implying an affirmative answer, and expression of

disapprobation. "Do you set them to judge who are least esteemed in the church? I speak to your shame. Is it so that there is not a wise man among you who shall be able to decide between his brethren?"

I do not claim that the wise men mentioned here were elders, for this was before such officers were appointed in Corinth; but I do claim that the "wise men among" them, does not mean the whole congregation, and that the elders after they should be appointed would possess the same qualifications for judging as that possessed by those wise men, and I claim, also, that those least esteemed in the church, should not be set to judge either by themselves, or among the other saints, and I submit that these claims are well laid and clearly sustained by Paul's language.

Bro. Karr inquires: "Will the advocates of this theory (that of setting the elders to judge), frankly assume that there is less wisdom in the aggregate membership of the church, including the elders, than in the elders alone?"

Answer: In all seats of judicature two questions must be answered.

1st. What is the law applicable to the case in hand?

2nd. What is sufficient evidence to sustain the case?

No court or individuals are fit to sit in judgment who have not wisdom sufficient to answer these two questions. And however much wisdom there may be in the aggregate, including those who are confessedly competent, it is certain it would be very unwise to submit every question of law and evidence to the masses, and no man would think of doing so in any other case where such wisdom is requisite. Suppose a case: A certain village has one thousand inhabitants, composed of males and females, over twelve years old. Among them are five well qualified magistrates or justices of the peace. Bro. Karr has certain important cases in the civil law pertaining to law and evidence, which he wishes to submit. The answer he wishes

requires the exercise of wisdom. Now I would recommend to brother Karr to go with his case before those qualified justices of the peace. But he inquires, "why take my case before them especially?" I answer, because they had been appointed to that office, because they were supposed to have more of that wisdom necessary to know the law and evidence, than any others in the village. But my brother starts off with his logic and presents his case before the whole thousand men and women, and boys and girls over twelve years of age, and whatever the majority says is law and evidence, he confides in and thinks this is the wisest course. *This is wisdom in the aggregate.* But I apprehend that he would become tired of this logic when he came to make an application of it to "the things of this world."

According to brother Karr's logic, the judgment of one man is just as reliable as another. The man who has studied the law for twenty years, and has had every opportunity of being well posted can only put one vote in the decision of a case, and his little girl or boy, twelve years old, may put one vote on the other side, and brother Karr would say, let them both vote, and consider the little boy's judgment as good as his father's.

This idea of relying upon wisdom in the aggregate, and then upon a majority vote, as introduced by my good brother, will be found more against his position, than for it.

For my part, I would much rather risk my legal case to a few learned, experienced, and well qualified justices, attorneys, or judges, than to a thousand times their number of persons who lack such qualifications, and for the same reason, I would rather risk a litigated case in the church, to the wisdom of a few of the wisest men in the church, (just such men as the elders should be), than to a thousand times as many, who lack the wisdom necessary to make them competent judges. I do not suppose our good brother Karr ever was a party in a

church trial, and I have good reason for believing that his motives are perfectly pure, but I have known many cases of discipline, and expulsion, and nearly all those expelled, were clamorous for opportunities to present their defense before the whole community.

They proceed upon the well known fact, that they can appeal to the passions of a crowd, with more hope of deluding and attracting a party who will support them, than if they would present their cases before a few clear-headed, well qualified and experienced judges.

If an innocent man is charged, he need not fear to submit his case to the judgment of scriptural elders, or to a few of the wisest men in the church; but if a guilty man is charged, he will stand a better chance, especially, if he is talented, before a mass-meeting court.

Again, our brother says, "Will the advocates of this theory, [that of setting the elders to judge], assume that as a general rule, there is more wisdom in the eldership than out of it—that the three or five good brethren, chosen, *it may be, simply because they are men of so little force of character as to be incapable of doing harm, really have more wisdom than all the balance of the church?*"

Answer: The italics in this quotation are mine. I am not contending for such elders, nor am I acquainted with any elders so absolutely worthless. In fact, such men, if they were not elders, or if they were, are not fit to sit in judgment between brethren. They are not the "wise men" of whom Paul speaks, and I should think that a church, which would place such men in the bishop's office, or would make them rulers or judges, was not capable of taking care of itself, and a wise decision from such a church, could not be expected. I should say that if "the aggregate membership of a church," had no more wisdom than to appoint men for elders, or rulers, such as those of whom our brother speaks, that the aggregate wisdom of that church would not be sufficient to enable it to execute a wise and righteous judgment between brethren.

Such a church would need a Titus to "set in order the things that are wanting and to ordain elders,"—who should be men of age and experience, and "not novices;" men who should be considered rulers, and entitled to the obedience implied in ruling; men who knew the scripture, and could "put to silence the gainsayer;" men who were "apt to teach;" men who had force of character, and were "of good report among them who are without;" who were "not self-willed," not "soon angry," "not greedy of filthy lucre," who "*ruled* their own houses well." Such are scriptural elders, and such are the wisest men in the church, and the best and safest judges in cases of discipline.

But our brother takes another position in which we have Karr against Karr. He suggests, "that there is frequently in a congregation a *single* individual who is *much more competent* to judge the law, sift the testimony, elucidate the truth, apply the facts, fathom the difficulty, suggest the remedy, and make a righteous decision of the case, than the *entire eldership*. I speak to your shame, is there not a man among you who shall be able to judge? Why not select your wisest man whether he be an elder or not?" Here brother Karr abandons his mass-meeting court theory, and recommends the selection of one man for the judge. Well, if our brother will cling to this there is hope that he will come around all right after awhile. "Why not select your wisest man?"

So we say,—and make an elder of him which will constitute him a ruler and then "let him that rules, rule with diligence." Rom. 12. At one time brother Karr is in favor of the whole congregation sitting in judgment, and at another time he abandons this position and asks, "Why not appoint your wisest man," and let him do the judging? I do not blame brother Karr for this mistake of getting on both sides of the question at issue, but I attribute the fault all to the insupportable position he is trying to support.

My response to brother Karr may seem

to some a little caustic and ill, but I never felt better natured in my life, and perhaps, two better friends than he and I never controverted a question, and if the reader will "let patience have her perfect work," we will do what we can in the way of presenting the true answer to the question placed at the head of these articles, and we will also evince the truth that brethren *can* differ on some points, and still love each other and love the Lord.

May God help us to arrive at the truth, is the prayer of

C. W. SHERWOOD.

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### *Ignorance of Scientific Men.*

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It is not our purpose in the discussion of this subject, to depreciate in the *least* the *abilities*, or immense *worth* of our educated men, the *benefactors* of civilization, but merely endeavor, in our feeble manner, to give you some idea of what lies *beyond* their present knowledge. Science is the mistress of the world, the vast *ocean* of human knowledge, the *concordance* to the great book of nature, spread out under the whole heavens, exhibiting the omnipotence of an all-wise Creator. It was germinated in the ever desirable garden of Eden, where flowed the pure crystalline waters, and ripened the most delicious fruits of every kind.

Adam, during his life-time, became acquainted with many of the fundamental principles of science, and applied them to his own advantage, even after he had broken the great command of God and was banished forever from that beautiful paradise into a world darkened by sin.

From his day down to the present, science has been on the march of progression, ever making new improvements and discoveries. It has been expanding, growing larger and larger until its boundaries are almost beyond comprehension. Its power is like that of the gathering storm, which starting from a mere speck

in the sky, continuing to increase every moment, coming on and on until its mighty power bursts in upon us with all its fury; the thunders roll and the lightnings play in every direction, the dark thick clouds open their great fountains, and pour out their drenching floods, while the wind, that *mighty* power, tears down houses, plucks up trees by the roots, tossing them about in the air as easily as does the school-boy his ball, sweeping every thing from the face of the earth, leaving in its wake nothing but barrenness and destruction. So is the mighty power of science, starting at first very small, but continually increasing until it has become irresistible; it sways not only the destinies of nations but of whole continents.

"Knowledge is power." Science contains all the knowledge which is accessible to man, except that which is embodied in the matchless book of Revelation. And its power is superior to that of any other, save that of the Creator of the universe Himself. So potent is the wisdom and power of science that she is consulted upon every question of moment, and her decision regarded as law.

No great work, either Physical, Mental, or Moral can be carried forward with any degree of success whatever, unless it be done upon scientific principles.

Whence came this valuable system of information, which is exerting so powerful an influence over the world of humanity? It has been accumulated by the assiduous efforts of thousands of persons in all ages of the world who have devoted their lives to the promotion of its cause. The most gigantic intellects the world has ever produced, have been its constant contributors. Men, who, in the strength of their manhood, have arisen from the dark recesses of obscurity, notwithstanding the discouragements of poverty, loss of friends, and even imprisonment itself, and given to the world the gems of thought. O, what an invaluable blessing we are now receiving! We are enjoying the benefits accruing from the faithful exertions of all the learned who

have lived upon the face of the globe. The truths and principles which they have developed during years of toil and labor, we have to day as a foundation on which to build.

And only he who shall climb up and stand on this great foundation by thoroughly mastering the principles of science, is worthy of being denominated a scientific man. But all this skill and knowledge is not acquired in a few days, months, or even years. It takes a whole life-time, zealously devoted to the cause, to become proficient in all its various departments. It requires more than four or five years diligent study, to become perfectly conversant with science. You have not accomplished this great work as soon as you have finished a collegiate course.

The knowledge there obtained, is but *general*, and *very general* at that. You go through the course rapidly, having only time to skim over the few studies that are required. You do not receive a complete knowledge of them, but only become familiar with their general outlines. "But," says one, "Why do you not take a little more time, and make yourself proficient in each study, as you go through?" Sir, it would occupy the small space of thirty years, thus to finish a regular course, as laid down by the different Institutions of this country. We are to be understood that it would take that length of time to become *thorough*, and not to obtain merely a *smattering* knowledge that will vanish as soon as you come to make a *practical* application of it. "What! *thirty years*?" Yes, sir, *THIRTY YEARS!* and we are inclined to the opinion that it would require a much longer time for its accomplishment. But what does a person know of the many things with which he daily comes in contact, even after he has labored with undying zeal for *years*, and at last planted himself firmly upon the great foundation of knowledge, feeling, from the very depths of his heart, that he has mastered science?

We answer that he knows but little

when compared with the *many* things of which he *can know nothing*.

What does he know about *light*? He cannot take cognizance of it by either of the five senses. How does he know, then, that there is any such thing as *light*? He knows that an image must be formed upon the retina of the eye, in order to produce vision; he also knows that *something* must cause this image to be formed; and this *something* he is pleased to call *light*.

But what is this *something*? No man can tell, and even science *herself* is perfectly *silent* in regard to the matter. In a similar manner we could show that he knows nothing with respect to many things that might be mentioned; such, for instance, as Cohesion, Gravitation, Heat, Electricity, or Magnetism, which are only a very few examples of a great class that surrounds us on every side. However, we will transgress by citing you to one other example as we pass,—that of a simple element.

It is said that the earth and all its surroundings are composed of only sixty-four elements. Of these, we wish to notice but one—that of gold. We ask the question—what is gold? If you fail upon this element, you fail upon all the rest, because it is as tangible to the senses, and will admit of as thorough an examination as any of the others. You cannot answer, for science has not revealed it to you. Gold is simply gold, and you can go no further, you are at your journey's end.

But suppose we *generalize*, and ask the simple question—what is matter? Webster says it is "*that* of which the sensible universe and all existent bodies are composed." But what is the "*THAT*?" That *WHAT*?

There is not a person under the sound of my voice, who has arrived at the age of understanding, but what is fully convinced that this question *cannot* be answered. It is beyond the power of the human mind. From these, and many other considerations that might be mentioned, it appears that our learned men

know nothing of *law* and *matter*, save a few of the results, they are continually producing.

They do not even know the causes of the many different changes that take place in their own physical systems, saying nothing about those that are producing an infinite number throughout the created universe.

After years of hard study, often burning the midnight oil, pouring over page after page in pursuit of knowledge, after they have firmly implanted in their minds every principle of science; after they have done all this, they *feel*, and perhaps *now* more than *ever*, the utter want of information. New and boundless fields of untrodden soil, open for investigation. Fields, whose endless stores of knowledge are inexhaustible by finite man. They are as *infinite* as the God who created them. Such persons realize that all their education has been merely child's play. In fact, they freely acknowledge that they are only children of a larger size. They *feel* that all their knowledge is naught when contrasted with those hidden truths, which the Creator has sealed up in the great Book of Nature.

Mind reaches out to its fullest extent, and tries with all the effort possible to form even a *conception* of the unbounded regions of hidden knowledge; but it involuntarily recoils back upon itself, perfectly exhausted; the work is too *powerful* for the intellect of man. They *appreciate* the fact, that the wisdom of men is indeed, but the foolishness of God.

Yes, Ladies and Gentlemen, we only have to look around us and behold the ignorance of our *best* scientific men. It is apparent on the very face of their writings. Whoever examines the scientific works of the present day, with any degree of scrutiny whatever, cannot fail to see the imperfect definitions, the many approximations and *theories* introduced, which are substantial evidences of their limited information.

After their whole lives have been spent in research and investigation, they simply

content themselves with the idea, that they shall soon pass over into that bright land where they can humbly bow at the feet of the great EDUCATOR—CHRIST—and drink of the flowing fountain of knowledge throughout the endless ages of eternity. Then how very improper and egotistical it is for persons who have only attended school one, two or even five or six years, to *pride* themselves upon the *great* amount of *learning* they have acquired!

Those who thus *pride* themselves, generally have more than a due appreciation of their *own* abilities, looking down upon those who have not enjoyed the same advantages, with an air of *scorn* and *contempt*.

If such persons would only remember *one* thing, they would humble themselves and take their true position at the door of inquiry and search after *truth* that they might benefit their fellow creatures, instead of dragging them down to the dust. And that *one* thing is—That the most *ignorant* are generally the most *knowing*, and *egotistical*. They should remember that honest toil is more *honorable* than all their pomp and show.

They are no better than the pure and virtuous of either the ignorant, or poor class; and by trying to make themselves appear so they in reality, before God and man, sink themselves *infinitely* below them.

O, may we look at the subject of education as we should, and *feel* that we labor *not* for ourselves alone, but for humanity; that we study *not* for this life *only*, but for the life to come. We should try to improve the condition of those around us, by causing them to cultivate their intellectual and moral faculties.

It is our *imperative* duty to encourage and assist the poor as well as the rich to train and improve their minds. Yes, it is even more binding upon us, because it is from this class that the most gigantic intellects have arisen; persons who have developed the mighty truths of science. And we still look to this source in the future for our true patriots and profound

thinkers. The great duties of life are, to encourage the discouraged, to infuse brightness and comfort into the existence of the oppressed and unfortunate, to cultivate our intellects, and serve God with a pure heart. With all these facts before us, may we labor to carry out the designs of our Creator, by training our minds properly, ever gathering new truths from the great Book of Nature, written by the Divine finger of the Almighty, that we might become more thoroughly conversant with His infinite goodness and wisdom.

M. INGELS.

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### *Preachers' Institute.*

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It is already known to some that it is in contemplation to hold what is aptly termed a "Preachers' Institute" at Eureka, Ill., commencing on the ninth of August and continuing two weeks. And it has been thought proper that the special attention of the preachers of the gospel in this and other States, should be called to it as a means of improvement greatly needed and most urgently demanded. While it is to some extent an experiment in this State, the fact that these associations have proved a success in other States, and have been the means of advancing very greatly the standard of ministerial excellence, ought to reassure the brethren that no seven-headed and ten-horned beast will be permitted to arise among them at any of these gatherings, where the simple object to be attained is the mutual improvement of all concerned in the greatest work to which the human mind has ever been invited. I have no intention of combatting here the unaccountable prejudice existing in the minds of some worthy brethren relative to associations for either consultation or improvement; experience will demonstrate their propriety and utility, and opposition will cease in proportion as the necessity of using all the appliances of human and supernal wisdom in the great work of converting the world is felt and realized by Christians.

Already the demands of this age are

such that a thorough preparation upon the part of every minister of the word ought to be considered a paramount necessity. This preparation may be obtained in many ways, yet it is the part of wisdom to use the opportunities that from time to time may be afforded that are calculated in their nature to accomplish most successfully the great end in view. Such, I apprehend, will be the result of the present opportunity. It ought to be considered a matter of congratulation among the preachers of Illinois, that they may have the privilege of listening to the utterances of accumulated wisdom from such men as President Pendleton, and others whose lectures at this institute will be free to all who may attend. For our own sake, for the sake of the cause we plead, and for its advancement within our borders it would be well for every preacher of primitive Christianity in the State to lay aside for a season the cares of the world, and apply his heart unto further wisdom, at the approaching Institute. It is no selfish matter with any one engaged in the organization of this association; all have an equal interest in it, and all may receive equal benefits. The brethren and friends at Eureka open to us the hospitality of their homes, and invite us most cordially to partake with them the "feast of reason" that will be there prepared.

By reference to the programme prepared by the committee, published in the present number of the *Echo*, the order of the various lectures, etc., may be known. It is earnestly hoped that as many as possible will avail themselves of this opportunity for self improvement.

A. P. ATEN.

ABINGDON, ILL., July 8, '69.

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As THE magnetic needle points always toward the Pole, so does pure love evermore point its possessor toward that God whose nature and whose name is Love.

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WE should view all men in the clear sunlight of charity.

*Eureka College.*

On Tuesday, June 22d, we took the train for Eureka, via Galesburg and Peoria, for the purpose of witnessing the commencement exercises of Eureka College. At Abingdon, as per arrangement, we were joined by Professors Thomson and Aten, of Abingdon College. After a delay of three hours at Galesburg, and about the same time at Peoria, that would have been extremely wearisome without our genial companions in travel, we reached Eureka about 11½ P. M., and stopped at the Eureka House, and were very agreeably surprised to find that our friend and Bro. Editor, J. W. Karr, was the proprietor. He kindly invited us all to make his house our home while we stayed, which we gladly accepted. We were a little disappointed to learn that there were no exercises at the College on the morrow, [Wednesday], but spent the time very pleasantly indeed, in looking over the town, admiring its neat and tasty residences, and fine groves, and forming the acquaintance of numerous brethren, many of whom we knew by reputation, but had never met personally before. Among these were brethren George Campbell, A. S. Hayden—heroes of many a hard fought field—and the faculty of Eureka College. We visited the College grounds and looked through the new building, which was just being completed. The buildings are situated on an eminence of high rolling ground, carpeted with grass, and shaded by grand old oaks, rendering it a pleasant and delightful home for the student.

While we were surveying this scenery, Bro. Hayden came along, and after some pleasant conversation, at his request we went to his home and took dinner with him. Several of the brethren now came in and we spent most of the evening in very pleasant and profitable conversation. At night the annual exhibition of the Excelsior Society occurred. The Society is composed entirely of young ladies. All that took a part in the exhibition, acquitted themselves very creditably in-

deed. The performances consisted of essays, declamations, a paper and colloquy, interspersed with good vocal and instrumental music. The exercises were all of a high order and spoke well for the Society and the Institution. They were listened to by a large and appreciative audience. We did not have the privilege of listening to the performances of the Mathesian and Edmund Burke Societies, as they had held their exhibitions before we arrived. The next morning—Thursday, the 24th—the faculty, students, alumni, and friends from abroad, met at College Chapel, and after reading and prayer, a procession was formed under the direction of Bro. J. T. Jones, the Marshal of the day, and marched to the Chapel of the Christian Church, where the exercises were to take place. The following was the programme for the commencement exercises:

Prayer.

Music.

Anthem—Behold what Manner of Love.

Oration—The Pacific Railroad—Cicero Buchanan, Evansville, Ind.

Oration—The Progress of Free Principles—W. T. Cussins, Decatur.

Music.

Trio—Down Among the Lilies.

Oration—The Eastern Question—E. R. Eldridge, Fairbury.

Oration—Our National Mission—G. W. Sweeney, Kansas.

Music.

Quartette—In Silent Mead.

Conferring Degrees.

Music.

Chorus—Home's Sweet Harmony.

Benediction.

The orations of these young men gave evidence of both natural and acquired ability. Success to them, in the grand conflict of life.

The degrees were conferred upon the members of the graduating class by the President, H. W. Everest, in a short and appropriate speech in which he congratulated them for the progress they had made, for the degree they had honorably won and especially that they were about

to enter upon active life at such an auspicious time. He reminded them of the high responsibilities that these advantages placed upon them, and assured them that the best wishes and prayers of the faculty would follow them through life.

At the conclusion of these exercises it was announced that the citizens of Eureka had prepared a bountiful repast in the basement story of the building, which was now ready; the proceeds of which were to be appropriated to the purchase of books for the college library.

A very large number, I cannot tell how many, partook of the dinner. I can testify that it was a splendid feast.

In the afternoon Bro. F. M. Bruner delivered a lecture before the literary societies of the Institution. Theme—The Christian Scholar. The address was a very able one and was listened to with marked attention, by a large and intelligent audience. The address was preceded and followed by Music. At the conclusion of these exercises it was announced that there would be a reunion meeting of the alumni, students and friends of the Institution that night at the college chapel.

The Alumni of Abingdon college, several of whom were present, were cordially invited to attend. I very much regretted that circumstances compelled me to leave on the evening train, as I would have enjoyed the meeting very much. Profs. Thomson and Aten remained, and I doubt not attended the reunion. A good feeling exists at present between Abingdon and Eureka colleges; of this I am assured by both parties. It ought to continue to exist and I doubt not will. They are not in each others' way.

If our own brethren alone would patronize our own Institutions, Abingdon, Eureka, and Southern Illinois Colleges would all be full to overflowing. I feel thankful that they all exist and are exerting so great an influence in favor of primitive and apostolic Christianity. The church at Eureka numbers over 500 members and is ministered to by our able and venerable brother A. S. Hayden.

The faculty of Eureka college is composed of

H. W. EVEREST, President.

A. S. FISHER, }  
H. O. NEWCOMB, } Professors.

Mrs. E. J. DICKINSON, Preceptress.

We were treated with the greatest kindness and Christian hospitality at Eureka, and shall cherish with pride the acquaintances formed while there of preachers old and young, and brethren good and true.

We returned home feeling glad that we went. J. H. G.

### *Fulton County Meeting.*

BRO. REYNOLDS:—Our County Co-Operation Meeting met as per announcement, at Astoria, on Friday, the 11th inst.

After prayer, by Bro. Butler, of Abingdon, and reading minutes of previous meeting, adjourned to meet next day at 10 o'clock, A. M.

Saturday, 10 A. M.—Prayer by Bro. Reynolds, after which, the following delegates reported, viz:

Astoria, John English, W. T. Toler, G. W. Kost, Wm. Munson, and W. I. Robbins.

Summum—R. G. Arnold, J. G. Porter, Thos. Morrow, E. Weston, Wm. S. Weese, Lewis E. Beadles and C. E. Babcock.

Table Grove—Henry Smither.

Union—Hugh McHugh, Lockard and Dexter Freeman.

Vermont—Cephas Toland, Nelson Toland.

Committee on finance, reported as follows:

Astoria, \$25.00; Summum, \$40.00; Table Grove, \$25.00; Union, \$15.00; Vermont, \$25.00.

On motion, the officers of the Society were appointed an Executive Committee, to advise and direct the labors of the Evangelist, and to compensate him out of any funds belonging to the Society.

By invitation, the visiting brethren participated in the deliberations of the meeting, adding very much to the interest thereof.

Bros. Butler, of Abingdon, Reynolds of Macomb, and Asbury, of Michigan, aided us very much by their general remarks and kind suggestions.

Adjourned to meet in Ipava, Friday before the 2d Lord's day in Sept. 1869.

CEPHUS TOLAND, Pres't.

H. SMITHER, Rec. Sec'y.

### To all the Sunday Schools.

The Board of the A. C. M. Society proposes to all the Christian Sunday Schools of the State, to give their penny collections, from July 1st, to October 1st—just three months—to the General Missions. We hope the church, where each school belongs, will buy their Sunday School papers, and music books, for that length of time, and give the children a chance to help the Missionary cause. The Sunday Schools can save nearly as much money in a year as the churches, if all will take hold of the work. We should cultivate their benevolent feelings. Raising money for their papers, is nothing but *self-interest*, if not *selfishness*.

Now, how many schools will begin the first Lord's day in July, and give their pennies every week, till October 1st, for the glorious cause of *Missions*?

Will the Elders, Preachers and Superintendents, take an interest in this great work, and push it forward. We are anxious to publish in our minutes, hundreds of contributions from the Sunday Schools. Let every teacher take up the collection from every scholar, and urge those who forget it, to bring twice as much the next Sunday, and hand it to the Superintendent, who can explain it to the School. Let us make a great effort to accomplish something worthy of the great cause during these three months, and the Louisville Convention, in October, will doubtless make regular arrangements for Sunday School Missionary work all over the country.

We promise all the schools that will go to work as herein proposed, a nice *certificate*, that can be framed and hung up in their Sunday School rooms.

Bro. D. C. Gary, in Indiana, has already begun in this way. Let all the other Schools begin at once, and send their contributions to Cincinnati first of October next.

THOMAS MUNNELL,

Corresponding Sec'y.

### Preachers' Institute, at Eureka, Illinois.

To open Monday Evening, August 9th, and close Friday Evening, August 20th, 1869.

The first Institute held here, last September, was successful, both as it respects numbers, (more than thirty preachers having attended it), and as it regards the substantial advantages of the occasion.

We now offer the following scheme for the Institute in August:

#### DAILY LECTURES.

1. W. K. Pendleton, on the History of Religious Doctrines, or Polemics.
2. Thomas Munnell, on Evangelical and Pastoral Duties.
3. F. M. Bruner, on the Preparation and Delivery of Sermons.
4. H. W. Everest, on the Inspiration of the Bible.
5. A. S. Hayden, on the Principles of Biblical Interpretation.
6. A. J. Thomson, Practical Lessons in the Art of Elocution.

As a special order every day, ample time will be given for the examination of the subjects discussed, and for the investigation of other topics of practical utility.

#### A SERMON

every night, adapted to a popular audience. The following brethren have been invited to deliver these discourses; most of whom have responded favorably. Others from whom we have not heard, will appear in person or by alternates, viz:

A. P. Aten, J. W. Butler, Theo. Brooks, T. V. Berry, James Challen, Geo. Campbell, J. W. Errett, A. I. Hobbs, B. W. Johnson, R. H. Johnson, N. J. Mitchell, G. W. Minier, J. C. Reynolds.

The instructions herein proposed, will,

it is believed, justify us in inviting the preaching brethren, and others, to come and enjoy the advantages of the Institute.

The hospitality of the brethren in Eureka is tendered to all who may attend.

A. S. HAYDEN,  
J. M. ALLEN,  
H. W. EVEREST,  
F. M. BRUNER,  
L. SKELTON, } Com.

EUREKA, ILL., July 1st, 1869.

### Programme

*Of the Illinois State Sunday School Association, to be held at Macomb, Illinois, commencing Saturday, at 8 o'clock, P. M., August 28th, 1869.*

Address—The Sunday School—its mission—A. P. Aten.

#### SUNDAY MORNING.

9 to 10 $\frac{1}{4}$  A. M.—Devotional Exercises—Consisting of singing, prayer, and short addresses.

At 10 $\frac{1}{4}$  A. M., sermon by J. W. Butler—Text, Eph. vi: "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

#### SUNDAY AFTERNOON AND EVENING.

At 2 $\frac{1}{4}$  P. M., Sunday School.

At 8 P. M., Address to the children, by Henry Smither.

#### MONDAY MORNING.

9 to 9 $\frac{1}{2}$  A. M.—Devotional Exercises.

9 $\frac{1}{2}$  to 9:40, enrolling of delegates.

Discussion, 9:40 to 10:30—The Model Superintendent—opened by William Griffin.

10:30 to 11:10, Discussion—Sunday School officers and their duties—opened by A. J. Camren.

11:10 to 12 Discussion—How do you interest your class?—opened by L. H. Dowling.

#### MONDAY AFTERNOON.

2 to 2 $\frac{1}{4}$ ,—Devotional exercises.

2:30 to 2:40—Enrolling of delegates.

2:40 to 3—Recitation—conducted by F. M. Bruner—class formed from members of the Association.

3 to 3 $\frac{1}{4}$ —Discussion—Sunday School Music—opened by P. D. Vermillion.

3 $\frac{1}{2}$  to 4—Discussion—Mission Schools—opened by J. S. Sweeney.

4 to 4 $\frac{1}{4}$ —Discussion—Are works of fiction profitable for S. S. Libraries?—opened by J. M. Allen.

4 $\frac{1}{4}$  to 5—Singing—led by P. D. Vermillion.

Adjournment.

8 o'clock—Address—by H. W. Everest.

#### TUESDAY MORNING.

9 to 9 $\frac{1}{2}$  A. M.—Devotional Exercises—Enrolling of delegates.

9 $\frac{1}{2}$  to 10—Union Sunday Schools—opened by Leroy Skelton.

10 to 10 $\frac{1}{2}$ —Discussion—Is it best to have a common lesson for the whole school?—opened by Enos Campbell.

10 $\frac{1}{2}$  to 11—Discussion—Sunday School finances—opened by W. T. Maupin.

11 to 11:40—Discussion—Relation of the Sunday School to the church—opened by A. S. Hayden.

Singing and adjournment.

#### TUESDAY AFTERNOON.

2 to 2:15 P. M.—Devotional Exercises.

2:15 to 3:15—Reports of Schools.

3:15 to 4—Business.

At 4 P. M.—Singing—by P. D. Vermillion.

Adjournment.

8 P. M.—Address—by Clark Braden.

G. M. Jefferson, of Eureka College, closed a meeting at Shelbyville, Ill., June 13th, with 16 persons added to the congregation. Bro. Jefferson is spending his vacation preaching the word, and may be addressed at Bloomington, Illinois.

J. C. Whorton, of the Western Christian University, can be engaged to hold meetings, by addressing him at Terre Haute, Ind.

J. Z. Tyler, of Kentucky University, will hold meetings, during vacation, for churches, addressing him at Decatur, Ill.

Here are three young men of good ability, both natural and acquired, whose hearts are in the work of the Master. See to it brethren, that these young men are not permitted to remain in idleness. Call them out. Either of them will do you good service.

B. B. TYLER.

CHARLESTON, ILL.

*Thine and Mine.*

BY A. F. ALEX.

Thine, O Lord, the power and might.

Ours the weakness and the fears;

Thine, eternal truth and right,

Ours the woe and bitter tears.

Thine the mercy that never tires,

Ours the blessings to receive;

Thine to supply the soul's desires,

Ours to trust and to believe.

Thine to redeem and thine to save,

Ours to fall at Mercy's feet;

Thine the weary soul to lave,

Ours the heavenly guest to greet.

Thine a pure and changeless love,

Ours the weight and guilt of sin;

Thine to open the gates above,

Ours through faith to enter in.

Thine to shower all blessings down,

Ours to drink the heavenly grace;

Thine to mould the golden crown,

Ours thy wondrous love to trace.

Thine to measure the hearts of men,

Ours to grasp the loving hand;

Thine to lead us heavenward then,

Ours to enter the promised land.

Thine, O God, through the endless years,

When burden of soul shall all be o'er,

Exchanging for joy all burning tears.

Shall the honor and praise be evermore!

ARNDSON, ILL., July 13, 1869.

*The Love of God.*

Love is the heart and soul of the Christian religion. It is the prime principle that brought to light the scheme of redemption, the moving power that sustains and keeps in existence the world of mankind. Paul says, in his I. Cor. letter, 13th chapter:

"Though I speak with the tongues of men and of angels, and have not charity, (love), I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, (love), I am nothing."

The love of God to His creatures, is exhibited in all His works, though we may not comprehend the purpose of the Great Architect in His manifold workmanship.

We know that He "doeth all things well." It is through His goodness and love that we have an existence on the

earth. Day and night alternately come and go, and with them fresh tokens of His love. When we care not for ourselves, God watches over and protects us. He sends the genial shower, and the life-giving sun-shine, that vegetation may spring forth from the earth for man's sustenance and comfort.

The little rivulet that gushes from the mountain's side, reflecting the love of God in its silvery waves, moves down the valley, directed by the unseen hand of Him who rides upon the storm-cloud, and scatters the mists of the morning before the burning wheel of His dazzling chariot.

The pleasant wind that fans our flushed cheeks, bespeaks His love and goodness. When we look at the creation of matter, and are enabled to comprehend, though in a faint manner, the magnitude and wisdom thereof, and the attributes of Him who created the heavens and the earth, the mind will recoil back on itself, and exclaim with the Psalmist, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him, and the Son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field: the fowls of the air, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth."

God has always provided for us, and kept up a medium of communication between Himself and His creature man, a means of approaching the Sovereign of the universe.

The Edenic home must have been a delightful place, all that could have been desired, no sickness, no tears, no death, a perfect home, prepared for man in his primeval state. It was a great honor conferred upon the inmates of that blissful home, to stand in the presence of God

and converse with Him, and truly it was a terrible thing to disobey the great Father of Spirits, to ignore the dreadful consequences resulting from the transgression of a positive law. By that one disobedience, has come all our woes and miseries. But thanks be to God, who lives and abides forever, His love has reached every nook and corner of the world, where there is a mind to think, or a heart to feel, and is able to meet all the conditions of down-trodden humanity. For it is as

"Deep as our helpless miseries are,  
And boundless as our sins."

If we would know anything about the love of God to man, we must understand something about man's fallen condition, "the exceeding sinfulness of sin."

For twenty-five hundred years, the Patriarchal Fathers worshipped in their families, and offered up their gifts to Him who sits upon the throne. God was here with man, and did not forget him, though he had rebelled against the authority of Heaven, and was now cast down in sin, degradation, and ignorance. God provided a means of reconciliation by which man could approach Him, and be accepted, and have hope of eternal life beyond the gloomy portals of the grave.

When we come down to the Jewish dispensation, we find that the love of God continues with man: that for fifteen hundred years, the bleeding victim lay upon the altar as a sacrifice for sin.

But when we come to the Christian Dispensation we find the greatest exhibition of God's love manifested. It is said that, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jno. iii, 16. For four thousand years, weak, puny, down-trodden man had raised the rebellious arm against Jehovah and his government, had been permitted, through the goodness of God, to live upon the earth, and at the close of this time, God does not cast him away; but He so loves him that He condescends to give His only Son that man may be raised up on a

higher plane, and stand in the sun-light of purity once more, and drink deep of this great love manifested to him.

Go, now, and scarch the world of mankind over and over, and find, if you can, the good, the innocent, or the great, among the many inhabitants of the earth that would give a son to die for the best man on the earth! Go and ransack the earth for one that would give the only begotten son to die for a friend, sister or mother! It may be possible that you can find some of this character. But where will you find one of these that will give a son to die for sinners—to die for degraded, wicked man? Not one will be found among the sons and daughters of men. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely, for a righteous man, will one die; yet peradventure, for a good man, some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. v, 6-8.

Go, if you please, and view the Son of God as he was when the worlds were framed by the power of God, "when the morning stars sang together and all the son's of God shouted for joy," and then turn and behold him in Bethlehem, the incarnate Son of the Father of Lights, and then you will be better prepared to know the love that God has for man. Behold the Son of God, the immaculate Savior of sinners as he passes through the trials and conflicts of a sin-cursed world.

He suffers all that can pertain to this life. He receives the reproaches, calumnies, jeers, and taunts of wicked men from all sides. He is driven from place to place, is called a blasphemer, an impostor. Yet He murmurs not, neither does He complain.

At His command dead Lazarus comes forth from the grave; the wind settles from a raging storm to a calm, and the sparkling water blushes into wine, but still "the Son of man hath not where to lay His head," and a wicked generation still rejects him.

He is betrayed by one of his chosen number into the hands of those who knew no mercy. He is brought to trial and condemned to die. He is buffeted, spit upon, and finally led away to be crucified. Behold the populace of that wicked city, Jerusalem, both small and great, crowding forward to see the Son of God nailed to the cross. They soon arrive at the mount where the Savior of the world is to be suspended between the heavens and the earth. What a scene! If ever angels wept it was now! If ever the heavens bowed down in sorrow it was when Jesus of Nazareth was crucified. Just at the time when man needs sympathy and consolation he had none. Even those who had been his constant companions for three and a half years, now turn away from him. The rough soldiers mock him, and one of the thieves with whom he is crucified rails at him. And yet God permits all this for man, that through the blood of his Son an atonement may be made for the sins of the whole world. Jesus goes down into the grave, but blessed be His holy name, He comes up again, bursting the bars of death and unlocking the portals of the tomb. He now brings immortality to light, proves that he is the Son of God, commissions His Apostles, telling them to "Go into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned."

He now goes to His Father, and there stands as our mediator, ever making intercessions for us. We are now able to appreciate the expressions, "Behold what manner of love the Father hath bestowed upon us." "Who shall separate us from the love of Christ?" "God so loved the world," &c.

Thus we see that it was through the goodness of God that the Christian system was inaugurated.

Where is the man or woman that has so hard a heart that it cannot be touched by the simple story of the cross?

Who does not see the simplicity in the

scheme of redemption? And who is not willing to be simply a Christian?

Ere long we will all cross over the stormy river. How faithful and true we should be in this life. Soon the blessed Savior will come again, not in apparent weakness as Jesus the Nazarene, but as Jesus the glorified Savior, "the King of Kings, and Lord of lords." He will come upon the clouds, with his mighty angels, to conduct his children home, and "take vengeance on them that know not God."

May we all be ready when he comes. "Come, Lord Jesus." J. H. SMART.

OZARK, Mo., July 8th, 1869.

### Incidents.

On the first Lord's day in June, I had the pleasure of being with the brethren at Astoria, Fulton County, Ill. During the following week, brother J. W. Butler joined me, he looking after the welfare of Abingdon College. On Friday and Saturday of this week, the brethren of Fulton County held their County Meeting with the congregation at Astoria. It was but sparsely attended. The Disciples of Fulton have a very extensive field for missionary work. The county is large and populous. There is an organized congregation at Table Grove, Vermont, Astoria, Ipava, Sumnum, Union, Cuba, and Bryant; eight in all. There are two large towns in the county, without an organized congregation standing only on the original "foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone." These are Lewiston, the county seat, and Canton. There are many other places in the county that need to have the pure gospel preached in them.

The good brethren of the county ought to be up and doing, for there are thousands in Fulton walking that broad road that leads down to death. The congregation at Astoria is a live one. They have a good house finished and paid for.

They have a fine and lively Sunday School. I was pleased to find that a

large number of both brethren and sisters in this congregation were in the habit of participating in the social meetings, making them very pleasant and profitable.

This noble congregation is the fruit of the co-operative effort of the brethren of the counties of Fulton, McDonough, Hancock, Knox, Warren and Henderson. When the brethren of these counties some years ago, formed themselves into a missionary society to plant the gospel in destitute places, there was no church of the primitive order in Astoria. The missionary, our good brother Royal sent into the field, went to this then benighted place, and preached "the old-fashioned" gospel. Some of the best citizens of the place believed and were baptized. A church was organized. Thus the church began in Astoria. The same could be done in Lewiston without doubt. I know of no point that now presents a better opportunity for establishing the truth, than the county seat of Fulton county. Brethren of Fulton, how much longer will you permit the capital of your county to be without the gospel in its simplicity and purity? Astoria is a splendid example of what can be done by trying. The brethren and sisters of Astoria gave me a good list of subscribers for the *Echo*, and paid me for my labor besides. They are a noble band, and my prayer is that the Lord will continue to bless them.

I spent one evening with the brethren at Vermont, preaching one discourse, and obtaining several new subscribers to the *Echo*. I had the pleasure of passing a few hours very pleasantly, at Vermont, in the company of brothers Butler, Johnston, Smither and Asbury.

At the earnest solicitation of the brethren at Browning, I next went to that point, preached two discourses to large and attentive audiences, notwithstanding the short nights, busy season, rain and mud. Here also the brethren subscribed liberally for the *Echo*. The brethren at Browning need a house and an active working preacher. There are

Christians enough at Browning, and No. 1, only three miles distant in the country, if united, to make a strong congregation. They have, if so united, money enough to build a good house at one point or the other. They would then be able to sustain regular preaching, and could thus be a happy and prosperous people. My advice to them is to so unite, so build, and so be happy in this world and the world to come.

Next I went to Sumnum. The church at this place is a standing monument of what an earnest, determined man can do. Only a few years ago there was no church at Sumnum.

Brother J. H. Breeden, while engaged in the practice of medicine and attending to much other business, has found time to preach the gospel, baptize some hundreds of believers, organize two congregations, one at Sumnum the other at Union, besides doing much preaching at other points.

The Sumnum congregation has erected a good house, has a Sunday School, and is in a prosperous condition.

Our meeting at Sumnum was much hindered by the rains. Here also the brethren subscribed liberally for the *Echo*, and paid me for my labors besides. While at Sumnum, brother Breeden took me over to Union one night, where I discoursed in the school house to a large audience. Several of these brethren were already readers of the *Echo*, some others also subscribed.

My next journey was to Antioch, also one of the Fulton county congregations. Here we had thunder, rain and wind, in great abundance, and a superabundance of mud. Here I preached three discourses, took the confession of two persons, a man and wife, baptized them, received thirty-two new subscribers to the *Echo*, received pay for preaching, and was very kindly treated by the entire congregation, so far as any one had an opportunity to extend to me any courtesy. These brethren have an excellent house, and keep it neat and clean. They have also a good Sunday School. They have

regular preaching twice each month, once by brother C. Adee, once by brother Prof. A. J. Thomson, of Abingdon College. There is a very considerable amount of wealth in this congregation. The brethren will, I am sure, take it in the right spirit if I should suggest to them the propriety of their doing something for Lewiston.

I tender my gratitude to all the brethren and sisters of Astoria, Vermont, Browning, Sumnum, Union and Antioch, for their Christian kindness to me, and if we should never all meet again on earth, let us strive to meet above where partings will be no more, and farewells never be spoken. J. C. R.

### *Universalist Respect for the Bible.*

In the July No. of *Manford's Magazine*, the editor of that paper treats his readers to a small dish of his peculiar kind of sarcasm, on the *Apostolic Times*, under the head of "Turn Her Out," which affords a good illustration of a Universalist's respect for God's word, or rather his contempt for it whenever it contradicts any of his pet theories. We copy the spiteful little thing with its quotation from the *Times*:

In the "Apostolic Times," a paper published by the Reformers, is a doleful communication to the editors of that paper, about a woman who has the audacity to preach in their church, and call herself by their name. The editors of said paper wax indignant, and issue their bull thus at the offender's head:

"Of the woman mentioned in the foregoing, we know nothing. We hence speak of the case on its merits.

"1. She is guilty of a gross violation of Holy Writ. For this she should be admonished, and if she does not desist, she should be excluded from the congregation.

"2. Her conduct is a shame and disgrace to the church of Christ. As a public teacher she should receive the countenance of no brother or sister in the kingdom of Christ.

"3. Privately, she should not be hindered from doing whatever good may be in her power.

"4. The brethren should not receive such a woman, even privately, unless she comes endorsed above suspicion. In most cases such characters are impostors."

"If these gentlemen live a few more years, we trust they will be ashamed of such narrow and shallow mindedness.

If it is a shame and disgrace for a woman to occupy a Christian pulpit, who can fathom the "shame and disgrace" it was for Jesus Christ to be born of a woman? Why did not the angel kick the two *Marys* away from the sepulcher on the morning of Christ's resurrection? And is it not astonishing, that the risen Redeemer should first appear to women? And what a "shame and disgrace" it is to the church of Christ for men and women to be "one in Christ Jesus;" that is, on an equality. Gentlemen of the "Apostolic Times," you have much yet to learn.

This Oracle of Universalism, makes sport of the *Times* for saying that the woman's conduct in occupying the pulpit, "is a shame and disgrace to the Church of Christ." He does not do this ignorantly. He knows very well that the *Times* has divine authority for saying that the preaching woman's conduct "is a shame." Paul says:

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 women to speak in the church.—I. Cor. xiv, 34, 35.

Here Paul says exactly the same thing that the *Times* says, yet it shocks the nerves of this editor terribly. Universalists affect to be awfully shocked when charged with infidelity. Yet one of their principal champions in the United States makes mockery of the exact teaching of the inspired Apostle, when it appears in the columns of a Christian paper.

The Magazine editor thinks the time will soon come when the gentlemen of the *Times* "will be ashamed of such narrow and shallow-mindedness."

When the *Times* editors, like Mr. Manford, become ashamed of Paul's teaching, they no doubt will be ashamed of what they have said about a preaching woman, but not till then. I think Erasmus Manford ought to be ashamed of his logic. Hear him: "Who can fathom the 'shame and disgrace' it was for Jesus Christ to be born of a woman?"

If his language means anything, it is this. Christ was born of a woman, therefore women ought to be public preachers of the gospel. Now, any man who is half a judge of an argument, knows that

to be the shallowest kind of fallacy. This man has enjoyed some reputation as a logician. Has he too, gone crazy about "woman's rights" and "female suffrage," so that he does not discriminate between this base counterfeit and a real argument? Or has the unscriptural dogma of Universalism so far loosened the restraints of conscience that he can knowingly pass this spurious coin on his readers?

"Why did not the angel kick the two Marys away from the sepulcher?"

For two reasons. 1st. He had no disposition to do so ungallant an act. 2d. He had no authority for so doing. But here is a Universalist's argument. The angel did not kick two women away from the Savior's tomb. Therefore, women ought to be public proclaimers of the gospel. Truth needs no such counterfeiting.

Once more: "What a shame and disgrace it is to the church of Christ for men and women to be one in Christ Jesus, that is, on an equality!" Now does Mr Manford pretend to say that the oneness in Christ carries with it the obligation to publicly preach? Let him not again be guilty of perpetrating such a piece of "shallow-mindedness." J. C. R.

### *Genuine Religion.*

If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, AND to keep himself unspotted from the world.—JAMES, I, 26, 27.

There are many religions. The Pagan has a religion. So has the Mormon. But their religions are human inventions. The Apostle James describes a man whose religion is vain. There is one, but one genuine, pure religion. It is a common thing in this country to hear people talk about getting religion. This is all wrong. Such a thing as getting religion exists only in the imagination of persons wrongly taught. There is such a thing as obtaining the remission of sins. But to call that "getting religion," is a misnomer.

The whole system of Christianity is called the Christian religion. To this I have no objection.

The plan of human redemption is so called in contradistinction to the Jewish and Heathen religions. As a practical thing, James defines it correctly. I know of no better way of illustrating the true and false ideas of the matter, than by relating an anecdote.

A Christian and a Methodist were said to have often discussed the matter of "getting religion."

A poor widow lived in their neighborhood. She had no fuel. A terrible snow storm came. The Christian took her a load of wood. He then informed his friend that he had got religion. The Methodist was greatly astonished. The Christian said to him, take your axe and cut it up, and you will get it too. That was genuine religion. J. C. R.

### *Southern Illinois College.*

We have received a number of a Chicago, also one of a St. Louis paper, giving an account of the Annual Commencement exercises of the above Institution. It seems the College was largely attended during the last collegiate year. It is in a prosperous condition.

The addresses on the occasion were very highly spoken of, as being superior in both matter and manner. We hail this young and growing College as a noble co-worker in the great cause of human education and human redemption. Our highly gifted brother, Clark Braden, is its President. Success to him and the noble Institution over which he presides. We will give it a more particular notice when we shall see its Catalogue.

J. C. R.

FAITH is the blessed tree which produces the noble and divine fruits of wisdom, virtue and true felicity. But it is of so fine and delicate a nature, that it will not thrive and grow in the cold and barren soil of man's heart without his incessant care and industry.

*Correspondence.*

BUSHKELL, ILL., July 8th, 1869.

*Brethren Reynolds & Garrison:*

On the 8d Lord's day in May, 1869, I immersed one person, at New Antioch, Fulton county, Illinois. On the 3rd Lord's day in June, three at the same place. On the first Lord's day in July, at Colchester one. May the Lord bless his people, and may the truth prosper everywhere. And may he bless the *ECHO* and its editors; may they long live to plead the cause of truth. Dear brethren, don't think it flattery when I say, that, in my opinion, the *ECHO* is rapidly improving. Go on, then, with a laudable ambition. Fight against error and superstition wherever you find it.

C. ADES.

BEDFORD, IOWA, June 26th, 1869.

*Brother Reynolds:*

By the kindness of Sister Cannon, late of Illinois, I was handed a few numbers of the *GOSPEL ECHO*, with the appearance and tone of which I am well pleased. So soon as the present financial embarrassment in which we, as a congregation, are enthralled, passes off, I will try to extend the circulation of the *ECHO* in the church for which I am laboring. The main object of this letter is to direct the attention of that part of the brotherhood who may chance to see it, who are looking west for homes, to this part of the country.

Our county lies in the southern tier of counties, and the third county east from the Missouri river; is new, but is being settled and improved very rapidly. The line of the Savannah, Winterset, & Des Moines Railroad runs through the centre of our county, making our county seat a point. We have excellent soil, good water and excellent timber. Land is comparatively cheap at present, but is rapidly advancing in price. The congregation in Bedford, (the county seat,) have a large and comfortable brick house, numbers 225, and have preaching twice each month. We will be pleased to furnish any information which may

be desired, that is not given in these general remarks.

May God bless your worthy periodical "echoing" the gospel of remedial mercy to a lost and ruined world. And may you, my dear brethren, in your labors of love be blessed with peace and prosperity in the divine life, and in the world to come with a golden starry crown of life everlasting at God's right hand.

Yours, in hope of immortality,

L. D. COOK.

OZARK, Mo., July 5th, '69.

*Brethren Reynolds & Garrison:*

It is always interesting to the readers of a paper, to hear of the success of the cause in which that paper is enlisted. Knowing this, I take the liberty to report additions through Bro. J. P. Roberts, as follows:

During the month of May, at Marionville, one; at Casaville, twenty-four; at Clear Creek, three; at Bentonville, (Ark.) twenty. The third Lord's day in June, at Mount Vernon, five. We closed a meeting here the 29th of June, with five additions. Bro. Roberts did the most of the speaking. We have bright hopes for the future. To the Lord be all the praise.

J. H. SMART.

## RULES OF THIS OFFICE.

1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.
2. No order for discontinuance to take effect until the end of the year.
3. No paper to be discontinued until all arrearages are fully paid.
4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a very few persons makes it necessary to adopt and live up to the letter of these rules.

*Debate.*

MACOMB, ILL., May 13, 1869.

The undersigned agree to discuss the following propositions in the vicinity of Bedford, Henderson county, Illinois. Discussion to begin at 9 o'clock, A. M., Tuesday, August 17, 1869:

I. The immersion of a believing penitent in water, into the name of the Father, the Son, and the Holy Spirit, (only), is Christian baptism.

II. The scriptures authorize the baptism of infant children.

III. Christian baptism is for the remission of sins.

IV. "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our works or deservings. Therefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort."

V. In conviction, conversion and sanctification, the Holy Spirit sometimes operates without the intervention of the word.

VI. Human creeds, as bonds of union and communion, are heretical and schismatical.

H. RICHIE,

J. C. REYNOLDS.

H. Richie is a Presiding Elder of the M. E. Church, and J. C. Reynolds is a member of the Church of Christ, and Senior Editor of the GOSPEL ECHO.

*State Meeting.*

The Annual Meeting of the Illinois Christian Missionary Co-operation, for 1869, will be held at Macomb, Ill., beginning at 9 o'clock, A. M., on "Wednesday before the first Lord's day in September" next. Let every brother attend who possibly can.

The Illinois State Sunday School Association will begin its annual session on Saturday evening, August 28th. It will continue in session until Tuesday night, August 31. See Programme in this No. of the Echo.

The State Co-operation will commence next morning, Wednesday, September 1st, at 9 o'clock, A. M.

Let as many brethren and sisters attend the S. S. Meeting as possible, especially S. S. Superintendents and preachers.

J. C. R.

*Reports of Additions.*

In the Review of June 29th.

J. G. Barron, Ill.	35
W. H. Stewart, Miss	15
Finley Oaks, W. Va.	5
John A. Gano, Ky.	15
Alfred Ellmore, Ind.	35
Ezekiel Wright, "	25
G. Teeple, Ohio.	11
M. M., "	25
L. P. Streater, Penn.	17 100

In the Pioneer, of July 1.

O. P. Davis, Missouri.	4
Editor, California.	120
" Missouri.	6
" "	5
" "	5 140

In the Review of July 6.

Wm. Pinkerton, Ohio.	5
Jesse H. Perry, Penn.	2 7

In the Christian Standard, of July 10.

I. A. Gates, Nova Scotia.	4
A. Wilcox, N. H., 3, Maine, 6.	11
F. H. Moore, N. Y.	5
F. Marion Hawkins, Penn.	3
M. L. Streater, "	4
J. W. Lowe, Ohio.	44
A. B. Greene, "	1
J. H. Lockwood, Ohio.	13
Knowles Shaw, "	30
R. L. Howe, Ind.	9
B. B. Tyler, Ill.	16
Wm. D. Stone, Michigan.	3
J. W. Smelkner, Wis.	43
Austin Council, Minn.	6 187

In the Christian Examiner, July 1.

Editor, Virginia.	100 100
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In the Review of July 13.

D. G. Mitchell, Ohio.	1
J. Perry Elliott, Indiana.	30
J. H. Reed, Tenn.	11
M. Riddle, Ohio.	4
Carroll Ghent, Minn.	1
B. B. Tyler, Illinois.	1
William Powell, Wisconsin.	30
S. H. Bigman.	12
Knowles Shaw, Ohio.	30
John H. Hamilton, Indiana.	50 140

756

WHAT is the largest room in the world?  
The room for improvement.

# THE GOSPEL ECHO.

VOL. VII.

SEPTEMBER, 1869.

NO 9.

## *Baptismal Regeneration.*

SERMON BY BRO. J. S. SWEENEY.

The following sermon on "Baptismal Regeneration," was preached by Bro. J. S. Sweeney, of the Wabash Avenue (Chicago) church, on the evening of July 4, 1869. A large audience was present to listen to him. Bro. Sweeney said:

As the question of baptismal regeneration is now agitating the pulpit, and even the press of the city to a considerable extent, I deem it not out of place to spend this evening on the subject. I am not at all disposed to regret the present agitation of the question. I think it not even unfortunate for the cause of scripture truth. I think it probable we shall have some sharper definitions of regeneration than we have been wont to hear from the pulpit, or to read from the press. If so, it will be well. What is meant by baptismal regeneration? What is meant, we may first ask, by regeneration? Evidently this word is now often used in two different senses, which fact is the occasion of some confusion in the discussion of the subject. We all know the current sense given to the word by popular use. It is used to indicate a moral change in man; a change through which a sinner must pass in order to become a Christian; a passing from death to life, morally. So English dictionaries define it. But dictionaries, we must not forget, only tell us what words mean when they are compiled; give us the meaning that popular use assigns to a word at the time the dictionaries are compiled. So that it is not very safe for us to appeal to Webster's dictionary for the New Testament meaning of the word regeneration, or for its patristic sense. It would be very diffi-

cult, I think, for one to show that in the New Testament that word is ever used to indicate a moral change in man. Neither is it often so used by the fathers in the church. So that its New Testament and patristic sense is one, and its present current sense is quite another. Baptismal regeneration, in the New Testament and primitive ecclesiastical sense of regeneration, is by no means so objectionable a doctrine, as baptismal regeneration in the popular sense of the word. Intelligent Episcopalians avow the doctrine of baptismal regeneration, but they do not use regeneration in the sense of moral change, or conversion; but in the sense of change of federal relation, which change they think conversion may either precede or succeed.

Mr. Campbell, (I mean Alexander Campbell), in his lifetime, was often charged with teaching baptismal regeneration, and the only shadow of occasion for such a charge that I could ever see was that he, in his early writings, used this word in the New Testament sense, while his opposers accepted it in its popular sense. In this way, the notion was spread abroad that Mr. C. believed and taught that baptism actually renews a sinner's moral nature. In some portions of the country the disciples are even yet supposed to so teach. But they could not be more widely misunderstood. We hold that regeneration, in the current sense of that word among Protestants, always goes before baptism. No one is a proper subject of baptism till he is converted, so far as conversion is an internal work—and conversion is now generally used to indicate an internal change exclusively. In baptism, one who is a proper subject is changed only as respects his outward relations—his relations to government, or to state—I mean moral government or state.

But by some, the phrase, baptismal regeneration, is nowadays bandied around so freely and so at random, that any one who will not allow that baptism is merely a rite, almost entirely subject to the discretion of the churches of the day, a mere outward ordinance, a form or ceremony by which persons are introduced into what is called the visible church, sustaining no vital relation whatever to remission of sins, or to justification before God, is exceedingly liable to fall under the imputation of teaching that most unpopular dogma, and hence to make utter wreck of his orthodoxy. Of course, if it were entirely convenient all around, I could have no special objection to being considered orthodox; but I am not willing to pay very much to escape the opposite imputation. I believe that baptism is the divinely ordained rite of initiation into Christ's Church. And I believe, also, that it is for the remission of sins, to its proper subject. I mean, that it is a condition of the gospel precedent to remission of sins. I do not wish to be understood, either, that baptism is merely an initiatory rite into something called the "visible church." Christ has but one church, so far as I know. "There is one body," said an inspired Apostle. I know nothing of a church wholly invisible, though I hear it much talked about. Who ever saw the invisible church? I never did. And I am certain the bible contains no revelation concerning such a church. Christ has one church, which, true enough, in some of its aspects, may be called invisible, but in other aspects it is certainly visible. I know of no warrant for teaching, as very many are doing, that Christ has two churches; one visible, and to be entered in one way; and another invisible, and to be entered in another way. There is no such thing as one entering into the invisible church without entering the visible church at the same time, and by the same means. The church of Christ may not be so divided, and all such attempted divisions of it bring in only confusion. Let anyone attempt to find scripture support

for such a view, and he will see, at once, how utterly groundless it is.

Baptism, then, is a divine rite by which persons, properly prepared, enter into the church of Christ. Is this baptismal regeneration? If so, I believe it. Further: I believe that baptism, being the initiatory rite into the church, and the church being the state of justification, is a condition precedent to remission of sins. Shall we call that baptismal regeneration? If so, then Christ and His Apostles taught baptismal regeneration, and he who now so teaches is found in good company. Let us see if this is not so.

First: Is baptism the initiatory rite of Christ's Church? John iii, 5: "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Jesus had first propounded the doctrine that a man must be born again to see the kingdom of God; and then, in answer to the question of Nicodemus, whom he addressed, "How can a man be born when he is old?" He says, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." All Jews were born into the old church—the Jewish church. Nicodemus understood that very well; and it was for this reason no doubt that the Savior used the figure of a birth to indicate a change of which one must be the subject in order to enter His kingdom. The Savior taught the necessity of a birth—one birth—of water and of the spirit. The word born is evidently used figuratively in this passage. To enter the kingdom of God, a sinner must be changed, and in some respect that change is like a birth, and is therefore called a birth. The Savior did not teach Nicodemus that there are two kingdoms; one invisible, and to be entered by a birth of the spirit, and the other visible, and to be entered by a birth of water. He taught one kingdom to be entered by one birth, and that one birth was to be "of water and of the spirit." I have no time to speak particularly of the work of the spirit in this birth, and how it is done; but bear in mind that

whatever that work is, and however done, it must go before entrance into the kingdom of God. One cannot in any sense enter the kingdom of God by baptism alone, and then afterward be renewed in heart by the spirit. He must be born once, and that one birth is of water and the spirit. Now that "born of water" in this passage means baptism, is so nearly universally taught that I need not argue it; and that the "Kingdom of God" means the Church of Christ, scarcely anyone will deny. Then if this passage does not teach that except one be baptized he cannot enter into the Church of Christ, it can scarcely be said to teach anything.

Paul teaches the same. Titus iii, 5: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Persons are saved, in the sense of this text, by being brought into the kingdom of God. "The washing of regeneration" does, beyond all controversy, mean baptism. Hence, persons are brought into the kingdom of God, and, hence, to salvation, by baptism. Not by baptism alone, but by baptism and the renewing of the Holy Ghost. This passage teaches just what the Savior taught Nicodemus in the passage first noticed—that baptism is the rite by which, persons properly prepared, are initiated into the Church of Christ. And, indeed, this idea floats upon the whole surface of New Testament teaching. Paul says, Gal. iii, 26, 27: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." And again, Romans vi, 3, 4: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Now, "baptized into Christ" means no less than baptized into His church, and both the passages just read assert that "we are baptized in-

to Christ." This clearly makes baptism the initiatory rite of the church, and the latter passage shows how the change one passes through, in entering the church, is like a birth: "so we also should walk in newness of life." When one, enlightened by the Holy Spirit, believing Jesus Christ, and grieved on account of past sins, bows to the authority of the Lord in holy baptism, he rises from the symbolic grave to begin a new life; and in this one respect, at least his conversion is like a birth. Now, I would not be misunderstood at this point. I do not believe that an unconverted person, an unrenewed person, a sinner unregenerate, in the modern sense, can be baptized into Christ, and then converted, or renewed, afterward. There are no unrenewed persons in Christ, or His Church. "If any man be in Christ, he is a new creature," says Paul. There is an after work of sanctification that is progressive, but conversion precedes membership in the Church of Christ. Then only converted persons are baptized into Christ. And this brings me to my second affirmation. That baptism is for the remission of sins.

Paul says, Col. i, 13: "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear son, (we have seen how already), in whom we have redemption through His blood, even the forgiveness of sins." This makes baptism go before forgiveness of sins, and therefore I accept and preach it. With me it matters little whether men decide the doctrine orthodox or heterodox. When men set me off to the left hand, as unevangelical, for this teaching, I shall disregard their decision, and carry the case up to Christ and His Apostles. Christ, when He gave His last and only universal commission to His Apostles, said: "Preach the gospel to every creature; he that believes and is baptized shall be saved." Does not this language make baptism a condition of salvation? And the salvation of the passage evidently consists in remission of sins. Indeed, Luke, in his record of the commission, uses the phrase "remission

of sins" instead of the word "saved," used by Mark. My friends, suppose I were to convince you that I possess boundless wealth, and were to say, "He that believes and is baptized shall have \$50,000;" would you understand that baptism was made a condition of obtaining the \$50,000? I think you would. How long would you stand to listen to him who would attempt to convince you that you could obtain the \$50,000 about as well without baptism as with it, it being "a mere outward ordinance?" Not very long, I think. You would be your own interpreter in that case, there being so many dollars at stake; you would be baptized, perhaps, "the same hour of the night;" and you would want to make certain work of it. You could afford to risk no doubtful modes of baptism, resting upon fallible church authority; you would want to be *baptized* beyond a doubt.

But in the next place, let us hear how the Apostles, thus commissioned by Christ, taught on the subject. Let us go up to Jerusalem, the place where the Lord required them to begin their work, and on the first Pentecost after our Lord's ascension, when, agreeably to His promise, He sent the Holy Spirit to guide His Apostles into all the truth, and there hear Peter preach on this subject. When he had preached Christ to the multitudes there assembled, and many had believed, were pierced in their hearts, and cried unto him and the rest of the Apostles: "Men and brethren, what shall we do?" Then Peter answered: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins" — Acts ii, 38. The persons thus addressed by Peter were sinners, and were terribly conscious of it. Pierced in the heart with a sense of their own guilt and condemnation, they wanted to know "What must we do?" Do, for *what*? Evidently for forgiveness, for remission of sins. Hence, Peter's answer was so satisfactory: "Repent, and be baptized, for the remission of sins." "Then they that gladly received his word were baptized." But

we are sometimes told that "for remission" might be rendered "*because of remission.*" That, however, would make first-class nonsense of the whole matter. For, in the first place, it is evident the persons addressed did not want to know what to do because of remission. They wanted to know what to do to *obtain* remission. And, in the second place, if we render "because of remission," we thereby make Peter command those persons to repent because their sins are already remitted, which is an absurdity. The passage is a perfectly plain one. The people convicted of sin wanted to know what to do to obtain remission, and Peter told them to "Repent, and be baptized in the name of Jesus Christ, for [or to obtain] remission of sins."

Acts xxii, 16: "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." This is the language of Ananias to Saul. With the New Testament history of Saul's conversion you are doubtless familiar. Before this language was addressed to him, the Lord Himself had appeared to him on the way from Jerusalem to Damascus. Saul was convinced that Jesus, whom he had persecuted, was alive from the dead, and that He was Lord. He then and there became a believer, and exclaimed: "Lord, what wilt thou have me to do?" The Lord told him to "Arise, and go into the city, and it shall be told thee what thou must do." Saul went. The Lord then appeared to His servant Ananias, and told him of the matter, saying unto him: "Arise, and go into the street that is called straight, and inquire in the house of Judas for one Saul, of Tarsus, for behold he prayeth." Ananias went, and found Saul a believer, a penitent believer, a praying penitent believer. The Lord had heard his prayer, too, and hence said to Ananias, "Behold, he prayeth." But, notwithstanding all this, there remained something which the Lord said Saul "must do." Hence, said the preacher to him: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Persons who nowadays

consider baptism a non-essential, or at least in no wise vitally connected with remission of sins, very often call upon the Lord to come down and pardon the penitent sinner without his being baptized. They would do well to consider why the Lord did not pardon Saul without his being baptized. Saul was a penitent believer, and prayed, and prayed fervently, too, and the Lord heard his prayer, and why did he not tell him that his sins were all forgiven, instead of sending him to Damascus, as He did, to learn there what he *must do*? It should be remembered that the Lord had committed the gospel, with the terms of salvation, to His Apostles, saying: "Preach the gospel to every creature; he that believes and is baptized shall be saved;" and therefore, He, Himself, would not go beyond that law and pardon even Saul, believing, penitent, and prayerful as he was, in another way. And while this case stands on record I shall be very slow to believe that the Lord now in any way gives men assurance that their sins are forgiven till they obey the gospel as Saul was required to do, and as "every creature" is required to do. The Lord, I am sure, will meet every sinner upon His promise. Saul, then, was "baptized into Christ," as he himself afterward said; was baptized for the remission of sins, too. But not without faith and penitence. Baptism alone is good for nothing.

Eph. v, 25, 26. "Husbands, love your wives even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it, with the washing of water, by the word." "Washing of water" in this passage refers to baptism, as scarcely anyone will question. Then does not this passage teach the same doctrine—baptism for remission of sins? Not baptism alone, however: "With the washing of water, *by the word.*"

I Peter, iii, 21: "The like figure whereunto even baptism doth also now save us." Here baptism is said to save us. And the salvation referred to is a present one—"doth *now* save us." How does baptism save us? Read the passage

in connection with others we have noticed, and it is clear. "He that believes and is baptized shall be saved"—"Repent and be baptized for the remission of sins"—"Arise and be baptized, and wash away thy sins, calling on the name of the Lord"—"Baptism doth also now save us."

Scriptures of the same import might be accumulated, but I must not test your patience. What I have read are sufficient. Do they warrant the affirmation that baptism is a rite of divine appointment, by which proper subjects are initiated into the Church of Christ, and a condition of the gospel precedent to the remission of sins? I believe they do. I would have you bear in mind that I have not preached baptism *alone*, for anything. It is only good, to its proper subject. And even then, it *merits* nothing. It is not a work of merit—not a work of righteousness. In one passage I have already quoted, it is put by the Apostle in contradistinction to works of righteousness. Please hear it again:

Titus iii, 5: "Not by works of righteousness which we have done, *but* [by something else—something the Apostle contradistinguishes from works of righteousness] by the washing of regeneration [baptism] and the renewing of the Holy Ghost." Baptism is simply an act of faith; submission to the will of Christ; the oath of allegiance to His government; faith, receiving Christ; faith uncovered; faith honoring Him who said: "He that believes and is baptized shall be saved." My friends, is this the doctrine of baptismal regeneration? I think not. If it is, however, then shall I esteem it altogether to my honor to preach it so long as I advocate the bible. Infidels may scout the ordinance of baptism, but he who would honor Christ must never do it.

In conclusion, I wish to show you something of what others have taught on this subject, and yet clean escaped the slightest imputation of heterodoxy. I will not read from the prayer-book of the Episcopal church. You are all familiar with its teaching upon the subject. Nor

from the ritual of the Methodist church, which, as Dr. Locke said in his recent sermon upon this subject, teaches about the same. Nor yet will I call your attention to the teaching of the Westminster confession of faith upon the subject. John Wesley—a name much honored, and deservedly so—was an Episcopalian; lived and died a member of that church; yet he was in some sort confessedly the founder of Methodism in this country. His treatise on baptism, though he wrote as an Episcopalian, was indorsed by the Methodists all over this country, being published by authority of the general conference and circulated with their *doctrinal tracts* for 30 years. From that treatise I will read a few extracts: "By baptism we are admitted into the church, and consequently made members of Christ, its head." \* \* \* "From which spiritual, vital union with Him, proceeds the influence of His grace upon those that are baptized; as from our union with the church, a share in all its privileges, and in all the promises Christ has made to it." "By baptism, we who were 'by nature children of wrath,' are made the children of God. And this regeneration which our church (Episcopal), in so many places ascribes to baptism is more than barely being admitted into the church, though commonly connected therewith; being 'grafted into the body of Christ's church, we are made the children of God, by adoption and grace.'" "By water, then, as a means, the water of baptism, we are regenerated or born again; whence it is also called by the Apostle, 'the washing of regeneration.' Our church, therefore, ascribes no greater virtue to baptism than Christ Himself has done." Then, speaking particularly of the baptism of infants—and here is where Pedobaptists, so called, have ever been most pressed to go clear of baptismal regeneration,—Mr. Wesley says: "As to the grounds of it: If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism. It has been

already proved that this original stain cleaves to every child of man; and that hereby they are children of wrath, and liable to eternal damnation. It is true the second Adam has found a remedy for the disease which comes upon all by the offence of the first. But the benefit of this is to be received through the means which He hath appointed; through baptism, in particular, which is the ordinary means He hath appointed for that purpose; and to which God hath tied us, though He may not have tied Himself. Indeed, where it cannot be had, the case is different; but extraordinary cases do not make void a standing rule. This, therefore, is our ground."

Now, I have not read these extracts because they express my views; nor to support my views. My views I can state for myself and support them by the bible. That is my only creed. But Mr. Wesley was an Episcopalian, and, as I have said, the treatise from which I have read has long constituted one of the doctrinal tracts published by the general conference of the Methodist church. Yet the Methodists have never been accused and condemned for preaching baptismal regeneration. And Dr. Locke clears the Episcopal church of the charge. In his recent sermon, reported for *THE TIMES*, he says: "No man in his sane mind in our church holds that baptism works any moral change of itself. \* \* \* I never yet met any bishop, priest, or layman who held any such view, and I am astonished at the constant assertions made by a factious few that the church does teach such things." Thus he wipes away all charges of teaching baptismal regeneration brought against the Episcopal church, notwithstanding the rather strong language of Father Wesley, as well as of the prayer-book. I accept his explanation of the teaching of his church, even applying it to what I have read from Mr. Wesley. I notice that the editor of *THE TIMES* has decided that the doctor's sermon "most assuredly destroys the last vestige of defence offered by those who are endeavoring to defy the Episcopal au-

thority," and adds: "Assured that baptism does not regenerate, and is not so intended to be considered, what further reason can Mr. Cheney urge for continuing his opposition?" Since, then, the Episcopal and the Methodist churches come clear of baptismal regeneration, after all they have taught and prayed upon the subject, shall we, who simply teach in scripture language, that baptism, to a penitent believer, is initiative into the body of Christ, and hence, is for the remission of sins—shall we, I say, for this be constantly charged with preaching baptismal regeneration?

Truth enlightens the mind; the power of God, exerted through truth, purifies the heart; man submits to the authority of God in baptism, and comes into the body of Christ, into Christ, "in whom we have redemption, through His blood, even the forgiveness of sins"—"the remission of sins that are past." Perseverance till death is the price of eternal glory.

### Heavenward.

BY A. F. ATEN.

Out from the gloom and the darkness  
Into the glorious light,  
Turn from the shadows and blackness  
Upward to heaven thy sight.

Flee from the terrible bondage  
Out from the shackles of sin;  
Eden's lost freedom recover,  
Infinite happiness win.

Rise from the thirst and the hunger,  
Share in the feast of the soul;  
Take of the heavenly manna,  
Drink where the still waters roll.

Leave all the sin and the sadness,  
Spirit's dark fearful unrest,  
Come to the joy and the gladness  
Up to the land of the blest.

Weary and heavily laden,  
Treading the valley of woe,  
Rest you may have, as the breezes  
Earthward from Paradise flow.

Only thy heart is demanded,  
Filled with the heavenly love,  
Learning from Wisdom eternal  
Flowing to you from above.

Come from the vale and the mountain,  
Come from the ends of the earth,  
Come to the cool, flowing fountain,  
Come to the heavenly birth.

ARIZONA, ILLINOIS.

### Wayside Gleanings.

On Wednesday, the 28th ult., I visited the congregation at Princeton, Bureau County. I arrived there about 6 o'clock, P. M., and guided by a clever gentleman, found the house of one of our brethren, and was directed to the residence of Bro. George Crossley, an elder of the congregation. It being the evening for social meeting, I went with Bro. Crossley to the church house, and preached a short discourse to the brethren and sisters present, after which, I presented in a few remarks, the claims of the Echo, and announced, as the immediate object of my visit, an increase of its circulation in that congregation. I remained here until Saturday evening, making my headquarters at Bro. Mathew Trimble's, whose family showed me much kindness and Christian hospitality. I received a very handsome list of subscribers, and one very creditable to the liberality of the church there, considering the present extraordinary demands upon them. They are engaged in erecting a church building which when completed will be a magnificent structure. The following extract from the Bureau County *Republican* will give our readers an idea of what our brethren in Princeton are doing in the way of building:

"The building will be of brick, sixty feet in length by forty wide, with turrets projecting in front and rear, increasing the extreme measurements to sixty-five feet eight inches. The main turrets will be four feet square and will be finished with galvanized iron spires. The corner turrets in front and rear will be finished with pinnacles, also of iron. The walls will be supported by buttresses, with caps dividing the sections. These buttresses will connect with ventilating flues leading through the roof, to be capped with Emerson's Ventilators.

The main building will rest on a wall, with thirty-two inch base. The main walls will be sixteen inches through the first story, and twelve inches thick above the audience room floor. The basement will contain a vestibule, eight by twenty feet, with folding door, and stairs to right and left. Also lecture-room thirty-three by thirty-eight, parlor seventeen by eighteen, and Pastor's study the same. These rooms will be ten feet high, and will be provided with openings to the ventilating flues. The audience room will be thirty-eight by sixty feet, and twenty feet high under a self-supporting roof, with gothic windows

of best stained glass; and will be provided with suitable ventilating registers and heaters.

Judging from the design shown us, this may be regarded as a first class house; a credit to the projectors and an ornament to the town. Kinney & Adler, of Chicago, furnished the drawings and specifications in accordance with instructions of the building committee of the Society, and have aimed to combine the elements of good taste, comfort and economy. Messrs. Bacon & Archer will execute the design with their usual ability, no doubt, and when done, we will have a valuable addition to the number of our public buildings. May success attend the enterprise."

The building is estimated to cost between eight and nine thousand dollars. The work falls heavily on a few, but they bear it bravely. One of them remarked to me, that it would cost him a considerable amount, but he did not know of a more reliable savings bank, than the bank of heaven. Would to God that all our rich brethren would take so rational a view of the matter of giving to support the Lord's cause. The remark is strictly true. No one will dare to call it in question, who is a believer in the bible. And yet, if the truth was fully appreciated and acted upon, the world would be converted in a very short time. The congregation at Princeton is not very large, but seems to be in a prosperous condition. Bro. T. V. Berry is their preacher and is universally esteemed as an able advocate of the ancient gospel. I did not have the pleasure of forming his acquaintance as he was on a visit East.

Having sent an appointment to Leepertown, about seven miles distant, for Lord's day, I started in that direction on foot Saturday evening. I stopped all night with Bro. William Trimble one of the elders of the Princeton congregation. On Lord's day morning he took me in his carriage to my appointment at Leepertown, which, by the way, is no town at all. The congregation meets in a small school house, very illy adapted to a worshipping assembly. There is frequently a plausible excuse for a congregation's worshipping in a *small* house, but none whatever for worshipping God in an outrageously *dirty* one. "Let everything be done *decently* and in order," is a divine injunction in reference to the *manner* of

worshipping God. I preached in the forenoon and again at 6 o'clock in the evening. I found some good brethren here that appeared to be devoted to the cause. They have no regular preaching, however, and as an organization are considerably out of repair. A union with the Princeton congregation, I think would be far preferable to their present state of affairs.

On Monday I visited most of the members of the congregation and obtained quite a good list of subscribers. I hope they will consider my remarks in reference to their place of meeting, etc., as made in all love. I do not attribute these irregularities to a want of taste, so much as to a want of diligence.

On Monday evening I took the train at Bureau Junction and in a few minutes landed at Snatchwine, in the edge of Putnam county. Here I found quite a live congregation, ministered to by Bro. G. W. Mapes, a very efficient preacher of the gospel, enjoying the confidence of the entire community. The congregation would do well to secure his services permanently. The mania for a "new preacher" is as destructive to the welfare of a congregation, as it is childish and senseless. Conveyed by Bro. Mapes in his carriage, we visited several members of the congregation, and obtained a moderate list of subscribers. On Wednesday night, I spoke a few moments to quite a good audience, considering the weather. A very hard rain was coming up and the lightning flashed fearfully, but the audience gave me good attention during a brief discourse. The brethren here have a good house, attend church well, and give other external indications of being alive to their work.

On Thursday morning I took the train for home where I arrived in safety at 6 o'clock, P. M.

On the whole, I enjoyed my tour through Bureau and Putnam very much. Hope to see the brethren in these counties again. May they continue faithful until the Lord comes. J. H. G.

## The Ritchie-Reynolds Debate.

OPENING ADDRESS BY J. C. REYNOLDS.

LADIES AND GENTLEMEN:

I appear before you this morning for the purpose of maintaining divine truth. As I present myself to you in the attitude of a debater, I desire to state the design I have in view in engaging in any religious discussion. I wish to do this because there are some good people in this country who are entirely opposed to religious debates, because they think that all such contests stir up strife and ill feeling in the communities where they are held. I do not think this result necessarily follows. I believe that religious controversies may be so conducted as to avoid any undue animosity. I am not prepared to admit that they are to be condemned, even if deep feeling and even anger should follow. The Apostles often aroused the opposers of the truth to the highest pitch of excitement. The real lovers of the truth do not often indulge in anger or malice, but the advocates of error often do. The parties to these debates should not be actuated by a desire for notoriety or victory. In this controversy I shall try to conduct myself toward my opponent with that courtesy that one Christian gentleman ought always to manifest toward another. I of course have a right to expect the same of him. If I know my own heart I am animated by an earnest desire to strengthen the brethren, to expose error, to enlighten the untaught and the wrongly taught, and to convert the sinner.

With this brief but plain statement of my purposes, I proceed to the work before me. The proposition I propose to maintain is in the following words:

The immersion of a believing penitent in water, into the name of the Father, the Son, and the Holy Spirit, (only), is Christian baptism.

I ask the careful attention of the audience while I state the precise point at issue. To do this I will lay down the things necessary to Christian baptism. They are:

1. A proper person to be baptized.
2. A proper formula.
3. A proper action.

The proper person is a believing penitent.

The proper formula is "into the name of the Father, and of the Son, and of the Holy Spirit."

The proper action is immersion in water.

There is no dispute between myself and my opponent about the formula, but we disagree as to the proper subject and action.

For each of these two points of difference we have agreed upon a proposition for discussion. For two days we are to attend to the action. I believe that immersion, and that only, is the action of Christian baptism. Take notice, I do not say that immersion only is Christian baptism, but that it is the only action of Christian baptism. I might baptize an infidel, but it would not be *Christian baptism*, because the proper person would in that case be wanting. I might sprinkle water upon a person, but it would not be Christian baptism, for the proper action would in that event be lacking. I might baptize a man into the name of Mahomet, but it would not be Christian baptism, for the formula would be wrong. It is only the action that is now under discussion. It is my business to prove that it is immersion. My line of argument will be the following:

1. I will show that the word used by the Savior and the Apostles to express their idea of baptism means to immerse.

2. I will try to show that all the cases of Christian baptism recorded in the New Testament were immersions. When the Lord commanded a man to do anything, he used words to express his commands. Men can only understand the Lord's commands by a knowledge of the meaning of the words he uses to express them. Words are useful to us just so far, and no farther, than we understand their meaning. The Savior's command "be baptized," is uniformly expressed by the Greek verb *baptizo*. In this controversy

there are three actions contended for. I advocate, and my brethren practice immersion only. My opponent in this discussion and his brethren advocate sprinkling and pouring as actions of baptism, or as they express it, "modes" of baptism. They practice sprinkling, pouring or immersion, to suit the wish of the candidate for baptism. Which is right, my friend or I? If the Master intended that we should practice three different actions, He would evidently have used three different words to express them, a word for each distinctive action, if the language in which He spoke had them in common use. To have done otherwise would have been to obscure his will when it would have been just as easy to express it plainly.

I propose to make the investigation at this point exhaustive.

1. There is a word in the Greek language that means to sprinkle. There are two that mean to pour. There is one that means to immerse. The word *Rantizo* occurs four times in the New Testament scriptures. I will quote each passage where it occurs:

Heb. ix. 13. 14—"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling (*KANTIZOUSA*) the unclean, sanctifieth to the purifying of the flesh; (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

Heb. ix. 19—"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled (*KHANTIZO*) both the book and all the people."

Heb. ix. 21—"Moreover he sprinkled (*KHANTIZO*) likewise with blood both the tabernacle, and all the vessels of the ministry."

Heb. x. 22—"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled (*KHANTIZOMENOI*) from an evil conscience, and our bodies washed with pure water."

Here are four passages of scripture in which the word *Rantizo* occurs, (and it is no where else found in the New Testament,) none of which have any reference to Christian baptism. In the first passage the things sprinkled were blood and ashes, and not water. In the second the element used was blood mingled with

water, in some way connected with wool and hyssop. In the third it was simply blood, and in the fourth the element is not named, but the sprinkling is figurative, for the heart cannot be literally sprinkled. If the Lord intended that we should all be sprinkled why in the name of reason did he not say *Rantizathato* (be sprinkled) "every one of you?" That would indeed be a divine command for sprinkling.

If the Lord had used that word to command the thing we call baptism, I would assuredly practice it.

The noun *Rantismos* occurs twice in the New Testament. I will quote both passages:

Heb. xii. 24—"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, (*KANTISMOS*), that speaketh better things than that of Abel."

1. Pet. i. 2—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling (*KANTISMOS*) of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

In both these scriptures the element sprinkled is blood.

Neither of these quotations touch baptism.

Sprinkling occurs once more in the New Testament writings:

Heb. xi. 28—"Through faith he kept the passover, and the sprinkling (*PROSKATIXIS*) of blood, lest he that destroyed the first-born should touch them."

Here sprinkling comes from a different Greek word, but still no reference to baptism. This is the last occurrence of sprinkle in any form in the Apostolic writings. There is nowhere to be found even the idea of sprinkling in anything Christ or any of the Apostles ever said. You have before you, ladies and gentlemen, all the sprinkling there is in the Christian scriptures. You know that not one of the scriptures quoted has any reference to baptism. How then can a sane man expect to sustain sprinkling for baptism by the word of God? All the New Testament writers have, as it were, carefully shunned *Rantizo* when speaking of baptism; but some of them have used it freely when on other topics.

This exhausts sprinkling. You have

all there is of it. How ridiculously absurd it is for a man to undertake to defend sprinkling by the scriptures! More consistent is he who takes the Papist position that immersion was the ancient mode, but that the church has a right to change ordinances to suit the convenience of the people. Yes, the Romanist is more consistent. He admits that immersion is scriptural. He avoids all the Protestant twisting and turning to explain away the plain meaning of the scriptures by his infallible church that sets at nought the word of God altogether.

The right course is to do neither, but to accept and practice the plain commandments we find in the word of the Lord.

2. We now take up and propose to exhaustively examine the action, pouring.

There is a word used in the Greek scriptures that expresses exactly the act of pouring as practiced by some for Christian baptism. It is the word *kataleo*. It occurs but twice in the entire volume of inspired Greek. I will examine both passages:

Matt. xxvi, 7—"There came unto him a woman having an alabaster-box of very precious ointment, and poured (KATEKEEN) it on his head, as he sat at meat."

Mark xiv, 3—"And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard very precious; and she brake the box and poured (KATEKEEN) it on his head."

Here is the identical act of pouring contended for, and had the divine writers ever used this word in commanding Christian baptism, there would then be some authority for pouring, but as it occurs but twice, and in both instances to express the act of pouring ointment of some kind on the head of the Savior, there is not the faintest semblance of scriptural authority for that act.

There are two other words, or rather two forms of the same word, sometimes rendered pour. They are *ekkeo* and *ekkuno*. *Ekkeo* occurs in the Christian scriptures eighteen times, and *ekkuno* ten times, making in all twenty-eight occur-

rences of the same act. I will quote all those passages in which these words are found and examine them. If there is any baptism by pouring in any of them you shall have a fair chance to see it.

Matt. ix, 17—bottles break, and the wine *ranneth out*, (*ekkeo*).

Mark ii, 22—the wine *is spilled*, (*ekkeo*)  
John ii, 15—*poured out* (*ekkeo*) the changers' money.

Acts ii, 17—I *will pour out* (*ekkeo*) of my Spirit.

Acts ii, 18—I *will pour out* (*ekkeo*) in those days

Acts ii, 33—he *hath shed forth* (*ekkeo*) this, which

Acts xxii, 20—blood of thy martyr Stephen *was shed* (*ekkeo*)

Rom. iii, 15—Their feet (are) *swift to shed* (*ekkeo*) blood:

Titus iii, 6—which he *shed* (*ekkeo*) on us abundantly

Rev. xvi, 1—*pour out* (*ekkeo*) the vials of the wrath

Rev. xvi, 2—*poured out* (*ekkeo*) his vial upon the earth;

Rev. xvi, 3—second angel *poured out* (*ekkeo*) his vial

Rev. xvi, 4—third angel *poured out* (*ekkeo*) his vial

Rev. xvi, 6—they *have shed* (*ekkeo*) the blood of saints

Rev. xvi, 8—fourth angel *poured out* (*ekkeo*) his vial

Rev. xvi, 10—fifth angel *poured out* (*ekkeo*) his vial

Rev. xvi, 12—sixth angel *poured out* (*ekkeo*) his vial

Rev. xvi, 17—seventh angel *poured out* (*ekkeo*) his vial

## EKKUNO.

Mat. xxiii, 35—righteous blood *shed* (*ekkuno*) upon the earth.

Mat. xxvi, 28—*which is shed* (*ekkuno*) for many for

Mark xiv, 24—blood of the new testament, *which is shed* (*ekkuno*) for many

Luke v, 37—will burst the bottles, and *be spilled* (*ekkuno*)

Luke xi, 50—prophets, *which was shed* (*ekkuno*) from the foundation.

Luke xxii, 20—my blood, *which is shed* (*ekkuno*) for you

Acts i, 18—all his bowels *gushed out* (*ekkuno*).

Acts x, 45—on the Gentiles also *was poured out* (*ekkuno*) the gift of the Holy Ghost.

Rom. v, 5—the love of God *is shed abroad* (*ekuno*)

Jude 11—and *ran greedily* (*ekkuno*) after the error of

The rendering of these words in the common version are as follows:

Wine from broken bottles *runneth out, is spilled, be spilled* 3; *poured out* money, 1; of blood *was shed, to shed, shed, which is shed, which is shed, which was shed, which is shed, have shed*, 8; after error *ran greedily*, 1; bowels *gushed out*, 1; love of God *is shed abroad* in our hearts, 1; vials of wrath *poured out*, 8; the Holy Spirit *he hath shed forth*, 1; the Holy Spirit *he shed on us*, 1; the Holy Spirit *poured out*, 3. In all 28.

Not one of all these quotations has any reference to Christian baptism. I wish to examine these somewhat carefully. An absurd claim is sometimes set up for pouring for baptism on the ground that the Holy Spirit is here said to have been poured out, and that this pouring out of the Holy Spirit is the baptism of the Holy Spirit.

Who is so disgustingly gross in his conceptions of the Spirit of God as to suppose that it has ever been poured out like a Pedobaptist minister pours water on the person of a candidate for baptism? If it be answered no one, then there exists not the shadow of a claim for pouring in the word of God. But let us see what these Greek words mean. Three times they express the act of a liquid escaping from a broken vessel. This we readily understand. This is the kind of pouring the words express. The act is an entirely different one from that performed for baptism.

How did the Savior pour out the changers' money in the temple? He overthrew their tables and drove them out. Nothing like the pouring presumptuously substituted for the baptismal act.

Eight times these words express the act of shedding blood. That is the sense in which it means to pour.

Likewise it expresses the gushing out of Judas' bowels—the running after error—the pouring out vials of wrath—the shedding forth of God's love.

Nobody supposes that God pours His love out like men pour water. But His shedding abroad His love, and pouring

out His Spirit, are expressed by the same word.

This exhausts pouring, as there will be no claim that baptism is referred to in any other pouring mentioned in the New Testament.

We are now ready to proceed with our line of argument.

It is a noticeable fact that God has used but one word in commanding baptism. That is the Greek word *baptizo*. I now proceed to prove that *baptizo* means to immerse. It always means that, or something equivalent to it.

I propose to present three classes of witnesses to prove that the meaning of *baptizo* is immerse or its equivalent.

- I. The classic Greek writers;
- II. The Lexicographers;
- III. Distinguished Pedobaptist authors themselves.

I sub-divide my first class of witnesses into—1. Those who lived before the Apostolic age. 2. Those who lived during that age or near it. 3. Those who lived subsequently to it.

My first witness shall be the great and renowned Greek philosopher, Aristotle, who was born three hundred and eighty-four years before Christ.

I take an extract found on page 3, of *Baptizein*, a work prepared by Dr. Conant, of the American Bible Union. I do not offer Doctor Conant as a witness in this case, as he is a Baptist, and would be accused of partiality for my side of the question. Aristotle however cannot be accused of having any preference for my position, or that of my friend, Elder Richie.

I quote Conant's translation of this and other extracts, myself inserting the Greek word *baptizo* in its proper form immediately after its translation. I have the book here, however, with the original Greek for every extract I use, and my friend is at liberty to show by the original any error in the renderings, if there be any.

I quote also Conant's reference to his authority, and his prefatory explanation to each extract:

Aristotle, concerning Wonderful Reports, 136. Speaking of what the Phœnician colonists of Gadir (on the southern coast of Spain) were reported to have seen, when sailing beyond the Pillars of Hercules (westward of the strait of Gibraltar), he says:

"They say that the Phœnicians who inhabit the so-called Gadir, sailing four days outside of the Pillars of Hercules with an east-wind, come to certain desert places full of rushes and sea-weed; which, when it is ebb-tide, are not IMMERSED (BAPTIZED), [BAPTISETHAI]."

The intelligent ladies and gentleman of this audience know that at flood tide the water comes up and covers the low lands adjacent to the sea several feet deep, in some places many feet deep, but that at ebb tide the water recedes and leaves the ground bare.

At a certain place the sea-weed was not immersed, submerged or buried, at ebb tide, when the water flowed away, but was at flood tide, when the water covered the ground on which the weed grew. Aristotle expressed the immersion or burial of the sea-weed in the water by the word *baptizo*, that same word that Christ and the Apostles always used to express the act of Christian baptism. How silly it would sound to say that at ebb-tide the sea-weed is not sprinkled, or is not poured. The meaning of *baptizo* in Aristotle's day is beyond dispute.

My next witness is Polybius, who was born 205 years before Christ. On page 1 of *Baptizein*:

Polybius, History, book I. ch. 51, 6. In his account of the sea-fight at Drepanum, between the Romans and Carthaginians, describing the advantages of the latter in their choice of a position, and in the superior structure and more skillful management of their vessels, he says:

"For, if any were hard pressed by the enemy, they retreated safely, on account of their taxi 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 continued assaults and SUBMERGED (BAPTIZED) [EBAPTIZON] many of the vessels."

How absurd to say sprinkled many of the vessels, or poured many of the vessels. Further comment on this extract is unnecessary. We will quote Polybius again. *Baptizein*, page 2:

The same Work, book VIII., ch. 8, 4. Describ-

ing the operations of the engines, which Archimedes constructed for the defense of Syracuse when besieged by the Romans, and with which he lifted the prows of the besieged vessels out of the water, so that they stood erect on the stern, and then let them fall, he says:

"Which being done, some of the vessels fell on their side, and some were overturned; but most of them, when the prow was let fall from on high, BEING SUBMERGED (BAPTIZED), [BAPTIZOMENAI], became filled with sea-water and with confusion."

Being sprinkled became filled with sea-water is nonsense. Being submerged, immersed, became filled with sea-water, is good sense. *Baptizo* meant immerse in Polybius' day. I will give a few more extracts from the same writer:

The same Work, book III. ch. 27, 4. Speaking of the passage of the Roman army, under the Consul Tiberius, through the river Tebia, which had been swollen by heavy rains, he says:

"They passed through with difficulty, the foot-soldiers IMMERSED (BAPTIZED) [BAPTIZOMENOI] as far as to the breasts."

Can any man mistake the meaning of *baptizo* here? Foot soldiers wading in water immersed (*baptizomenoi*) as far as to the breasts, makes good sense, but foot soldiers wading a deep river, sprinkled as far as to their breasts, is worse than nonsense.

Once more from Polybius:

The same Work, book XVI. ch. 6, 2. In his account of the sea-fight between Philip and Attalus, near Chios, he speaks of a vessel belonging to the latter as:

"Pierced and BEING IMMERSED (BAPTIZED) [BAPTIZOMENAI] by a hostile ship."

Here two hostile ships are engaged in deadly conflict. One crushes in the side of the other, and the broken vessel goes down. Polybius expresses the immersion of the ship beneath the waves by the same word the Lord uses to express the baptismal act. Can a man be honest with himself, and before God, and at the same time try to make sprinkling out of that word?

We will now hear Strabo, born sixty years before Christ:

Strabo, Geography, book XII. ch. 2, 4. Speaking of the underground channel, through which the waters of the Pyramus (a river of Cilicia in Asia Minor) forced their way, he says:

"And to one who hurls down a dart, from above into the channel, the force of the water makes so much resistance, that it is hardly IMMERSED (BAPTIZED) [BAPTISETHAI]."

Hardly sprinkled is absurd, but the

resistance of the water was such, according to this writer, that even a dart scarcely penetrated it, hence was scarcely immersed. Could the meaning of a word be plainer?

Hear the same writer again:

The same Work, book V. ch. 2, 9. "And around Acragas [Agrigentum in Sicily] are marsh-lakes, having the taste indeed of sea-water, but a different nature; for even those who cannot swim are not **IMMERSED** (**BAPTIZED**) [**BAPTIZETHAI**] floating like pieces of wood."

Here the water was so dense that the body of a man floated on the surface, hence was not immersed. Can a man with a thimble full of brains, fail to perceive that *baptizo* means immerse, and not sprinkle nor pour?

I will next quote Josephus, a Jew who wrote Greek. He was born in the year 37 after Christ, and was living while the Apostles were yet alive:

Josephus, *Jewish Antiquities*, book XV. ch. 2, 7. Describing the murder of the boy Aristobulus, who (by Herod's command) was drowned by his companions in a swimming bath, he says:

"Continually pressing down and **IMMERSING** (**BAPTIZING**) [**BAPTIZONTES**] him while swimming, as if in sport, they did not desist till they had entirely suffocated him."

The same writer, *Jewish War*, book I. ch. 13, 2. Relating the same occurrence, he says:

"And there, according to command, being **IMMERSED** (**BAPTIZED**) [**BAPTIZOMENOS**] by the Greeks in a swimming-bath, he dies."

These quotations need no comment. They show beyond a doubt the meaning of *baptizo* even among the Jews and in the Apostolic age. Sprinkling and pouring are simply out of the question. Let us quote Josephus once more:

The same writer, *Antiquities of the Jews*, book IX. ch. 10, 2. In his narrative of Jonah's flight, and of the events that followed, he says:

"The ship being just about to be **SUBMERGED** (**BAPTIZED**) [**BAPTIZETHAI**]."

Jonah had told them to cast him into the sea to allay the tempest, but they hesitated to do it. But when the ship was about to be submerged, or immersed, they cast Jonah into the deep. How would it sound to say that the ship was just about to be sprinkled, and they threw Jonah overboard?

Many other extracts might be given from Josephus, but it is not necessary. They would all show the same thing.

I will give you one extract from Plutarch, born in the year 50 after Christ, living in the latter part of the Apostolic age. His use of *baptizo* settles its meaning at that time:

Plutarch, *Life of Alexander*, LXVII. Describing a season of revelry, in the army of Alexander the Great, when returning from his eastern conquests, says:

"Thou wouldst not have seen a buckler, or a helmet, or a pike; but soldiers, along the whole way, **DIPPING** (**BAPTIZING**) [**BAPTIZONTES**] with cups, and horns, and goblets, from great wine-jars and mixing-bowls, were drinking to one another."

Just think of it, gentlemen—the soldiers sprinkling their cups from great wine-jars and mixing bowls, and drinking.

But dipping from great wine-jars and mixing-bowls, and drinking, makes sense.

I will quote one other author, Porphyry, who was a Greek philosopher born 233 years after Christ:

Porphyry, *Concerning the Styx*. Describing the **LAKE OF PROBATION**, in India, and the use made of it by the Brahmins for testing the guilt or innocence of persons accused of crime, he says:

"The depth is as far as the knees; \* \* \* and when the accused 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** (**BAPTIZED**) [**BAPTIZETAI**] unto the head."

Sprinkled unto the head is simply ridiculous, but immersed unto the head makes sense. Hundreds of similar examples might be given, but we have time for no more. We have abundantly shown that with the Greek writers before Christ, at the time of Christ, and after Christ, *baptizo* meant to immerse or its equivalent, and that it did not mean sprinkle or pour.

I now proceed to introduce my second class of witnesses, the Lexicographers or Dictionary makers. I shall only consume time to refer to a few of them, enough, to show that they fully coincide with what I have already shown from the classic authors. I will give you their definitions as quoted by Mr. Rice in his debate with Mr. Campbell. I quote them from Mr. Rice to avoid all cavil, and to give sprinkling and pouring the best show they possibly can have.

Scapula, one of the old lexicographers to whom Mr. C. appealed, thus defines the word baptizo: "Mergo, aëd, immergo—Item tingo: ut que tingendi aut abluendi gratia aqua immergitur—Item mergo, submergo, obruo aqua—Item abluo, lavo, (Mark 7, Luke 11.) to dip or immerse—also, to dye: as we immerse things for the purpose of coloring or washing them; also, to plunge, submerge, to cover with water; also, to cleanse, to wash, (Mark 7, Luke 11.) Baptismos, he thus defines: "Mersio, lotio, ablutio, ipse immergendi, item lavandi seu abluendi actus," (Mark 7, &c.) Immersion, washing, cleansing, the act itself of immersing; also of washing, or cleansing." (Mark 7, &c.)

Hedericus thus defines baptizo: "Mergo, immergo, aqua obruo,—(2) Abluo, lavo; (3) Baptizo, significatio sacro"—To dip, immerse, to cover with water; (2) to cleanse, to wash; (3) to baptize in a sacred sense.

Stephanus defines it thus: "Mergo, seu immergo, ut que tingendi aut abluendi gratia aqua immergitur—Mergo, submergo, obruo aqua; abluo, lavo"—To dip, immerse, as we immerse things for the purpose of coloring or washing; to merge, submerge, to cover with water—to cleanse, to wash.

Schleusner defines baptizo, not only to plunge, immerse, but to cleanse, wash, to purify with water; (abluo, lavo, aqua purgo.)

Parkhurst defines it: "To immerse in or wash with water in token of purification."

Robinson defines it: "To immerse, to sink; for example, spoken of ships, galleys, &c. In the New Testament, to wash, to cleanse by washing—to wash one's self, to bathe, perform ablution," &c.

Schrievellus defines it: "Baptizo, mergo, abluo, lavo,—to baptize, to immerse, to cleanse, to wash."

Groves—"To dip immerse, immerge, plunge; to wash, cleanse, purify—Baptizomal, to wash one's self, bathe," &c.

Bretschneider,—Propris sepius intingo, sepius lavo; deinde (1) lavo, abluo simpliciter—medium, &c.; lavo me, abluo me;" properly often to dip, often to wash; then (1) simply to wash, to cleanse; in the middle voice, "I wash or cleanse myself."

Suidas defines baptizo, not only to sink, plunge, immerse, but to wet, wash, cleanse, purify, &c., [maefacio, lavo, abluo, purgo, mudo.]

Wahl defines it, first—to wash, perform ablution, cleanse; secondly, to immerse, &c.

Greenfield defines it: to immerse, immerge, submerge, sink; and in the New Testament, to wash, perform ablution, cleanse; to immerse.—[Campbell and Rice Debate, page 68.]

These witnesses all agree in defining the word to mean immerse or its equivalent. Even Mr. Rice's witnesses all with a single exception, give it as the first or primary meaning.

Not one of them gives a single meaning incompatible with the idea of immersion. Not one of them gives either sprinkle or

pour as a meaning of baptizo either literal or figurative.

I now call up my third class of witnesses to establish the meaning of baptizo. These are distinguished Pedobaptists themselves.

The Lexicographers quoted were Pedobaptists. In addition to them, I quote the learned Presbyterian, Doctor Stuart, who stands at the head of bible critics in Pedobaptist ranks in America. Stuart says, in his work republished by Graves, on page 51:

Bapto and baptizo mean to dip, plunge, or immerge, into any thing liquid. All lexicographers and critics of any note are agreed in this. My proof of this position, then, need not necessarily be protracted; but for the sake of ample confirmation, I must beg the reader's patience, while I lay before him, as briefly as may be, the results of an investigation, which seems to leave no room for doubt.

Here is a man of profound learning, who is an advocate of sprinkling and pouring for baptism, who will not stultify himself by denying the true meaning of the word. He not only testifies truly, but he says that all Lexicographers and all critics of any note agree in this. The men who try to dodge on the meaning of the term, and try to get sprinkle or pour out of it, are, in Stuart's opinion, men of no note. Stuart being competent to testify in this case, all the Pedobaptist Lexicographers and critics are my witnesses, for he says they all agree in this.

The learned Doctor McKnight, one of the most learned Presbyterians of Europe, says that Jesus submitted "to be buried under the water by John," thus showing his understanding of the meaning of the word.

Luther, On the Sacrament of Baptism [at the beginning]. "First, the name baptism is Greek; in Latin it can be rendered immersion, when we immerse anything into water, that it may be all covered with water. And although that custom has now grown out of use with most persons [nor do they wholly submerge children, but only pour on a little water, yet they ought to be entirely immersed, immediately drawn out. For this the etymology of the name seems to demand."

Luther, de sacramento Baptismi, ltit. [Op. Lutheri, 1564, vol. I. fol. 219]. Primo, nomen baptismus Græcum est; Latine potest verti mersio, cum, immergitur aliquid in aquam, ut totum tegatur aqua. Et quamvis ille mos jam aboleverit

apud plerosque [neque enim totos demergunt pueros, sed tantum paucula apus perfundunt] debebant tamen prorsus immergi, et statim retrahi. Id enim etymologia nominis postulare videtur.

Calvin, Institution of the Christian religion, book IV, ch. 15; On baptism, 19 [at the end]. "Though the word baptize itself signifies immerse, and it is certain that the rite of immersing was observed by the ancient church."

Calvin, Instit. Christ. Relig. Lib. IV. Cap. 15, de Bap. 19. [Genevæ 1612, p. 420]. "Quamquam et ipsum baptizandi verbum mergere significat, et mergendi ritum veteri ecclesie observatum fuisse constat.

Zwingli, Annotations on Romans 6:3. "Into his death. When ye were immersed into the water of baptism, ye were ingrafted into the death of Christ; that is, the immersion of your body into water was a sign, that ye ought to be ingrafted into Christ and his death, that as Christ died and was buried, ye also may be dead to the flesh and the old man, that is, to yourselves."

Zwingli, Annot. in Epist. ad Rom. c. 6:3. [Op. Vol. IV. b. 300]. In mortem ejus. Quam tingeremini in aquam baptismalem, in mortem Christi inserti estis; id est, intuitu corporis vestri in aquam signum fuit, vos insertos esse debere Christo et ejus morti, ut quemadmodum Christus mortuus est et sepultus, et vos meritis carni veteri hiniini, id est, vobis ipsa.

George Campbell [President of Marischal College, Aberdeen], Translation of the Gospels, Matt. 3:11. "The word BAPTIZO, both in sacred authors and in classical, signifies 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the Latin Fathers, 'tingere,' the term used for dyeing cloth, which was by immersion."

Limborchii, Theol. Christ. Lib. V. cap. 67, De Baptismo, XII. Consistit igitur baptisma in ablutione, vel potius immersione totius corporis in aquam. Olim enim baptizandi toto corpore aque immergi solebant.

I have now proved immersion or its equivalent to be the true meaning of the word. 1. By its classic use, or by the classic writers living before the Apostolic age, during the Apostolic age, and after the Apostolic age. 2. I have proved it by the Lexicographers. 3. I have proved it by distinguished Pedobaptist writers.

I now propose to arrange the whole argument so far as presented, syllogistically as follows:

The uniform use of any classic word by the Classics shows its true meaning.

The uniform use of the classic word Baptizo is immerse.

Therefore, The true meaning of Baptizo is immerse.

The Lexicographers give the true meaning of classic words:

The Lexicographers uniformly give immerse as the meaning of the classic word Baptizo;

Therefore, The true meaning of Baptizo is immerse.

Distinguished Pedo-baptist authors give the true meaning of words:

Distinguished Pedo-baptist Authors uniformly give immerse as the meaning of Baptizo;

Therefore, The true meaning of Baptizo is immerse.

God always expresses his commands in the true meaning of the words employed;

God always expresses his command, "be baptized," in the word Baptizo;

Therefore God's command, "be baptized," always is immerse.

God always expresses his commands in the true meaning of the words employed;

God never expresses his command, "be baptized," in Baptizo or any other word meaning sprinkle;

Therefore God's command, "be baptized," never is sprinkling.

God always expresses his commands in the true meaning of the words employed;

God never expresses his command, "be baptized," in Ekkeo or any other word meaning pour;

Therefore, God's command "be baptized," never is pouring.

### Letter from Sister Carr.

EAST MELBOURNE, AUSTRALIA, }  
May 20, 1869. }

Dear Brother McGarvey:

In your last letter to Mr. Carr, you expressed a desire to know of my success here in the educational enterprise, and it is with no little pleasure that I tell you. There are many trials attendant upon the establishing of a school of rigid discipline and severe study in a new colony, where gold-seeking and money-making absorb the hearts of the people. These trials are mine, but while I have plenty of work I have strength to bear them—indeed I enjoy them. To toil and suffer is to live, and where toil and suffering are not, life is not. The system upon which schools are conducted here, is farther from the home system than Australia is from Kentucky. I wish that systems could be shipped from America, like cotton and sugar; I am sure that Australia would be made to rejoice as she never did over the "Welcome Stranger," (a nugget of gold found a few months since, weighing 2,520 ounces, worth £10,000, and the largest ever found in this country). Here

we have no regular educational institutions, where two or three hundred young ladies are associated in the pursuit of knowledge, such as our own dear land can boast of. Each teacher has charge of a limited number of young ladies, not exceeding twenty or thirty, whom she teaches in her own private residence, and the first-class schools accommodate several boarders; this is a boarding school on a small scale; however, I do not object to limited schools; I approve them if they are in charge of competent teachers. But the trouble here is that every woman who has a *smattering of music and French*, failing to obtain the employment she was born for, applies to some Reverend gentleman, the Dean, or the Right Rev. the Bishop, for a reference as to character, and immediately opens a limited school for young ladies; and the consequence is that Melbourne is filled with schools, whose food is as poor as a pauper's pottage. This will give you some idea of what I have to contend against. The only prerequisite to open a young ladies' school here, is a list of Rev. names in the prospectus, testifying to the moral character of the teacher; mental ability being too unimportant to be called in question—girls need moral training and accomplishments, mental culture is reserved for the boys; so the young ladies receive the moral training that sanctions the *beer glass* and the *dance*, and qualifies them to teach their children that little boys and girls must obey, and not tease their poor mothers who are worn and weary from dancing, theatre-going, or from other innocent amusements. The low ebb of the education of women here, is indeed lamentable; it is a crying shame to the proud city of Melbourne, that dashes forward in so many good works. If Pres. Williams should establish in this city such a school as Daughter's College, I feel sure that in less than ten years the Church of Christ would be a power in Australia, such as was never felt before. Such a school would bring about a revolution that ten Evangelists in ten chapels could not. If I had a hundred thousand

dollars to establish the school, and do the good my heart yearns for, I would be content to labor here until I die, and only dream of a sister's kiss, a brother's embrace, and the summer skies of my native land. But I must "learn to labor and to wait," remembering that "they also serve who only stand and wait." I do not complain, for my success is far beyond what I expected it would be under the Melbourne system of schools. I have much, very much, to be thankful for. I have an evening class, consisting of about twenty-five young ladies, most of whom are members of the Church of Christ; their regular attendance and strict attention are very encouraging to me; it cheers me more than I can tell you, to see them thoroughly appreciative of the instructions given them. This class was organized for the benefit of the young sisters who desire instruction, but who are employed during the day; and though it is only an average class, I feel that it is doing much good; thus I try to accommodate all classes in the Church who desire to learn.

The greater part of my time, however, is occupied in the Ladies' Boarding and Day School. It is thoroughly Melbournian; *first-class in name and appearance*, but we try to have something better than *pauper's pottage within*. Our residence is a large three-story brick, situated in East Melbourne, the most beautiful and most desirable suburban district of Melbourne, being large and desirably located; the house is well suited to the purpose it serves. We have secured several boarding pupils, though it has been scarcely four months since the school was organized. It consists of about twenty members, and I could not properly attend to more. I do not wish more pupils in English than I can teach myself, until I have teachers prepared to assist me; these I will have before two years pass away, for there is not a young lady in my school whose application and talent I am not proud of.

Besides the evening class and school, I have an interesting bible class of forty

members, that meets every Lord's day afternoon. We are now studying the life of Christ, trying to harmonize the testimonies of the Evangelists, and to place the events of that life in their chronological order. Do not think that I teach God's Word only once a week; it is the text book in my school, and my daily endeavor is to impress that all art and all science must be made subservient to it.

The rates of tuition here are higher than the rates in Kentucky. They range from \$12 to \$15 per quarter, for English exclusively, which is from \$28 to \$60 per year; tuition for music ranges from \$60 to \$100 per year; French and German each, from \$30 to \$50 per year; Fancy Work from \$40 to \$60 per year, and Dancing from \$60 to 80 per year, all in gold. Melbourne pays a high price for pauper's pottage. May God speed the day when she shall seek for her daughters better food. Immediately after school opened, a French dancing master called to know if I had employed an instructor in dancing? I told him that the gentle art of which he was master, did not belong to my curriculum. He muttered a hasty *parlez moi*, curved his French bow, and retired in painful embarrassment. Since then I have not been troubled by the dancing brotherhood.

Melbourne is rich in schools, but poor in teachers; rich in surface, but poor in depth. I do not think that I would deviate from the truth, if I should say that there is not a woman in Melbourne who could frame a syllogism, or name the faculties of the intellect. Six of the young ladies under my instruction are preparing for teaching, and it is very gratifying for us to know that they are throwing their whole heart into the work. I have fine material to work upon, and if the status is a failure, it will be attributable to the dullness of my chisel, or the imperfection of my ideal. Pray for me, Bro. McGarvey, that I may have strength to do my work aright. A word of advice and encouragement from you, would be gratefully received. Sincerely,

M. F. M. CARR.

—*Apostolic Times*.

## Rejoinder to D. McCance.

ON THE PARABLES OF MATT., XIII CHAPTER.

MUCH ESTEEMED BROTHER:—Your very kind favor of last month has been read with pleasure. The perusal of its contents has imparted the highest gratitude to my heart. Being personally acquainted with the spirit that prompted it, a source of delightful friendship has been reopened, which, for some time, has been sealed by natural causes.

I believe the study of parabolic scriptures, to be of vast importance to every student of the bible. The purpose of their beautiful figures, seems to be to *illustrate*, and to make plain. It is a common error, and a very great one, to suppose that the use of similitudes involves a subject in doubt and obscurity. On the contrary, nothing tends so much to elucidate, as appropriate figures or comparisons. They communicate to the mind, ideas of things more perfect than were before known, by comparing them with things with which we are familiar. In this, they surpass all literal language, because they are found best adapted to the infant mind, and to the infant state of society. They also abound more in the sacred scriptures than in any other writing; and as these were intended to be understood by the humblest, as well as the most exalted, this circumstance furnishes another proof that they possess, in a higher degree, the power of elucidation, than any literal language. It is also worthy of remark, that the frequent use of parables, constituted one of the most striking traits in the character of Jesus, who "spoke as never man spoke." In preaching the gospel to the poor, and adapting His instructions to the ignorant, He opened His mouth in parables, and with the hand of a Master, drew from the great store-house of Nature, those charming pictures with which His discourses are adorned.

While, however, my brother, we thus clearly perceive, that the intention of parables is to *illustrate*, we may disagree as to their design, and the extent to which

the Savior intended these should teach.

You take me to be somewhat extravagant on the views I have entertained with reference to the parables of Matt., xiii chapter. I have presented my views on these, that you might canvas them. I hope you will give them a thorough examination, and if fallacious, I hope you will be able to expose the fallacies. I have no desire to build up "theories;" God himself does not do this. Why should we? His object is to establish truth—ours should be to elicit truth.

The first effort of your last issue seems to be, to throw some doubt in the mind, as to whether the parables of the Sower and that of the Mustard-Seed were both delivered by our Lord in the same discourse on the sea-side. You try to separate them in order to weaken my argument on the interpretation of "Birds of the air." After having, as you think, proven this, then you think we might reasonably "*infer*," that the parable of the Mustard-Seed was spoken while the Savior was "*alone*," or with His disciples *only*. You argue, that because the disciples at the conclusion of the parable of the Sower, asked the Savior "Why speakest thou to them in parables?" and Mark having said they did this when He was alone; therefore, we might "*infer*" that the parable of the Mustard-Seed was spoken at the time he was alone. Your conclusion is correct, but your premises are wrong. Mark does not say that the Savior was alone when the disciples asked *this* question. In fact, Mark says nothing about this question. He says, "*they asked of him the parable.*" These are two questions entirely. The one relates to the *Pharisees*, the other to the *meaning* of the parable. To the first, the Savior says, "To you, (disciples), it is given to know the mysteries of the Kingdom of Heaven, but unto *them* that are without, all things are done in parables." To the second, He says, "Know ye not this parable?" and then proceeds to explain it. Mark does not say *when* it was, the Savior was alone; he simply records the fact, and to show that it was not at the time

you "*infer*," we have only to notice the pronoun "*them*," that introduces each parable, and we will see that *it* stands for the *multitude* which stood on the sea-shore. And now, to settle this question forever; we read that after the parables of the Sower, Tares, Mustard-Seed and Leaven, were delivered, that the historian adds, "*all these spake Jesus unto the multitude.*" \* \* \* then Jesus sent the *multitude* away." Matt. 34, 36. Matthew is the most exact of all the historians on these parables. Mark relates that of the Sower and Mustard-Seed, however, and then adds, "*with many such parables spake he the word unto them.*" Luke says nothing about *where* nor *when* these parables were given, but simply relates them as matters of fact. Hence, his dividing them, placing the parable of the Sower in the 8th chapter, while the Mustard-Seed and Leaven is in the 13th chapter, will prove nothing in point.

By the reading of Matt. xiii, 1, 2, and Mark iv, 1, we will see, that at the beginning of the discourse, the Savior is seated in a ship at the sea-side, while the multitude stood on the shore. And then if we turn to Mark iv, 35, 36, we will find Him concluding His discourse, at evening, and still in the ship. So that I feel safe in saying, "*such is the series of parables in the Savior's discourse on the sea-side.*" You may think this is somewhat of a "*hobby*" or "*theory*," but I shall maintain the truth as it is recorded. If you are desirous of fighting the interpretation of "*Birds in the air*," you must do it facing the Savior's interpretation, as found in Matt. xiii, 19. If demolished, it must be done right here, and not in some secluded place. I expect, my dear brother, to hold you to this point.

You criticise me in saying that "*birds in the prophetic scripture are emblems of evil, and agents of destruction.*" Do you mean by asking me whether this is "*always true*," or "*commonly true*," to deny this proposition? If so, why do you not instance some case. The proposition does not have *always* or *commonly*, in it. It implies that birds were *sometimes* used

as emblems of evil, not that *all* birds were so used. This was sufficient to show the reasonableness of my argument on "birds of the air." If you could show that I was wrong in this, then of course you show the impropriety of my argument in this particular.

You admit that "the sense of a figurative expression may be ascertained by consulting passages in which the same word occurs." I found by this rule "birds in the air," of the parable of the Mustard-Seed, to be interpreted in the same discourse, as meaning "*the wicked one.*" You try to reduce this to an absurdity, by taking the word "branches," of the same parable; you find this to mean Disciples or "Apostles," by consulting John, 15th chapter, "I am the vine, ye (disciples), are the branches." And then you have it, "the Devil came and lighted on the Apostles." Well, if this *should* read thus, it would not be wrong, so far as the truth is concerned, for Satan has ever been contending with the word of God and its ministers. Now you have admitted the rule as a good one. What is wrong in this reasoning? I will help you in the matter. The *branches* of the parable of the *vine* are one of the principle elements of that parable, but *not* of the mustard-seed. In the latter the term occurs as an *accidental* to complete the story. "Birds" are one of the principle elements of both the parable of the mustard-seed and sower. Birds lighted in the branches "to shelter, to hide," to disguise, to "roost," to be protected, to lodge, to defend themselves "as in a thicket." The mustard-seed grows and becomes a great herb, without birds having anything to do with it; hence, when thrown into this parable, it was for a purpose. I maintain that if the Savior intended any other idea to be attached to it, than that given in the first parable, He would have given it.

A figure that would at one time represent the extreme of evil, and at another, the opposite of this, would, to my mind, be an absurdity.

I want it distinctly understood, my

brother, that I am not contending for an application of every part of a parable. There are many things introduced into parables, which have no application whatever to the subject of comparison, though they are very necessary to the parable itself. These are but the gorgeous drapery that hangs over the picture, and only serve to beautify the portrait. A parable on the Kingdom of Heaven, is but a picture of the Kingdom. A picture can give but one side of an object at a time. It cannot give all sides at once. A light may shine upon an opaque body, but it shines upon but one side at a time. And as we can by a series of paintings, display every part, and as the whole of an opaque body can be lit up by surrounding it with lights, so Jesus, in His series of parables, on the Kingdom of Heaven, displays every part of that Kingdom; not all at once, but by giving one or two features at a time.

Now for the parable of leaven.

Leaven is from *zume*, and occurs thirteen times in the New Testament. Four times it is used for the *hypocritical* doctrine of the Pharisees and Sadducees. Five times it is used to represent notorious, scandalous sinners in the church. Once for the hypocrisy of Herod, once for the fermentation of bread. Twice it is used in the parable under consideration, as recorded by Matthew and Luke.

In "Roget's Thesaurus of English words," we have as synonyms of leaven, "Bane, curse, sting, poison, virus, venom, pest, rust, canker," etc. Page 195. "Dr. Wm. Smith's Dictionary of the Bible," reads as follows:

"Leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. The use of leaven was strictly forbidden in all offerings made to the Lord by fire. It is in reference to these prohibitions that Amos, iv, 6, ironically bids the Jews of his day to offer a sacrifice of thanksgiving *with leaven*. In other instances, where the offering was consumed by the priests and not on the altar, leaven might be used.

Various ideas were associated with the prohibition of leaven, in the instances above quoted. But the most prominent idea, and the one which equally applies to all cases of prohibition, is connected with the *corruption* which leaven itself had undergone, and which it communicated to bread in process of fermentation. It is to this property of leaven that the Savior points when He speaks of the leaven, (i. e. the corruption) of the Pharisees and Sadducees, (Matt. xvi, 6), and St. Paul, when he speaks of the old leaven. (I. Cor. v, 7)."

Now, if in connection with this, we bear in mind that the parable of Leaven was given, not so much to represent the Kingdom established at the beginning, but the Kingdom as it was to exist in the world after it was established, then the matter is made clear. Look to day, over the religious world, and you will see the corruption of sectarianism diffusing itself. Does this not answer to the leaven of the Pharisees? The mystery of *iniquity* is working in the Kingdom of God. It is evident that the *church* is not leaven, for Paul says of its members, "ye are the unleavened." It may be *indoctrinated*, however, with *corrupt doctrine*, then it is like unto leaven which a woman took and hid in three measures of meal, and if the old leaven is not purged out, the whole will be leavened. *Sincerity* and *truth* is the bread upon which Christians live. These are called "unleavened." I. Cor. v, 8. Since then, the church, the disciples, sincerity, nor the truth, is not leaven, What is it? In what respect is the comparison? If like it in its working, why does leaven work *secretly*, and truth *openly*? If like it in its *operation* on the meal, then where has the church operated thus? I think that the mistake with many lies in not having a correct understanding of "Kingdom of Heaven," as used in Holy Writ. We frequently say the *Church of God* and the *Kingdom of Heaven* are two expressions, indicative of the same thing. So they are when used in an accommodated sense, but it must be remembered, that in order to a correct

understanding of these parables, the expression must have a wider meaning. What is meant, then, by "Kingdom of Heaven?" *Kingdom* implies a *King*, for a Kingdom cannot exist without a King. It also implies *subjects*, for there can neither be King nor Kingdom without subjects. It implies, also, *territory* or *realm*, for Kings cannot reign without living subjects, and subjects cannot live without territory. These three things, kings, subjects, and territory, we conceive to be essential to the existence of a Kingdom. We may have a parable illustrating either of these parts, and as each part has different points, we may have a parable illustrating the various points or features. Hence, we have, as I conceive, in the 13th chapter of Matthew, a parable for each of these features of the Kingdom. The parable of the *tares* brings out the *territory*. The Kingdom of Heaven is compared to a field having in it both *darnel* and *wheat*. "The field is the world." So that it matters not what the field may be, whether the world or not, the *Kingdom of Heaven is just like such a field*. Where is the *territory* of the Kingdom? It is not confined to any continent, island or district; the world has become the territory of the Kingdom of Heaven. Hence, Jesus said, "Go ye into all the world." The territory of every Kingdom is where the subjects live under the government of their King. Hence, we see that in some of the parables, at least, the Kingdom of Heaven is used in a broader sense than the church. Now take this parable of the tares, and apply it to the church, and we have a perfect confusion. We then make the comparison apply to that part of the subject it was not intended. I instance this to show you how the expression, "Kingdom of Heaven" is used in this chapter, and to drive away your fears about *comparing* the Kingdom of Heaven to "leaven which a woman took and hid in three measures of meal." You try to make my argument say the woman is the Devil. You say, "if leaven is malice and wickedness, from whence came it?" The woman hid it in the meal, therefore,

the woman is the Devil. Well, my brother, I hardly expected such an argument as this from you. I know that some men, when they lose ground in discussion, will try to obtain sympathy from the ladies, but I did not expect *you* to resort to this stratagem.

The giving of the forbidden fruit was a scheme of *Satan*. The *woman* gave it to Adam, and he did eat. Now was the woman the Devil? When you have answered this question, you have exposed the fallacy of your logic.

I have stated that there were but two meanings applied to leaven in the Savior's time,—the literal and the figurative. The former was the principle of fermentation in bread; the latter was corrupt doctrine, hypocrisy, malice, wickedness, and such like. I remarked that this figurative meaning in that day, was in common use, if indeed it had not passed into a proverb. You say they did not understand it when the Lord said "Take heed and beware of the leaven of the Pharisees and Sadducees," until the Savior explained it. If you will examine the passage, you will find the Savior does not *explain* leaven. He simply turns the attention from the *literal* understanding to the *figurative*. They understood Him to mean leaven in its *literal* sense. Reasoning among themselves, they said, "It is because we have taken no bread." Hence the Lord had only to say, "How is it that ye do not understand that I spake not to you concerning bread, but that ye should beware of the leaven of the Pharisees and Sadducees? Then understood *they* how that He bade them not beware of the leaven of bread, but of the *doctrine* of the Pharisees and Sadducees," which Luke calls *hypocrisy*. Luke xii, 1. The woman of Samaria fell into the same error, when she supposed Christ to mean *literal* water. The Pope of Rome commits the same blunder in attempting to sustain transubstantiation on the expression, "This is my body." Now, dear brother, we must conclude for the present. I trust that I have satisfactorily answered your most prominent objections.

I have no desire to continue my plea any further, except it should be to your benefit, or for the good of others. I have no desire to hang upon little words, and occasional expressions, nor to try to justify any lapses which may have occurred. O, that we may be able to put off our self-sufficiency, our pride, and infallibility, when we enter into the investigation of the scriptures. Yours in hope of immortality,  
E. YOUNKIN.

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### *Kentucky University.*

The reader's attention is called to the advertisement of this Institution of learning. There were 767 students in the Institution last year; 125 of these were preparing for the gospel ministry. We are happy to be able to say, the several Faculties were never so full and complete as they will be for the coming session. About 300 students, in the associated Colleges, are receiving free tuition, and the entire fees for any student need not exceed \$20 per annum. About 250 students board themselves, under the club system, at a cost of \$1.50 to \$2.00 per week.

From the preceding facts, it will be seen that the University is rapidly becoming what it was originally designed to be—an Institution for the masses of the people, and especially the poor young men of the country. Most of the Institutions of this country, as they become rich, become more expensive, and inaccessible to this class, from which come so many of the true and noble of earth.

The sanguine hopes and wishes of the friends of a pure Christianity, in regard to this Institution, are likely to be more than realized. Such an Institution, under the management of such men, is a colossus of power for good. Men more devoted to the simple teachings of the Lord and His Apostles, never lived on earth, and for them and Kentucky University, our prayers shall ever ascend to the Lord of hosts, the Giver of all good. We look forward to the time when the voices of the graduates of the College of the Bible

will resound all over this continent, and in the Isles of every sea, in advocacy of the primitive faith and practice.

The Agricultural and Mechanical College has enrolled about 275 students this session. Notwithstanding the labor system and the drill, which by an organic provision in the Act of Congress stand in the doorway of admission into this College, there has been a great rush to it. The economical advantages offered, the scientific course of instruction, as well as the practical business education which it gives, render this department popular. It is gratifying to see so many fine young men honoring themselves by honoring labor, and who are willing to accept its conditions as a means of education.

By the above arrangement, the possibility of acquiring an education is brought within the reach of many who could not otherwise ever gain a scientific and classical training.

He is not a close observer of the times who has not perceived that there is a great tendency, just now, to a concentration and aggregation of educational forces at given points for the accomplishment of the greatest results in the elevation of our race. Institutions are demanded by the civilization and Christianity of our age where the whole man, moral, mental, and physical, can be educated; where elective courses of study can be pursued, adapted to the taste, genius and circumstances of young men, and which will qualify them for any laudable business and profession of life, without binding them to the Procrastian systems of old Oxford or Cambridge. E. L. C.

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### *Who are the Judges in Cases of Discipline?*

The principle object of my former articles, under this caption, has been to exhibit the unscripturalness and inutility of constituting a congregational mass-meeting court, composed of the whole church, to sit in judgment in litigated cases of discipline. To such whole

church, or mass-meeting court, I have the following objections:

1st. *It is most palpably inconsistent with the word of the Lord.*

This was shown in my first article, and exemplified in the second and third, to which the reader is again referred.

When any theory or practice is shown to be actually anti-scriptural, more ought not to be required. But to make assurance doubly sure, I have gone further, and exhibited the impracticability and absurdity of mass-meeting seats of judgment. This has also been sufficiently exemplified in what has gone before.

2d. *The proposition I combat, involves the necessity of a waste of time.*

No Christian has the right to waste his time, but as every hour belongs to the Lord, it should be devoted to some good purpose.

When a whole church, sometimes composed of a large number of members, comes together, and spends a day to attend to that which could be accomplished as well, or better, by a few, there is certainly an inexcusable waste of time. If three men sit in judgment, and adjudicate a case in litigation, there is probably three days in the aggregate occupied in the case, but if one hundred men sit in judgment, it will probably take all of them twice or three times as long, as all must have something to say; and even if they can finish the adjudication on the first day, there are one hundred days occupied in the case, which shows a clear waste of ninety-seven days of precious time. This waste being unnecessary, is therefore sinful.

3d. *The practice of setting the whole church in the judgment, to decide cases of dispute, is attended with many "words which gender strife" and confusion, of which "God is not the author."*

When a hundred, or more, or less, come together, the most of whom are inexperienced in law and equity, and in the proper and essential rules of judicial procedure, and many of whom are naturally very excitable, to adjudicate a closely contested case of discipline, there is an ag-

gregation of weakness and inefficiencies, instead of a harmonious co-operation of the elements of strength.

The wrangling and strife could easily be foreseen, even if we should learn nothing from the many existing matter-of-fact illustrations. Each one must be permitted to have something to say, as he differs from the rest in the credibility and relevancy of the testimony, and as to the best way to prosecute the investigation. Some will wish to have their own blessed way, and to monopolize the time, and others will complain. Some will be accused of being too officious, or prejudiced, or selfish, or ignorant, or too fast, or too slow, or of allowing the blood to rule instead of the Spirit, or of trying to screen the guilty, or to condemn the innocent. A little bitterness is soon started, and "angry words stir up strife"—"the tongue is an unruly evil, full of deadly poison, and sets on fire the course of nature"—"behold how great a matter a little fire kindleth." Old grudges are dug up, hard feelings are engendered, sharp words are exchanged and flow apace, and confusion and disgrace are the easy and natural results. All set themselves up as rulers, while they know not how to rule either their own spirits, or others, and no one is ruled, and such a court is very likely to progress with strife and break up in confusion, to the disgrace of our glorious cause. There are cases so absolutely clear, that there would be but one opinion, and these evils might not follow, but there are also difficult, stubborn, and closely contested cases, where intricate questions are sprung, demanding the most acute perception, and calm and dispassionate consideration. While a few dispassionate, well posted, and wise men, could successfully meet the demands of the case, there would be found in the midst of a hundred men, uniaformed and turbulent spirits enough to throw the whole mass-meeting court into a disgraceful confusion.

This objection is founded on stubborn facts, as they have actually occurred in mass-meeting church courts.

It may be branded with the name of "expediency," and be classed with the "sandy-desert," and "frozen-regions," arguments of Pedo-baptists against immersion. But standing as it does, in harmony with the word of the Lord, as before shown, it will still remain firmly established upon frequent facts and natural results.

Instead of this objection finding an application only in one case in a hundred thousand, like that of the sandy desert and frozen regions, Pedo baptist objections, it will be most certain to find a ruinous application in three-fifths of the instances in which such mass-meeting church courts are tried. There is no doubt but the law of expediency has been strained too far, and made to conflict with the express statements and most natural implications of God's word, in some instances; but while I would be careful to avoid this evil, I must be permitted still to believe that there is a law of expediency, which was designed by the Holy Spirit, to have its valuable uses. Nothing is expedient that contradicts the word of God. Whatever the word of the Lord teaches, should be taken as the interpreter of the law of expediency.

Mass-meeting-courts are inexpedient, as already shown. The Lord never did authorize things generally and decidedly inexpedient. Therefore, the Lord has never authorized mass-meeting church courts. The word of the Lord has first been shown to harmozize with this.

4th. My fourth objection to setting the whole church in the judgment, is that such a course is attended with an inevitable embarrassment of justice.

It is unjust to hold the accused in jeopardy, the unnecessary length of time occupied by a court, composed of a large number of persons, when a few good and wise men could dispatch the business in a short time.

There is, also, an unnecessary liability to injustice occasioned by the unimportant questions, irrelevant remarks, exciting manners, jargonic contentions, and erroneous conclusions of many who are uninstructed and incompetent.

Of course, every member of the court must be permitted to vote in the final issue, as to guilty, or not guilty. The liabilities to a disagreement are increased in proportion to the number of which the court is composed. If no decision is reached, the accused party is injured if he is innocent, and the church is injured if he is guilty. If a large court breaks up without reaching a decision, the scandal and public evil is large in proportion to the size of the court. If the large court reaches a final decision, it must do so by allowing each and every member of court to vote as he or she pleases, and as the majority of a community are inexperienced and incompetent to dispossess themselves of prepossessions and adverse and inequitable influences, so the majority would be nearly as apt to vote a wrong decision as a right one, and especially so, if the case was attended with perplexity and excitability.

It is not extravagant, then, to imagine one hundred votes, with fifty-one for guilty, and forty-nine for not guilty, and the oldest, wisest and best judges in the church, are as apt as any other way, to be found among the forty-nine. But the majority has voted guilty, and unless the majority rules, the confusion and scandal is made worse. In all such cases, the inevitable embarrassment of justice is easily seen.

5th. My fifth objection to mass-meeting church courts, rests upon the notorious fact, that their workings generally result in the formation of parties in the church.

When forty-nine out of one hundred have committed themselves and advertised their judgment, by voting "not guilty," it will be a difficult task to induce them to follow this act immediately up by withdrawing fellowship from the accused. They will most certainly refuse, and the fifty-one, or majority, would accuse the others of wicked stubbornness, and hence, violently contending parties would be the natural consequence. This would, of course, be unscriptural, and

very sinful, and it is not supposable that the law of the Lord would be such as that such great evils would generally result from reducing it to practice. Such evils would not be impossible, but they would be far less liable to occur if the business of adjudication was placed in the hands of a few wise, good and experienced men, who would see that justice was carefully and quietly meted out with open or closed doors, as the exigency of the case might demand, while the great majority of the members of the church were left out of the excitement to love and serve the Lord, and on their own responsibility, to "stand or fall to their own Master."

6th. My sixth objection is, that mass-meeting church courts generally result in the destruction of the church's power for good.

Such whole-community courts, and the general agitation and excitement inseparably connected with such courts, can scarcely fail to set afloat an immense amount of gossip and reproachful epithets, and influences, which cause the way of truth to be evil spoken of, and which is perfectly destructive of all good influences which the Evangelists or Elders, or the most spiritual minded brethren might be trying to exert.

Many a church has been entirely ruined by such an anti-scriptural and unphilosophical course of procedure, and why any good brethren should advocate it, or how they could see any beauty in it, has long been a mystery to me.

The sum of our objections to church seats of judicature, composed of the whole community, is that they are in opposition to the law of the Lord. They involve an inexcusable waste of time. They lead most naturally and easily, to "words, which gender strife." They are attended generally with circumstances which embarrass justice. They produce parties in the church, and plunge it into contention and war, and they finally neutralize and destroy the power of the church to do good.

I have endeavored to exemplify these

objections in this, and in my former articles, and feel satisfied to commit them to the careful consideration of my brethren in the Lord. So far, my chief purpose has been to express my opposition to what I believe to be a radical and mischievous error, more than to present and elucidate in an affirmative way, the true position of the Elders or Bishops of the church.

A few things not yet replied to, as found in our beloved brother Karr's review, will be attended to when we write further, concerning the prerogatives and duties of the Elders. May our Great Teacher ever guide us in the way of all truth.

C. W. SHERWOOD.

### *Introductory Lecture on the Principles of Biblical Interpretation.*

*Delivered by A. S. HAYDEN, at the Preacher's Institute, Eureka, Ill., August 10, 1869.*

[At our request, Bro. Hayden has kindly permitted us to give to our readers, the following interesting and instructive lecture, delivered by him at the recent Preacher's Institute at Eureka. J. H. G.]

There are two ways of using the bible. Two modes of investigation arise from these two methods. One method leads infallibly to truth; the other is the source of error and uncertainty.

These two methods may be thus expressed:

- 1st. The bible, self interpreted.
- 2d. The bible, church-interpreted.

By church interpretation, as here used, is meant such explanations as are given by systems of faith. To this, Romanism holds with a death grasp. She knows the moment this is abandoned, the world leaves her, and flows back inevitably to the book itself. And then the bible SELF-INTERPRETED, and not interpreted by human systems, the Apostolic ground would be reached, and the unity of the church of Christ restored.

This cardinal rule of Romanism, YOU

MUST UNDERSTAND THE BIBLE, AS THE CHURCH UNDERSTANDS IT, is the talismanic rod of her spiritual rule. This rule, so potent in the hands of her priesthood, is applied with marvelous skill and adroitness, by every seat in Protestant Christendom. The bible, interpreted by the thirty-nine articles, brings into line the devotees at the shrine of English Episcopacy. The bible, interpreted by the constitution of the Kirk of Scotland, or its kindred communion in America, is the limit of liberty to those communions, and so on to the end of the long chapter of ecclesiastical organizations. This church-interpreting process is used as a sort of spiritual lasso, to capture and lead the freemen of the Lord into church pews, wherein Christ's flock are shut up in human folds.

It is a thought of grand significance, THAT THE BIBLE IS A SELF-INTERPRETING VOLUME. In this thought is the regeneration of Christendom. It is the proclamation of emancipation to the creed-bound children of God. The bible, self-interpreted, is the cloud and pillar guide to the Holy Land. As the bud contains the full-blown rose with its treasures of fragrance, this pregnant principle contains the elements of the most marvelous revolution, involving a result no less than the dismemberment of all existing ecclesiastical organizations, and the reconstruction of Christian society on Christ Jesus, who is at once the Founder and the foundation of the church.

These two primary ideas originate two processes, or modes of investigation very different, and followed by two classes of results immensely variant.

One asks, what God says. The other, what He means. The first leads us to the book, and by it to Christ. The other, to the creed, and to party. The one is the unity of Christians. The other, numberless and interminable divisions. The first is God's way. The second, man's, human and divisive. Our battle-cry, then, is:

1st. THE BIBLE INSPIRED, AGAINST ALL INFIDELITY.

2d. **THE BIBLE, SELF-INTERPRETED AGAINST ALL APOSTASY FROM CHRIST.**

It will be seen, that in these remarks, the legitimate and highly necessary science, or art, of interpretation, as it relates to the right method of studying the Holy Scriptures, is by no means excluded. It is only systems of theology, as media of interpretation, that are ruled out, as not only useless, but positively and invariably pernicious. These condemned and banished, we turn to these inspired and venerable records. We contemplate them as a case of many drawers, in which are contained treasures of unparalleled value. We do not go to Westminster, to Dort, to Nice, for instructions to open these drawers. We do not repair to His Holiness for His key to unlock them. Others have established factories of keys besides the great foundry at Rome. But none of their keys suit the case. This treasure-case has its own keys, which every earnest searcher finds on approaching it. Touch but the spring, and the lids fall back, the drawers open, and the treasures are all before you.

Dropping figure. The art of interpretation, as here intended and explained, is both legitimate and necessary. It has its principles, from which these rules are derived, and the ART is the use or application of these rules in the practical exercise of the study of the word of God.

These principles, like all the other teachings of this book, are invariable, inflexible, and if the logical process of deriving the rules be correctly performed, a correct science is established, which with a correct art, will result in uniformity and certainty in the knowledge of the bible. Empiricism is altogether discarded. This cut-and-try, hit-and-miss process of reading the inspired word, has long ruled the world of piety. Its product has been enthusiasm, confusion, sects almost without number, dogmatism, strife, and every evil work.

The discovery that the bible has a plan, that it is composed on an intelligible system, that it possesses and unfolds

a divine order, that it contains principles by which it is to be read and understood, that these principles lead always to uniform and certain results, that the bible, in a comprehensive and important sense, is a self-interpreting volume—this discovery is the grandest moral event in the march of Christendom from Babylon to Jerusalem.

BIBLICAL INTERPRETATION.

We cannot introduce herein a consideration of grammar, however important, the present being but an outline sketch of this important subject. Its importance, however, ought not to be depreciated. "A good grammarian is a good theologian;" so affirmed a great leader in the great German reformation. Yet omitting grammar, and rhetoric, equally important and abundant in materials for introduction, we shall select the parts or branches of the subject that are peculiar to the present purpose, or which belong appropriately to biblical interpretation.

To reveal to man the unknown and the spiritual is the object of the divine word. The primitive meaning of the terms of human speech is generally, perhaps universally, a physical or material import; and as the subject matter of divine revelation is spiritual, immaterial, it follows that language must be employed in a new or tropical sense. This REMOVE OF TURN, in the use of the terms of human language, when applied to subjects invisible and spiritual, is the first great fact in biblical interpretation. This thought is traceable both in particular words, and in the very constitution of sacred history. For examples of leading terms take the following: heaven, hell, paradise, kingdom of heaven, justification, spirit, soul, redemption, deacon, elder; words which in their primary or etymological sense, carry meanings very different from the senses in which they are used in the sacred scriptures.

Many of the leading facts of Jewish, and indeed of more primitive sacred history, seem to be rightly considered in the same way. Thus creation itself illustrates the NEW CREATION of a soul in

Christ Jesus. The creation of Eve from Adam's side, is the Church, formed of Jesus, and for Him. See Eph. 5th chapter. The flood, and the salvation of Noah and his family by it, is baptism, and the salvation of the believers in Jesus by it. 1 Pet. 3d chapter. The redemption of the Israelites by Moses, is the greater redemption by a greater than Moses. And so the whole machinery, structure and events of the Jewish institutions. The Jewish people, their leader, their history, their fortunes and subsequent history, their captivity in Babylon, their recovery from it. The tabernacle, its form, rooms, furniture, the table, candlestick, altars, laver, the ark of the covenant, the high priest.—these and innumerable other facts and incidents in the old economy, proclaimed the new. These are the primitive and shadowy; the derived, the secondary, are the real, the truth and the grace which came by Jesus Christ.

This work, as it may be styled, of institution, person, event, shades away into innumerable details. Thus, the offering of Isaac, the son of promise, not born according to nature, offered on Mount Moriah, hard by the throne of Melchisedek the king of peace, remaining under sentence of death three days, his recovery from a quasi death, a nation, a race for God coming forth from him, etc.; and how many more tongue and ear would alike grow weary in the telling. These proclaim and prove both the necessity of such a mode of divine instruction, and the beautiful and attractive adaptation of this glorious and exhaustless volume, to awaken the heart to the otherwise inapproachable themes of a future life.

As it would be impossible to treat the subject of hermeneutics fully in so short a space as a few lectures, I will select a few principle topics for elucidation, and even these must be considered in outline.

The truth is of fundamental importance that the bible is to be explained grammatically, logically, historically, like other volumes of a high antiquity. This must be kept constantly before the student of

it, as it will not be lost sight of in this investigation. Added to these common principles, there are a few peculiar to this book. In a few particulars it differs from all others:

1. In the fact already named, that the high, spiritual, supernatural subjects, *ULTRA MUNDANE*, metaphysical, (a good word, and correct, as here used,) which are the burden of its message, render necessary an enlargement, extension or addition to the original or primitive meanings of the common terms of human speech. From the examples already given, one or two will here be given for illustration.

Paradise originally meant a garden of beauty and ornament.

In the New Testament its import is conveyed over, or extended to reveal the abode of the blessed ones at rest.

Gehenna, hell, was, as it is claimed, the land or field of Hinnom. In the New Testament the terms are seized hold of with all its fiery meaning and fearful history, to convey to the understanding a place of intense suffering, where the worm never dies, and the fire is never quenched. Many other examples might be given but these will suffice.

2. Types—a method of speech peculiar to the divine records. Though this theme has been much handled, and perhaps some abused, it is one of the most fertile, most instructive and among the most certain in its instructions.

3. Parables form so large and so distinct a feature in our Lord's method, like casks containing the new wine of the kingdom, they require a special discussion. There is in them great wealth of treasured instruction. To open them rightly and skilfully, to let their fragrant contents distil like dew upon the soul, is a rare and beautiful art. Ordinary principles of interpretation do not reach them. They form a class distinct from all other parts of scripture, and require a code of their own.

4. Prophecy. No field is more rich and attractive. The unskilful explorer may wander as in labyrinths. The inter-

preter, even without clear comprehension of the prophetic system, finds much to instruct and delight him. Over this realm, much too unfrequented, such confusion seems to reign that many approach it with doubt and trembling, or deterred by manifest failures and absurdities of interpretation, abandon all hope of success and cease their efforts to unlock the dark meanings of its impenetrable mysteries. Within a certain limit this religious fear is doubtless salutary. But it cannot be profitable nor wise to shut out from our eyes and our hearts these "burdens" of the Lord's servants. We all claim that they abound in finest and farthest views of divine unfolding. They carry us up to the highest walks of Christian literature. They give exercise to the ripest powers of our religious nature. They give us the most entrancing conceptions of our Redeemers kingdom and glory.

A few rules, some cautions, and the road to this citadel is both safe and comparatively plain.

5. Hebrew Poetry. To many readers of this precious and continued unfolding revelation, no poetry appears. It is all prose, often unattractive and rugged. Yet poetry, huge like the mountains, gorgeous, delicate, and variable, like a panorama of moving clouds; such poetry is painted on the arched magnificence of its wondrous structure. Why should people so frequently associate poetry with effeminacy and morbid sentimentalism? If such association be just, it is our Gentile poetry which falls under this indirect condemnation. Hebrew Poetry, like a distinct order of architecture, stands alone. It has its rules. It hath its passion. It is brave with glorious power, gentle as the eye of the dove, and copious as Niagara.

6. To all this may be added, and perhaps it deserves a primary position, what is termed the *Hellenistic* sense of the New Testament. A sense which covers it like a drapery with hue and fringe of Hebrew adorning. This is extremely important. It is logical and legitimate. We know

the source whence it comes. It slumbers in words, phrases, forms of speech, in allusions numberless. It breathes in all the book. It is the dew of Hermon distilling on every page, giving form and flexure to words and their meanings. Some facts, a few statements, and several illustrations of this subject will be very profitable to the student and the teacher of the word of God.

To a traveler, some previous information concerning the countries he is to pass over, is essential as an outfit. He studies the history and the topography of the lands, towns and countries he proposes to survey. He must know something of a city before he enters it, or he will know little of it when he departs. So with us here: We must carry in our hands the keys. Without them we may be charmed with beauty or awed by magnificence; but instructed, we scarcely can be expected to be, without a right interpretation.

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### Editors' Table.

#### "THE CHRISTIAN STANDARD,"

Heretofore issued from Cleveland and Alliance, will hereafter be published from Cincinnati, under the business management of R. W. Carroll & Co.

Terms: \$2.00 per annum, in advance.

Letters relating to editorial matters should be addressed to Isaac Errett, care of Carroll & Co. Those relating to business affairs, to R. W. CARROLL, & CO., Publishers, No. 115 and 117 to 4th Street, Cincinnati.

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KEITHSBURG, ILL., Aug. 14th, 1869.

BRETHREN REYNOLDS & GARRISON:—After kind regards, please find four dollars, the amount of subscription due from brethren \* \* \* We propose holding an annual meeting at Keithsburg, commencing on Friday evening before the second Lord's day in Sept. Please give notice of the fact in the next number of your paper. Preaching brethren invited to attend. I have immersed three persons since I have been here.

As ever, A. B. MURPHY.

## BETHANY COLLEGE.

We have received the Annual Catalogue of Bethany College.

The Catalogue is one of the finest I have yet seen.

There is a very fine engraving of the College building, bound in the Catalogue. I think there are very few such structures devoted to the cause of Christ and of education, in America.

The Institution seems to be in a very flourishing condition.

The number of students is not so large as in some of our younger Institutions. This is owing to the fact that only males are received in this College, and they are *not boys* but *men* of mature minds.

Bethany College has always been distinguished for the thoroughness of its work.

Its Alumni number in its ranks some of the brightest lights of the age.

Its Faculty and facilities are ample.

Let it have a liberal patronage the coming session.

For full information apply to W. K. PENDLETON, President of the College, or C. L. LOOS, Secretary of the Faculty.

Bethany, Brooke county, West Virginia.

J. C. R.

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 KENTUCKY UNIVERSITY.

We have received the Catalogue of Kentucky University for the year 1869.

It shows an unparelled prosperity. This mammoth Institution is but in its infancy. Yet its Catalogue shows that during the last session it had within its Colleges 767 students.

We, as a people, have great reason to be proud of this University, with its College of the Bible, of Arts, of Agriculture, of Law, and of Commerce.

The brethren of Kentucky have shown great liberality in building up and endorsing this Institution at Lexington.

For particulars, address J. B. BOWMAN, regent, Lexington, Ky.

J. C. R.

## PREACHERS' INSTITUTE.

We had the pleasure of spending a few days at the Preachers' Institute, at Eureka, which closed on the 19th inst., having continued through two weeks. We regarded it as a high privilege to meet with and form the acquaintance of so many of our preaching brethren of this State, and some from other States. The attendance was very good, their being about 60 preachers present. The exercises were of a very interesting and instructive character. Those assigned duty as lecturers, deserve the gratitude of all who attended, for the close thought and extensive research they had given their subjects. We are glad to learn that measures have been taken towards securing some of them permanently, by putting them in book form. The discussions were also very profitable, being confined to practicable subjects. The whole Institute took part in these, or had the privilege of doing so.

The discourses at night were able and largely attended.

Not the least of the good results that will flow from such meetings as these, is the good feeling among brethren arising from a more thorough acquaintance with each other. As a rule, we love those best that we best know. I was delighted to see so much Christian sociability manifested among the members of the Institute.

On the whole, we feel justified in pronouncing the Preachers' Institute at Eureka, a grand success. It is needless to add that the resident brethren at Eureka, aided materially in making it such by extending their usual hospitality to all from abroad. The minutes of the Institute will be published in our next issue, as they came a little too late for the present number.

J. H. G.

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BRETHREN REYNOLDS & GARRISON:— You are hereby notified that, in accordance with the recent amendment of the Charter of Abingdon College, there will be a meeting of the Donors to said Col-

lege, held in Abingdon on the 7th of September, 1869, for the purpose of electing a Board of Trustees, in compliance with the provisions of the amended Charter. Every congregation and community of Donors is earnestly urged to elect one or more Representatives and send to Abingdon at the appointed time to represent them in said election.

Representatives are requested to bring with them a list of the names of the Donors whom they represent.

Will you be so kind as to collect all unpaid subscriptions to the College in your community and send up with your representative, and thereby save the Institution the expense of sending a Collecting agent.

A. J. CAMREN.

Sec'y.

#### BEDFORD CONGREGATION.

I wish to express my thanks to the brethren and sisters of the Bedford congregation, for their kindness and liberality to me, during and after the close of the late debate. I wish especially to thank brother Eli Fisher and his noble Christian wife, for their warm hearted and generous hospitality to me. Brother Fisher greatly assisted me in canvassing for the Echo. May the Lord bestow upon him, and all his, and all the brethren at Bedford, His most choice blessings.

J. C. R.

#### ELDER J. S. LAMAR.

Of Augusta, Georgia, has become Associate Editor of the "CHRISTIAN STANDARD," edited in chief by Isaac Errett. Elder Lamar is a brilliant and experienced writer for the press, and will add much to the interest and usefulness of the "STANDARD."

The publishers have arranged for the publication, in weekly installments, in the "STANDARD," of the LIFE OF ELDER JOHN SMITH, familiarly known as "Raccoon Smith," by John Aug. Williams, until the work is ready in book form, which cannot be for several months, as the manuscript is not finished, thus giv-

ing to the subscribers to the "STANDARD," the exclusive reading in a connected shape, of this long-looked-for, highly interesting and useful biography.

Now is the time to subscribe for the "STANDARD." Terms: \$2.00 per annum, in advance. Send money to R. W. Carroll & Co., Publishers "STANDARD," Cincinnati, Ohio.

#### STATISTICS WANTED.

Statistics of the "CHRISTIAN CHURCH" wanted, as follows:

1. Name of every Church, and number of members.
2. Name of Preacher.
3. Name of Elders and of several prominent members.
4. Name of Sunday School Superintendent and number of pupils.
5. Post office address of all.

N. B. For this information—clearly stated—we shall send to the person whose response as to his or her neighborhood is first forwarded, the "Christian Standard," FOR TWO MONTHS GRATUITOUSLY.

Address R. W. CARROLL & CO., Publishers, Cincinnati, Ohio.

#### THE BEDFORD DEBATE.

The RICHIE-REYNOLDS debate is now a thing of the past. It "came off" at the time advertised, in the house of the Bedford congregation, and was very well attended. We propose giving the readers of the Echo a synopsis of the arguments *pro* and *con* on the propositions discussed, commencing in our next number, as we have not room in the present.

Let it suffice for the present to say that the debate was conducted in a gentlemanly and Christian manner throughout by both disputants, and so far as the Disciples were concerned, was highly satisfactory. If it does not result in good I am much mistaken. I give Mr. Richie the credit of being the only Methodist that I ever heard in debate or discourse, that could allude to our brethren and our plea in respectful terms. This he usually did. But in reference to the debate, more anon.

J. H. G.

## RULES OF THIS OFFICE.

1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.

2. No order for discontinuance to take effect until the end of the year.

3. No paper to be discontinued until all arrearages are fully paid.

4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a *very few* persons makes it necessary to adopt and live up to the letter of these rules.

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Better than he who wipes away a tear, is he who prevents it from starting.

# THE GOSPEL ECHO.

VOL. VII.

OCTOBER, 1869.

NO. 10.

## *The Disciples of Christ, or Christians.*

This religious people are also called "The Church of Christ," "The Church of God," and the "Christian Church," because these appellations are scriptural.

The appellation "Christian Church," is justly objected to by many Disciples, because it is scriptural only in substance, and not in form.

It is true that the Church of Christ is composed of Christians, and for this reason, might be called "The Christian Church," as a Church composed of Lutherans, would properly be called a Lutheran Church.

But a Lutheran is a follower of Luther, as a Christian is a follower of Christ, and hence, while Christ and Luther are especially honored in having followers, those followers, instead of the leaders, get the especial honor of naming the Church, when the Church is called after Lutherans, instead of Luther, or after Christians, instead of Christ.

Besides this, "*The Church of God*," and "*The Church of Christ*" are in the very language of Scripture, while "The Christian Church" is only Scriptural in a qualified sense, and hence is objectionable, though not absolutely offensive. See I Cor. i, 1, and Rom. xvi, 16.

But while they are willing to be known by any of these names, they do not wish to be understood as denying the Christianity of others, nor of denying to others the privilege of being called by the same appellations. This people discard all human names, and unscriptural titles, because human names and titles promote and perpetuate divisions among Christians. They expect no divisions in Heaven, and earnestly contend that there

should be no divisions among the people of God in this world. See John xvii, 20, I Cor. iii.

In order to Christian union, they urge, in all brotherly kindness, all Christians to adopt only scriptural words and phrases in the declaration of scriptural ideas, believing this course would bring the Lord's people nearer together.

If all religious teachers would adopt a *strictly scriptural style of language*, being careful not to avoid the quotation of those passages which would seem to be against them, and not partial in the use of others considered more favorable to the teacher's denominationalism, those who are taught would all receive the same lessons and impressions, and would soon lose all human admixtures and schismatical opinions, which are at present the walls of separation between God's people, and would come together; and coming together, would greatly increase the strength and success of Christianity against the common foe.

"The Disciples of Christ" refuse to adopt any human creed or confession of faith, because such creeds and confessions of faith have proved themselves to be schismatical, heretical and subversive of Christian liberty, and an impediment to the conversion of the world to Christ, and because they are not necessary, as the scriptures are admitted to be infallibly right, and to contain all things necessary to salvation. See II Tim. iii, 16.

*The Bible, and the Bible alone*, is the basis on which they are striving to effect the union of Christians, and they are trying to inculcate a *unity* in matters of faith, a *liberty* in matters of opinion, and *charity* in all things. They recognize the distinction between *faith* and *opinion*, and while they are one in *faith*, they

never make *opinions* a test of fellowship. See Rom. xiv, 1.

It is their constant aim to *speak when and where the Bible speaks, and to be silent when and where the Bible is silent*, and in this way to obviate the difficulties in the way of the union of Christians and the conversion of the world. "*In union there is strength*" to repel every foe and to carry every conquest; and especially is this true, when *that* union is based upon the eternal truth of God. "*United, we stand; divided, we fall.*" is a maxim as useful in the church as in the world. *Romanists* are numerous and united, and their system is an ever ready and powerful foe to Protestantism. *Infidelity* is uniting its forces against God's word, and *irreligion* is growing bold, and organizing its baleful elements of strength against the truth and righteousness of the Bible.

Shall we be divided into sects and contending parties, and thus be wasting our strength in an intestine warfare for favorite and lifeless opinions, while our foes are united and besieging our works?

The "Disciples of Christ" have been very much misrepresented by uninformed and prejudiced individuals, who have condemned them without a hearing. "The Disciples" are most certainly orthodox, in the true sense of that term, in their faith and general practice; and this is generally admitted, even by their opponents, who use, without prejudice, the proper means of informing themselves.

This people preach a change of heart by faith in Jesus, the Christ, a change of character by repentance toward God, and a change of state or condition by immersion into Christ's death and into his body. See John iii, 5. Rom. vi, 1-6. Coll. i, 12, and Heb. x, 22.

They regard baptism as "for the remission of sins," *only when it is most clearly preceded by a purification of heart effected by the "full assurance of faith" in Jesus the Christ, and by a purification of character, effected by a "repentance unto sal-*

*vation.*" See Heb. x, 22, II Cor. vii, 10, Acts ii, 38, Mark xvi, 16.

*Only* when baptism is preceded by these essential prerequisites, is it for the remission of sins.

As to infant baptism, they do not practice it.

1st. Because the bible says nothing about it.

2d. Because to the infant it would be *baptism alone*, without any faith or repentance, or change of heart, or influence of the spirit, or volition, and can do the infant no good; and

3d. Because infants need no such ordinance for the reason that "of such is the Kingdom of Heaven," already.

As to the action of baptism, the Disciples, when they baptize, invariably go "down into the water," as Philip and the Nobleman did in Acts viii, 38, and before coming "up out of the water," the candidate is "buried in baptism," as Paul was, see Rom. vi, 1-6, is "born of water," as Jesus commanded in John iii, 3-6, and when he comes up out of the water he goes "on his way rejoicing," as the Nobleman did in Acts viii, 39, and after the candidate is baptized he is exhorted to "draw near to God with a true heart in the full assurance of faith," having his heart sprinkled with the blood of Christ, and his body "washed with pure water," and to "walk in newness of life."

No people in the world believe more firmly in the divinity of the Christ than they do, and none can exalt the Savior of men any higher; and to love God and keep His commandments, they regard as the whole duty of man, and essential in order to "enter in through the gates into the city" of the living God. See Rev. xxii, 14. They place *equal* stress on the duties of faith, repentance, confession of Christ, baptism, calling on the name of the Lord, prayer, public and private worship, benevolence, and every other commandment of the Christian dispensation, and never do they preach nor admit that some are essential and others non-essential. But while they consider it in-

dispensable to love God and keep His commandments, they do not expect to merit salvation by their own acts of obedience or good qualities. They attribute their salvation to the grace of God as the original moving cause, to the Lord Jesus Christ as the procuring and mediatorial cause, to the blood of Christ as the meritorious and cleansing cause, to the Spirit of Christ as the efficient cause, to the incorruptible Word or Gospel as the instrumental cause, and to faith and obedience as the concurring cause. They understand salvation to be ascribed to all these causes, and not to any one alone.

They also believe in and preach the new birth as taught in John iii, 5-8; I Pet. i-23; James i-18; I Cor. vi-15; Titus iii-5 and Heb. x-22, and that all the children of God have the Spirit of Christ in their hearts, as taught in Rom. viii-15, and Gal. iv-6.

The charge that this people deny the influence of the Holy Spirit on the Christian's heart, is both untrue and unjust. Nor do they advocate any word-alone system, any more than they do a Spirit-alone system. "Now if any man have not the Spirit of Christ, he is none of His." Rom. viii; 9.

They also believe in and preach future and everlasting rewards and punishments, and have no disposition to advocate the lifeless and schismatical hobbies of materialism, nor the particular day or year in which the Lord will come to judge the world. The impression has been made, that the Disciples are insignificant in numbers and influence; but instead of this, the inherent strength of their plea for Christian union, for the adoption of scriptural language, for the divine creed, and for a return to the ancient order of things in "the church," may be seen in the remarkable fact that within the last forty years, about six hundred thousand souls have been gathered into a Christian union, upon the Bible alone. During the last three years, about fifty thousand accessions have been secured to their number each year. They also have about twenty Colleges and Institutions

of learning of a high order, and no less than twenty religious current publications in the United States, besides those in England, Canada and Australia; and their influence is most rapidly extending in every direction.

These things are not mentioned as infallible evidence of the correctness of their principles, but rather as a response to those who say that this religious people amount to nothing, and are not worthy of notice, and as an evidence that a religious people *can live and prosper with no creed but the Bible*. They are entitled to a fair and patient hearing, and those who read this advertisement are kindly requested to attend their meetings, without any influence by previous feelings or preferences for or against them. If they preach the truth as it is in Jesus and in the Bible, believe them; and if not, reject their teachings; but at all events, please give them a candid and impartial hearing, *for they are urging matters upon this generation of vital importance, in which the temporal and eternal interests of our race are deeply concerned*.

May God hasten the happy day when all His people will be one as Christ and the Father are one, and when there will be no divisions among them, and when they will "all speak the same things," when they will adopt a scriptural name, a scriptural creed, a scriptural language, and a scriptural life, and when all in one fold, under one shepherd, will sit at the feet of Jesus and learn His will, imbibe His spirit, and transcribe His spotless life into their own, is the earnest prayer of the writer, in the love of God and hope of Heaven. C. W. SHERWOOD.

DEAR BRETHREN REYNOLDS & GARRISON:—The foregoing article is a copy of a four-page Tract, or Circular, to which is also attached a printed blank advertisement of our meetings, to be filled in to suit the times, places and preachers in different localities.

I prepared the Tract or Circular with a view of having something short enough to be read by all; condensed enough to

impart considerable information to strangers; conciliating enough to allay prejudice, and attractive enough to invite to our meetings, where those invited could be better and more extensively instructed in the Word of the Lord.

My plan has been to leave a copy in each house where a religious call is made, to deposit them in the Post Office, addressed to persons who do not attend our meetings, and know but little of us, and to furnish them to brethren, to hand to their alien friends.

I have found the experiment a good one, and more useful than I had expected, and many preachers and brethren, to whom I have sent them, tell me that they are just the thing needed, and are proving quite useful.

I have made arrangements, by which I can furnish them for \$2.00 per hundred, to all who will address me at Sycamore, DeKalb County, Illinois.

Your brother in Christ,

C. W. SHERWOOD.

### *Revelation VI--The First Four Seals.*

The Book of Revelation contains a history of events that should transpire hereafter; that is, after the time of the Vision of John. And Christ saw fit through John to represent the future by symbols, and each symbol is intended to represent the history of Nations, Cities, or the Church, for a certain period of time, and in order to have a correct understanding of the symbols, we must first find what is to be expected in the fulfillment. Then let us examine the history and see if any thing has transpired that will justify us in saying that a fulfillment has taken place; if not, we must admit that we are mistaken in our conclusion in regard to the symbol, or that a fulfillment has not yet transpired.

A ship at sea, with her flag at half mast is a symbol or sign of distress. One may say it is a token of mutiny;

another, that it is sickness of some kind; a third, that the ship has sprung a leak; but all agree to wait and hear a report from the ship and then the true cause of distress will be known.

In the opening of the first seal a white horse is represented, and a rider with a bow in his hand, and a crown was given him. I have concluded that the horse here, as also the three following horses, is intended to represent a government, or an organization of some kind, the color of the horse, "white," an emblem of peace, purity, prosperity, justice, etc., and is a representation of the character of that government for the time being. The bow in his hand, a symbol of war, a badge of a warrior, a symbol of Roman victory. "And a crown was given unto him." A crown was the distinguishing badge of the Roman Empire. "And he went forth conquering and to conquer." That is, as one having full confidence in his own ability, and having the spirit, life, energy, and determined purpose of a conqueror, and as such, he went forth on his mission.

Having given the outlines of the symbol, let us inquire as to what is intended to be symbolized. It is said, by Dr. A. Clark, and others, that the horse represents the gospel system, and the rider is Christ. To this I object, because Christ was engaged in the opening of the Seals; therefore, He would not be represented as a rider at the same time. Yet I am willing to admit that it may be said that the going forth was after the opening of the Seals, and therefore, Christ could have filled both stations. Yet, if we admit that such could have been the case, there are other objections to the views taken by Clark, and those holding with him, as follows:

The symbol in the opening of this, as well as the three following, are symbols of war. The appearance of the horsemen are such as are usually connected with war. It is the mark of Empire. A horseman thus armed, is not the usual representation of Christ. It is said that "He, (the rider), that sat on him had a

how in his hand, and a crown was given to him." The Apostle nowhere speaks of Christ in so insignificant a manner. The style is too low. The description, or want of description, will not apply to Christ. In every place where Christ is referred to, the language is such, and the description such, that we may know when we read, that it is the blessed Redeemer referred to. Christ is spoken of in chapter 19, 11th verse, where John says: "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful, and True, and in righteousness he doth judge and make war; his eyes were as a flame of fire; and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called the Word of God; and his name was written, King of kings, and Lord of lords."

There the language is so sublime, the description so grand and so imposing, that there is no room for a doubt.

Again, in chapter 5, John says of Christ: "In the midst of the Elders stood a lamb, as it had been slain, having seven horns and seven eyes." Other passages might be cited, but this will suffice to show that Christ is never spoken of merely as a rider. The allusion is too light; it is such language as we would expect when addressed to a temporal King, Prince or Emperor.

Again, it is said that a crown was given to him." This could not refer to Christ, because he was crowned when he rose from the dead and ascended on high; and before the time of John's writing, Christ had received his crown; therefore, I conclude that Christ is not the rider, and there is still less probability that it refers to the ministers of the gospel. There is nothing more inconsistent with the scriptures than to suppose a warrior going forth with hostile arms, and he at the same time a minister of Christ, preaching the gospel of peace.

Again, I do not believe that the church is referred to in the symbol, because the

church is nowhere spoken of under the figure of a horse, or a rider with a sword and crown. John says, in chapter xii: "And there appeared a great wonder in heaven, a woman clothed with the sun," &c. This, I believe, refers to the church. The church is compared to a bride. The church is also said to be the Lamb's wife. Taking those passages, and a number of others that could be cited, I conclude that John, in the symbol, could not, nor would not be so inconsistent with Christ himself, and with the other Apostles, as to represent the church by a horse and rider.

Again, the facts will not hold the symbol good, if we apply it to the church, for if the color, white, represents peace, prosperity, &c., and if the symbol refers to the church, then during the period intended to be represented by the white horse, the church should have had peace and prosperity, and should have went forth "conquering and to conquer." But we learn from Bro. M., (and the history holds him good in the statement), that the church suffered as much during this period, as under the red horse. Gibbon, in his history of the decline and fall of the Roman Empire, says: "During the whole course of his reign, Marius despised the Christians as a philosopher, and punished them as a sovereign." "By a singular fatality the hardships which they had endured under a government of a victorious Prince, immediately ceased on the accession of the tyrant Commodus." Here, I conclude that the symbol will not hold good if applied to the history of the church, for we find that Christians were persecuted, more or less, from the days of the Apostles until about the year 304, which was the last effort of the Pagan world to extinguish the Christian name, which was carried on by Diocletian, and others, and is represented at the opening of the fifth seal.

Again, the symbol of the white horse does not represent the church, the gospel, or the Apostles, because John saw things that should be hereafter, (that is after the time that he wrote).

before this, the Apostles had gone forth preaching the everlasting gospel, and the greatest conquest that was ever obtained, had transpired before the writing of the Revelation by John; and perhaps all the Apostles, except John, was dead at the time of the vision: and yet it is said the rider "went forth conquering and to conquer;" not that he had conquered, but that he should conquer.

I will now proceed to show, as best I can, what is intended to be represented, and give my reasons for the same. As stated in the outset, I hold that the four symbols of the four horses, are intended to represent a government, or an organization of some kind, and I believe that that government was the Roman Empire. The color of the horse represents the character of the government for the time being, (not the form), the rider is the ruler of that government during the period that is intended to be represented, whether one, or ten, or more, that may rule during that time or period.

John was shown the history of the Roman government by symbols, and this history is contained (in connection with other things,) in the first six seals, a portion of the history being given at the opening of each seal from the first to the sixth, and also in other portions of the book. The peace and prosperity of the Roman government is represented by the white horse for the space of 90 or 95 years; and that bloodshed, civil wars, and assassinations by the red horse; calamity, distress and want, in consequence of the scarcity of food, and high taxation, represented by the black horse; and the reign of death in the form of famine, pestilence, and disease, by the pale horse. If this be correct, then it follows that Pagan Rome should have peace and prosperity during the first period. After that, calamity were to befall them, and finally their destruction in consequence of their sin and iniquity.

And now it remains for me to show that these things were so, and that the history of the Roman Empire will show a fulfillment of John's symbols accord-

ing to the views here taken. And as was said of the ship with her flag at half mast, let us hear a report of the vessel, or in other words, let us hear from history. John was banished to the Isle of Patmos by Domitian at the time of a wicked persecution carried on by that wicked tyrant, and while John was there he saw his visions as given in the book of Rev. about the year 95 or 96. And after the death of Domitian he (John) was released by Nerva.

"Gibbon," in speaking of the different Emperors who succeeded Augustus, (who reigned in the days of Christ,) up to the time of Domitian and including his reign, says, "it is almost superfluous to cauterate the unworthy successors of Augustus, their unparalleled vices. The golden age of Trajan, and the Antonines was preceded by an age of iron." "And the splendid theatre on which they were enacted have saved them from oblivion." Gibbon, adds: "the dark, unrelenting Tiberias—the furious Caligula—the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian are condemned to everlasting infamy." During fore-score years, Rome groaned under an unrelenting tyranny. Such was Rome at the death of Domitian and for seventy years previous. But John saw peace and prosperity in the future. I therefore conclude that the period of the white horse commences with the death of Domitian and ends with the accession of Commodus.

And now let us inquire into the history of that period, and see if it will correspond with the view taken of the symbol before us.

We will commence at the death of Domitian. The first thing of note that we find is, that "the memory of Domitian was condemned by the Senate, his acts rescinded, and his exiles recalled, (no doubt but John was recalled with the others), and under the gentle administration of Nerva, Domitian's successor, the innocent were restored to their ranks and fortunes." Nerva reigned two years and was succeeded by Trajan. Of him Gibbon says:

"That virtuous and active prince—Trajan—had received the education of a soldier and possessed the talents of a General, and the legions—or the army—after a long interval, beheld a military leader at their head, and every day the astonished senate received intelligence of new names, and new nations acknowledged his sway. They were informed that the king of Bosphorus, and even the partition king, had accepted their diadems at the hands of the emperor, Trajan."<sup>2</sup> The Roman name was revered among the most remote nations of the earth. Embassadors were refused the honor which they came to solicit, of being admitted into the ranks of the Roman subjects. John says that he, the rider, "went forth conquering and to conquer." I could give extracts from the history of Rome, showing that from the death of Domitian, under the reign of Nerva, Trajan, Hadrian and the two Antonines, up to the accession of Commodus, the Roman Empire enjoyed peace and prosperity, and that the emperors did literally go on, conquering and to conquer.

One more extract from Gibbon,—vol. 1, page 95. He says: "If a man was called upon to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus."

Gibbon had no more faith in John's revelation than he had in the Mahomedan Koran, but he was a faithful historian.

Now, I would ask, could John have selected a more appropriate symbol to represent the history of the Roman Empire during the above named period, than the one under consideration,—the white horse and the rider?

At the opening of the second seal, John says: "And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and to him was

given a great sword." This symbol cannot well be misapplied, for if the white horse denotes peace, prosperity and happiness, the red horse, denotes carnage, discord, civil war, strife and bloodshed. This is clear, from the explanation given,—"and power was given to him", the rider, "to take peace from the earth;" indicating that peace was on the earth when the rider started on his mission, and that he should take peace from the earth, and that the people spoken of should kill one another.

The horse, as before stated, represents a government or an organization. The color represents the character of that government for the time being, or the manner in which it is administered, the rider is the ruler.

Now, what are we to expect to find in the fulfillment? Answer—A government or an organization without peace, or one that has lost its peace, having strife, bloodshed and civil wars within itself, and all to be brought about by its own rulers. To what government or power will this symbol apply? Some say to papal Rome. But will the history of papal Rome correspond with the symbol of the red horse?

If I am correct as to the time when this period commenced, (in the year 185 or 190), then the papal power did not exist. Therefore it could not apply to papal Rome.

Again, if the Roman church did exist then it could not apply to them, because it is said that they should kill one another; and such a state of affairs has never existed as the Roman church killing one another. It is true that papal Rome persecuted the Christians, but they never killed one another; and I would offer the same objections to its being applied to the Christian church.

But if we turn again to the history of the Roman Empire, and make an application of the symbol to that empire, the rulers and the people, then I apprehend that we can find almost a complete fulfillment of the symbol of the red horse.

Under the period of the white horse,

we have seen that Rome was happy and prosperous for the space of 90 or 95 years, beginning at the death of Domitian in the year 95; and also that the rulers governed with justice.

But under the red horse the character (not the form) of the government is to be changed; the rulers are to take peace from the earth, and the people are to kill one another.

We find that when Commodus ascended the throne, in the year 180, that he had no competitors to remove nor enemies to punish, and that peace prevailed throughout the empire. But he had not been in power more than three years before the whole scene is changed. "One evening," says Gibbon, "as the emperor was returning to the palace, through a dark and narrow portico, an assassin, who awaited his passage, rushed upon him with a drawn sword, loudly exclaiming: 'The senate sends you this.' This was unknown to the senate; but the words of the assassin sank deep into the mind of Commodus and filled him with fear and hatred against the whole body of the senate, and when one was suspected, it was equivalent to proof, trial, to condemnation. The execution of a senator was attended with the death of all who might lament his fate, and when Commodus had once tasted human blood he became incapable of pity or remorse." Every sentiment of virtue and humanity became extinct in his mind. "His cruelty proved at last fatal to himself. He had shed with impunity the best blood of Rome, (says Gibbons). He perished as soon as he was dreaded, by his own domestics."

Sosimondi, another historian, says: "With the death of Commodus, commenced the third and most calamitous period in the history of the Roman government. It lasted 91 years. During that time thirty-two emperors and twenty-seven pretenders to the empire alternately hurled each other from the throne by incessant civil war."

The assassination of Commodus was followed by the elevation of Pertinax

and his murder 86 days after by the pretorian guards, who put up the Roman government at public auction; and Julianus—or Julian—being the highest bidder, was crowned emperor by the army, and was then marched into the senate chamber, and the senators were compelled by the soldiers to ratify the election of Julian. Sixty-six days afterwards, Severus, who had heard of the death of Pertinax, and the manner in which Julian became Emperor, marched into the city of Rome with his army, for the purpose of avenging the death of Pertinax. Julian and his army were attacked and defeated, and Julian was executed, and Severus crowned emperor. At the same time Niger, another Roman general, was marching with his army to the city of Rome, for the purpose of avenging the death of Pertinax, and not knowing what had transpired, marched into the city of Rome and was attacked, defeated and executed by Severus. Then comes Albinus, another Roman general, with his army for the same purpose, that is, to avenge the death of Pertinax, and not knowing what had transpired, he too was met by Severus, and, the historian adds, "the two armies fought three days in the streets of the city of Rome." Albinus was defeated and executed together with a large portion of his army.

John says they should kill one another. Here we see that Romans did kill one another.

After the death of Severus, his two sons, Caracalla and Geta, became joint emperors, and Caracalla assassinated Geta while he was in the arms of his mother. Then follow the cruelties of Caracalla inflicted on the friends of Geta. All who were supposed to be his friends were put to death. It was computed that under the vague appellation of the friends of Geta, over 20,000 persons, of both sexes, were put to death. Upon the slightest provocation, he issued his commands for a general massacre, and from a secure post he witnessed and directed the slaughter of many thousands, without designating the number or the crimes of the sufferers.

Then Caracalla himself was assassinated, and another civil war followed, which crushed Macrinus, and raised Elagabalus to the throne.

Then followed the assassination of the 2d Severus and the civil war with Maximin, his murderer and successor.

Time would fail me to enumerate the civil wars with Maximin, of the two Gordians, father and son, who were assassinated the same day they were crowned emperors, the murder of the two joint emperors, Maximus and Balbinus, in the city of Rome, then the third and last of the Gordians, their successor, then the murder of the next emperor, Philip. Pages might be filled in recording the bloody and wicked deeds of all classes, from the ruler down to the lowest subject. And this state of things continued until the accession of Diocletian in the year 284. I would ask, does any portion of the history of the world present a similar period of so connected a history that would be so striking a fulfilment of the symbol used here of peace being taken from the earth and that men should kill one another? I would here remark that if it be supposed that John lived after this period, and had the history of that age before him, and designed to represent this period by a symbol, could he have used one more appropriate and expressive than the one he has used?

As my time is short and my task great, I will proceed to the consideration of the 3d seal or symbol:

Here we have a black horse introduced, and he that sat on him had a pair of balances in his hand, and a voice said, "A measure of wheat for a penny," &c. In this symbol the horse and the rider signify the same as in the two preceding ones. The color of the horse, black, denotes distress, calamity, &c. The color black does not denote the nature of the calamity, but we would naturally look for it in some shape, and in order to determine what it would be we must look to the balance of the symbol. Famine, pestilence, high taxation, tyranny or in-

vasion, any of these, might be denoted by the symbol of the black horse.

It is said that the rider had a pair of balances in his hand, from which we learn that something was to be weighed to ascertain the quantity or value; and, when joined with the sale of bread by weight, denotes scarcity. Whether this refers to scarcity of food, to high taxation, or to something else, we must look to the balance of the symbol to find out. And a voice said, "a measure of wheat for a penny," and "three measures of barley for a penny;" which was about eight times the common price of bread at the time; and it was also said "see, thou hurt not, the oil and the wine."

We have now the symbol before us, and the next thing is to find a fulfilment in history. I hold that in this, as well as in the other symbols, John refers to the Roman government,—predicting the scarcity of bread, high taxation, and the rigor with which the taxes would be collected, a disposition on the part of producers to destroy their olive trees and their vineyards to avoid the taxes, and an order or decree to prevent this destruction.

It may naturally be supposed that during a period of ninety-one years of civil war, bloodshed and carnage, that the cultivation of the soil, and the production of the necessaries of life would be neglected, and a scarcity would prevail throughout the land, and the history shows that such was the case.

In regard to the taxes and the collecting of the same, Sactantius, in his history says: "Swarms of exactors sent into the provinces and cities, filled them with agitation and terror, as though a conquering army were leading them into captivity. The fields were separately measured, the trees and vines, the flocks and herds were numbered, and an examination of the men was made. The streets were crowded with groups of families, and every one required to appear with his children and his slaves; lashes resounded on every side. Sons were gibbeted in the presence of their

parents, and servants harrassed that they might make disclosures against their masters, and wives that they might testify against their husbands, and men were tortured to make them disclose property they did not possess; and thus were they taxed for what they did not own. I could go on for an hour with the same kind of record, but this must suffice for the present.

History also informs us that in consequence of the disposition on the part of some to destroy their fruit trees to avoid taxation, an order or edict was issued by the emperor forbidding any one destroying his olive trees and vineyards for the purpose of avoiding taxation, and if any one was found guilty he should suffer death.

So after a careful examination of the symbol before us, and comparing the same with history, as far as I have been able to do so, I have come to the conclusion that this symbol as also the other two, refers to the calamities that befell the Roman empire in consequence of the scarcity of food, high taxation, and the extortion of the officers, and this brought about by civil wars, bloodshed and all manner of wickedness.

In conclusion, I would say that if the historian had consulted John's symbols, and then had written a history for the express purpose of showing the fulfillment of the symbols to have been as above stated, he could not have written a better history than the one we have.

And yet Gibbon, although a faithful historian, was at the same time an infidel as to revelation or the Christian religion. And, as above remarked, if John had the history before him he could not have used more appropriate symbols as a representation than the ones he did use,—proving clearly to my mind that John's revelation is Divine.

I have not time to go into the examination of the pale horse, but will say that it is a continuation of the history of the Roman Empire, and foretells the awful calamities that would befall that nation. The name of the rider is Death, and hell

followed with him, and power was given him to kill with the sword, with hunger and with death, and with wild beasts.

Now, if any one will follow up the history of the Roman empire, this symbol will be found as clearly fulfilled as either of the others.

In conclusion let me say that I know that I have been in deep water, and it is for others to say whether or not I have made the shore in safety.

J. H. EPPERSON.

### *The Other Side.*

*Editor's Gospel Echo:*

As many have taken in hand to show that the great want of the present reformatory movement is an efficient eldership, and many articles have been written and published in our periodicals to show the defects of those to whom, in some sense, under the Great Shepherd, has been committed the care of the flock of God, I have thought to shew mine opinion.

1st. When I make use of any of the following words, elder, bishop, overseer, or ruler, I have before my mind a shepherd with all his duties. When I speak of them as officers, I have before my mind the duties of a servant, and not a lord.

From a somewhat extended acquaintance among the brethren of Illinois and Indiana for more than a third of a century, I am prepared to say that I have found no class of people more zealous, devoted or self-sacrificing than the elders in the church of Christ, and none better abused. And yet, I believe they, in many respects, fall very short of their duty before the Lord. But I think the reason lies back of where the overseers' duties commence. It is a defect in the teachings of the evangelist upon the matter of Christian liberality. Thirty or thirty-five years ago it was understood to be wicked to pay a man for preaching among us, and the hiring system of the clergy was held up as the sum of all villainies. But after awhile experience

taught us all—people and preachers—that in avoiding one extreme we had run into another. How to extricate ourselves from the dilemma was now the difficulty. We knew the Gospel must be preached, and if the preachers spent their time doing it, their families must suffer, therefore we must help them some. The changes that could be rung on the hireling system, in the estimation of the preachers were too many and too telling to be dropped, though they could see that they were begetting covetousness in the members. I have a very vivid recollection of the first quarter of a dollar I gave to a preacher,—not the amount, but the clandestine manner in which it was given and received, makes the impression. When I determined to give it, I suppose I felt like a person who held in his hands property that was not his own, yet it would be criminal to part with it. And the preacher, poor man, I feel for him yet whenever I think of it. If ever a man showed by his looks that he was *particeps criminis*, he did for hours after he had received it. But I am wandering. The next was the co-operation, by subscription. That, too, was a failure, because not paid up; not because the brethren were dishonest, but then, as now, many were very poor financiers—they would subscribe in good faith and then fail. These failures were all deducted from the preacher's salary, and thus he was broken down; distrust in the minds of the preachers was engendered towards the brethren. What had been the instruction given to the brethren on this subject during that period? Instead of the broad principles of Christian benevolence, it was the principle of so many dollars for so many hours. And now another era dawns; the preacher will not go unless some one will guarantee to him the amount stipulated. If the elders refuse, the preacher very naturally says, "If you will not trust your brethren whom you know, I cannot trust them, not knowing them." Eventually the overseers take the risk, the preacher comes, is to spend all his time laboring for the church, and

is to receive one thousand dollars. Brethren A. and B., two of the wealthiest and best paying member, object all the time to the amount, saying "we have hired C. and D. for less than one-third of that amount to labor on our farms, and their families are as large as the preacher's." Still, as they have only a hundred dollars each to pay, they do not rebel. Time passes, the preacher spends part of his time in study, a part at sumptuous feasts gotten up by the elite in the church, a part in fashionable calls, and the balance in lounging. Pay day comes around, the brethren will not pay in full because they thought he was to spend his time in labor for the church,— "it is a business transaction, so much labor for so much money, I will pay 50 per cent., but no more." Now the elders have to pay the balance or be published not fit for the position they occupy; and to pay such I have known them to sell the house their families lived in, and turned upon the charities of that same brotherhood. This is, to a great extent, the condition of things among us now. Some one will say, "Why don't the elders teach the churches better in this matter?" I answer, it is impossible while our present system of begging is continued. Christian benevolence must first be deeply rooted away down in the affections of the church; make them believe that all they have belongs to the Lord. It must not be a spasmodic feeling, but one that has become a part of themselves,—one that will not leave them when you have got a few dollars from them for some mission, or college, or poor brother. It must be a settled principle, so as not to require an appeal to the animal passions to arouse it. To do this it will require not only the teaching of the overseers, but of every preacher in the church. "But," says the preacher, "if I preach so much on that subject, the people will think it is my pay that makes me do it." Whenever I hear a man say that, the first thing that comes into my mind is, he would rather have his pay than have his hearers saved, even though it should be

from idolatry. In other words, he is willing to meet and worship from week to week with idolaters, if some one will beg money enough from them to give him a living.

It seems as though we had lost sight of every duty, so far as Christian beneficence is concerned, except making and paying preachers, judging by what is written by our scribes. This seems to be a fault of the times. We take up some theme and it becomes our hobby.

Again, the elders go round and teach Christian benevolence to the members. The reply they get is after this manner: "Brother C. preached here two years, and he never taught us anything on that subject, and I know you are likely to be wrong, for I read in all the papers that the elders are ignorant—scheming, and unfit for the place, and those writers are our wisest and best preachers."

Then, in matters of discipline, they hear from all quarters, "If I was elder I would do"—Well, it is many foolish things they hear even preachers say they would do if they were elders.

From all these things, and many others that I could name, I can point out many of our very best men who utterly refuse to act as elders in the churches, and many others who are now acting that will withdraw unless there is a change in these matters. Why cannot our scribes pursue the course of Brother McGarvey?—teach the elders their duties. You will find them willing to learn.

In hope of immortality, your brother,  
DAVID McCANCE.

### *Our Paper and Our Colleges.*

We are heartily glad that our two papers have at last been fused into one. For though, as an individual enterprise, any one has a right to edit a paper, and those who please, have a right to take it, yet papers cost money; and though *only a dollar and a half* seems a small thing of itself, yet most of us are compelled to deny ourselves, year after year, many

things—books among other things—that cost *only a dollar and a half*. We like to take all the papers, but we cannot pay for and read them all, and at the same time pay for all other things necessary, and have time left to do all other necessary duties. We think there is economy in having one good monthly in our State.

We are glad to learn that "a good feeling exists at present between Abingdon and Eureka Colleges." It was very natural that the great Alexander Campbell should think and feel that Bethany College ought to be made the great College of the whole brotherhood in the United States, and should distrust the usefulness of new colleges springing up in the different States. So it was natural enough for Eureka or Abingdon to suppose that the great interests of education would be best promoted in our State by one College, supported by the whole brotherhood of the State. But the spirit of the age forbade that even Alexander Campbell should have his dream realized; and the same spirit of the age has established, and will sustain three Christian Colleges in the State of Illinois. Let there then be perfect harmony, love, and cooperation between these sister Institutions. While each Institution nobly aspires to the very highest point of excellence possible to be reached, let there be no petty jealousies, no disposition, or efforts to build one up by tearing another down. We are glad that we have a Eureka College, an Abingdon, and a Southern Illinois College; and we feel proud of an Everest, a Butler, and a Braden, as Presidents of these Institutions. We hope that when ten more years shall have rolled around, these same men will still be found in the same positions, successfully heading these Institutions. I have heard it said that a man who will faithfully apply himself in one place, to one business, for ten years, will almost surely get rich. A good President then, identified with a good Institution, faithfully devoting himself to its interests, for ten years, will likely make that Institution a grand success, and will himself live immortal.

ized in the hearts of the patrons of that Institution, and the lovers of education, as long as the College itself shall live. As an example, we need only refer to Francis Wayland, as connected with Brown University. And if the next ten years shall work as great changes in Illinois as the past ten have wrought, what a mighty population, and what wonderful improvements, if we live ten years longer, we shall see! Who dare say, looking forward to the year 1880, that three Christian Colleges are not demanded in our State? Already the students flocking to these Institutions have rendered new buildings necessary for their accommodation, and we are glad that the patrons of these Institutions do so respond to the demand, that new buildings have been erected, and we suppose that the permanent existence of each of the three Colleges is now looked upon as a fixed fact.

Let the brotherhood of the State then be proud of its Colleges, and build them up. Let each locality where a college exists, remember that the College is of inestimable value to that locality in particular, giving them special advantages in the education of their own children while they are saved the principal item of expense in education, which, after all, is the cost of board. Each locality should make great sacrifices, if that can truly be called a sacrifice, which saves them so much expense in this item of board, besides enhancing the value of their property; we say each locality should make great sacrifices to sustain and build up its own Institution. At the same time there is no estimating the great amount of good that will result if brethren of means throughout the State, will generally donate means for the endowment of these Colleges.

We bid the corps of editors of our consolidated paper, God speed. Let us labor together, one and all, for *brotherly love and perfect cooperation* in advancing the Kingdom of Christ, directly through our churches, and indirectly through our Colleges. And we hope our editors will

have more than one volume of each year's issue of their paper, (and that the years back to the commencement of the papers, as well as the years future), bound and placed in our College Libraries, that they may be referred to and read as long as these Institutions shall live.

J. J. MILES.

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### *Faith Without Works.*

BY WM. BAXTER.

Faith without works is like  
A harp without a string,  
A boat without an oar,  
A bird with but one wing.

An altar where no lamb  
Is laid for sacrifice,  
A censer without fire  
To make the incense rise.

A song without a tune,  
Arrow without a bow,  
A scabbard with no sword,  
Sling without stone to throw.

A well with naught to draw,  
A furrow without seed;  
Then trust it not, it is  
At best a broken reed.

Faith without works is like  
Noah without his ark,  
Which bore him safely o'er  
The deluge waters dark.

A field that never yields  
A sheaf of golden grain,  
A tree that bears no fruit,  
A cloud that gives no rain.

A lamp that has no oil,  
A spring without a stream,  
A purpose without deed,  
A false, delusive dream.

Faith without works is like  
Moses without his rod,  
Like Adam e'er the clay,  
Received the breath of God.

A most imperfect thing,  
But works can make it whole.  
Without them it is but  
A body without soul.

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Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.—I Cor. xiii, 1, 2.

*Minutes of Preachers' Institute, Held in Eureka, Ill., Commencing August 9th, 1869.*

MONDAY EVENING, Aug 9th, 1869.

Institute organized by appointing Geo. Minier President, who took his seat with appropriate remarks, founded upon 1st John III, 14; after which the order of exercises for the term was announced by A. S. Hayden, as follows:

8:30 to 9 o'clock A. M.—Social religious exercises.

9 to 9:45 A. M.—Lecture on Elocution—A. J. Thompson.

9:45 to 10:30 A. M.—History of Christian Doctrine—W. K. Pendleton.

10:30 to 10:45 A. M.—Recess.

10:45 to 11:30 A. M.—Evangelical and Pastoral work—Thos. Munnell.

Adjournment.

2 to 2:45 P. M.—Preparation and delivery of sermons—F. M. Bruner.

2:45 to 3:30 P. M.—Principles of Interpretation.—A. S. Hayden.

3:30 to 3:45 P. M.—Recess.

3:45 to 4:45 P. M. General Discussion.

Adjournment.

TUESDAY MORNING, Aug. 10th, 1869.

Met at half past 8 o'clock for social exercises; after which A. G. Ewing was elected vice-president by request of the president.

A. S. Hayden then moved the election of a secretary. The name of A. P. Aten was proposed. He offered an excuse, which being accepted, his name was withdrawn. Eli Fisher was then named, and also asked to be excused. His request being granted, the name of John P. Mitchell was proposed, and his excuse not being accepted, he was chosen Secretary.

A lecture on Elocution was then delivered by Prof. A. J. Thomson, of Abingdon College, followed by a lecture on the History of Christian Doctrine, by W. K. Pendleton, President of Bethany College.

After a recess of ten minutes, a lecture from Thomas Munnell, on Evangelical and Pastoral Work.

The names of those in attendance were then enrolled and read by the Secretary, assisted by Eli Fisher.

Meeting then adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

Met, according to previous adjournment, at 2 o'clock.

Francis M. Bruner delivered a lecture on the preparation and delivery of sermons, and, after singing, A. S. Hayden lectured on the principles of interpretation of the scriptures.

After recess, an hour was devoted to general discussion,—brethren Moss, Everest Campbell, Munnell, Hayden, Bruner, Poynter and Pendleton participating.

Brother Pendleton, by request of Brother Munnell, gave a very interesting account of Darwinianism, and also defined the word protoplasm.

On motion, a basket was provided in which to deposit questions in writing for discussion during the general hour. After which the meeting adjourned.

EVENING SESSION.

Sermon by J. W. Butler, President of Abingdon College. Subject—"Our Plea." The evening gloomy, with some rain, yet the congregation in attendance was quite large.

WEDNESDAY MORNING, Aug 11, 1869.

Met for social exercises at 8½ o'clock, A. M. Opened by reading the scriptures and prayer. At 9 A. M. Bro. Thomson lectured on Elocution, and was followed by Brother Pendleton in a lecture on the History of Christian Doctrine. After a recess of ten minutes, Bro. Munnell occupied forty five minutes in a lecture on Evangelical Labor.

Adjourned.

AFTERNOON SESSION.

Opened with singing and prayer.

A lecture was delivered by Brother Bruner, followed by Bro. Hayden.

After recess of 15 minutes, the hour

for general discussion arrived. The time to be occupied by each speaker was limited to five minutes. After an animated discussion of nearly an hour, upon questions propounded concerning Bro. Munnell's position in regard to the office and duties of Evangelists, upon a statement by the Secretary that several other questions in writing relating to the same subject were on hand, on motion, a committee of three was appointed to consider the questions and reduce them to a proper shape for discussion. The committee was composed of Brethren J. J. Moss, Thos. Munnell and F. M. Bruner.

Upon motion that the hour for general discussion should be extended to two hours, the President referred the question to the original committee of arrangements.

## EVENING SESSION.

Sermon by N. J. Mitchell, of Minier, Ill. Subject "the Great Salvation." His remarks being founded on the scriptures contained in the second chapter of Hebrews.

Evening fine, and a good congregation in attendance.

## THURSDAY MORNING, Aug. 12, 1869.

Met at 8½ o'clock A. M. for social exercises; after which the minutes were read and adopted.

The committee of arrangements reported on the subject of extending the time for general discussion, recommending that the time might be extended thirty minutes, by a vote of the house. On motion, the report was adopted.

Bro. Thomson then delivered a lecture on Elocution, which was followed in the usual order by Bro. Pendleton's lecture on Christian Doctrine.

Bro. Munnell, after a short recess, resumed the consideration of Evangelical labor in a lecture of forty-five minutes. After which the meeting adjourned.

## AFTERNOON SESSION.

Met at 2 o'clock P. M. Opened in the usual manner. Brother Bruner delivered an interesting lecture on the preparation and delivery of sermons, and was followed

by Bro. Hayden on the principles of interpretation.

After a short recess, the hour for general discussion having arrived, on motion, the time was extended half an hour.

Bro. Irvin moved that those persons to whom questions had been propounded should have their time extended to fifteen minutes. Objection being made by several brethren, the motion was withdrawn.

An animated discussion then ensued, in which many brethren participated, upon the questions submitted by the committee, on questions relating to the authority and duties of Evangelists.

Adjourned.

## EVENING SESSION.

Met at 8 o'clock. A. P. Aten, of Abingdon College, delivered a sermon, founded upon Titus ii. 11, 12, 13. A good audience.

## FRIDAY MORNING, Aug. 13, 1869.

Met at the usual hour for social exercises. Opened by singing and prayer. Brethren Sharpless and Skelton each occupied a few minutes in exhortation.

After the conclusion of social exercises, Brother Thompson drilled the class in elocutionary exercises.

Bro. Pendleton then followed in a lecture on the history of Christian Doctrine.

After recess, brother Munnell continued his lectures on the duties of Evangelists, in which much interest has been manifested by all.

## AFTERNOON SESSION.

Met at 2½ o'clock, P. M. Bro. Bruner continued his lectures on the preparation and delivery of sermons, after which, Bro. Hayden resumed the investigation of the principles of interpretation, in an interesting lecture of forty minutes.

After a recess of ten minutes, the hour for general discussion was announced by the President, and the discussion on the duties of Evangelists resumed.

By consent, Bro. Ross was allowed ten minutes on a question not directly before the Institute.

After the expiration of the time allowed for discussion, on motion, it was agreed

to continue the discussion on this question until Saturday evening.

Adjourned.

EVENING SESSION.

Met at 8 o'clock. Evening sultry, but fine, and a large congregation assembled.

Bro. Thomas Munnell preached on sin and salvation, from Matt. i, 21.

SATURDAY MORNING, Aug. 14, 1869.

Met at the usual hour. Exercises conducted as usual, and the lectures occurring in regular order, and upon the same themes as yesterday.

AFTERNOON SESSION.

Met at 2 o'clock. Opened in the usual manner. Bro. Bruner delivered a lecture on the preparation and delivery of sermons, and illustrated the manner of preparation by a fine analysis of John, x, 37, 38. Bro. Hayden followed in a lecture on the principles of interpretation, which he illustrated by some fine examples from the Old and New Testaments.

The hour for general discussion having arrived, the discussion upon the duties of Evangelists, was resumed. Bro. Pendleton being called for loudly, occupied fifteen minutes on the question, and added much to satisfy the minds of all as to the truth in the matter. At the conclusion of the discussion, all present seemed to be satisfied.

1st. That Evangelists are continued in the Church since the times of the Apostles.

2d. That they have certain duties to perform, which are distinctly specified in the scriptures.

3. That they are subject to the same rules in regard to membership as any other members of the Church of Christ.

4th. That the inspired word being the only source of authority for any Christian, no authority can be exercised by either Elders or Evangelists which that word does not distinctly confer, and that one being thus brought under the administration of the one Lord by the one Spirit, there can be no possibility of conflict of authority.

Adjourned at the usual hour.

EVENING SESSION.

J. W. Errett preached on the duties of the present hour, his remarks being founded on Philippians iii, 13, 14.

Adjourned until Monday next.

MONDAY MORNING, Aug. 16, 1869.

Met at 8½ o'clock, A. M. After singing and prayer, Bro. Thomson occupied the usual time in a lecture on Elocution, and was followed by Bro. Pendleton, on the history of Christian Doctrine, the subject for to-day being the Doctrine of the Origin of the Soul. Bro. Munnell being absent, the forty-five minutes usually occupied by him were occupied by H. W. Everest, President of Eureka College, in a lecture on the Inspiration of Scripture, after which, some time being still left, it was devoted to the discussion of a question which was found in the question-box, to-wit: "How can we best promote family religion?" Much interest being manifested in this question, on motion, its consideration was continued until the afternoon hour.

Adjourned.

AFTERNOON SESSION.

After singing and prayer, Bro. Bruner lectured on the preparation and delivery of sermons. Bro. Munnell followed, occupying the time of Bro. Hayden, in a lecture on the ordination of church officers. On motion, it was agreed to extend the time for general discussion, thirty minutes. After a recess of five minutes, the consideration of the question of how to promote family religion, was resumed.

Adjourned.

EVENING SESSION.

J. R. Frame, of Paw Paw, Michigan, delivered a sermon from the text "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

The evening was fine, and a good congregation in attendance.

TUESDAY MORNING, Aug. 17, 1869.

Met at the usual hour, for social religious exercises. The forenoon passed as usual.

On motion, the following Committee was appointed to draft resolutions ex-

pressing the thanks of the members of this Institute to the brethren and sisters in Eureka, for their kindness and hospitality, and to those who have entertained and instructed us by their lectures during the term.

Brethren J. R. Frame, Leroy Skelton, and Edwin Rogers, were named as the Committee, and on motion, the name of our President, Bro. G. W. Minier, was added to the Committee.

On motion, the President was authorized to appoint a committee of five on the general interests of the preachers' institute.

Adjourned.

#### AFTERNOON SESSION.

Met at 2 o'clock. After lectures from Bro. Bruner and Bro. Hayden, the general hour was occupied in the discussion of general questions which were found in the question-box.

The president announced the names of the committee on preachers' institute, as follows:

H. W. Everest, A. S. Hayden, D. Sharples, John Darst, and John P. Mitchell.

Adjourned at the usual hour.

#### EVENING SESSION.

Bro. Geo. W. Minier preached from the last chapter of Luke.

The house was well filled.

#### WEDNESDAY MORNING, Aug. 18, 1869.

Morning rainy. Lecture at the usual hour. Bro. Bruner occupied the hour usually devoted to elocution in a lecture on the preparation and delivery of sermons. Brother Pendleton and Brother Munnell followed on the same subjects as yesterday. Adjourned.

#### AFTERNOON SESSION.

Brother Pendleton lectured on the doctrine of baptism for remission of sins, and was followed by Bro. Everest on the inspiration of the scriptures. At the hour for general discussion, the committee on the general interests of the institute submitted the following Report:

Your committee, to which was referred the general interests of the institute, would submit the following report:

1. That these preachers' institutes ought to be continued, and sustained by the Elders and Evangelists of the State, and their efficiency greatly increased.

2. Judging that it will be best to hold these institutes in connection with our colleges, we recommend that the next one be held at Abingdon.

3. That the next institute begin on the Monday evening before the second Lord's day in August 1870, and continued ten days.

4. That any person may become a member of the institute by enrollment as such, and the payment of a fee for the defraying of the traveling expenses of the lecturers; the amount to be determined by the executive committee, but not to exceed three dollars.

5. That an executive committee be appointed by the chair, consisting of five brethren, a majority of whom reside at Abingdon, which shall select subjects, obtain lecturers and preachers, advertise, make out and publish a programme, and do whatever else may, in their judgment, promote the usefulness of the institute.

5. With regard to the method of conducting these institutes: we recommend the continuance of the lecture system of instruction, but that each lecture begin with a brief review, *by the class*, of the last lecture on the same subject.

\* JOHN DARST,  
A. S. HAYDEN,  
JOHN P. MITCHELL, } Com.  
D. SHARPLES,  
H. W. EVEREST.

This report was voted upon, item by item, and, without any change, was adopted. After some discussion on the subject of preparation and delivery of sermons, adjourned.

#### EVENING SESSION.

Bro. Geo. Campbell delivered a sermon on the "Eternal Purpose." Evening extremely warm, but fine, and a large audience.

#### THURSDAY MORNING, Aug. 19, 1869.

Met at 8½ o'clock for social exercises. Exhortations by Brethren Frame and Watkins. The minutes were then read

and adopted. By request of the secretary, Brother Jefferson was elected to perform the duties of that office after noon to-day. The chairman then announced the names of the executive committee on the general interests of the institute, as follows:

J. W. Butler, F. M. Bruner, Albert Linn, W. T. Maupin, H. W. Everest.

Brother Thomson then resumed his lectures on elocution, and was followed by lectures of Brethren Pendleton and Munnell. Adjourned at the usual hour.

#### AFTERNOON SESSION.

The undersigned being obliged to leave on the noon train east, the following minutes were kindly furnished him by Bro. Jefferson, who acted as Secretary *pro tem*.

The lecture on the preparation and delivery of sermons was resumed by Bro. Bruner; after which Bro. Everest delivered a lecture on the inspiration of the scriptures. Recess of ten minutes.

The following report was then received and adopted:

Your committee on resolutions expressive of our thanks to the brethren in Eureka and the lecturers who have addressed us during the ten days of the institute, report the following:

*Resolved*, That we return our sincere thanks to our good brethren and sisters of Eureka for their generous hospitality and Christian kindness.

*Resolved*, That the lecturers have our unfeigned thanks for their very entertaining and instructive lectures, delivered to us during the sessions of this institute, and that we will hail with great pleasure the opportunity of listening to them again.

J. R. FRAME, EDWIN ROGERS, LEROY SKELTON, G. W. MINIER,	}	Com.
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On motion of Bro. Geo. Campbell, the following resolutions were unanimously adopted:

*Resolved*, That such is our appreciation of the value and importance of the contents of the lectures of Bro. Pendleton

on the history of Christian doctrine, that we believe that the highest interests of the church demand their publication in book form; and we therefore request their publication, and pledge ourselves to do what we can to aid in the sale and publication of the book.

The remaining hour of the session was, on motion of Bro. Skelton, devoted to social exercises, exhortations, congratulations, &c.

On motion of Bro. Munnell, the thanks of the institute were extended to the President and Secretary for the able and satisfactory manner in which their respective duties have been discharged. After the singing of a hymn, and warm parting congratulations, a benediction was pronounced by the president of the institute, Bro. G. W. Minier, and the institute adjourned.

JOHN P. MITCHELL,

Secretary.

The following list contains the names of those who were in attendance during the institute:

D. Sharples, Fairbury, Ill., W. T. Maupin, Harristown, Ill., J. B. McCorkle, Eureka, Ill., W. C. Poynter, Eureka, Ill., F. M. Bruner, Monmouth, Ill., Jas. W. Butler, Abingdon, Ill., John W. Karr, Eureka, Ill., H. O. Newcomb, Eureka, Ill., J. M. Allen, Eureka, Ill., Chas. Rowe, Minonk, Ill., W. M. Irvin, Belle Plain, Ill., A. G. Ewing, Eureka, Ill., J. G. Wegoner, John Bain, Belle Plain, Ill., E. W. Hammon, Gilman, Ill., Geo. G. Hamilton, Harristown, Ill., W. D. Follard, Gilman, Ill., L. M. C. Linn, Eureka, Ill., J. J. Moss, Eureka, Ill., Rufus H. Moss, Eureka, Ill., W. H. Crow, Eureka, Ill., Geo. Campbell, Eureka, Ill., J. R. Frame, Pontiac, Ill., H. W. Everest, Eureka, Ill., J. T. Clark, Johnstown, Ohio, N. J. Mitchell, Minier, Ill., J. L. McCune, Washburn, Ill., E. S. Ayles, Mt. Erie, Ill., A. P. Aten, Abingdon, Ill., A. J. Thomson, Abingdon, Ill., Thomas Munnell, Cincinnati, Ohio, E. J. Hart, Flora, Ill., B. F. Maupin, Eureka, Ill., W. K. Pendleton, Bethany, West Va., A. S. Hayden, Eureka, Ill., Geo. W. Minier, Minier, Ill., A. H. Trow-

bridge, New Rutland, Ill., T. J. Smith, Augusta, Mich., Leroy Skelton, Bloomington, Ill., U. W. Hardy, Abingdon, Ill., J. H. Garrison, Macomb, Ill., R. B. Chaplain, Armington, Ill., Jas. Chaplain, Minier, Ill., J. R. Ross, Plymouth, Ill., J. L. Edwards, Winchester, Ill., Chas. Campbell, Eureka, Ill., D. B. Howe, Washington, Ill., C. Sharp, Minoak, Ill., J. W. Errett, Cambridge, Ill., P. H. Dayhoff, Washington, Ill., R. D. Cotton, Bruceville, Ind., G. W. Mapes, Snachwine, Ill., W. C. Trimble, Princeton, Ill., Edwin Rogers, Rock Island, Ill., Jas. Martin, Peoria, Ill., A. Watkins, Eureka, Ill., B. J. Hardin, Berlin, Ill., Eli Fisher, Blandinville, Ill., Jas. Robeson, Secor, Ill., Abe Markle, Fairbury, Ill., S. M. Jefferson, Eureka, Ill., John P. Mitchell, Minier, Ill. G. W. MINIER, President.  
J. P. MITCHELL, Secretary.

### Minutes of the Illinois State Sunday School Convention.

CHURCH OF CHRIST,  
MACOMB, ILL., Aug. 30, 1869.

The convention met pursuant to adjournment, and was called to order by the President, Bro. J. C. Reynolds.

Opened with prayer by Bro. W. T. Maupin, of Harristown.

Bro. Reynolds then briefly stated the work expected of the Convention, after which the names of delegates present were enrolled.

#### DELEGATES.

J. H. Coffey, Blandinville, Illinois.  
B. O. Givens, " "  
E. E. Givens, " "  
Judge Derham, Abingdon, "  
A. J. Thomson, " "  
Albert Linn, " "  
P. D. Vermillion, Clayton, "  
John W. Potter, " "  
W. T. Maupin, Harristown, "  
J. J. Moss, Eureka, "  
Dan'l McKinley, Colchester, "  
A. W. Higbee, " "  
A. Lillard, " "

S. D. Mills, " "  
S. Stevens, " "  
B. R. Hampton, Macomb, "  
J. T. Webb, " "  
J. C. Reynolds, " "  
J. H. Garrison, " "  
B. F. Martin, " "  
Susie Perry, " "  
Joseph Stover, " "  
Lizzie Garrison, " "  
Wm H. Franklin, " "  
Emma Haskell, Cass County, Va.  
Sarah F. Savage, Jacksonville, Ill.  
J. T. Jones, " "  
Henry Smither, Table Grove, Ill.  
Thomas Munnell, Cincinnati, Ohio.  
F. M. Bruner, Monmouth, Ill.

The business first in order was the discussion of the question of "The Model Superintendent;" opened by Bro. Derham, of Abingdon. Bro. D. made the following points, which he considered necessary qualifications of a model superintendent:

- 1st. He should be a *Christian*.
- 2d. Love for the cause.
- 3d. Zeal.
- 4th. Love for children.
- 5th. Agreeableness.
- 6th. A worker.
- 7th. A singer.
- 8th. Punctuality.

The question was further discussed by Brethren Garrison, Hampton, Potter, Thomson, Vermillion and Maupin.

In addition to the points made by Bro. Derham, it was agreed that a model Superintendent should possess executive-ness, promptness, liberality, and common sense.

"How do you interest your class?"—the question next discussed, was opened by Bro. Linn. Points made:

- 1st. To thoroughly study the lesson.
- 2nd. Begin promptly.
- 3d. Secure attention of all.
- 4th. Give a synopsis of lesson the week previous.
- 5th. Use common sense.
- 6th. Endeavor to gain the love of the class.

Further discussed by Brethren Potter and Garrison.

Adjourned until 2 o'clock. P. M.

## AFTERNOON SESSION.

Association convened at 2 P. M.

Half an hour was spent in social worship.

A recitation was then conducted by Prof. A. J. Thomson, on a part of the first chapter of Luke.

A discussion—"Sunday School Music," was opened by Bro. Vermillion. He believed in scientific singing, if possible; if not, sing any how. 1st. Poetry should be pure and correct in sentiment. 2nd. Music should be simple. 3d. Believed in reformation in the preparation of music. Thought there was a great deal of useless stuff in our singing books; recommended that Brethren Fillmore, Shaw and Doane unite in an effort to produce a good Sunday school book.

Further discussed by Brethren Derham, Moss, and Maupin.

"Mission Schools" opened by Bro. W. T. Maupin. Did not believe in the preacher staying in the village all the time. Should go out in the neighboring school houses and preach, and establish mission Sunday schools; must save others if we would save ourselves. Illustrated by relating an incident of a man who was about freezing to death, but seeing another man who was in a worse condition than himself, was moved with compassion and attempted to save him. In so doing he became warm, and in saving his fellow man he saved himself. Bro. Moss followed in the discussion.

"Are works of fiction profitable for Sunday school libraries?" Opened by Prof. Thomson. Thought there were some works of fiction that might be profitable; instanced Bunyan's Pilgrim's Progress. Thought the great mass of fiction was utterly unfit for Sunday school libraries.

Brethren Maupin, Potter, Vermillion, and Moss all agreed that a discrimination should be made in fiction,—some being profitable, others not.

Exercise in singing conducted by Bro. Vermillion.

Adjournment.

August 31, 1869.

## MORNING SESSION.

Opened by singing and prayer.

Discussion—"Union Sunday Schools," Opened by Bro. Derham. Strongly favored them where it was not possible to organize one conducted exclusively by Disciples; believed if even one Disciple occupied a position in such school he could do good. "A little leaven leaveneth the whole lump." Bro. Smither opposed. Brethren Moss, Jones and Munnell favored, on conditions.

Discussion—"Is it best to have a common lesson for the whole school?"— Opened by Bro. Thomson. Opposed for the reason some were better able to comprehend a lesson of scripture than others, and that no one class should be controlled by another. The same principle that holds good as to the common or day schools, is applicable to the Sunday school. Brethren Bruner and Munnell favored,—assuming that it is not the subject, but the manner of presenting it, that interferes with a school using a uniform lesson; urged the necessity of thorough preparation etc. Brethren Garrison, Smither and Moss also spoke upon the subject.

In the discussion of "Sunday School Finances," Bro. Maupin offered no special plan; advocated weekly Lord's day contribution; the children should be instructed in the object for which a collection is being made, and allowed to give through love. No other motive should be offered.

Brethren Garrison, Potter, Hampton, Derham and Linn followed.

Discussion of the question of the relation of the Sunday school to the church was opened by Bro. Munnell, who assumed the school was allied to the church, from the fact that the members of the church have an opportunity of coming together to study the word of God. Brethren Hampton and Derham virtually assumed the same position. Bro. Thomson thought the Sunday school sustained the same relation to the church that the merchant tailoring estab-

ishment does to the garments manufactured therein. Bro. Bruner assumed the Sunday school was the church itself making a particular effort to learn the word of God.

The following committees were appointed by the President:

Committee on nominations—J. Derham, J. H. Coffey, and W. T. Maupin.

On resolutions—F. M. Bruner, P. D. Vermillion, A. J. Thomson.

#### AFTERNOON SESSION.

Convened at 2 o'clock, P. M.

Opened by singing and prayer.

Discussion of relation of Sunday school to the church, resumed. Remarks by Brethren Hampton, Thomson and Moss. Believed the Sunday school was an instrumentality employed by the church to accomplish its mission.

Reports of Sunday schools being in order, reports were made of the following schools:

Blandinville—Ten classes; — scholars. Meets every Lord's day at 3 P. M. Uniform lesson.

Abingdon—A. J. Camren, Superintendent. No. teachers, 18; No. classes, 18; No. Scholars, —. Contribution every Lord's day. Seventy-five copies *Little Souer* taken. Not a uniform lesson.

Clayton—Wm. B. Smith, Superintendent. Sixty scholars; ten classes—average six. Lord's day contribution—average eighty cents. Fifty copies *Little Souer* taken.

Harristown—J. H. Pickereel, Superintendent. Six classes; seventy scholars. Contribution when requested by Supt. Two other schools conducted by this congregation; about one hundred and seventy-five scholars.

Eureka—Twelve teachers; one Bible Class. Average attendance about one hundred and fifty. Contribution every Lord's day. *Little Souer* and *Morning Watch* taken. Common lesson.

Jacksonville—R. C. Bruce Superintendent. Fourteen classes; one hundred and eighty scholars.—average attendance one hundred and forty-five. Collections monthly. Meets every Lord's day at 9

o'clock. One hundred and fifty *Little Souers* taken. Have a library.

Macomb—B. R. Hampton, Superintendent. No. of teachers fourteen; scholars one hundred and one. Contribution every Lord's day. Common lesson. No library. Seventy-five copies *Little Souer* taken.

Table Grove—Henry Smither, Superintendent. One hundred scholars; twelve classes. Twenty-five *Little Souers* taken.

Monmouth—G. W. Chapin, Superintendent. Ten classes. Uniform lesson. Teachers' meeting Friday evening.—Weekly contribution by ticket system. Fifty *Little Souers* taken.

Bedford—Eli Fisher, Superintendent. Fourteen classes; one hundred and thirty-five scholars; average attendance eighty-five; common lesson. Weekly contribution—average one dollar and eighty cents. Forty *Little Souers* and ten *Little Thoughts* taken.

Committee on nominations reported the following officers, which, on motion, were elected for the ensuing year:

J. C. Reynolds, President.

P. D. Vermillion, Recording Secretary.

A. J. Thomson, Corresponding Secretary.

J. T. Jones, Treasurer.

Committee on resolutions reported as follows:

*Resolved*, 1, That we suggest to the brethren throughout the State the importance of mission Sunday schools, and hence the propriety of organizing (in school districts, and neighborhoods contiguous to and in reach of their congregations) such schools to be held in the afternoon, or such hour as will not interfere with their duties at home, and thus not only be instrumental in the salvation of others, but at the same time saving themselves and building their own and establishing other congregations.

*Resolved*, 2, That we regard the Sunday School as a particular effort of the church to acquire for its members, and communicate to others, a knowledge of our Lord and Savior, Jesus Christ. That the work of the Sunday School should be regarded

as the work of the church, and placed accordingly under the general supervision of the overseers of congregations. That every member of the church, as a Disciple, is, per consequence, a member of the school; while those not having been introduced into the church, according to the provisions of the gospel, stand in the same relation to the school that they do to any other assembly of members of Christ's body, for public instruction and edification.

*Resolved, 3,* That we recommend that our brethren who prepare music for our Sunday Schools use only such poetry as is of a pure speech; and that we would recommend and encourage the composition and compilation of that which is simple in style, yet good, that we may the more easily teach the children to sing with the spirit and understanding.

*Resolved, 4,* That we recommend that our musical composers unite their efforts, and give us thereby a greater variety in smaller compass for less money; and furthermore to make their new union book a periodical.

*Resolved 5,* That a Committee of five be appointed by the President, for the purpose of districting the State, and appointing an individual in each district, to ascertain the number and condition of the Sunday Schools in said district, by correspondence and personal visits, and to report the same at the next annual meeting of this Association.

*Resolved, 6,* That we further recommend that said committee arrange for holding Sunday School conventions in each of said districts.

On motion, the report was received, and the resolutions taken up, one by one, for action.

First, third, fourth, fifth and sixth adopted.

Bro. Moss offered the following as a substitute for the second:

*Resolved,* That the Sunday School is an instrumentality of the church for the upbuilding of Christians and the conversion of the world, and that it is a duty every Christian owes to his God, to the church,

to himself, and to the world, to use the aforesaid instrumentality to the full extent of his ability.

After considerable discussion, on motion, the further consideration of the resolution and substitute was postponed until next annual meeting.

Moved and seconded the minutes be furnished the editors of the GOSPEL ECHO for publication. Carried.

Moved and seconded that we adjourn to meet on Monday before the next annual meeting of the Illinois, Christian Missionary Co-operation in Chicago. Carried.

Closed by singing and benediction by Bro. Thos. Munnell, of Cincinnati.

J. C. REYNOLDS, President.

S. J. CLARKE, Rec. Sec.

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### *What Shall We Read?*

It is implied in this inquiry that we ought to read *something*. This implied proposition, we shall not stop here to argue, as the truth of it will not, perhaps, be called in question. Even if it should be held to be a matter of doubt as to whether we *should* read or not, the fact that we *do* read and *will* read, renders pertinent the inquiry—What shall we read? A somewhat close observation, during a limited experience, has produced in my mind the conviction that many *Christians* even, fail to appreciate the importance of this inquiry. To place the subject clearly before the mind of the reader, let us premise a few things:

Reading is the perusal of written language.

Language is the means of communicating thought from mind to mind. *Written* language is, then, the visible manifestation of thought, while *spoken* language is its *audible* manifestation.

That is to say, in the *former* case, thought reaches the mind through the eye—in the latter, through the ear. But what is thought? Without attempting a metaphysical answer to this question, we will be safe in saying that *thought* is the food on which the mind lives, by

which it grows, and of which it is composed. Just as the food we eat, when digested and assimilated becomes a part of the body, so thought, when mentally digested and assimilated, becomes a part of the mind. Hence, just as the health and strength of the body depend on the character of the food we eat, so the health and strength of the mind depend on the quality of thought it receives. Clear drops of water form the transparent icicle that hangs from the cave. So pure thoughts form the chaste and noble mind. As well then might the weaver expect to manufacture a purely white piece of cloth by the use of black filling, as a parent to expect his child's mind to be pure and strong when it is constantly receiving innutritious food. In reading, the mind is receiving food; just as in eating, the body is receiving its food. Of course we will not be understood as saying that the mind receives food *only* in reading, but simply that in reading it is receiving food.

In the light of these truths, how fearfully reckless appears the remark frequently made by Christian parents, as an excuse for purchasing novel reading for their children: "I want my children to get in the habit of reading something!" "Something," indeed! As if it was a matter of the greatest indifference *what* that something might be. Reader, what would you think of a man who would bring into his house all kinds of poisonous vegetables and infected meats, and give as a reason for so doing, that he wanted his family to eat "something?" If you did not suspect his honesty, you would unhesitatingly pronounce him insane.

Yet how much wiser is the man (to say nothing of the Christian) that buys, brings into his house and lays on the centre-table, all manner of corrupt and vitiating literature, produced by the distorted fancy and morbid imagination of some brain-frenzied novelist, giving false colors to life, erroneous views of its duties and its relations, and kindling into a diseased activity, the baser passions of humanity?

It is time that parents, Christians, and philanthropists were waking up to the importance of this subject. The country is flooded with a trashy and corrupt literature, often beautifully printed and handsomely bound, and well calculated to decoy the unsuspecting. Such books are like whited sepulchers, beautiful without, but within, full of dead men's bones.

You will see a news boy on every railroad train, loaded down with them. But there is a baser and more debasing kind of literature still. It is printed in small pamphlets, with gorgeously colored backs, adorned usually with voluptuous pictures. These are not sold so publicly, but are extensively circulated and extensively read, especially by the young men and sometimes (with shame be it said) by the young women of our cities, towns and villages. What is to be the destiny of this country, ye seers and sages, if this influence is not curtailed or paralyzed? What hope is there for the nation, if the minds of those upon whom, ere long, the responsibilities of church and State shall fall, are to be corrupted, debased and enfeebled by a sensuous and trashy literature? Let no one deceive himself with the idea that such literature is not *generally* read through this country. Prof. Humbolt states in a recent lecture upon this subject, that not less than seventy per cent of the reading matter in the United States is of this character. This too, in Christianized America, a land consecrated by our Pilgrim Fathers to Freedom and Religion! Fathers and mothers, Christians and patriots—all who love God and our free institutions, we are called upon to use all our influence, in sealing up those poisonous fountains whence flow the deadly waters that quench every pure aspiration of the heart, and cause to wither and decay, every bud and blossom of innocence and virtue. Young men and women of pure aims and noble desires, close your ears and eyes and hearts and minds, against this inundation of corrupt literature, that threatens alike the destruction of intellect and morals.

Read only such books and papers as strengthen virtue and weaken vice. Read such books and magazines as stir up the latent powers of the soul to noble resolves, and point you to a higher life. Read for the development of mind and the culture of soul. And in your reading, forget not that best of all books—the Bible.

It is the only book on the earth that furnishes a satisfactory answer to the three grand problems of the soul—"Whence am I?" "What am I?" and "Whither do I tend?" Make this book then the *basis* of your reading. Value other books, magazines and papers, in proportion as they assist you in understanding it. Fill your minds with its pure morality; emulate the example of its moral heroes; and thus transcribe its holy teaching into your daily life and it will fit you for the society of the good on earth and the spirits of the just made perfect, in Heaven. J. H. G.

For the Echo.

### Charity.

"Charity suffereth long, is kind"—"His God in man,  
Not miracles nor tongues desired the plan  
To save a fallen race from sin and woe,  
And raise them in love, their God to know.

"Charity envleth not"—"His God to mortals given  
To raise them from the depths of sin to Heaven,  
Whose immortality in shining glory reigns,  
Freed from this earth with all its woes and pains.

"Charity vaunteth not itself—is not puffed up,"  
Humility in Christ will drink the cup  
Of bitterness, with him, and rise to Heaven  
With all the faithful ones who die forgiven.

"Behaveth not unseemly—seeketh not her own,"  
But humbly, meekly seeks the golden crown  
That saints are wearing in the courts above,  
Where joy in triumph chants a Savior's love.

"Charity never fails" but "tongues shall cease,"  
Till we shall see with joy, the King of peace  
Descending from above in flaming fire,  
To raise the ransomed higher, higher, higher.

Abiding faith will then be turned to sight,  
Hope to fruition, in the glorious light  
Of Him who reigns in glory high above,  
The God of glory and the God of love.

### A Good Work.

The St. Louis Association has adopted two of the theological students of William Jewell as its beneficiaries. This was a thoughtful and generous act on the part of that body, and will meet, we cannot doubt, with the cordial approbation of the churches. The young men designated, are considerably advanced in their studies, and have given ample proof of their calling to the sacred office. They enjoy the confidence of their instructors and the affection of the churches, from which they obtained their license. With hearts warm with love for the work, and a purpose to consecrate themselves wholly to the ministry, they depend upon the brethren for aid, and fondly anticipate the time when they can repay the debt by a lifelong ministry. "Not many rich" are called to this, the noblest of vocations. These young men are poor, but their respect for the sacred calling is too exalted to allow them to be ashamed of their poverty. They submit to the lot of Providence—they joyfully accept the calling of grace. They intend to preach the gospel, whatever may be the provisions appropriated for their support, whatever may be the degree of appreciation evinced by their fellow men. Will our churches remember these young brethren? The winter is coming. They will need food and clothing and books—nay, they need all these now. Let the Committee take the matter in hand. Let pastors remember the days of old and secure a collection for their young brethren, who are to take their places when they are worn out. Let the ladies of our congregations in the city, and throughout the county, take charge of this truly pious work.—CENTRAL BAPTIST

#### REMARKS.

The above is indeed a good work, nobly done by our Baptist brethren. How many young men are there in the Church of Christ, in the State of Illinois, who would gladly attend one of our excellent Colleges, had they the means? How many earnest young men are there among us, whose hearts burn within them to preach the gospel, but have not the means to qualify themselves? How many congregations are there who could raise up and educate one man for the work of an Evangelist?

We have not preachers enough. What are we doing to supply the lack?

Beloved brethren, let us not be distanced in the "good work" of raising proclaimers of the primitive gospel by those who know less of the truth in its ancient simplicity than we. Let our zeal and our work fully accord with our superior knowledge, and all will be well.

J. C. B.

## *Love Your Neighbor as Yourself.*

MESSRS. EDITORS:—I wished to make another speech at the State Convention at your place, on the principle of loving our neighbors as we do ourselves, as taught by our Savior, Matt. xix, 19, and xx, 39; also by Paul, Rom. xiii, 9, and Gal. v, 14, and by James in his Epistle, ii, 8.

As I did not get the opportunity to make the speech, will you permit me to present a few thoughts upon the subject to the brethren, through the columns of your paper?

I plead in the Convention, that upon this principle, each and every church should do as much for the spread of the gospel outside of its limit, as it does inside. Let us look at this. I will suppose a church raises \$800, for the purpose of illustration. Four hundred dollars are spent for preaching within the church, and \$400 without. This last \$400 is again divided upon the same principle, and \$200 is appropriated by the church, for preaching in its immediate vicinity, or appropriated by a county or district co-operation of churches within said county or district. The other \$200 goes to the State Missionary Society, and this again is divided upon the same principle, and \$100 is appropriated within the State by said Society, and \$100 goes to the general Missionary Society, and that even upon the same principle, could still be divided, and \$50 be given to home missions, and \$50 to foreign missions. I would be satisfied to give \$400 of it to the county, the county give \$200 of that to the district, the district give \$100 of that to the general Society, and the general Society give \$25 of that to foreign missions. The principle is what I am after: to get down to the bottom with all our churches, and learn them that it is perfectly right and proper to be selfish, to love ourselves, to take care of ourselves, and the more selfish the better, provided, we love our neighbors to the same amount that we do ourselves. Let us

get rid of that false adage that, "charity begins at home." It is selfishness, or love of self that begins at home, and the worst of it is our love stops there. There is no charity or love of others, or but very little, compared with what there ought to be. It is our failure to carry out this great principle of the gospel, that is ruining our cause at home and abroad. The Lord will never bless a people who pay so little attention to His requirements, as witness the many, *many* poor, weak, feeble, dying churches among us, and as witnesses the Macedonian cry coming up all around us, "come over and help us," and we have no help for them, as well as the many and vast open fields all around us, that we are not able to occupy. We need a radical reformation among us, and right here is the place to begin.

An objection will be urged, that there are many churches that have as much, and more than they can do to take care of themselves, and keep the cause alive at home, without doing anything for the cause abroad. Yes, and some of them will die, as others have done, unless we change our tactics, and go to work upon the true principles of the gospel. But let us look at this. I will suppose a church of one hundred members, and they are only able, by the hardest, to raise \$500 a year, and can only employ a moderately good preacher one-half of his time. Another church near by, has five hundred members, and more than five times the ability. They can get the very best of a preacher for \$1,500 a year. He preaches for them all the time and they stop there. But suppose it acts upon the above principle, and for the sake of having preaching at home, they hired a good preacher at \$1,250 a year, and raise \$1,250 more, and do it easier than the other church raises its \$500. The two churches, then, raise \$3,000, \$750 of which goes out of the county. The two churches have \$1,500 within themselves. The county appropriates \$350 of the \$750 that is in the hands of the county, to this poor church, leaving

\$500 with which to still further help that church, or to help build a new church somewhere in the county, besides some of the other \$750 that has gone out of the county, might roll back upon this weak church, if it was actually needed. But I fear I have put in more than my speech would allow, and will close.

J. J. MOSS.

### *Father, Why don't You Go?*

"Father, I don't want to go to Sunday School any longer. Fred Jones and Harry Smith, who are in my class, have quit and I want to quit too."

"Why, my son?"

"Oh, because it is dull to be confined to Sunday School this warm weather, and then I haven't time to get my lessons, and then, and then—"

"Then what?"

"Why, Fred and Harry say it is all nonsense for such big boys as me to be tied to a Sunday School. It does very well for little fellows like our Charlie, but I think I'm too old to go to Sunday School. Don't you think so, father?"

"No, my son. The Sunday School is a great and good institution. All our best men are in favor of it. It keeps boys out of mischief Sundays. It is respectable, too. People think more of you if you are a Sunday School scholar. If you wanted to get a situation in a store, to be a regular member of a Sunday School would be a recommendation for you. Then you learn so much that is good. It is right to study the bible and learn these things. My son, I think the Sunday School is a grand thing for you. I do not want you to stop. You are not too old to go."

"When shall I be, father? How old were you when you stopped?"

"Oh, I don't know, Thomas; never mind that."

"But, father, if the Sunday School is such a great thing, and all that you have been telling me is true, if we never get

too old to go, why don't you go, too? I'll agree to go if you will go with me."—  
[Exit Tom.]

"Well, he caught me this time, turned my own sermon upon myself. I don't see but that I must agree to the bargain. I shall feel rather strange at Sunday School, for to tell the truth, I have not been for twenty years. People will stare a little at first, but if it will keep Tom in school, and out of mischief, I will go."

—S. S. Times.

### *Investigation Meeting.*

#### BRETHREN OF THE ECHO:

At a meeting of the brethren of Stark, Peoria, and Henry counties, it was made my duty to announce through your excellent paper, that there will be a meeting held at Lafayette, commencing on Thursday, before the second Lord's day in November, for the purpose of examining, in scriptural light, the following subjects:

1. The office of deacon and its duties.
2. Duties of elders.

The committee has assigned the first named subject to Bro. McCance, of Toulon, making it his special duty to prepare a discourse of at least half an hour on this subject. This discourse will be followed by a general discussion on the same subject, by brethren present. Bro. Straufe, of Cambridge, will present the remaining subject in a set speech of half an hour, after which the discussion will take place.

We had an excellent meeting at Toulon, August 5th, and it is hoped the brethren will not neglect the coming meeting. Certainly much good can be accomplished by these meetings, and much light thrown upon subjects now clouded and dark to the minds of many good brethren.

Please make this announcement in your next issue, I remain your brother in Christ.

J. V. BEEKMAN.

*Minutes of State Co-operation.*

Cooperation Meeting convened pursuant to adjournment, at 9 o'clock a. m., Wednesday Sept. 1st, at Macomb, Ill. Called to order by President Enos Campbell, and opened with prayer by Bro. Weekly, after which, the meeting elected J. H. Garrison Recording Secretary, vice N. M. Knapp, absent.

On motion, a Committee of three was appointed by the President, to prepare and submit an order of business.

Committee—Breth. Munnell, Bruner and Reynolds.

President stated in general terms the work to be accomplished; believed the present meeting one of special interest, and hoped that great harmony and earnestness would characterize its deliberations.

On motion, a Committee of enrollment and finance was appointed by the President, consisting of Breth. Maupin, Dunkeson and Skelton.

Committee on programme reported same order of business as last year, with slight alterations. Report received and adopted.

On motion, brethren present from other States, were invited to participate in the deliberations of the meeting.

The following delegates were enrolled:

Leroy Skelton, . . . . . Bloomington, Illinois.  
 N. Swann, . . . . . " "  
 J. C. Reynolds, . . . . . Macomb, "  
 J. H. Garrison, . . . . . " "  
 B. F. Martin, . . . . . " "  
 Joseph Stover, . . . . . " "  
 Enos Campbell, . . . . . Jacksonville "  
 J. T. Jones, . . . . . " "  
 G. H. Payne, . . . . . Macomb, "  
 F. M. Bruner, . . . . . Monmouth, "  
 Dr. J. M. Major, . . . . . Bloomington, "  
 A. P. Aten, . . . . . Abingdon, "  
 T. W. Dunkeson, . . . . . Mt. Sterling, "  
 Levi Lusk, . . . . . " "  
 Ithamer Hickman, . . . . . " "  
 E. J. Hart, . . . . . Peoria "  
 C. D. Dunkeson, . . . . . Mt. Sterling, "  
 A. O. Lusk, . . . . . " "  
 Thos. Munnell, . . . . . Cincinnati, Ohio.

Judge Derham, . . . . . Abingdon, Illinois.  
 Henry Smither, . . . . . Table Grove "  
 J. H. Coffey, . . . . . Blandinville, "  
 P. D. Vermillion, . . . . . Clayton "  
 J. W. Potter, . . . . . " "  
 W. T. Maupin, . . . . . Harristown, "  
 Eli Fisher, . . . . . Blandinville, "  
 A. B. Fisher, . . . . . " "  
 A. J. Thomson, . . . . . Abingdon, "  
 Daniel R. Howe, . . . . . Washington, "  
 J. W. Butler, . . . . . Abingdon, "  
 M. Martin, . . . . . Lanark, "  
 J. N. Smith, . . . . . " "  
 J. J. Moss, . . . . . Eureka, "  
 S. B. Rose, . . . . . Farmington, "  
 James Black, . . . . . Mt. Pleasant "  
 U. W. Hardy, . . . . . Abingdon, "  
 W. H. Franklin, . . . . . Macomb, "  
 A. Linn, . . . . . Abingdon, "  
 J. S. Sweeny, . . . . . Chicago, "  
 J. W. Carson, . . . . . Abingdon, "  
 A. S. Hayden, . . . . . Eureka, "  
 T. Brooks, . . . . . Mechanicsburg, "  
 E. C. Weekly, . . . . . Decatur, "  
 G. W. Dalgarn, . . . . . Quincy, "  
 Eli Patrick, . . . . . Washington, "  
 S. K. Hailam, . . . . . California, "  
 J. B. Royal, . . . . . Vermont, "  
 B. O. Givens, . . . . . Blandinville, "  
 S. T. Shelton, . . . . . Cameron, "  
 Geo. Campbell, . . . . . Eureka, "  
 C. Toland, . . . . . Vermont, "  
 J. H. Bacon, Sr., . . . . . Ft Madison, Iowa  
 J. H. Bacon, Jr., . . . . . " "  
 D. Sharples, . . . . . Fairbury, Ill.  
 C. W. Sherwood, . . . . . Sycamore, "

The following standing Committees were appointed by the President:

Committee on nominations, Brethren Jones, Munnell and Weekly.

Committee on correspondence, Brethren Bruner, Swann and Thomson.

On motion, a special Committee on resolutions was appointed by the President, consisting of Brethren Bruner, Brooks and Aten.

Brethren Bruner, Rose, Munnell Smither, Swann and Coffey, entertained the meeting with short speeches, in which they urged the necessity of home missionary work, by the preachers already in the field. Our preachers were urged to

work more, preaching in settlements contiguous to their congregations.

Adjourned for preaching.

Discourse at 11 o'clock, A. M., by Bro. A. Linn.

#### AFTERNOON SESSION.

Convened at 2 o'clock, P. M. Meeting opened by singing and prayer. Minutes of previous session read and approved. Enrollment of delegates continued.

Bro. Bruner, Chairman of Committee on resolutions, reported the following resolution:

WHEREAS, In the judgment of all the brethren, the Christian Missionary cause has not been as efficient in doing good as it should be; and WHEREAS, In the Semi-Annual Meeting of the A. C. M. Society, in St. Louis, May 18th, 1893, a Committee of twenty brethren, from different States, was appointed to take into consideration the whole question of Missionary finance, and evangelizing, and to report at the Annual Meeting of said Society, to assemble at Louisville, Kentucky, October 19th, 1893, and WHEREAS, the different State Conventions held before that time, are each requested to appoint one brother from their respective States, to act as Committeeman in connection with the twenty, therefore

RESOLVED, That this Convention appoint such Committeeman to meet with the Committee in Louisville, Ky., the 15th of October next.

Bro. J. T. Jones submitted the following report, as Treasurer of the State Missionary Co-operation, which was received and referred to the Committee on finance:

(This report was carried off by some of the delegates and up to this time we have not been able to get it.)

On motion, Bro. Maupin was appointed to wait on Bro. Downs and settle with him.

Resolution of Bro. Bruner resumed.

President made a very earnest address, urging the importance of a new system that would reach the masses. After discussion by various brethren, the resolution was unanimously adopted.

On motion, the meeting entered into a discussion of a plan of operation, and the President was authorized to appoint a Committee to embody the sense of the meeting in a resolution, after discussion.

Committee—Brethren Thomson, Howe, Bruner, Hayden and Maupin.

An animated and profitable discussion then ensued, being participated in by various brethren.

Singing and adjournment.

Preaching at 8 o'clock, P. M., by Bro. W. T. Maupin.

#### MORNING SESSION—THURSDAY.

Convened at 8 o'clock. Devotional exercises until 9. The minutes of previous session read and approved. Discussion of plan of operation resumed—participated in by several brethren. Discussion continued until 11 A. M., when the Convention adjourned, and the meeting was addressed by Bro. A. S. Hayden.

#### AFTERNOON SESSION.

Convened at 2 o'clock, P. M. Reading of minutes and enrolling delegates.

Brethren Jones and Munnell, at their request, were relieved from serving in Committee on nominations, and the names of Brethren Hayden, Skelton, Howe and Sweeney, added.

Bro. Bruner, Chairman of Committee on resolutions, submitted the following, which were adopted:

1. RESOLVED, That we, with no view of dictating, but from a sincere desire to build up the cause of the Redeemer, recommend to the congregations of the State of Illinois, the employment of all its available talent in conducting Sunday Schools, prayer meetings, and preaching in the school houses and other accessible places in the vicinity of the congregation, the congregation nursing these enterprises and using every opportunity to strengthen them from year to year.

2. That we recommend two or more congregations to unite in supplying destitute and weak congregations with preaching, alternating in sending their regular preacher to supply the destitution, preserving a record of the work done and results obtained.

3. That these efforts be not regarded as in any way conflicting with the work of the Missionary Society of the State, or United States, but as home work, and may be reported as such to the general Society of the State, as a part of the aggregate Missionary work of the State.

4. That congregations sending out Evangelists, or others, to labor in any of the ways above named, regard them as under their own direction, and answerable to them for the manner in which they discharge their duties.

Bro. Thomson, Chairman of the Committee appointed for the purpose of expressing, in resolutions, the sense of the Convention in reference to the best plan or raising finances, as expressed in the

discussion, reported the following, which was received as the general sentiment of the meeting:

The Committee appointed to report a summary of the thoughts presented in the discussion of the question of Church Finance, as connected with Missionary work, would respectfully submit the following:

1. That hitherto our Missionary work has not been at all commensurate with our ability and consequent obligations.
2. That the simplest possible organization should be adopted and the least possible expense incurred in raising money.
3. That all business connected with Church Finance, should be conducted on strictly business principles, so that it may be known to each congregation what its own members are doing, and to the Missionary Society what each congregation is doing, and to all what the Missionary Society is doing.
4. That the principle clearly announced in the scriptures, on which the revenue of the Church is to be raised, is that of EQUALITY.
5. That it is obligatory upon elders and preachers, in their public ministrations, and in their fire-side visitations, to press and impress upon every heart and conscience, the truth that God requires of every one "according to his ability."
6. That our Missionary efficiency would be greatly increased if every congregation would set apart for Missionary purposes, a definite per cent. of all monies raised for Church purposes.
7. That whenever individuals, or congregations desire to contribute for particular missions, their wishes should be strictly complied with in the application of the funds of the Society, whether State or United States.
8. That we have too much ignored the influence of the sisters in raising money, and that we should, in the future, avail ourselves of this power.
9. That we recommend to the Board of the Illinois C. M. C., the procuring of a Cash-book, to be kept in the possession of the Treasurer of the Society, and open at all times to the inspection of the Board, or Agents of the congregations of the State.
10. That we recommend to the congregations of the State, to enter into account with the Illinois C. M. C., said account to be kept in the Cash-book of the Society, and also in a similar book, belonging to the congregations respectively.
11. That the Corresponding Secretary make it his special business to visit the congregations throughout the State, and secure from each, such amounts as they are willing, as congregations to take in account with the Society, faithfully reporting the same to the Treasurer of the Society.
12. That, as far as the work of the Secretary is complete, it will be the duty of the Treasurer to correspond with the congregations through their Overseers, concerning their account, prompting in case of delinquency, and soliciting in case of a canceled account.
13. That we recommend to the Executive

Board of the Illinois C. M. C. to enter into account with the U. S. C. M. Society, appropriating thereto a certain per cent. of the sum coming annually into the Treasury of the Society.

A. J. THOMSON,  
DANIEL R. HOWE,  
F. M. BRUNER,  
A. P. ATEN,  
W. T. MAUPIN, } Committee.

On motion, a Committee of three, consisting of Brethren Howe, Bruner and Butler, were appointed to select a Committee-man, as provided for by previous resolution.

Committee on nominations submitted the following report:

President—E. Campbell, Jacksonville, Illinois.

Vice President—M. Swann, Bloomington, Illinois.

Corresponding Secretary—J. C. Reynolds, Macomb, Illinois.

Recording Secretary—Dr. J. C. Stuart, Jacksonville, Illinois.

Treasurer—J. T. Jones, Jacksonville, Illinois.

Members of the Board—E. G. Rice, G. G. Wilson, W. W. Foreman, of Jacksonville.

Brethren Swann, Reynolds and ———, were appointed a Committee on statistics, to report at next annual meeting.

On motion to select a place for the next annual meeting of the I. C. M. C., Augusta, Pontiac, Bloomington, Decatur and Chicago, were named, and the latter place selected.

The Eureka congregation presented a request that they be permitted to appropriate their missionary fund (\$80.00), to the aid of the congregations at Dwight and Fairbury. Request granted.

Singing and adjournment.

Bro. Munnell, of Cincinnati, addressed a large congregation at night, and a contribution was taken up for general missionary purposes, amounting to about 225 dollars.

#### MORNING SESSION.

Convened at 8. Devotional exercises until 9. Convention opened by prayer, proceeded to business.

Bro. Maupin, Chairman of Committee on finances, submitted the following report, which was received:

Received Aug 30, Waverly..	\$12.35
" " " Palmyra,...	6 40
Mt. Sterling, Illinois,.....	13,00
J. T. Jones, and E. Campbell,	2,00
Monmouth.....	5,00
U. W. Hardy,.....	2,00
Quincy Congregation,.....	8,00
Eureka Congregation,.....	80,00

\$128.75 128,75

Appropriation to Fairbury,	\$50,00
" " Dwight..	30,00 80,00

Balance in hands of Com. . . . . 48,75

} Com.  
W. T. MAUPIN,  
T. W. DUNKESON,  
LEROY SKELTON,

Twin Grove, McLean county \$6,25 6,25  
\$55,00

We, the Committee, to whom was referred Treasurer's report, have examined the same, and find it correct.

} Com.  
W. T. MAUPIN,  
LEROY SKELTON,  
T. W. DUNKESON,

A motion was made, that the minutes of the meeting be printed in the GOSPEL Echo, two hundred extra copies of which were ordered to be printed by this meeting.

Bro. Bruner, Chairman of Committee appointed to select a Committee-man, to co-operate with the Committee of twenty, reported the name of Bro. J. W. Butler, of Abingdon. Report adopted.

Bro. Aten, of Abingdon, submitted the following resolution, which was adopted:

**RESOLVED,** That the thanks of this Convention be cordially tendered to the brethren, sisters and friends of Macomb, for their hospitality in entertaining those in attendance.

On motion, the thanks of the meeting were returned to the C. B. & Q. R. R., for its courtesy in extending half-fare to the delegates to this Convention.

The following resolution was presented and adopted:

**RESOLVED,** That all messengers hereafter attending the Illinois State Missionary Meeting, shall procure certificates from their church officers, to be presented to the enrolling officer of the Convention.

It was moved and carried that any of the brethren of this State, attending the general Missionary Convention at Lou-

isville, are hereby appointed delegates to the same.

President made an earnest address, urging the necessity of studying the bible more, and teaching it more and preaching less. Brethren Bruner, Munnell, Jones, Moss and Butler followed, urging the same point, and expressing the belief that we were on the eve of a great religious crisis, and that our young men and women ought to be trained in a knowledge of the bible, so as to be able to meet the issues of the age. After singing,

"Blest be the tie that binds"

"Our hearts in Christian love,"

and extending the parting hand to each other, the Convention adjourned to meet at First Church of Christ, Chicago, Ill., Wednesday before the first Lord's day in September, 1870, at 9 o'clock A. M.

ENOS CAMPBELL, President.  
J. H. GARRISON, Secretary.

For the Echo

### *The Name Above Every Name.*

BY A. P. ATEN.

Name of all the names the sweetest,  
Formed to make our joys completest,  
Earth with music filling;  
Borne to mortal hearts in anguish,  
Where in sorrow's home they languish,  
Fearful thoughts all stilling.

Name that angel pinions bearing,  
Brought to lowly shepherds sharing  
In the tidings holy,  
News from out the heavenly city,  
That the Father's heart in pity  
Still beheld the lowly.

Name with heavenly music blending,  
At whose sound the angels bending  
Shout aloud their praises,  
As amid their heavenly marches  
Under bright celestial arches,  
Each the chorus raises.

So may mortal tongues with blessing  
For his love, that name confessing,  
Through the earth the measure  
Sound with highest note ecstatic  
In the ear of man emphatic,  
Name of holy pleasure.

Name the saint in heaven beareth,  
Name the Church in suffering weareth  
Waiting for the morrow,  
Bearing here the cross in gladness;  
Name of all dispelling sadness,  
Antidote of sorrow.

ABINGDON, ILL.

### The Fall Campaign.

Brethren, it is now time that the note of preparation should be heard in our camps. Let there be a grand forward movement of the whole army this fall. Let brethren everywhere get ready to hold protracted meetings in their congregations. But do not stop there. Let congregations alternate in sending their preachers to those out-of-the-way school houses which are to be found all over the country, and make protracted efforts to win souls to Christ. But not even here let us stop. Now is the time of the year to hold basket meetings in the groves,—“God’s first temples.” Let the pure gospel of God’s grace be “sounded out” from many a noble forest, until the hardy sons of toil shall all hear of a crucified Savior, and how they may secure an interest in His blood.

There are grand battles to be fought and great victories to be won, and that right soon. Already may we hear the heavy tramp of armed legions marching against us. Their colors are boldly unfurled, and, with martial pomp and great confidence, they move to the conflict. Sentinels on the watch-towers have given the alarm. Brethren, let us burnish up our armor, renew our vigilance, strengthen our outposts, and gird our loins with gospel truth. Let us light the watch-fires on every mountain top, that we may not be found slumbering in false security when our enemies are upon us. I hope that, by the blessing of God, we may be able to carry many of the strongholds of the enemy this fall. I know that we can do it if a proper effort is made. Let there be unity of action to accomplish this end. Where a single congregation is not able to support a preacher, while he preaches the word, say four or five weeks in one of those strongholds, let several unite their ability and it can be done, and the congregations, thus co-operating, will be stronger themselves, the cause built up in new places, and the name of God glorified. Let us waste no

time in discussing plans, but go to work, and God will bless our efforts.

May the Lord help us all, brethren, to realize our individual responsibilities, as members of Christ’s body, and to so employ the talents committed to us, as to secure the greatest results for the cause we love!

J. H. G.

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### The Midnight Cry.

And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. *Matt. xxv, 6.*

I have no question in my own mind, that in this parable, our Lord intended to prefigure his second coming, and all explanations omitting this thought, are at best, fanciful. There are too many and too important thoughts connected with this parable, for me to attempt to write a homily upon the whole of it, and I have a kind of feeling, that I have neither the grace nor the ability to do so profitably, even if the *Ecce* had room for it. I shall, therefore, attempt no such thing. I shall confine myself merely to the cry that occurred at midnight, and may the reflections I here pen, be blessed to the awakening of all who may read, to that Christian life and holiness, without which none shall see the Lord.

While it is very true that the great meaning of this parable, is our Lord’s second coming, it naturally suggests thoughts, which, whether they can correctly be applied to our Lord’s language or not, are yet, nevertheless, true and profoundly important. For instance, the Lord comes whenever, in times of corruption and apostasy, He raises up faithful and great men to preach and proclaim His word, and restore His ancient order. When their cry is heard in the midnight darkness of tradition, the word of the Lord, which is ever quick and powerful, does most seriously arouse the people. The Bridegroom cometh when the Word comes. And it is ever those who are waiting for the Lord, like the wise virgins that are ready. They see Christ in

His word and ordinances, and they go in. Others, having burned out what scriptural light they had, are left to grope in the superstitions and traditions, in which they have been slumbering. As all light, when shining suddenly in darkness, causes us at first, rather not to see, than to see, so the bright light of Christ's word to some, even though they have been awakened by the cry, is strong and blinding, and they go back to the dimness of their old superstitions, wanting to borrow oil of one another, rather than light from Christ, loving, I fear, darkness rather than light, and so they go not in. In the days of the Apostles it was so. It was so in the days of Luther and Wesley, and it is so now. Happy he that is not offended with Christ, and blessed that soul who, not turning from the light of Christ's word, sees by it his traditions and superstitions, and leaves them all for Jesus and His gospel.

But I mainly want to speak of this verse in application to all of us. I do not know that I shall live to see the Lord and be caught up to meet him in the clouds. I should like to, if it was His holy will; but I do not think it very probable. I know, therefore, I have to die, and like my fathers before me, I must go to the gates of the grave, to the house appointed for all the living. Hence, there is an application of this verse to every one of us, saint and sinner, good and bad.

We all admit that the Lord has gone on a journey. But He will return again. Until he comes, we are to watch and be ready. He delays his coming, and during that delay, we die. All the time we have to get ready, is in this life. Death stops all preparation as effectually as the midnight cry.

Therefore, death is to us, the same in effect, as the midnight cry. It brings us to the Bridegroom, and whether we go to Him or He comes to us, it is all the same, for where he is, is joy, peace, and glory everlasting. To be with Christ—is not this the desire of our souls? Are not all our unutterable longings, centered in

this one thought? And if to depart and be with him, cost us the pangs of dying, is not the grave swallowed up in victory, and death robbed of his sting? Besides too, if I die to-morrow and Christ comes next year, then to-morrow I shall be with the Lord. I shall see him a year sooner. Can we not endure a days death for a year of Christ's presence? If I die before he comes, it is his will, and I have learned the sweet lesson, that God wills nothing for me but what is best for me. "For, saith He, all things are for your sake." Let us therefore comfort ourselves with these words.

This thought of death, as the midnight cry, to every one of us, is very solemn. Our Savior, no doubt, meant by slumbering and sleeping, the sleep of all the world in the grave. But, so far as Christ is concerned, men can slumber and sleep as effectually, living, as when screwed down in their coffins. We still have to cry, "Awake thou that sleepest and arise from the dead." All, however, are not dead in trespasses and sins. There are those

*"Who faith prefer and piety to God."*

These are the friends of the dear Redeemer—the people of God, those who know their sins forgiven, who have redemption through His blood, and are sealed with the Holy Spirit of promise. But even they may be profited by meditating in the solemn call death will give us some day.

It seems that those to whom this cry came, could not be distinguished by an outward observance. Ten persons sleeping, look alike. In this state of mortality, so far as carnal eyes can see, God makes no difference between the righteous and the wicked. On good and bad the sun shines and the rain descends. Sorrows fall alike upon them. Both have their cares. No eye is a stranger to tears; no heart to anguish. Labor and toil to earn the bread we eat, in the sweat of our face, is alike, the lot of all. And yet, there is a wide difference, wider than the breadth of the Atlantic Ocean; as wide as the distance between

heaven and hell. Some had made preparation; had had confidence in their Lord, and done what he had ordered them; the others had made no preparation. Behold, then, the difference. Man's eyes may not see it, and man may not care for it. Many now-a-days say in the foolishness of their hearts: "What doth it profit to serve God? I see no difference between saints and sinners. If I am an honest, good citizen, and do right to my neighbors, I shall come out all right in the end. I have enough to do to take care of myself in this world, without troubling myself with cares for the next." Oh man! will you always be in the snare of the Devil? Mark you this. God noted a difference—part were wise, part foolish. This is how the Lord divides them; and will you continue foolish till your dying day? Will neither the plain statement of the Lord Jesus, nor your own sense of condemnation, (for you know you are not what you ought to be, nor what you could be, if you would), will neither, I say, rouse you to think till death knocks such a knock at your door, that the whole house shall fall and bury you in its ruins?

But to all, whether prepared, or unprepared, the call came. The midnight cry comes to every soul. It is as if a great bell did toll continually, each toll announcing that a soul had departed. In some country places, in England, they have some such custom; and how oft have I, when I was a boy, as its deep solemn tones reached me, stopped in my play, as though I felt the cold flapping of the wings of the angel of death. Oh! if our ears and heart could but understand, we might know how oft this solemn call comes to our fellow creatures; for

"The air is full of farewells to the dying,  
And moanings for the dead;  
The voice of Rachel for her children crying,  
Will not be comforted."

Behold how fast the river runs that bears all souls to the dark ocean that rolls all around the world! The sands are running out of the hour-glass so very fast, and we, none of us, know how few

or how many are left. But we do know, that sooner or later, they will all run out, and a voice will cry, "the glass is empty. The race is done. Life is over." And then there will be no more delay; no girding up of the loins; no preparation. But the tabernacle shall fall, the world shall recede, the invisible shall appear, and naked and bare, just as we are, we shall stand before Him, whose eyes, as flames of fire, searcheth the heart and trieth the reins. No righteousness shall exempt us from death; and the sinner, though he live to be a hundred years old, yet shall he die. Men, when they wish not to see an unpleasant visitor, close their doors against him, and order their servants to tell him, if he calls, that they are not at home. But in vain will be all bolts, and locks, and doors, and servants, when God sends His messenger. There is no shutting the door in death's face. Nor is there any bribing Him to call on your neighbors. His message is to you, and to you will He deliver it. He has a message for every one of us. We know not the day nor the hour when it will be delivered. But come that day must, and come it will. Therefore,

"Oh! my Lord prepare  
My soul for that dread day."

May this thought arouse our sluggish souls. The Lord help thee, oh, man, to arise and flee to Christ, lest iniquity be thy eternal undoing.

But this cry came at midnight. At that time people are generally asleep. Darkness covers the earth, and fear and danger walk hand in hand upon the face thereof. It is a time of dreams. Men may lay dreaming of happiness, while the knife of the assassin is being whetted for their lives; dreaming of wealth, while the thief is emptying their coffers. Full of suggestion is the saying of Jesus, "Behold I come as a thief." Alas! the souls of men dream of Paradise, when, would they wake, they might see that death was preparing to hew them down, as fire-wood for perdition. Dreaming they are rich, and knowing not they are poor and blind, and wretched, and naked; going about in a soul sleep-walk to

establish their own righteousness, and never seeking to obtain that righteousness which is through the faith of Christ, the righteousness which is of God by faith. And oh, how often to just such blinded, dreaming, slumbering souls, in the very midnight darkness of their sins, does the midnight cry come! A dreadful time, indeed, for such a cry to come.

It seems to have been a time of repose. To those who were ready, the awakening from this would be joyful indeed. They would have nothing to do but to trim their lamps and enter in with their Lord to the supper. And, indeed, to those who have found in Christ a present salvation, death will be but the entrance to an eternal salvation: the awakening from conscious assurance of acceptance with Christ, to find their faith turn to sight, to realize what they had believed. For when death comes to the people of God it finds them, through grace, ready. The rest they have taken has not been on the thorny cares of this world, but on the sweet, soft bed of the promises of God. But, alas! how many are so wrapped up in the things of this world, that in their pleasures, their gains, their honors, and lusts, they find their God, their heaven, their all. In them they are sleeping, taking their rest and repose with them; and finding their happiness in them. They are as unconcerned about the things of God as a person in a midnight sleep would be about the things of earth; and while in this fearful and dreadful state the midnight cry comes. Reader, what is the state of thy soul? Are you still sleeping in your unconcerned repose, and your sins unforgiven? Your soul unsaved? Oh, I warn you beware lest you awake from your fatal delusion too late.

The time was unexpected. If they had expected it they would not have slept. They would have been ready. But when a deep sleep fell on them, the cry came. Methinks, without any comment, this is sufficiently fearful to send us all at once to Christ, lest death and hell overtake us, and find us away from the

only arm that can deliver us when those terrors press upon us. But though death comes to us as unexpectedly as the midnight cry came to these sleepers, man is so strange a being that he sports on the edge of a precipice, knowing that if he falls, he falls into endless pain. God keeps up a continual warning, but man heeds it not; nay, he mocks God to his face. God has set lights all along the road to warn man of his danger, and has laid the dead body of Jesus between him and perdition; but he leaps over the body, and blows out the lights. Oh, man, I pray thee, have mercy on thyself! Why wilt thou destroy thyself, soul and body, in hell?

Notwithstanding that scarcely a day passes over our heads but this solemn truth, that death comes most unexpectedly, is brought to our minds; yet how many thousand immortal spirits live and act as though death were a fable and eternity a myth. Oh! that men were wise unto salvation! The Lord delays His coming. He is slow to anger, not will that any should perish, but that all should come to repentance. He grants a gracious opportunity that men may flee the wrath to come, and man uses God's grace and mercy for his own overthrow. "When I am twenty," say they, "I will turn to the Lord; and surely I shall live to be twenty." But twenty comes, and now something comes before them which they prize more than Christ, some foolish pleasures, unhallowed lusts or dreams of wealth and gain, and Christ and the gospel are turned away from their doors, and this new idol taken into the house. It will be time enough when I am thirty, they think. That time arrives, and despite warnings, entreaties, pleadings, providences, mercies and sermons, they go on in their old ways and have made no more preparation than when they were sixteen. In vain the grave speaks, the dying pray, sickness shakes their house of clay, mercy floods them with blessings, or conscience gnaws their inmost soul. In vain, God all the day long stretches forth his hands. Jesus calls and

the Spirit and the Bride say come. In vain Christ holds out crowns of glory, palms of victory, and everlasting life. Still they answer, I ought to do—I must do—and when I have done this, or done that, I really will. But they “say and do not.” They stifle their convictions of right, by plunging deeper into the pleasures or cares of this world. They drown the voice of conscience and the call of Jesus by the rustle of greenbacks, and the noise of trade. They steep themselves in a fatal sleep. They look on the evil day as far off. They vainly imagine they can escape the retributions of eternity, in some way they know not how. They call all thoughts of death and judgement, melancholy notions or fond fancies, and they prate about the attention their earthly affairs require, and their duty to their families. Then, headlong they go into fresh buyings, and tradings, and buildings. They make fresh resolutions and break them, and again lie to their own soul and the God of heaven and earth. Gain becomes godliness with them; they are prospered and think all is well with them. There is but one thing more they intend to get, and then—most unexpectedly, however, “at midnight there was a cry made,” and they must go, with all their sins and broken promises, to give an account of the deeds done in the body.

Will we be warned, or will we go heedless and perish? I have often noticed, that to all of us, death comes in a manner suddenly, even though through grace prepared. We know not, yea, even in fatal sickness, the exact day nor hour. People who die of consumption, one would think, would be looking for death every hour; but it seldom is so. They, like all of us, imagine the last hour is not as near as it really is. When warm weather comes they will feel better. Poor things! Most likely before warm weather again gladdens the earth, they will be, if they are Christ's, where neither sun nor moon are needed, but where the Lamb is the light of the city. Remember, too, in this connection, that a very

slight thing can end our days here. An accident, a fall, a slip, a mis-step, the elements, some sharp sudden disease, a poison by mistake for a medicine, any of these can be the midnight cry to summon us to God.

“Great God! on what a slender thread  
Hang everlasting things.”

Teach us, oh Lord, to so number our days that we may apply our hearts to wisdom.

It seems too, to have been a time of terror and distress. To those who were ready it was not, but to others it was Oh, wretched slumber that has robbed them of such honor and bliss! They shall not enter into the guest-chamber, and nothing but night, and storm, and darkness remains for them. What horrors press upon the soul of the impenitent and hang round their dying bed! The Lord hath said, “Thou shalt surely die and not live.” The life of probation is closing. Now appear, in their true light, all earthly things. Oh! how vain, how light, how worthless, will they then appear! All of them together will not purchase one moment of time; no, and have title deeds to ever so many acres of land here, they cannot be exchanged for one foot of land beyond the rolling river. And, oh, how infinitely precious Christ now appears! How ineffably bright shines the crown of glory! What heavenly music cheers the parting soul! Did ever the golden bells chime so sweetly as they now sound, to herald the advent of a soul to heaven? It is no moment of terror to the Christian. That strong arm that hath held him up hitherto gives him the victory in this last struggle. The voice that has consoled him in his pilgrimage, now saith to the turbulent, roaring waters of death, “Peace, be still.” And there is a great calm. The ancient Romans, when their generals were victorious in great battles, granted them what was called a triumph, and the victorious Consul entered the city amid shouts and acclamations. I have a fancy that in heaven there is something somewhat like that, only infinitely more glorious and splendid. All Christians, are,

through Christ, victors. They have fought the good fight of faith, and won the battle. And I think that God decrees each victorious soul a heavenly triumph. Not up the *via sacra*, but up the golden streets of the beautiful city; and all the angels of God swell the triumph, singing, on harps of gold: "Rest from all thy labors, sister spirit. Enter thou, triumphant soul, to everlasting glory; join forever with thy fellow spirits in ceaseless praises to Him to whom glory and honor, and praise, and power are due forever and ever." And then they crown them and give them white raiment and palms of victory, while, best of all, Jesus with inexpressible love and tenderness, sweetly bids them welcome. Enter into the joy of thy Lord, oh, thou blessed of my Father. Inherit forever the mansion prepared for you from the foundation of the world. Blessed be God, this is worth striving for; it is worth living for; it is worth dying for.

But what a time of terror is death to the wicked! How deep into the soul will the tones of the midnight cry pierce! Wretched man! where now are thy carnal pleasures? Where thy gains and merchandise? Alas! you have given your soul and heaven for so many acres of land, so many bank notes, so many yards of broadcloth. Oh, friend, how will you repent this in a dying hour! Oh, lovers of pleasure more than God, ye dancers, frolickers, card players; ye lovers of shows, pageants and fine clothing; ye gay, thoughtless, giddy, proud and vain clods of earth, and worms of dust, I entreat you, think of what avail will all these carnal delights be when your soul shall stand trembling on the verge of death. Place yourself there now. Suppose this night the midnight cry comes to you. Behold yourself lying on your bed, trembling, panting, fainting, your body racked with pain, your soul all on fire with horror and guilt; you have but a few hours to live; and now comes up the longing that all your life you have stifled, the burden of sin which you would not that Christ should take from you.

Now I hear you call and cry. For what? Mercy? That Christians should pray for you? What! cannot your jovial companions help you nor give you comfort? Will not the social glass console your soul? Will not an innocent game of cards ease your trembling spirit? nor a company of dancers smooth with "the light fantastic toe" the steps of death? No, oh, man! you know well it is not dancers, card players nor sots that in a dying hour can give you comfort. And yet, even now, the pale, meek, loving face of Christ looks upon thee with compassion, from his suffering on Calvary; and you turn away from that pale, suffering face. Hark, He speaks to thee: "I am bearing thy sins in my body here on the tree; but I am not unwilling to do it, for I have loved thee. I die that you may live. Come to me and I will give thee rest." Still all this flow of love is unheeded. You reject his loving words; you mock his dying agonies; you turn away from him. For whom? For those who, when you are dying, you will shrink from in horror. And is it any wonder that the midnight cry will be so terrible to you, with no God, no Christ, no hope, no heaven? Nothing left but remorse, shame, sins, guilt, ingratitude and condemnation. Dear friend, by all the tender mercies of our Lord Jesus Christ, I entreat you be reconciled to God. Be assured that in Him there is plenteous redemption, and he is able to save you to the uttermost if you will come as He has bid you in His gospel.

There is another thought about this cry being at midnight. It was, of all times, the time when it was almost impossible to supply what was lacking. They needed oil, but at midnight all the stores were closed, so that it could not be easily obtained. While they went to get oil the bridegroom came, and *they that were ready* went in to the supper. The parable does not say that they obtained oil, but that they went to buy. I incline to the opinion they groped their way in the dark. Any way, *the lack of light and the delay*, caused their rejection, and that is

the principal thought with me. To put off our preparation till the midnight cry rings in our ears, will be as hazardous to us as it was to the foolish virgins. Salvation will then be as hard to obtain as oil was to them. Midnight is not the time to buy oil, nor is a dying hour a proper time to prepare for heaven. Of all the death-bed repentances I ever knew, I have always had mixed with my hopes a great many fears. Certainly the Lord is not limited to His ordinances, but certainly man is. God forbid I should sit in judgment on any soul; and forbid it equally, blessed Lord, I should promise any soul anything contrary to thy word. *Now* is the day of salvation. There is no promise for to-morrow. Arise, therefore, oh, man, whosoever thou art, if thou art out of Christ, and while "all things are ready," and mercy encompasses thee, embrace the offer of salvation.

This cry is the only effectual call I believe in. God constrains no man for heaven, but He speaks the word, and men die. When God says, "Descend into the grave, for thine allotted race is run," whether man will or no, he must obey. All day long God has stretched out His hand, and none regarded it, that refused to obey. In every gospel sermon God calls men to repentance, and they say, "I will have none of it." Christ calls, "Come unto me and find rest for your souls;" and men say, "I need not thy rest, nor will I obey thy gospel." But God shall give thee a call, oh, man, some day, that when you hear you will be constrained to obey. Hear! oh, hear the voice of mercy before it is too late.

The cry was, "Behold the bridegroom cometh; go ye out to meet him."

Friends of the dear Redeemer, what a blessed cry is that!

He cometh! The Bridegroom cometh! Oh, bride of Christ, put on thy wedding garments! Deck thee with jewels. Clothe thyself with all thy graces. Have ready thy peace, thy love, thy joy. Decorate thee with all thy precious ornaments. Arise, and shine, for thy light is come. Behold thy Lord!

For new will He own thy worthless name  
Before thy Father's face,  
And in the New Jerusalem  
Appoint thy soul a place.

He comes to free us from our pains. Here lay we every burden down. Now are we hallowed and made meet for heaven. He comes to take us to himself; so shall we ever be with the Lord.

He comes to bear us to "the rest that remains for the people of God."

He comes, oh, Saint! that hast borne for His name's sake, and hast not fainted, to reward thee for all thy work of faith and labor of love.

He comes to make up His jewels. He comes to be glorified and worshipped.

He comes by death to give us life, to make us sons indeed.

And, oh, brethren, that cry means all that and more than that to us. It is immortality. Hence, with joy, when either death or His voice summons us, we can go out to meet Him. Since He has died, heaven is not very far off, and it is a straight road there. For it is where He is, and that must be paradise. It is but a step to the brink; a plunge into the river,—a momentary darkness,—a rising to the other side, and then, joyful thought, the meeting with the Lord.

"Who can now lament the lot  
Of a saint in Christ deceased?  
Let the world, who know us not,  
Call us hopeless and unblessed.  
When from death the spirit freed,  
Hastens homeward to return,  
Mortals cry, 'A man is dead!'  
Angels sing, 'A child is born.'"

But, friend, notice, this says: "Behold the bridegroom cometh." Is he the bridegroom to you? Not, unless he has sanctified and cleansed you "by the washing of water by the word," for so cleanseth He His bride. If you are not thus cleansed and sanctified, how can you go out to meet Him? You have not on the wedding garment.

Oh, soul! thou *must* go forth and meet Him.

He comes as King of kings and Judge of quick and dead.

Man, thou dost scorn, mock, and reject Him now. Arise, and go forth to meet Him with all thy sins and rebellion.

Go, and with thy puny arm resist, if thou canst, His inexorable decree—"he that believeth not shall be damned."

Go, with no lamp burning, with no light, with no hope.

Go, with terrors, dread and anguish, and learn through eternity, that our sins make our bitterest hell.

Go, meet thy doom, and be banished from His presence.

Remember, oh, remember, that, after those that were ready went in with Him to the supper, it is written, "And the door was shut."

Nay, nay, it is no use for thee now to knock at the door. There is no purgatory nor hell—redemption.

Christ has knocked at your door and you would not open.

Now you may knock at His door and He will not open.

Dear reader, certain as the word of God is true, if you die out of Christ, this will be be your fate. Oh, how willingly then would you that Christ should again call. He would not then have to knock twice at your door.

But you are yet alive. There is yet mercy. Peace can be found, and pardon can be given.

Hear what Jesus says:

"Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him."

Will you hear His voice? Will you open the door? Will you be saved by Christ? Oh, believe this record true: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

If thy sins are as scarlet he can make them whiter than wool. Though thou art the very chief of sinners, "it is a true saying, and worthy of all acceptance, that Christ Jesus came into the world to save" just such sinners. No matter how vast the amount, thou shalt be saved through His precious blood. It is not our goodness nor our works that cancel sins and present us without spot or blemish before God. It is that Jesus

"bore" away all "our sins in his own body on the tree," and opened a "new and living way" of salvation,—a way to heaven through the gospel, and not through the law. Hear how plainly the word speaks: "All we, like sheep, have gone astray; we have turned every one his own way; and the Lord hath laid on him the iniquity of us all."

How sweet is this: "Hath laid on Him the iniquity of us all." And He bore it all away, like the scapegoat into the wilderness. My sins and yours, "for by the grace of God, he tasted death for every man."

Dost thou believe this? If thou dost, then flee to him for refuge. If thou dost believe He is the Christ, the son of God, obey his voice.

"What would He have you do?"

Hear His last words on earth. As a conquering King and loving Savior, hear him speak:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Oh, dying friend, if thou dost love life and thine own soul, if thy heart is touched by Jesus' love, if thou dost believe in Him, that He is Christ, haste, I pray thee, and obey him. Faith and obedience walk hand in hand, and salvation follows behind them. Arise, therefore, and go to him through the new and living way of the gospel, calling on the name of the Lord, and singing in thy heart,—

"I cannot perish if I go;

I am resolved to try,

For, if I stay away, I know

I shall forever die.

But, if I perish at his feet,

When I his word have tried,

I perish, oh, the joyful thought,

As never sooner died."

H. R. T.

If you know anything that will make a brother's heart glad, run quick and tell it, but if it is something that will cause a sigh, bottle it up.

*The Bedford Debate.*

In our last issue we promised our readers some of the arguments pro and con on the different propositions discussed in the above debate. We now sit down to fulfill that promise.

We are reminded as we lift our pen to begin the task, that it is no easy one. Our readers have a right to expect us to represent each side faithfully. This we propose doing to the best of our ability.

The debate, I believe, was the result of an agreement between our brethren and the Methodists living in the vicinity of Bedford, who selected their disputants to conduct the debate. Bro. Reynolds was chosen by our brethren and Mr. Ritchie, by the Methodists. Under these circumstances, all wrangling about who was the challenging party, was cut off.

The first proposition discussed was as follows: *The immersion of a believing penitent in water into the name of the Father, the Son and the Holy Spirit, (only) is Christian Baptism.*

Bro. Reynolds affirmed. His line of argument was, 1st—To show that the word used by the Savior and his apostles to express the idea of Christian baptism, means to immerse. 2d—To prove that all the cases of baptism recorded in the New Testament were immersions.

His arguments on the meaning of the word baptizo, printed in the last number of the Echo, we must suppose our readers to have read, and proceed to present Mr. Ritchie's reply, as well as we can.

He began by stating that his object in debating was not victory, but truth. He agreed in the general statement of the question at issue by Bro. Reynolds, but said it was not necessary for Bro. Reynolds to spend so much time in proving that baptizo meant to immerse as he did not deny it. He insisted, however, that it had other meanings. He conceded that immersion was valid baptism, but based that concession on the ground that the mode was not essential. When convinced that it was, he would then deny the validity of immersion. Baptism was

an ordinance, not an action. It told what to do, not how to do it.

Cared nothing about the testimony of classical writers. They were heathens. Words in the New Testament had a peculiar meaning. He gave as examples of this the words anastasis and deipnon. The former, literally meaning to stand up, is translated in the New Testament, resurrection. The latter, signifying supper (full meal), is used to indicate the Lord's Supper.

Again, in four-fifths of the occurrences of the word baptizo, in classic Greek, it signified, sinking to the bottom, and sometimes drowning. But this, he said, was not the action immersionists contend for.

Again, baptism was a symbol of the inner cleansing. There must be correspondence between the symbol and the thing symbolized. The inner cleansing was expressed by the baptism of the Holy Spirit. (See Math. iii.) That was fulfilled on the day of Pentecost, by pouring out the Spirit.

Jesus Christ was the administrator on that occasion. When he did a thing, he did it right. "Shall I, then," he asked, "follow Christ's pattern?"

Bro. Reynolds resumed. "Yes, Bro. Ritchie, follow Christ's pattern all the time. If he, by pouring out His Spirit on the day of Pentecost, indicated that Christian baptism was to be performed by pouring, never do you sprinkle or immerse again; for you would not then be following Christ's pattern."

Bro. Ritchie's argument on this point, he said, was based on a misconception as to what the baptism was on Pentecost. The pouring out of the Spirit, was not the baptism. The latter was the result of the former. Who he asked, was so materialistic in his conception of the Holy Spirit as to suppose that it was poured or sprinkled upon the body? The material was put upon material, and spirit upon spirit. The spirits of those persons, then, were baptized, or completely under the influence of the Holy Spirit.

In reply to Ritchie's statement, that "baptism was an ordinance, not an action," he said, when an ordinance was commanded, an action was expressed in the command. If the action was not expressed in the command, where, he asked, was it expressed?

In reference to the peculiar sense in which words were used in the New Testament, he said: If Jesus and his apostles used the word baptizo to mean something different from its common or classic meaning, he palmed off a deception on the people, as he has nowhere notified us of the fact. He then examined the Greek words *anastasis* and *deipnon*, and showed by Greek lexicons that they meant in classic Greek just what they mean in New Testament—that they retain all their original force.

He denied that "sinking to the bottom" and "drowning" were meanings of the word baptizo. Said these were *results* of continued immersion. Mr. Ritchie made no distinction between an action and its consequences. He appeared to be prone to extremes. As he had failed to make baptizo mean sprinkle or pour, he now tries to make it mean "sinking to the bottom," "drowning," &c.

Mr. Ritchie said, in reply to Bro. Reynolds's statement, that "when an ordinance is commanded an action is expressed;" that he knew a man once by the name of John Tolbert who rode five miles to marry a couple. Yet no one present but himself knew *how* he rode. He did not ride on horseback, in wagon, buggy or sulky; but on an *ox's* back. A person might ride in several different ways; on a horse or an ox, in a wagon or buggy; but was riding in either case. So of baptism. A person might be baptized by sprinkling, pouring or immersion.

Having had but little success in proving that baptizo was used in a different sense in the New Testament to what it was in the Greek classics, Mr. Ritchie next brought forward an instance of its use (by the heathens!) in which he in-

sisted that it could not mean immerse. His case was furnished by Plutarch, who related that a certain soldier, being (as he supposed) dangerously wounded on the battle-field, and desiring to leave behind him some record of his fate, baptized his hand in blood, and wrote upon a trophy. He remarked that it was not customary for soldiers to carry bowls around with them on the battle-field to hold their blood. Besides, no person would wish to smear his whole hand over in blood in order to write. He stated, moreover, that he had been on the battle-field where there were pools of blood standing, and he supposed that the common-sense explanation of the matter was that the man was lying near such a pool, and he just reached out his hand and dipped his finger in the blood and wrote. (The case was brought up several times, but we have thought it best to condense what he said in substance in one place.)

He instanced another case to prove that baptizo did not always mean to immerse in classic Greek. A certain physician of antiquity, in giving directions to his patient, told him if the blister plaster became painful, to baptize it in breast milk. Here Mr. R. discoursed somewhat elaborately on the nature of a blister plaster, and how it was sprinkled in order to moisten it, and not immersed. He urged this with much confidence.

Bro. Reynolds said, in reference to Squire Tolbert's ox ride, that, notwithstanding the odity of his conveyance, he *rode*, hence did not walk. If a man was commanded to ride, he could not obey that command by walking. No more could a person obey the command "be baptized" by being sprinkled or poured.

In reference to Plutarch's case of the soldier being wounded, and baptizing his hand and writing on a trophy, he said he was perfectly willing to accept Bro. Ritchie's explanation of the matter. The dying soldier "just reached out his hand and dipped his finger in the blood and wrote." The finger was dipped, then—not poured or sprinkled. So far

as the "whole hand" was concerned, he said Bro. Ritchie was implicated as far as he. It would be just as absurd to sprinkle, or pour, or even to moisten the whole hand in order to write, as to dip the whole of it. He supposed that it need not be interpreted so literally. We say we dip a pen in the ink, when only the point is dipped.

He said, in reply to the blister-plaster argument, that Mr. Ritchie was not so much to blame for making that argument, as he was following the blunder of Mr. Rice in his debate with Bro. Campbell. Was a little sorry to have to spoil so nice a thing, but positively no blister plaster or poultice was in the case he related, and handed Mr. Ritchie the book to find it, but he declined trying it.

Mr. Ritchie quoted Carson as saying that baptizo *always* meant to dip, and in this position he had all the lexicographers against him. All lexicographers were, therefore, opposed to the exclusive meaning, "dip" for baptizo.

Bro. R. replied that Carson may have claimed more than was prudent. He was not responsible for that. That all the lexicographers were with him in saying that baptizo always means immersion or its equivalent. That much he would contend for—more than that was not necessary.

Mr. Ritchie now said he would give an inspired definition of baptism—not one given by a heathen. He referred to Heb. ix, 10. The "divers washings" (baptismos) in that verse, he said, was explained in the 13th verse, where it is called "sprinkling the unclean," &c. (By the way, this "divine definition" clashes with "Christ's pattern" given on day of Pentecost).

Bro. R. denied that the "divers washings" and the sprinkling of the blood of bulls and goats upon the unclean, referred to the same thing. In the former case "baptismos" is the word used—in the latter "rantsimos" is used. Why use different words to mean the same thing? He referred to Numbers, xix, where these sprinklings and washings were spoken of as distinct ceremonies.

He referred to Naaman, the leper, who, when commanded to wash, went and dipped himself. He insisted on Mr. Ritchie's giving a definition of baptizo—but this he never attempted to do. He said, however, it did not mean immerse, sprinkle or pour. He defined baptism to be "the application of water to a proper subject in the name of the Father, the Son and the Holy Spirit."

He (Mr. Ritchie) referred to Paul's statement in Heb. where he said: "All our fathers were baptized unto Moses in the cloud and in the sea." David tells how this was done: "The clouds poured out rain." They were not under the cloud and in the sea at the same time.

Bro. R. replied that this cloud did not pour out rain at the right time. That happened in the wilderness. (See 77th Psalm). Besides, "the clouds" poured out rain, while "our fathers" were baptized in the "cloud."

He said, if they were not in the sea and under the cloud at the same time, then there were two baptisms instead of one, as they were baptized "in the cloud and in the sea."

Mr. Ritchie saw the dilemma and took the latter horn—there were two baptisms. Mr. Ritchie admitted that the case of the Egyptians was a genuine case of immersion. As also the case of the swine that ran down the hill and was drowned. "God," said he, "baptizes in *water*, but immerses in *wrath*."

Bro. R. replied that he had heard a brother once say, in reply to the devil's immersing the swine, that since he lost his bacon he had changed his mode and did not immerse any more. He asked Mr. Ritchie if he immersed "in wrath" when he immersed his candidates?

Bro. Reynolds' next argument against sprinkling and pouring was, that they were too young. In proof, read from Wahl, and showed that the first case of pouring occurred 250 years after Christ.

Mr. Ritchie made no attempt to disprove this, but only said in reply, that he could prove trine immersion necessary as Bro. R. could sprinkling.

Bro. Reynolds' next argument was based on Matt. iii, 5, 6, where Jerusalem and all Judea went out to him, and were baptized of him "in Jordan." Could not read it "sprinkled in Jordan," nor "poured in Jordan,"

Mr. Ritchie replied, neither would it do to say, "John the Plunger came a plunging in the wilderness and preaching the plunging of repentance," &c.

He stated further that it was a physical impossibility for John to immerse the number he is said to have baptized, considering the population of Judea, and the length of time he was at it.

Bro. R. replied that that was simply stated, not proved; that John's disciples could have assisted him. Besides, the time need not be so short nor the number so large as represented.

Mr. Ritchie read freely from Rice and Stuart to prove that sprinkling and pouring were proper "modes" of baptism.

Bro. R. told him that Rice and Stuart could not be received as witnesses here on his side, as they agreed with him on this subject.

Asked Mr. R. where his authority was for his definition of baptism. He next brought forward as an argument, the fact that John baptized in Enon "because there was much water there."

Mr. Ritchie replied they would need "much water" for culinary purposes, ablutions, &c. Besides, the expression "much water" could be rendered "many waters."

Bro. R. replied, this latter rendering did not make it any better for him (Ritchie) as Enon was a fountain and the baptizing was done "At Enon."

He next based an argument on Acts, viii, 36, where Philip and the Eunuch "both went down into the water." They first came "to a certain water" and then went down "into" it.

Mr. R. replied that if the going down into the water was proof that the Eunuch was immersed, it was proof also that Philip was, as they both "went down into the water."

Bro. R. said that argument was beyond

his comprehension; hence, could not reply to it.

(This stale argument (!) is based on the unauthorized assumption that the going down into the water is the baptism—a position unheard of in theological polemics.)

Bro. R. next presented an argument based on Rom. vi. 4, and Col. iii. 12.

He said he had deferred until this time to answer Mr. Ritchie's main argument, viz: that baptism was a symbol of the purification of the heart by the Spirit. He now had the Scripture under consideration that told what baptism did symbolize. It was not the work of the Spirit, but the Gospel facts—the death, burial and resurrection of Christ—that were symbolized in baptism. Immersion symbolizes these facts—pouring or sprinkling do not, as neither of them represents a burial or resurrection.

Mr. Ritchie said the Scriptures nowhere give any prominence to the burial of Christ, or attached any particular importance to it.

Bro. R. quoted Paul 1st Cor. xv. 3, where he enumerates the burial of Christ as one of the facts of the Gospel, by which they were saved.

Mr. Ritchie admitted that Rom. vi. 4, and Col. iii. 12, referred to baptism—not to its mode, but to its symbolical character.

Bro. Reynolds read Adam Clark, who referred it to the "ancient mode of baptism."

Mr. R. said that Clark was a good and learned man, but did not excel as an expositor. He said, "are buried" would make them buried, until the time Paul wrote.

Bro. Reynolds showed that the verb was in the aorist tense and should be rendered "have been buried."

The speakers each concluded with a recapitulation of his arguments, and thus ended the discussion of the first proposition.

Here I must close for the present, but will continue the account in our next issue. I see I must not be so tedious in my

next. In my next article will try to give the principal arguments on two propositions—subject and design of baptism.

J. H. G.

### Treasurer's Report.

We insert here the report of the Treasurer of the I. C. M. C., which was omitted from its proper place for the reason there stated.

If too meager, let us not complain brethren, it is our report. Let us strive, with God's blessing, to make a better one for the ensuing year.

It is but justice to the brotherhood of the State, to say here that this report contains but a tithe of what has been done in the State during the year by individual and congregational efforts.

The deliberations of the recent State meeting at this place were characterized by a strong desire to systematize and utilize our missionary efforts in the future. So we hope for better things. But the report:

JOHN T. JONES, TREASURER, IN ACCOUNT.	
Sept. 1869.	Amounts Received, &c. Dr.
Balance on hand last settlement...	\$379.10
in hand of D. Downs.....	140.85
	<u>\$519.75</u>

REC'D FROM SUNDRY CONGREGATIONS.	
Rec'd from Augusta.....	\$ 15.30
" Atlanta.....	8.00
" Niantic.....	9.00
" Mayfield.....	10.63
" Eureka.....	50.00
" Woodstock.....	5.00
" Twin Grove.....	21.75
" Washington.....	13.55
" Clayton.....	6.00
" Harriestown.....	20.00
" Chatsworth.....	17.00
" Forest.....	2.80
" Wapella.....	2.00
" Rock Island.....	2.00
" Bloomington.....	11.00

RECEIVED FROM SUNDRY CHURCHES	
Paid over by D. Downs.....	50.00
Rec' from K. C. Weekly acting Missionary.....	47.40
	<u>\$97.40</u>

RECEIVED FROM SUNDRY PERSONS.	
Rec'd from Mrs. Martha Follister..	\$ 1.00
" Mrs. M. H. Secress.....	1.00
" Mr. E. S. Town, Tenn....	5.00
" Leonard Odenweller....	10.00
" T. K. Knowles, Solon, O.	5.00
" G. F. & Eds. Hillman, O.	10.00
" Oeman Pixley, Ingram..	5.00
Sent by Bro. Bruner.....	2.50
	<u>\$36.50</u>

Closing Sep. 1st, 1869..... \$861.98

TO THE STATE MISSIONARY CO-OPERATION OF THE STATE OF ILLINOIS.		
Sept. 1869.	Amount paid out.	Cr.
By amount paid to Bro. Fisk by the hand of D. Downs for the Scandinavian Mission.....		\$100.00
Paid John Shackelford for foreign Field.....		50.00
Paid Dudley Downs on account of Salary.....		30.00
Paid Dudley Downs on account of Salary.....		300.00
On hand from last year.....		140.85
Forwarded to W. B. Carson by order of D. Down.....		30.00
		<u>\$400.85</u>
Paid Elder Dawling on account of Chicago Mission.....	50.00	
Paid J. C. Reynolds for printing Minutes.....	15.00	
Stationary, envelopes, stamps, &c....	7.75	
Paid J. T. Jones, Treasurer, expenses to Eureka to settle with D. Downs.....	11.00	
Balance on hand.....	217.58	
		<u>\$651.98</u>

All of which is respectfully submitted.

J. T. JONES.

McMINNVILLE, TENN.,

Sept., 16th, 1869.

DEAR BROTHER REYNOLDS:—In order to recruit my health, I have come to McMinnville, Tenn., where brethren can address me for the present. I regretted much to leave Illinois, but it seemed necessary, as I was growing weaker day by day. During the short time we have been here, there have been but few changes in my condition, and of course as yet, I can not tell with any degree of certainty, what the result will be. I shall hope however, for the best.

Your brother in Christ,  
DUDLEY DOWNS.

SUMMUM, Ill., Sept., 7, '69.

DEAR BROTHER REYNOLDS:—We have had eight additions here in the last two months. All things look prosperous.

Yours in the one hope,  
LEVI BEATY,  
J. H. BREEDEN.

*"Christ the Intercessor."*

Below we give an extract from a piece published in the "Herald of Life," of the 15th inst., under the above caption. It is "selected" by the "Herald," and from its tone we should think it had been clipped from the columns of one of our "orthodox" papers. The extract is as follows:

"The Catholic dying in the wilderness must sink in despair, because there is no priest near to give him absolution. And the Campbellite who goes through water into the kingdom of God, dying in the desert, can find no hope, because there is no minister near to him to dip him in the water; nor water in which to be "buried" were there a minister. Stand back, false guides, Jesus is the Priest."

There is the wisdom of the serpent for you. A Catholic and a Campbellite are classed together. They are just alike. The Catholic is a terrible fellow. So is a Campbellite, because they are classed together here, as believers in human priests.

I presume the author of the above, meant by the term "Campbellite," one of those anti-scriptural heretics that believes that "except a man be born of water and the Spirit, he cannot enter into the kingdom of God," but has never experienced that birth himself, in as much as he needs a minister to "dip him into the water."

The theology of the extract is this: If there is any condition to be complied with by an individual in order to his admittance into the kingdom of God, that requires the intervention or assistance of a second party, such party is a priest and is occupying the place of Jesus Christ. Therefore there is no such condition!

What miserable stuff, misnamed theology! Then every individual that assists a sinner in coming into the kingdom, is a priest, occupying Christ's place. Then again, according to this, faith is not a condition of entrance into the kingdom of God, for "faith comes by hearing," and unless there is some one to carry the story of the cross to the benighted ones of earth, they will never hear it.

Faith is just as dependent on human agency as baptism.

"Stand back, false guides," do not preach a crucified Savior to the sinner in order to produce faith, "Jesus is the Priest!"

It is time that these *true* "guides" had learned that Jesus is KING as well as priest; and that as king he has given certain commands to be obeyed; and that in rejecting these commands we reject Him as our king; and in rejecting Him as our king, we reject Him as our priest, and are denied the benefits of His atonement and intercession. J. H. G.

*Baptist Items.*

We clip the following from a recent number of the *Central Baptist*, published weekly at St. Louis, Mo., and received at this office in exchange:

INDEX.—C. T. Floyd writes:

Elder A. H. Dean has just closed a meeting of fifteen days with the church, at Index, in which I assisted him.

God owned and blessed his word to the salvation of sinners. There were added to the church by experience and baptism, thirty; by relation, six; by letter, three; restored, one; number of accessions forty. Two came from the Campbellite Society. They demanded baptism because of a want of qualification on the part of the administrator. Three came from the Cumberland Presbyterians.

Upon this occasion the stream was lined with spectators for some distance on both sides, eagerly looking after an aged couple, who were among the converts. The husband's head was silvered over for the grave; the wife was in feeble health, bent with age. They walked hand in hand into the water, and were buried with Christ in baptism. Those two disciples had been members of the Cumberland Presbyterian Society for a long time, and had felt this a duty for many years. Nine Methodists were brought to see that sprinkling came from Rome, and that it was a great sin to perpetuate the error.

Elder Dean not knowing whether all who were prepared had been immersed, said, "Is there another who is prepared to follow Christ in the holy ordinance?" He waited a moment, when a man on the brink went down to the water. The necessary questions were asked and answered in the affirmative, setting forth his Christian experience. The action of the church was called for, and a unanimous vote given for his reception as a fit subject for baptism. He was then buried in baptism, and being raised from the water, he said, "This is the way I long have sought, and mourned because I found it not."

Doubtless there are a great many who are mourning because they have not followed Christ in baptism.

There are some remarkable things about this extract, to which we desire to call the attention of our readers. The first is, that at a meeting held with the church at Index, by Elder Dean and the writer of the extract above, "God owned and blessed his word to the salvation of sinners." Are we to infer from this that God sometimes denies his word, and *refuses* to bless it? Nay, more. Are we not justified in saying that in the estimation of our Baptist brethren, God *usually* denies his word, as this instance of his "owning" it, is thought worthy of record. What would we think of a man who would give his word, that if any person would do a certain thing, he would give him a certain sum, and when the condition was complied with, would deny his word—say he never said any such thing? He would justly forfeit the confidence and respect of the community, in that act. And yet that is just the kind of a charge that is here made or implied against God. He has promised on certain conditions to pardon the sinner.

Our Baptist brethren tell us that in many, very many instances, these conditions are complied with, but only occasionally does God own his word and pardon the sinner. Is it not probable that it is *man's* word that is denied, and that God always owns his word?

It appears from reading further on that two came from the "Campbellite Society." I expect the writer refers to the Church of Christ. I leave the reader to attribute the phrase "Campbellite Society" either to the ignorance or meanness of the writer, as he may think proper. Either is contemptible. But we learn further on that these two "demanded baptism because of a want of qualification on the part of the administrator." Strange, indeed! I wonder if Elder Dean and Bro. Floyd had anything to do in this matter. It would not astonish me if they preached to the people that baptism, administered by members of the "Campbellite Society" was worthless. At any rate they complied with the "de-

mand" and thus approved their course.

I have now two questions to ask, and I want either one of the above mentioned persons, or the editors of the "Central Baptist," or some other baptist authority to answer:

1st. What are the qualifications for an administrator of Christian baptism?

2d. In what respect are the Disciples or Christians disqualified to administer that ordinance?

It is due alike to Baptists and to the "Disciples" to have these questions squarely answered. It is especially due to the cause of Christ that they be answered in the fear of God and in the light of his truth. If answered, we will give our readers the pleasure of reading them, as they are vitally interested in the matter.

The reader may compare the little episode in the close, about the man on the brink going down and answering enough questions to set forth his "Christian experience" and then being received by a "unanimous vote" of the church "as a fit subject for baptism," &c., with one that transpired over 1800 years ago on the way side leading from Jerusalem down to Gaza, and see wherein they differ.

I have no doubt either but that there are a "great many who are mourning because they have not followed Christ in baptism," and have no doubt but that many of them *would* follow him if the preachers did not tell them it was a "non-essential," and that non-compliance with it did not endanger their salvation. When will they stop it?

J. H. G.

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DEAR BRETHREN:—The meeting at Golden's Point, terminated with 27 additions; 26 by immersion, 1 by letter. Since my last, 4 have been added by immersion at Mauck's Groves.

H. R. TRICKETT.

*The Annual Convention of  
the A. C. M. Society*

Will commence in Louisville, Ky., Oct. 19th. Return tickets will doubtless be secured on all the main thoroughfares leading to the city, of which due notice will be given in the papers. This will be a meeting of intense interest. The report of the Committee of *Twenty* will be presented, the consideration of which will require the most religious counsel. Let us assemble for *counsel*, not for debate. The prospects for a general agreement are very encouraging. Six or seven State conventions have already endorsed the movement to systematize our Missionary work by appointing a brother from each State to co-operate with the *Twenty* in presenting the best possible report to the Convention. All Disciples that desire to go, not for business in the city, but to attend the Convention will be cordially received by the Louisville churches. Come religiously, prayerfully, to promote harmony and fraternity among all the brethren.

THOS. MUNNELL,  
Cor. Sec'y.

ACKNOWLEDGMENTS.

To the ladies of the Christian Sewing Society, at Vermont, for a very handsome quilt; also, to the Mound Christian Church, McDonough county, for a very fine log cabin quilt, valued at \$18. To those faithful Sisters in Christ, we tender our sincere and heartfelt thanks for these very useful presents. May the good Lord bless those good Sisters in all their labors of love. May they continue faithful unto death, and then each one receive a crown that shall never fade, is the sincere prayer of their humble Brother and Sister in the Lord,

J. B. & E. ROYAL.

Vermont, Ill., Sept. 20, 1869.

DEAR BROTHER GARRISON:—I closed a meeting of eight days, on Locust, Christian county, on the 19th inst., with three immersions. Bro. Van Houser was with us during part of the meeting.

S. M. JEFFERSON.

ELDER J. C. REYNOLDS:

DEAR BROTHER IN CHRIST:—I clip the following from the "Lewistown Union," extra. It is so good I thought it worthy a place in the *ECHO*:

"THE RIGHT PERSUASION.

In terrible agony a soldier lay dying in the hospital. A visitor asked him, 'What church are you of?' 'Of the church of Christ!' he replied. 'I mean of what persuasion are you?' then inquired the visitor. 'Persuasion!' said the dying man, as his eyes looked heavenward, beaming with love to the Savior: 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus.' Your Brother in Christ,

JOS. B. ROYAL.

BRETH. REYNOLDS & GARRISON:—We closed a series of meetings here last evening which resulted in four additions to the church—two by confession and baptism; one wanderer reclaimed, and one by relation. At the same time Bro. J. V. Beekman, who has been laboring with the church for the last six months, closed his labors here. He returns to Eureka to resume his literary studies. He carries with him not only the entire confidence of the brotherhood here, but the esteem of the entire community, for his christian urbanity and gentlemanly (we mean in its broadest sense) bearing while among us. May God preserve him for still greater usefulness to the church.

D. McCANCE.

CRIME.

Statistics given in the London Examiner, in regard to crime in Romish and Protestant countries, are full of instruction. The proportion of murders to the population in England is one to every 178,000; in Holland, one to every 103,000; but in Spain, it is one to every 4,114, and in Rome and the Papal States one to every 750!

*Editor's Table.***THE MORNING GLAM**

Is the modest title of a recent musical work published by Peter H. Dayhoff of Washington, Ill., who is also the author.

It is designed to present a new system of musical notation, which, it is claimed, is much more simple and natural than the one in common use.

We hail with delight every successful attempt to simplify the science of music, and bring it within the reach of the masses of the people.

We believe Bro. Dayhoff has struck a note that will wake to "tuneful harmony" thousands of voices now dormant and inactive under the dark shadows of an intricate and mystical science.

Let lovers of music everywhere, send for, examine and if right, adopt the new system.

Some of our great musicians have approved the system, but are a little afraid to advocate it, yet as it is so radically different from the old. "It will take a long time," say they, "to introduce it."

Fie! what is the reason a new system of music can not be introduced as well as a sewing machine? If better than the old, let it be introduced at once.

Address the author at Washington, Illinois. J. H. G.

**COMMITTEES.**

The following committees were omitted from the minutes of the State Sunday School Association printed in another place:

1st. Committee on Programme for the next annual meeting, consisting of Brethren A. J. Thomson, A. P. Aten, J. H. Garrison, J. M. Allen, A. S. Fisher.

2d. The committee for districting the State, &c., as provided for in the fifth resolution recorded in the minutes, is composed of the same brethren, who can consult and co-operate with the board of the State Missionary co-operation.

J. C. R.

*Marriages.*

In Vermont, Ill., at the residence of C. Toland, by Elder J. B. Royal, on the 12th day of September, 1869, MR. ANDREW B. KIRKBRIDE to MISS ELLEN RANDOLPH, both of Vermont.

Also, on the 14th of September, 1869, by the same, at the residence of J. B. Royal, MR. NELSON TOLAND to MRS. ELVIRA HUNT, both of Vermont.

By Elder D. McCance, at his residence in Toulon, Stark county, Ill., on Sept. 11, 1869, MR. ENOCH C. GARRISON, of Meridian, Knox county, Ill., to MISS LIBBIE DILTZ, of La Fayette, Stark county, Ill.

**CONSOLIDATION.**

The GOSPEL ECHO and CHRISTIAN HERALD have been consolidated, and will be issued hereafter with both names on the title page, from Macomb, Ill. The editorial Corps is composed of J. C. Reynolds, J. H. Garrison, E. L. Craig, and J. W. Karr. Monthly, \$2 per annum in advance. The tone of the paper is excellent, and we wish it may continue to deal telling blows in favor of the pure Word of God.—[Review.]

*Report of Additions.*

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J. C. Arnsperger, Ky. ....	15	J. P. Davis, Mo. ....	7
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# THE GOSPEL ECHO.

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## *Spontaneous Evolution.*

From time immemorial the world has been startled by bold writers, in advocacy of some speculative theories, in regard to the creation and peopling of the earth. The hypotheses of these men have a seeming tendency to run counter to the biblical account of creation, thereby stirring up debate, and occasional literary contests between the advocates of the scriptures and the infidel world. Had Christianity anything to fear in open discussion, it would be a matter of deep regret that such controversies had taken place. But the fact has been established by ample experience, that investigation results in the diffusion of knowledge, which serves to liberate the mind from the shackles of bigotry and intolerance.

As Christianity approaches the lights of science, it flourishes; hence the schools of our country, and the literary pursuits of the wise and good of earth's best men.

The advocates of "Spontaneous Evolution" are believers also in "Progressive development." Their object is manifestly to exclude from our cosmogony the necessity of a Divine Creator. These men cavil at the scriptures, but they can see no difficulty in believing that all distinct species of the animal kingdom were produced by accidental transmutation, under the guidance of a physical divinity, itself accidentally developed, although not a single fact in science can be adduced to corroborate the possibility of such an occurrence. I am at this point impressed with a remark of a writer, that "it is very easy to believe what a man desires or inclines to believe."

Napoleon Bonaparte was said to have rebuked the skepticism of Marshal Duroc, with the remark that "there are some men who are capable of believing every-

thing but the bible." Thus it is and ever has been. Although no other system ever promulgated to the world, has ever had evidences so convincing, and so worthy of man's confidence, yet men are slow to believe; not because of a lack of evidence, but because Christianity takes hold of the cherished sins and opinions that have been rooted and grounded in men. No system has ever been propagated, no matter how weak and foolish the evidences, but what some have been ready to rely upon it. This is because they are thus inclined.

The transmutation theory is subversive of revealed religion, robbing man of all hope of immortality. But at the same time men will adopt it because of its antagonizing principles to the divine record.

The majority of the Spiritualists of our day have adopted this theory, thinking it the best means of accounting for the origin of the "human species" outside of the Bible.

The writings of some of the advocates of "Spontaneous evolution" have become almost extinct. But little is now heard of Oken, Lamarck, and De Maillet, except through the theories of "Pantheistic spiritual philosophers."

Some years ago there was an anonymous author who gave to the public a book, seductively entitled "*Vestiges of the Natural History of Creation.*" He crowded it with his hallucinations bearing upon the "essence of creative power," the conditions of gaseous, liquid and crystalline matter, and ended with geological and organic development. Some of the arguments were sound and specious, and all had a pretended scientific support. The vagaries of this book were received by many as unanswerable truths, and thousands imbibed the taint of mate-

rialism and infidelity, because they were not able to refute the subtle arguments and sweeping deductions.

But finally Hugh Miller, a laborer in the quarries of Cromarty of Scotland, with a desire to understand what he had often found imbedded in the rocks, began with a purpose to study the strata and fossils of his country, and to give to the world intelligent interpretations of the inorganic structures, and organic remains of the rocks and primeval beds. The name of this self-educated man will ever stand forth in the literary and scientific world, associated with all that is honest and manly. From the humblest sphere in life, and from the toils of a quarryman and stone mason's apprentice, without means, without friends, without other than the most rudimentary education, he rose, and, by his own exertions, "Quarried truth, all rough-hewn from the earth, And chiseled it into a perfect gem," and now, though dead, fills one of the brightest pages in the annals of our country. His patient and logical deductions concerning the relative places of organic productions, occupied in the Pre-Adamite world, were based upon *facts*, instead of fiction, which proved destructive to the theory of "Spontaneous Generation" and to the extravagant idea of "human evolution" by progressive development.

In answer to the "Vestiges," (the anonymous book) Miller established, beyond question, that the *trilobite* and its congeners of the Paleozoic age, were quite numerous in Silurian rocks and red sandstone, as low in the history of organic remains as any of the fossil marks.

This blow of the stone mason's logical hammer was heard throughout the whole world. It struck the key of the arch on which was erected the development theory. At this period of the world's history the infant science of geology was battling for an existence against the opposing phalanx of united Christendom. But here the scale began to turn; this infant science began to revive; it was now taken from the arms of transmutationists and given to the advocates of the Bible. The old controversy now for a

time seemed ended, and geology became a theological study. But the Spontaneous generationists and transmutationists were not satisfied in letting it thus remain settled; hence not a few of the scientific writers of our day and generation, have, either directly or indirectly made use of their discoveries and intellectual resources to weaken the Mosaic account of creation, and to destroy the inspiration of the scriptures, and thus render improbable the scheme of redemption.

The extreme antiquity of our globe, as apparent from the formations and strata, which must have required long ages for their preparation, is again referred to as evidence that Moses was not acquainted with the origin and history of the earth. It is again argued that there is a language in the rocks and strata that does not correspond with the language of the Scriptures.

These men forget that the soundest principles of interpretation do not require us to take the "six days" as used in the first chapter of Genesis in its present limited sense, and that the language of the Scriptures was not intended so much for the *cosmical*, as it was for the moral, in its instructions. They forget, too, that the interval between the chaotic state of the earth and its final preparation, as a residence for man, as described by the sacred writings, covers an indefinite number of ages; affording time sufficient for all the processes and changes which the geologist claims.

The fact that the word "day" is used in the sacred writings to express epochs of time before the arrangements were perfected, or the sun was created, is sufficient warrant to us to employ it with a latitude that will meet all geological discoveries, and at the same time sustain the Scriptural account of creation.

How ready these men are, at the discovery of any great truth, to rush into the temple of Christianity, boasting that now the friends of the Bible must yield up their claims, and submit to the inves-

tigation of science. But Christianity has been so often tried that its advocates fear not to have it placed in the *scientific infidel crucible*, knowing that a careful examination of it will but reveal its precious gems.

In 1860 Mr. Darwin again re-opened the old controversy by publishing his book entitled "*The Origin of the Species*." Then, in about 1862 came Professor Huxley with his "*Evidences of Man's Place in Nature*," and still later, Sir Charles Lyell introduced to the public his "*Geological Evidences of the Antiquity of Man*."

These productions, though seemingly of different pursuits, really contribute to the same end; they are related one to the other.

Darwin proposes to show that all animals spring from lower orders of creation by the process of *transmutation*, and thus from the lower orders of animal life, sprang the very highest grades of animal organization.

Huxley accepts the doctrine of Darwin, and endeavors to show that man sprang into existence through the monkey tribes. Sir Charles Lyell adopts the views of Darwin and Huxley, and undertakes to prove their speculations by furnishing evidences from primeval beds of the earth. Darwin says, "I believe that all animals have descended from at most, only from four or five progenitors, and that all plants from an equal or less number," and from "analogy" he infers, "that all organic beings have descended from some *one primordial form*," and that "more individuals are born than can possibly survive, consequently, there is a frequent *struggle for life*. The strongest have the best chance for existence, which results in natural selection, entailing divergence of character, and the *extinction* of the less improved forms. And thus by this war of nature, the production of the higher animals follows." Here is an exhibition of the poverty of such men as let go their hold on the Bible.

It will be seen that Darwin infers an *original primordial form*, and accounts

for the variations in animal organization on the principle of the "*struggle for life*," and that all organized beings, recent and extinct, are but the modified descendants of a *primitive monad*. Now, if he or any body else could show how the *monad* could find its way into existence, without a Creator, a beginning might be made in the work of finding out creation.

Not long since, I heard an attempt made by a Dr. Jackson, to prove that by means of a galvanic battery, operated under favorable circumstances upon inanimate matter, minute vegetable growths could be made to spring from the negative pole, and animalculae from the positive. Startling as this may appear, success has *seemingly* attended some of these trials to set in motion the vital principle. But these experiments have all been made upon *organic* substances, and upon the earth containing organic remains. Why do not some of these bold advocates give us an *experimentum crucis*, by germinating a single vegetable or animal form from *inorganic* matter? This would be a good way for them to settle this question; but the reason they do not is quite apparent to all.

If a primitive monad can not be ushered into existence by physical force or influence, there can be no *evolution* or *successive development*—no *transmutation* of species—no upward growths resulting in *man*.

This is the kind of Pantheism that is seen unfolding itself in the so-called *Spiritualism* of our day.

A few days since, I inquired of one of these men, how he accounted for the origin of the human race? He carried me back on the *descending series* until we arrived at the first pair of our race. I then inquired, how came these? And another flight took us down through the *gorrilla* tribes over the dark wastes of unknown ages, until finally we arrived at the *primitive monad*. I then asked, How came the *monad*? But the wheels of our cart were broken, and farther than this we could not go, except through the dark valley of "*Spontaneous Genera-*

tion," and I must confess to you that I was much disappointed in my guide, for after his promising to take me out of mysteries, behold! he led me right in the path where there was nothing but mystery. These, too, seemed to be really greater to both, than those we were trying to avoid in the Mosaical account.

Darwin's future is in the perpetual offices of reproduction. He claims that a certain amount of our person becomes perpetual, being reproduced in other forms. He looks upon the horrors of annihilation with a philosophic awe, and attempts to palliate his conscience with the idea of existing in some kind of form. Now that man is the acme of progression in this world, we are led to suppose from Darwin's premises, that the portion of our person which is perpetual must then return into the lower orders, for man is the crowning excellence in this world. Suppose that Darwin dies and a portion of himself assumes the form of a horse or some other animal. What kind of progression would this be?

Huxley, in his work, seeks to disseminate his atheistical ideas, thinking that he can overturn the cherished convictions of Revelation.

If he could prove that man did reach back through an immense antiquity, and was little above the Chimpanzee, and actually took his origin from the higher apes, he could afford to let people believe as they pleased about the Bible. His argument is somewhat ingenious, but is none the more sound on account of its subtlety. He takes up the ape tribe, and shows that they are animals differing one from another. Though they resemble one another in their hand-like paws, in other respects they differ and partake of the nature of cats, rats and squirrels. He then draws the preposterous conclusion that the differences between man and the gorrilla, are not so great as those between the gorrilla and some other apes. He forces the conclusion that man, on account of his "prehensile" hand, does not differ materially from the gorrilla family.

It seems to me that if the "prehensile" argument is a good one, we might have a *digital* argument, also; for digital division is equally as important in the order of classification. This being so, I claim the liberty of introducing the *frog* into the argument. He has five fingers or digits. He has a hairless skin, also, and in this particular, he approaches nearer man than the monkey. I move that the transmutationists give a place in their next published work for *Rana Taurina* (bull-frog), for he is certainly in their order of classification, and by his *batrachian* voice, he may help them in their laws of progression.

Man's chief characteristics are not claimed to exist in his structural organization; that which entitles him to a distinct order in classification, is most positively his social, moral and intellectual qualities. As long as these are known to exist, it is a matter of little consequence to know whether the ape, like man, possesses the *hippocampus major* or *minor* of the brain, or the *peroneus longus* muscle of the leg and foot.

Man is capable of an indefinite intellectual improvement, which constitutes him a distinct being. There lies the impassable gulf between man and the brute creation. No infidel logic can pass over it.

Though it can be clearly and satisfactorily demonstrated, that man *anatomically* compared, has distinct characteristics, in the formation and size of the *cranium*, in the perfection of the *thumb*, in the *pelvis*, which gives an easy and upright position, in the construction of the foot, and in the various functions of his organization, yet these are trifling, compared with the higher qualities just mentioned.

*Progressive development* as a chain of gradation, is everywhere admitted, but where is the proof of distinct types, having been transformed into others.

*Variations* do occur, and some of them do indicate advancement, but an extreme *aberration* is a *monstrosity*, which, instead of being a leap upwards, is a leap

downwards—a degradation—and almost invariably passes away with the individual, and never repeats itself in reproduction.

E. YOUNKIN.

For the Echo.

### Masquerading.

One of the very fashionable amusements indulged in by the wealthier classes of our cities, is that of the *Bal masque*. It possesses many fascinations for the lover of picturesque novelty and excitement. All the costumes and manners of the quaint, olden time—of Lords and Ladies, whose forms long centuries ago, mingled with mother earth, are again revived, presenting a curious spectacle of all ages and nationalities. Over all is thrown a charming veil of mystery, for every face is carefully concealed by a *mask*, thus causing the most delightful uncertainties—the most reckless conversation, generally devoid of all truth, and entirely foreign to the *real* sentiments of the heart. I have often thought that these entertainments, considered so bewitching by those who attend them, have been borrowed from real life, for nowhere else are masks so effectually worn. It seems sometimes as though society were transformed into an immense masquerade, so much pains do men and women take to disguise their thoughts and feelings.

Frankness and honesty are considered, in the higher class of life, as entirely too old fashioned to be observed when avoidable. The most constant deceitfulness in regard to "little things" is practiced. You receive a very cordial invitation from a supposed friend to visit; but if you accept, a shower of polite anathemas will, in many cases, descend on your devoted head, (entirely private, of course, for they would have you believe they were so delighted, so unspeakably happy.)

A lady will instruct her servant to report, "not at home," to many of her callers. "Of course," she answers to Biddy's inquiring look, "I am at home, but then there's no particular harm in such a little lie. I want to read my new

book, and put the finishing touches on my new dress. It wouldn't do to tell them the truth, for they would be terribly offended; besides, Mrs. La Mode tells her visitors so, and, therefore, there can't be very much harm in it."

Some one is always ready to tell you—"how charming you are looking this evening," and the next minute to remark to some acquaintance—"what a horrid fright she is! I don't see how she lives, she's so ugly."

In a thousand and one such little things, do we see utter disregard for truthfulness. Nor do we notice it only among those who are supposed to care for nothing higher than the opinions of their "set"—to aim at nothing better than to eclipse every one else in dress, style of living, &c. No, indeed, if the poison existed there only, it would not seem so strange. On the contrary, we find it very prevalent among professed Christian ladies and gentlemen. Carefully they guard their characters from almost every other stain—surround their hearts with the protecting influences of purity, of honesty in all the important affairs of life, but neglect this one. They forget that it is the little words and deeds, after all, that make the man and woman—that are the barometers that indicate their real elevation in human society, and that will determine their destiny beyond the present life.

At the close of the entertainment of the Masquerade Ball, the masks must all be thrown aside, and every face revealed. If we would only remember that after the busy scenes of life are over, then the real thoughts and intentions of every heart are unmasked, we would be more careful in avoiding such untruths as we indulge in so often—such deceit as we practice in our intercourse with our fellow-man, and when the curtain falls on the last act of life, we would be richly rewarded for our efforts.

EMMA VEACH.

The voice of God may be heard in every judgment of His hand.

For the Echo.

*Baptism.*

"And as they went on their way they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?"

And Philip said, If thou BELIEVEST with all thine heart thou mayest." Acts viii, 36-37.

"Go ye into all the world, and preach the gospel to every creature.

He that BELIEVETH and is baptized shall be saved." Mark xvi, 15-16.

In St. Peter's Church, in the town of — the rite of infant baptism is to be administered. It is a beautiful Lord's day morning in May. The birds sing with subdued sweetness, as if the influence of the holy day was felt by them too; the balmy air is laden with the odors of flowers, and the deep blue of the sky is flecked with drifts of snow-white clouds. Within the church, the organist is playing a delicious voluntary. The white marble front is wreathed with newly-blown roses, and rare exotics of exquisite fragrance. There is a look of expectancy on the faces of those assembled. The service is read, the beautiful chants and anthems swell in triumphant praise, then die away on the soft, sweet air. Then there is a rustle at the door, and the candidates for baptism are brought in, two pretty baby girls, borne in their nurses' arms. The mother takes her white-robed, dimpled darling from the nurse, and presents it to the priest. The sponsors, in the name of the little innocent, renounce the pomps and vanities of this wicked world. Then the priest pronounces the formula of baptism—"In the name of Father, Son and Holy Ghost, I baptize thee, Mary," and with these words he sprinkles a handful of water in the baby's face. The same ceremony is repeated, and both babes are declared members of the Church of Christ. The music floats out softly on the air again, and slowly the congregation disperses.

In the congregation on that day, was Henry Carter, a youth of fifteen years. He was an attentive and thoughtful observer, and young as he was, a searcher after truth. The scene impressed him, and we shall see that it was not forgotten in any of its details.

Some months later, Henry was in attendance at the Christian Church, in —, a little town, located in a more primitive part of the State. He was on a visit to his uncle George Carter, a member of the Christian Church. The preaching had attracted him. It had also directed his mind to the reading of the bible, and the youth felt restless and dissatisfied until he had found the passages quoted by the preacher, and had compared his teaching with the word of God.

It was Sunday night, and the church was densely crowded. The preacher declared the "glad tidings of great joy"—how the Christ died for our sins, was buried and rose again the third day, according to the scriptures. He called upon all who *believed*, to be baptized, if they would be saved, (or pardoned), for the Lord had said to His Apostles:

"Go ye into all the world, and preach the Gospel to every creature. He that BELIEVES, and is baptized shall be saved. He that BELIEVES NOT shall be damned." Mark xvi, 15-16.

Several persons rose, and went forward at this invitation, and made the good confession before all the people—"Jesus is the Christ, the Son of the living God." The preacher then read the account given in Acts xvi, of the conversion of the jailor at Philippi, and the baptism of him and his household. And with emphasis on these words, "the same hour of the night he was baptized, and all his house," he said in conclusion, "we will adjourn to the river for baptism."

A thrill went through the great crowd, and Henry soon found himself carried along by the hurrying throng, to the bank of the river.

The night was dark, and the flash of lanterns, borne by some of the men, gleamed now upon the water, now upon faces, glowing with excitement, or touched with awe at the solemnity of the scene and the occasion. The winds sighed in deep autumnal tones, through the trees that drooped low over the river's brink, and in the silence that fell upon the expectant throng, might be heard the monotonous murmur of the ripples, or the rustle of a leaf as it floated down, and

was borne away on the gliding waters.

Suddenly the notes of a hymn rose, wild and sweet, thrilling the startled night with its echoes, and then the preacher advanced into the stream, and, one by one, the candidates for baptism, all men, grave and resolute, stepped out to meet him. The light of the lanterns flashed, bringing out the faces and figures, in mid stream, in strong relief against the deep shadows of the surrounding darkness. The preacher's voice rung out like a clarion, as it broke the silence of that hushed assembly. "By the authority of the Lord Jesus Christ, I baptize you into the name of Father, Son and Holy Spirit."

Then another verse was sung, the benediction pronounced, and the throng seemed to melt away into the darkness.

Henry Carter reached his uncle's home, with new thoughts crowding upon his mind, and contending for mastery over former impressions.

Coming the next day, with bible in hand, into the room where his uncle was sitting alone, he said: "Uncle, I wish to ask you a few questions."

"Upon what subject, Henry?" Uncle George asked, kindly. "I will answer you with pleasure, however, let the subject be what it may."

"I have found here," said Henry, holding up his bible, "this saying in the 4th chapter of Ephesians—"There is one Lord, one faith, one baptism, one God and Father of us all," &c. That is a clear, unmistakable proposition. And as the bible says there is *but one* baptism, as there is but one God, I wish you to tell me where I shall find the authority for the several baptisms, which I have myself witnessed."

"Well, Henry, let us go to the bible; as you say, there can be but one way of baptizing that is right, and God's Word is the place to find out that way. You saw persons immersed last night, that is, quite covered up and hidden from view in water. We baptize in this way, instead of sprinkling a few drops of water on the face, because we read, for exam-

ple, in Romans vi, 3-4-5: "Therefore, we are *buried* with Him by baptism into death," &c. In sprinkling there is no likeness to a burial, therefore, it cannot be the *one* way of which the Apostle speaks, or he would not have used the figure of a burial, to convey his idea to us. We do not wish to evade the divine command, or to put a forced meaning upon any part of God's word, but our whole aim should be to find out the truth, and then obey it. I have not thought it necessary to tell you of all that has been said by learned men, about the meaning of "baptize," in the Greek tongue. When you are older, you may read for yourself."

"I can see the fitness of the words "buried with Him, by baptism, into death," since I witnessed the solemn scene last night. And now, uncle, about the babies! I wish to know why these little creatures are sprinkled. I read that only those who *believe* in the Christ, are subjects for baptism. And I know that these babies cannot believe in Him, because they have no mind to understand even if Christ were preached to them."

"You are right, Henry," said Uncle George. "The Lord Christ said: "He that *believes*, and is baptized, shall be saved." And when the eunuch said: "See, here is water, what doth hinder me to be baptized?" Philip replied: "If thou *believest* with all thine heart, thou mayest." This is the reason that infant baptism is not practiced by us.

We read in the word of God, which is our only authority, "Believe, and be baptized." If baptism is necessary to salvation, belief is necessary in order to baptism. You *know* that a baby cannot believe. I need scarcely give you any other reason why it should not be baptized."

"You know," said Henry, "That my mother is an Episcopalian, and my sister Louise, one of the baptized children of the church. I was not sprinkled in infancy, because my father objected, and mamma yielded to his wishes, on condition that Louise should be brought up

in the church. This subject has been forced upon me by the difference of opinion about it, at home, and I have determined not to take for doctrine the commandments and traditions of men; but to go to the Word of God alone, for direction in the path of duty."

"May God bless you in your search after truth," said Uncle George, fervently. "The scriptures will make you wise unto salvation, and they only can show you the truth."

Before the meeting closed, Henry Carter stood again upon the banks of the river—this time about to be baptized himself. The morning was as bright and beautiful as the promise of his own life.

The seed had fallen into good ground, the word of truth into a good and honest heart. Having obeyed from the heart, Henry Carter will continue to strive after that perfection of character, which must be the aim of every Christian. We will leave him, looking forward to a life made holy by obedience to God's will, and worthy of the most noble efforts of ambition by its usefulness, and its influence over others. If every youth would imitate Henry Carter's example, what would be the future of our church and country?

GLEN ADA.

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For the Gospel Echo.

### *The Essentials of Success.*

The desire for what is generally termed success, is universal, and were the elements in every one's nature so combined as to accomplish it, life would be a perfect realization of our day dreams. But how different do we find it! Only a very few, compared with the great mass of humanity, ever climb the dizzy heights to what is termed by the world, a successful position. And why? Simply because the essentials of success are un-studied and disregarded.

There is a specie of hero-worship, very prevalent in the world at the present day, that envelops all great men and women

in a kind of mysterious mist, which gives to most persons the idea that such are Fortune's particular favorites, and that only by a special dispensation of her power, were they enabled to win and hold possession of the battle-field of their contest—that without any exertion on their part, the mountains of difficulty tumbled down at the slightest command. But such ideas are very delusive ones.

These men and women, who stand so far above the rest of us—who revolutionize and reform society by their influence, are only common men and women; but they are those who have studied human nature—who have grasped the great principles that govern social science—who have learned men's relations to his brother man, and to his God—who have deciphered from among the many human theories, the Divine one of his true sphere and destiny; and thus, by combining labor with genius, they have determined the real essentials of success. And they are so simple, that it takes no great philosopher to comprehend them. One of them, framed in common language is, that we be able to "Paddle our own canoe" down the river of life;—that after giving earnest attention to the experience of those who have reached, and the intentions of those who are trying to reach the same destination, we then have strong enough will power to determine for ourselves the course we shall pursue. We notice that those men who are considered models in different vocations of life, are those who have worked for themselves the problem of success—not depending alone on somebody else's solution.

It is also important that we know our sphere in life, and occupy it—that we determine from a knowledge of our abilities and disposition what niche in the temple of human existence we were made for. Much depends on this. Many a life-time has accomplished nothing, because its efforts were extended in the wrong direction; because the mind was forced into a channel entirely opposite to its natural inclinations. Although the

study of one's self is one of the most difficult—it is an essential that must not be disregarded if we would succeed.

Again, we must be capable of continued effort. Several months, or even years, will twine but few laurels round the brow. No, it is only a life-time of earnest, determined labor that develops the latent power of manhood and womanhood—the richness and glory of mind. Let us remember that tiny drops of water, if allowed time, will perform a greater work than a torrent, resistless as Niagara's, if its action is only momentary.

Let us add to these essentials of success the love of morality and truth, that nobler part of man connecting him with Divinity—those principles emanating from Jehovah, whose power and grandeur make life what it is, and gives humanity the innate desire of doing something worthy of the victor's crown. 'Tis this that constitutes *real* and *true* success—nothing short of which should satisfy us.

But disappointments will come. The cherished dreams of the heart will be dissolved by the world's cold scrutiny. But let us not be vanquished by a few dashes of cold water from the public. They will only do us good.

In our great civil wars, if a poor soldier, surrounded by legions of Death's angels—amid the crash and din of combat, such as we can not even imagine—if he dares to turn his back to the foe, what contempt he receives from the people at home.

There are many cowards in the arena of life's contest. Let us never condemn the soldier, when every day some of us unfurl the white flag of surrender in the combats of social life, in which not our lives are in danger, but only our pride and feelings.

In this let us do as we would have our ideal soldier in the physical battle—fight it through, remembering that "nothing great is lightly won," and that our *success* in life not only makes our being here, but is our passport into the higher existence of another world.

EMMA VEACH.

## The Bowl and the Sea.

BY MRS. C. H. O'BRIEN.

"The Bowl has swallowed more than the sea."  
—[Old German Proverb.]

Far-down in the depths of the ocean  
Lies many a whitening sail,  
That went down in the storm's commotion,  
And the riot of the whistling gale.  
Sad watchers, pale and tearful,  
Long waited on either shore,  
Though the wild waves whistled hoarsely,  
"Ye shall greet them nevermore."

Oh! ocean has countless treasures  
Within her unfathomed caves,  
In the chambers forever silent,  
Down below where the storm-king raves.  
Gems that decked the brow of monarchs,  
And jewels of every hue,  
Which the wealth of kingdoms purchased,  
Glean out from the waters blue.

Not for these do the trembling watchers  
Grow pale upon either shore,  
Not for these do they shrink and shudder,  
As the hoarse waves moan, "No more!"  
But amid the dark green sea-weed,  
With the blue waves overhead,  
Their loved ones wait the summons  
For the sea to "give up its dead."

But 'twere vain to recount these treasures,  
Old ocean is paved with wrecks;  
And scattered among them by millions  
The forms that once walked their decks.  
Pale death had no power to sever  
The hearts that were true and fond;  
The sea parted not forever!  
They meet in the water beyond.

But oh! there are waters more cruel  
Than those that wash ocean's sands;  
Their wrecks o'er the wide world scattered,  
In all climes, on all seas, all lands!  
We shudder to gaze on the victims  
Engulfed by the maddening bowl—  
The body, distorted, polluted,  
The light all gone out of the soul.

Oh! who shall number the treasures  
Submerged by the fiery wave,  
That strip every joy from his victim,  
Then gives a dishonored grave?  
The glory of manhood shattered,  
The bridegroom a loathsome thing,  
The bride sinking down with sorrow,  
With no place for her heart to cling.

Oh! the sea has claimed his victims,  
But He shall give them back;  
The bowl ne'er yields the votaries  
Who walk on its downward track.  
The sea has wrecked its thousands,  
Ten thousands has the bow;  
The sea but kills the body—  
The wine-cup body and soul.  
—Nat. Tem. Advocate.

*Co-operation Meeting.*

GILMAN, Ill. Sept., 24, '69.

*Dear Brethren in Christ:*

I take this method of addressing you in regard to the cause of our Redeemer. In the counties of Iroquois and Ford we have a few churches which are few in numbers, and poor in this world's goods, and are unable to support a preacher without some system of co-operation, and hence must remain in their weak condition, doing but little for the cause of Christ. There are also many other points where, if an Evangelist could be sent, churches could be established.

We have calls almost every week that we are unable to answer. The object of this appeal is to bring together representatives from each congregation in the above named counties, to consult together and see what can be done to secure the services of an Evangelist to labor in the district. By co-operating together we can arrange so that all those places will be supplied with preaching, and the cause of Christ be built up. Now, dear brethren, do not let this call pass unheeded. We can, if we will, build up the cause of Christianity in this district, and God will hold us responsible for our actions in this as well as all other respects. Let each church send up two or more delegates to the co-operation meeting to be held in Gilman, Iroquois county, Ill., on Thursday, November 4th, 1869, for the purpose above stated, and to transact any business that may come up, pertaining to the advancement of the cause of truth.

Yours in hope of eternal life.

E. W. HAMMON,

Evangelist of the Church of Christ, at Gilman.

*The Bedford Debate.*

NUMBER 2.

The second proposition discussed, was as follows:

*"The scriptures authorize the baptism of infant children."*

Mr. Ritchie affirmed. He regarded this proposition as far more important than the former one.

He defined the term "authorize," to mean—to make legal—to give power to act; "baptism,"—the application of water to a proper subject in the name of Father Son and Holy Spirit; and "infant children"—those too young to act for themselves in religious matters. He remarked that in order to understand who are entitled to baptism, we must understand the organization of the church.

(We will hereafter follow each argument immediately with its reply and rejoinder, as it will perhaps be more easily understood in this way.)

I. The Church of God was represented by the phrase—"Kingdom of God."

Earthly kingdoms contain infants as well as adults.

It is therefore to be inferred that the Kingdom or church of God contains infants.

Bro. R.'s reply to this was, that the church or kingdom of God and the kingdoms of this world, were analogous in some respects, but not all. The qualification for citizenship in these kingdoms, was not identical. If the fact that there were infants in the kingdoms of this world proved that they were in the kingdom of God, then can it be proved that the Church of God contains thieves and villains, as the body politic contains these also.

II. Mr. Ritchie's second argument was—the Church of God was called a family. Infants are members of the family, and are entitled to the family name, and rights.

Bro. Reynolds replied again that the analogy was only partial. The members of a family sustain the relation of brother—and sister, having common

Selfishness is that detestable vice which no one will forgive in others, and which no one is without himself.

Let your thoughts be fit and suitable for the subject. Every day have higher thoughts of God, lower thoughts of self.

parentage; so members of the church sustain to each other the relation of brother and sister, having a common Father.

III. Mr. Ritchie's third argument was based on Matt. x, 14.

Bro. R. said we could become as little children only in one respect—in innocence. We could not become like them in body or mind.

Mr. Ritchie asked if a little child was not like itself.

IV. His next argument was in reference to the time when the church was organized. Some say it was organized on Pentecost. No account of it. Others say in the time of Moses. No scripture for it.

It was organized in the family of Abraham. Proof—Gen. xii, xiii and xvii. Abraham was circumcised at 99 years of age; Ishmael at 13, and Isaac when eight days old.

Here, he said, was a man 99 years old, a youth 13, and an infant eight days old, all in the church.

Bro. Reynolds said there was not a word said about the church in all the scripture he quoted. He had not denied that Abraham, Ishmael and Isaac were circumcised. Mr. Ritchie quoted Gal. iii, 8, to show that the gospel was preached to Abraham.

Bro. R. replied that the gospel was preached to Abraham only in promise—not in fact. "In thee shall all nations be blessed."

Mr. R. said he never knew before there were so many gospels; thought there was a chance to learn something. He said no one objected to infant baptism for 200 years after the birth of Christ.

Bro. R. said the reason was, there was no such thing to object to for the first two centuries of the Christian era.

He said the scriptures do not authorize anything not commanded by them or practiced with divine approbation.

Mr. Ritchie asked, where is the command or divine sanction for female communion?

Bro. R. replied, the disciples were commanded to show forth the Lord's death till he come. Females are disciples, and are therefore included in that command.

Mr. Ritchie said there was but one covenant made with Abraham. That contained three promises, given in three interviews. In the first and second interview, the same thing was mentioned. In Gen. xv, i, the promise was confirmed, and in Gen. xvii, God made a covenant with him, and gave him a sign and seal of it.

Bro. R. said God made more than one covenant with Abraham. In proof, referred to Rom. ix, 4, where the word "covenants" is used.

Mr. Ritchie said the law was included in that expression, and was one of the covenants.

Bro. R. said in reply, the scriptures read, "to whom pertain the covenants, and the giving of the law."

So that there were "covenants," in the plural, besides the giving of the law.

God never promised Abraham land until he entered Canaan.

Mr. Ritchie referred to Rom. iii, 1, 2, ii, 28, 29, and Deut. xxx, 6, to prove the spirituality of the covenant of circumcision.

Bro. Reynolds said the covenant that God made with Abraham, saying, "In thee and thy seed shall all the families of the earth be blessed," was a spiritual covenant, promising spiritual blessings; but that the covenant that He made with him when he promised him the land of Canaan, and confirmed by the sign of circumcision, was not a spiritual covenant, as it did not promise spiritual blessings. If the covenant of circumcision was spiritual, it carried its spirituality to Ishmael, for he was circumcised, as well as Isaac.

Mr. Ritchie said, according to Bro. R., when God made a covenant with Abraham, promising him a little land, He confirmed it with the sign of circumcision; but when He made a spiritual covenant, containing spiritual blessings, He gave no confirmation!

Bro. Reynolds referred to Gen. xxii, 16, 18, and Heb. vi, 16, 18. In the first reference, the Lord confirms the promise made to Abraham, that in his seed all nations should be blest, with an oath. In the latter passage in Heb., Paul refers to the same matter to confirm the faith of the brethren, saying, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." So the spiritual covenant that God made with Abraham, is confirmed by His oath, while the covenant promising earthly possessions, is confirmed by circumcision.

Mr. Ritchie's next argument in favor of the proposition—the church was organized in the family of Abraham—was the care God manifested for ancient Israel. He gave several passages expressing care and tender regard for Israel.

Bro. R. admitted that God cared for and protected Israel, but denied that that fact was proof that Israel was the Church of Christ.

Mr. R. based another argument in favor of the identity of the church, on the fact, it was called a bride, in both Old and New Testaments.

Bro. R. admitted the fact that Israel was called a bride in the Old Testament, in consequence of God's love and protection extended to them, but denied that this fact proved that the Jewish and Christian churches were identical.

He said while Mr. Ritchie was getting to his arguments in favor of infant baptism he had some objections to urge against it.

Objection 1st. Not a word said about it from Genesis to Revelation.

Henry Ward Beecher, he said, so affirmed, and Mr. Ritchie would not claim that there was a command for it in the bible.

Mr. Ritchie said Beecher was brilliant, but not sound.

He said James Gordon Bennett had divided the human family into three classes.

1st, Saints. 2d, Sinners. 3d, The Beecher family.

Bro. R. congratulated Mr. Bennett for having one division of the human family that knew the truth in reference to infant baptism.

Objection 2. Persons are commanded in the bible to yield *themselves* servants to righteousness.

Infant baptism denies them this privilege.

Objection 3. It takes away the liberty of the individual, by binding him down in infancy to a religious system, of which he knows nothing.

Mr. R. said, persons have no liberty about being baptized. God had commanded it.

Bro. R. said God nowhere commanded parents to baptize their children, or have it done.

Mr. Ritchie said, purity of heart, and holiness of life were required of members of the church, under the old dispensation; no more was required now.

He referred to Gal. iii, 27, to prove that baptism came in the room of circumcision.

Bro. R. said the verse referred to, proved that persons were "baptized into Christ," but he did not know that Mr. Ritchie preached that doctrine.

Mr. Ritchie said, no, he never preached such heresy, as that persons were baptized into Christ, or into the church. Persons were born in the church, and baptized because they were in it.

Bro. R. asked, if all children were born in the church, how they got out? Not answered.

Mr. R. said there were but two kingdoms—the kingdom of Satan, and the kingdom of God.

If children were not born in the kingdom of God, then were they born in Satan's kingdom.

Bro. R. denied the conclusion, as infants were not subjects of moral government.

He said, according to Mr. Ritchie's system, a child was born in the church; when it grew up and became a sinner, it was born again in the church, then it was taken in again, on six months trial,

and at the end of that time, it was taken in once more. And that the little heathen Hottentots and Paposes, were all members of Christ's Church.

Mr. Ritchie denied that he had said that anybody's children were born in the church. They were born in a state of justification, and came into the church because of their relation to Christ.

Bro. R. asked *when* they came into the church? For if they were not in when they were born, according to Mr. Ritchie's theory, they were in the Devil's kingdom until they came into the kingdom of God, or the church.

Mr. Ritchie said the original design of circumcision was to bless all nations. Proof—Acts ii, 38, Rom. xv, 8.

Bro. R. said all of those three thousand Jews, that were added to the church on Pentecost, were members of the "old church." If the Jewish and Christian Church are identical, to what were they added?

Mr. Ritchie quoted the commission, as given by Matt. "Go teach all nations, baptizing them," &c. Said there was no nation without babies.

Bro. R. said the language of the commission implied teaching, and therefore did not include infants. Mr. Ritchie's position, he said, involved infant damnation. If infants are included in the commission, they must be damned, as they are not susceptible of believing, and the language of the commission as recorded by Mark, is, "He that believeth not shall be damned."

Mr. Ritchie denied that his position involved infant damnation, but did not show *why* it did not. He retorted by saying that Bro. R.'s position involved it, as he cut them off from the commission.

Bro. R. said that infants needed no law of pardon, as they were not sinners. The gospel was not addressed to angels, infants, or idiots, but to sinners.

Bro. R. presented the following counter arguments:

1st. Matt. xvi, 18. "On this rock I will build my church." It is certain that at the time of this conversation between our Savior and His disciples, the Church of Christ was not yet built.

2d. The church could not be built before the foundation was laid. The material for the foundation did not exist in the days of Abraham.

Of what, he asked, was the foundation composed?

Answered by Paul, Eph. ii, 20, "And are built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone." Apostles, Prophets, and Jesus Christ, composed the foundation. The Apostles, of course, did not live in Abraham's time. That part of the foundation was lacking at that time. The prophets alluded to, were New Testament prophets. See Eph. iii, 5. Hence, another important part of the foundation was lacking in Abraham's day. In what character was Christ the chief corner-stone? As the Son of God. He did not sustain that relation in Abraham's day. No part of the foundation, then, existed in the days of Abraham—hence the church was not built at that time.

Mr. Ritchie said the building of the church was to be understood to mean the taking down the middle wall of partition.

His next scripture in proof of church identity, was the parable of the vineyard and olive-tree—very plausible arguments, and urged with commendable zeal.

These, we may safely say, were the strongest arguments offered in favor of the proposition.

Bro. R. replied, by saying that the arguments based on these parables, contained one assumption that had to be proved, to make them valid. That was, that the vineyard and olive-tree represented the Abrahamic church. He denied that they did, and called for the proof.

Mr. Ritchie took a strange position here, for a debater. He said he was under no obligation to prove that these passages meant what they said. He said it was like requiring one witness to testify that another one told the truth. He made no attempt to prove that these figures meant what he said they did, but said it was Bro. R.'s province to tell what they *did* mean.

He now touched, very lightly, the cases of household baptism—the Jailor's and Lydia's—and thought it possible, that they contained infants. He said it was a mistake to suppose that the advocates of infant sprinkling, relied chiefly on these household baptisms.

Bro. R. said, the very thing to be proved in the above argument, to make it worth anything, was left unproved—that these households contained infants.

He said it was positively certain that the Jailor's did not, as they all believed.

Mr. Ritchie's recapitulation will show on what he relied for the support of his proposition. He said he had proved—

1st. That the church was organized in the family of Abraham.

2d. That God had never made but one covenant with Abraham.

3d. That that was a spiritual covenant.

4th. That in the Old and New Testaments the church is called the bride, and is therefore the same.

5th. That circumcision was the sign of recognition in the old church.

6th. That baptism came in the room of circumcision.

7th. That infants were in the old church.

The conclusion of the whole, being, as infants, under the old dispensation, were circumcised to recognize their membership in the Jewish church, so infants now, ought to be baptized to recognize their membership in the Christian Church.

It is one of Mr. Ritchie's failings in debate, to say frequently, "I have proved" such and such a thing, when he ought to say, "I have said," &c.

Bro. R. said that Mr. Ritchie's conclusion rested on several assumptions that had not, and could not be proved.

1st. That the church was organized in the family of Abraham.

He asked the audience if they could remember how he "proved" this proposition. He ventured to say there was not a person in the audience that could give one single argument that had been offered in its support. Yet all depended on the truth of it.

2d. Only one covenant with Abraham.

He had proved clearly that there were two. Yet all depended on this.

3d. Baptism in room of circumcision.

Every thing depended on this again, he said, and it was not proved—simply stated.

He now recapitulated his arguments—which I need not repeat—and his objections against infant sprinkling, some of which, I have not yet given.

1st. It is not in the bible.

2. It prevents personal obedience.

3d. It takes away liberty in religious matters.

4th. It conflicts with the terms of the commission.

5th. It sets aside human agency.

6th. It is without the work of the Spirit.

7th. It has no heart in it.

8th. It is without faith—hence sinful.

9th. It is without conscience; but baptism is the answer of a good conscience.

10th. It is the cause of a vast amount of anxiety and trouble in the minds of those who have submitted to it in infancy.

11th. It leads to absurdities the most revolting and unscriptural.

1st. By including infants in the commission and damning them for the want of faith, when the Savior says, "Of such is the Kingdom of Heaven."

2d. By making every infant born into the church by natural or fleshly birth—when the Savior told Nicodemus, "You must be born again."

Here we close this proposition.

J. H. G.

### Forgive One Another—How?

I have been requested to write an article on the duty of Christians to forgive one another.

The spirit of forgiveness, pervades the entire system of Christianity.

"God is love." God loved poor sinners, His enemies, so well that He gave His Son to save them. His mercy is

offered to all. He is willing to forgive sinners all their transgressions against Him.

Our theme is naturally divided into two parts.

- 1st. The duty of forgiving one another.
- 2d. How it is to be done.

The scriptures clearly teach the duty of forgiveness on the part of all the followers of Christ.

Paul says, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake, hath forgiven you."

Here the duty of forgiveness is so clearly enjoined, that it is useless to comment upon it.

The obligation to forgive an offending brother is, in theory, almost universally admitted, but in too many instances, it is shamefully neglected in practice.

Too frequently does it occur that persons wearing the name of Christ, becoming offended at a supposed, or real insult offered them by a brother or sister, refuse to be reconciled on any terms. This is contrary to the letter and the spirit of the Christian religion. Why is this? To answer this question, I proceed to consider the second part of our topic, viz: How?

It will certainly be right for us to forgive those who trespass against us, in the same way that God forgives those who trespass against Him.

God loves even those who are His enemies. Because of His love to them, He is willing to forgive their sins, and take them into His family. He does it, however, on proper principles. He does it in that way that is best for the sinner himself. He has manifested His love for the sinner, in giving His Son as a ransom for him. He plants His love in the offender's heart, by the preaching of the gospel to him. The love of God in his heart begets penitence. Penitence, that works reformation of life, brings the man to the proper condition for the mercy of God. Here he is forgiven by the tender mercies of our God. God's love in a man's heart, begets a love for

the same things that God loves. As God loves all men, the man whose soul is full of God's love will also love all men. As God is ever ready to be merciful to those who offend Him, so will the man or the woman who has received the love of God, be ever merciful to those who have trespassed against them.

Hear the Savior. He taught the disciples to pray, "Forgive us our debts, as we forgive our debtors." According to this instruction, we only have the right to ask God to forgive us to the extent that we are willing to forgive those who have injured us. If we would be forgiven, we must be forgiving ourselves. If we would obtain mercy, we must ourselves be merciful.

The Savior says "Blessed are the merciful; for they shall obtain mercy." The reverse of this is true; that the unmerciful shall *not* obtain mercy. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses."

This is too plain and too pointed to need any explanation. In view of this language of the Master, what solemn mockery for any one refusing to be reconciled to his offending brother, to get down on his knees and ask the Father to forgive him his sins. It is an insult to the Lord Jesus. It is simply asking the Father, *in the name of the Son, too*, to do that which the Son has said the Father will *not* do. Let no man flatter himself with the thought that his prayers will avail anything while he harbors malice against his brother, in his heart. Let no woman think for a moment, that she can be accepted of God, while she nourishes and cherishes wrath and revenge in her heart toward her sister. Let her, for the Lord's sake, and for the sake of her own soul, *not* say that if such a one comes into the church, she will go out. Some men, and some women, will refuse to live in the church, because a person obnoxious to them, is in it. This is all wrong. Suppose that those making this objec-

tion, on being admitted through the pearly gates into the Heavenly city, should find that, through the tender mercies of our God, their supposed enemy should be found there, what would they do about it? Would they say that if this person is admitted into Heaven, we will go out? No, this would not do. Neither will it do here. We are commanded to love our enemies, to pray for those who mistreat us.

Reader, brother or sister, do you have ill will to any? If so, drive it from your heart. Remember that you often err, that through the weakness of the flesh, you often offend against the Giver of all good. Remember that you, too, continually stand in need of the forgiveness of God. Then how are we to forgive one another? In the same way that God forgives us. How does God forgive us? He is always ready to forgive His children their faults, when they ask Him. How do we differ from Him in this matter? In this, that when a brother or sister offends us, we get angry, and thus become offenders ourselves. When we sin against our Heavenly Father, he does not get enraged at us, but still loves us, and stretches out His hands to us, and tenderly entreats us to come back to Him and be forgiven.

On the contrary, we, when insulted by an erring brother or sister, are filled with wrath. Instead of going in love after the erring one, we become angry and begin to say that he or she must go out of the church. We ought rather, to go, in love, to such brother or sister, and show that we were not angry, but willing and anxious to forgive. This manifestation of love would almost always bring the offender to repentance, and we would have an opportunity of showing mercy, in the exercise of that God-like principle—forgiveness. J. C. R.

### Who is to Blame?

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." II Peter, ii. 20-21.

Believing the truth of the above proposition, I must confess I sometimes dread to hear the confession of a repentant sinner, especially of one who seems to be alone in the world, who appears to have no friends who will labor for his well-being. Would you ask me why I dread to see a sinner confess his sins and enter into covenant relations with the church? Would you tell me when he does confess he then will enjoy the protecting care of the church, and that every member will feel it a pleasure to assist him in a faithful performance of his duty? Would you tell me that in every congregation we have elders to look after the spiritual welfare of its members, and deacons to look after their temporal wants, and who will cheerfully render all the assistance in their power? Let us see: What is the experience of each reader of this article in relation to the protecting care of the church and the assistance rendered one another by its individual members? How do the officers of the church perform their duties? Do the elders take special care in looking after the spiritual welfare of the members? Do the deacons usually make it a point to minister to the temporal wants of the members of Christ's body? Brothers and sisters, I am afraid we, one and all, will have much to account for here. I am afraid but few members will be held guiltless and very, very few of the officers. This is why I dread to see the sinner confess. It is because of the negligence of the officers and members of a congregation in rendering such assistance to the new member as will tend to strengthen and build him up and increase his love for the cause. Who is to blame for this state of things? Much has been

Make no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through, and give you patience.

said and written upon this point. By some the blame is laid wholly upon the officers of the congregation; by others, upon the members especially, the latter taking the position that but few officers fail to instruct the members in reference to their duty, and the members wilfully neglect to perform it. I believe that both officers and members are to blame, but by far the greater guilt lies upon the officers. The instruction given by the officers is almost wholly of a public character; but little private instruction is ever given. This is where the wrong lies. Public instruction is well enough in its place, and is an absolute necessity. The same can be said of private instruction. There are but few persons I believe who do not under estimate their abilities, and a public exhortation, calling the members to a faithful discharge of all their duties as Christians, fails to accomplish the good desired.

A. thinks B. is well qualified to perform certain duties, and believes himself to be unqualified, while B. wonders why A. does not do the same work which he is so abundantly qualified to do, while he is not, in his own estimation. The consequence of this is, the work remains undone, and the cause suffers thereby. The new member, when he first makes confession and unites with the church, is filled with zeal, his heart is warm with the love of God and man, and if the proper influences were brought to bear upon him he would ever remain so. A few weeks pass by; he is found regularly in the house of God; all seems to go well with him as yet; no signs of lukewarmness. In the meantime he notes well the state of feeling existing between members; he notices the want of interest manifested by a large portion of the congregation; he notices well the lack of sociability with the members; he feels the need of love and sympathy; he wonders why it is that so little interest is felt in his welfare. Soon, very soon, he begins to doubt the reality of the Christian profession or feels the want of practical Christianity in its members; the next Wednes-

day evening finds him among the absent ones from the house of prayer. On Lord's day morning he may be present, but, if so, he sits near the door; the next Lord's day he fails to attend. For a little while longer he may now and then be found in the Lord's house, and then he fails altogether. The first Sunday he remains at home reading the daily papers; the next he goes out for a walk; the next he will be found with some friend (?) upon the street corner, discussing the political questions of the day. At first his conversation will be such as becomes a Christian, but after a little while, he will be caught in the use of some common by-word of street rowdies; then a small (?) oath, which causes his companions to smile quite audibly; then he takes the name of his God in vain. Now he considers it necessary to use as vile language as he can, and act as bad as possible, in order to prove he cares naught for religion, for his fellow-man or his God. Now, "it has happened unto him according to the true proverb, the dog has turned to his own vomit again and the sow that was washed to her wallowing in the mire." Think you not it would be better for him if he had not known the way of righteousness, than having known it, to turn from the holy commandments delivered unto him? Surely it would be better. Then do you wonder that I dread to see the sinner confess when such is the state of things? Brothers and sisters, let us consider this matter calmly, and find out where the blame lies, and let us endeavor to do our duty, so no guilt will be attached to us. To the elders and deacons, I would say, much depends upon you, and I pray God you may discharge your duty faithfully. S. J. C.

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There is no salvation of the soul, no hope of everlasting life, but in the Cross.

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If you would not fall into sin, do not sit by the door of temptation.

For the Echo.

### *A Dream.*

After a hearty supper, I dreamed that it was the first day of May, 1869, and according to previous arrangements, the Evangelical alliance met on the Island of Sin, in the Wilderness Ocean, at a world's Ecclesiastical Convention, for the very laudable object of fixing, if possible, a foundation for all the different Evangelical churches in the world, to unite upon.

The Convention having met, they found the church edifice a beautiful and magnificent building, not surpassed by any Cathedral in the world; situated in a beautiful park of ten acres, decorated with shade trees, ornamental and forest; and may flowers in great variety, cultivated to the highest degree of perfection, filling the air with perfumery, and charming the eye with their beautiful colors. On entering the church we found it very finely furnished with beautiful cushioned pews, rich carpets, and the walls decorated with portraits of ancient and modern saints, and evergreen wreaths with flowers. A very large and costly organ, handsomely ornamented, bass viola, flute and clarinet in the gallery, with ladies and gentlemen dressed in the most fashionable and costly apparel, constituting a splendid choir, of the best musical talent in the Island, with a pulpit in the center, only large enough to hold one man.

The Convention, by acclamation, called a very venerable, fine looking Methodist Bishop, to act as President of the convention, who, in a few words, explained the object of the Convention. They then proceeded to organize according to the rules and regulations, common for a deliberative body.

The Convention then proceeded to the examination of credentials and the names of churches proposed to be represented in the Convention, to see if any were not Evangelical. Objections being made to the delegate who claimed to represent the Church of Christ, he arose and said: "I am here, thinking in all conscience,

that this is a very laudable and worthy move, and right in every sense that all Christians should be united, and that I would certainly be doing God's service to attend and give my aid to so good a work. The church I represent, felt themselves called upon, when they saw that the call was for all Evangelical churches, for they felt certain that they believed all the Evangelists wrote in the New Testament, and of course that would constitute them an Evangelical church, if it be lawful to call the Church of Christ by that name."

After some explanatory remarks from the Chairman in reference to the "Campbellite church," as he called it, about baptismal regeneration, head-religion, a religion of forms and ceremonies, the vote was taken to exclude the representative of the "Campbellite church" from the Convention, and he was excluded by a large majority. The minority became so much incensed and excited with the action of the majority, that they claimed the Convention had the same, or as good grounds to exclude the Savior and his Apostles, as they had to exclude what they called the "Campbellite church," which they were able to establish and prove.

The majority then called for the proof. The minority proceeded to give it as follows: The Savior said to Nicodemus, "Except a man born of water and of the Spirit, he cannot enter into the Kingdom of Heaven." The "Campbellite church" never taught anything nearer like baptismal regeneration than that.

After the Savior's resurrection He said in the commission to His Apostles, "Go into all the world and preach the gospel to every creature, he that believeth and is baptized, shall be saved." In this part of the commission, the Savior makes baptism bear the same relation to the sinner's salvation, that faith does, and you call it a mere form, ceremony, non-essential. The "Campbellites" never taught any thing more formal, ceremonious or essential. The Savior said on one occasion

when speaking to the Jews, (substantially,) "You have closed your eyes, and stopped your ears, lest seeing with your eyes and hearing with your ears, you be converted, and I shall save you." Here the Savior teaches as much head religion as any "Campbellite." The Savior's argument is this. The Jew by seeing and hearing with these two organs of the head, would by seeing and hearing, be converted, thus ignoring the direct operation of the Spirit on the sinner's heart in conversion. The Savior prayed thus, "And for their sakes (all those who had believed on Him through the word,) I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word." This part of the Savior's prayer shows that all sinners, who are now converted through the word, have their hearts cleansed or sanctified through the truth, and not by a direct operation of the Spirit on the heart. Here is some more head-religion like the Campbellite's, the Spirit operating on the sinner's heart, through the truth to cleanse and purify it.

With the consent of the Chair, the minority will now proceed with the proof against the Apostles.

Chair—Consent Granted.

The Apostle Peter, in his first gospel sermon, on the day of Pentecost, where the Jews, who had participated in crucifying the Lord, were, by his preaching, convinced of the fact, that he was the Lord, on asking the question, "Men and brethren, what shall we do (to be saved?)" Peter answered, "Repent and be baptized every one of you."

I have, in quoting this text, filled up an elipsis in the question, that all educated men, and bible critics, will agree is right; and if the words were not there, they would still have to be understood, thus shortening the answer, and dispensing with any complication, and making it plain. So Peter taught, that those wicked Jews, that had imbrued their hands in the blood of the Savior, must do two things, to be saved—"Repent

and be baptized,"—teaching salvation by formal, ceremonial, non-essential baptism; and also, in one of his epistles, he teaches the same thing.

Noah and his family in the Ark, were saved by water; "the like figure whereunto, baptism doth also now save us." No "Campbellite" ever taught water salvation in any stronger terms than Peter, in these two instances.

The Lord said to Paul, "Go to Damascus, and there it shall be told thee, *what thou must do*" (to be saved). And when he got to Damascus, Ananias told him what he *must do*, (to be saved), in these words: "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." In conformity with the same idea of baptismal regeneration and salvation, Paul writes to Titus, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Here the Apostle affirms of this washing, which must, of necessity, refer to the Christian's baptism, that it belongs to the process of *regeneration*. Now, have the "Campbellites" ever taught anything nearer like baptismal *regeneration* than that. The Bishop in the Chair here interfered, and said the minority party was occupying too much of the precious time of the Convention, and moved to adjourn till to-morrow morning, at 9 o'clock. Agreed to.

MAY 2d, 9 o'clock, A. M.

Met according to adjournment.

Music by the choir.

Prayer by the Right Rev. J. Babcock.

The Bishop remarked to the Convention, that there was one question he wished to ask the minority, in reference to the Campbellite heresy, which was left out yesterday, entirely. They claim to be justified by works, and we, in all our creeds, claim that we are justified by faith alone.

A member of the minority arose and

said, that was a question very easily settled, just as the others had been, for that brings in another Apostle, to put in company with the "Campbellites," who is James. In his general epistle, he says, "Ye see then how that by works a man is justified, and not by faith only." So I perceive the Apostle is with them, and positively in plain, unmistakable language and contradicts our creeds positively, which ought to settle the question forever; for when the Spirit of God speaks by an Apostle, in such plain language, and states a proposition, it is worth more than fallible man can say, in time or eternity, in the settlement of any question.

The Right Rev. J. Babcock, then moved that the Convention proceed to an agreement upon articles of faith, for a foundation, upon which all Evangelical Christians may conscientiously unite. Agreed to.

The convention then proceeded with the different creeds, and confessions of faith, for five long days, trying long creeds, and short creeds, and compromises, and getting into very angry debates on the different questions that were sprung, all of which time the minority party had nothing to say, but was busily engaged with the delegate from the Church of Christ, about how the Convention might finally terminate.

On the 6th day, in the morning, the Christian delegate arose and remarked, that he would like to make a proposition to the Convention, if it were in order.

The Chair decided it out of order, as he was not a member of the Convention.

The minority party, knowing what proposition he desired to submit, one of them immediately arose and submitted the following proposition, upon which all, who are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, can conscientiously unite.

The foundation for all Christians is this:

The "Apostles and Prophets, Jesus

Christ himself being the chief cornerstone."

Explanatory: All we have of the Apostles, Prophets, and Jesus Christ, for a foundation, is contained in the bible; therefore, that contains the all, or whole foundation; any thing, therefore, containing less, would be too small; any thing containing more, would be too large; any thing different, would be wrong.

After a lengthy discussion of the proposition, it was rejected by a large majority, only the former minority party voting for it.

It was then moved, that the Convention adjourn, *sine die*.

Objections being made, a boisterous discussion ensued, in which nearly all participated, some arguing that they had come there to make a new foundation, upon which all might unite. They did not like to leave without accomplishing that object; at any rate, could not return to their old crafts, which they had left, to cross over the Wilderness Ocean, for they were fully satisfied there was something unsound about them. The minority proposed that all unite, and take passage on the old ship of Zion, built 1800 years ago, at the city of Jerusalem, and was yet as safe and sound as when she was first launched. Some one proposed the ship of Rome, as a safe and sound vessel, nearly as old as the ship of Zion.

It was argued that the Pope, who was the commander, had called the Ecumenical Council, to meet on the 8th day of December next, and had invited all Protestants to come aboard. It is claimed by them, that the Spirit of the Savior attends all such councils, and directs all they do, and is therefore infallible and binding on the hearts and consciences of all men; therefore, that ship is safe, because directed and manned by a direct influence of the Spirit of the Savior.

Another member suggested that Andrew Jackson Davis had built a new and splendid ship, called the Spiritualist, with all the modern improvements of

this age of progression, with every variety of innocent amusements aboard, such as instrumental music of every kind, church-fairs, theatres, dancing, billiards, &c. &c., is finely fitted up, strong and safe, and is manned and governed entirely by the direct operation of the Spirit, which is a very important item for safety. Some trouble about the sacred rite of matrimony, on account of free-love, which, we could soon, he thought, remove and correct. The old ship of Zion has none of these modern improvements, and innocent amusements aboard, and is manned and governed by the old foggy chart, that has not been altered or improved since the death of the Apostle John.

The Christian delegate and minority party, becoming disgusted with the proceedings of the Convention, embarked on the old ship of Zion, manned and governed by the old chart, which directs her in the straight and narrow course, on the Wilderness Ocean, for the port of Heaven, where they seem to feel certain she will safely arrive; at least, they have unbounded faith in her safety, strongly anchored by hope, and united by the love that never ends.

The majority party of the Convention, became so boisterous, while trying to determine what ship they should go aboard, when they left the Island of Sin, to cross the Wilderness Ocean, that the dreamer awoke, and feels that it is quite a mooted question in his mind, what ship they sailed upon, finally.

Yours truly, A DREAMER.

### *A Daniel Come to Judgment.*

In the early part of this summer, I assisted my dear friends, E. J. Lampton, and J. H. Coffey, in holding a meeting of some nine or ten days duration, at the new church, in Wythe township, Hancock county, Illinois. Some one or two and twenty persons, like the ancient Corinthians, hearing, believed, and were baptized. After this, and prior to it too, some very excellent, honest, good inten-

tioned people, who were Baptists, were convinced that they ought to be Christians, so, throwing away their prejudices, they resolved to unite with the congregation of Disciples of the Lord Jesus Christ, and henceforth to follow the word of Him, who alone is able to save; and to be called after his name, which many, even now, as in the days of James, "blaspheme."

I rejoiced with the good brethren of Wythe, and my dear fellow laborers, that the gospel was still the power of God unto salvation, and that so many honored Jesus in obeying His holy commands. As I had sat at the feet of no earthly Gamaliel, but at the feet of the Apostles of our Lord Jesus Christ, I had learned from the teachings of those holy men, to glorify God over repenting sinners. Nor had I any idea that I was doing wrong in this, much more that I was consciously deceiving my own soul. But it appears that what was not at all apparent to those who confessed the Lord Jesus, and was utterly invisible to the large audiences who heard the discourses, is seen perfectly plain by a Reverend "discerner of spirits," named Inskip. This "Reverend gentleman," a few Sundays after, in what he termed a reply to the discourses I had delivered, was graciously pleased to inform the audience, that we were wrong, and knew that we were wrong, though certain, the oracular Inskip had a most begrudgingly paucity of argument to demonstrate the alleged fact. However, let us not forget that an oracle is never expected to give reasons, and let us also remember with Demosthenes, that the oracles oftentimes Phillipizes.

I pass over such trifling(?) accusations, as teaching the people a wrong gospel, and insuring thereby their damnation, and at the same time being very well aware that we were wrong, and the true gospel is the gospel according to Inskip. Some might consider these very grave and serious charges, but, I say, I pass them by, and venture to inquire of the prophetic Inskip, how he knows this to be true? Of two things I am profoundly certain:

1. Mr. Inskip was not present to hear what I did say.

2. That none of Mr. Inskip's brethren, who were present, were competent, either by nature or grace, to repeat to him correctly what I did say.

Under such circumstances, ordinary mortals would have remained in blissful ignorance of even the right or wrong of what was said, or at most, could have had, but a vague idea culminating in an opinion. But Mr. Inskip has no difficulty in knowing even "the thoughts and intents of the heart," "all things are naked and open to him," and an attribute, that I had supposed belonged to Almighty God alone, is boldly, unblushingly and publicly claimed by the Rev. Gentleman to belong to himself. "Upon what meat doth this our Cæsar feed, that he has grown so great?"

The mystery, that has puzzled the Baptists, as much as the Babylonish king's dream did the Assyrian sooth-sayers, is solved at once by this modern Daniel. He, forsooth, can give the interpretation, and verily it is a precious solution. The reason why so many Baptists become Christians, sinners obey the gospel of Jesus, and the foundation of sectarianism tremble, is because brother Lampton and myself are wrong and know we are wrong. I can account for this only on the hypothesis, that Mr. Inskip professes to be a chronic invalid. *Mens sana in corpore sano.*

It would perhaps be as well to suggest, that in this somewhat skeptical age, prophetic pretensions, and oracular responses, even when coming from so distinguished a person (in his own estimation) as Mr. Inskip, are questioned by the incredulous. I am compelled to confess, that I do not believe in either the infallibility of the Pope of Rome, or my Reverend Denouncer, nay, I do not even credit the oracular fulminations of Mr. Inskip. Alas! "Pan is dead," and, I believe, with Milton:

"The oracles are dumb,

No voice or hideous hum

Runs through the arch'd roof in words de-

ceiving;

Appl'd from aia-shriek

Can no more define

With hollow shriek the steep of Delphos  
learning.

No nightly trance or breathed spell  
Inspires the pale eyed priest from his prophetic  
cell."

Mr Inskip's mere *ipse dixit* will, I fear, have little weight with any, but those who have made up their mind to believe nothing but that which has been canonized by the traditions of their fore-fathers; but we have fallen on evil days, and such "credulous believers of incredible creeds," are growing small, by degrees, and beautifully less. The mass of the "carnal," require arguments, not assertions, and when the salvation of the soul is at stake, one plain statement of the word of God, has more weight than all the "impressions," "intuitions," "fancies," or "notions" of men. I misdoubt me, much, in such a case, if even the inspired Mr. Inskip would not have to give place to the inspired Dr. Luke; and on a question of "discerning spirits" between the Rev. gentleman and the Apostle John, I incline to the opinion, a large majority would go with the Apostle. Why, therefore, good soul, dost thou waste thy breath for that which is naught? Not thine idle and senseless declamations, nor all thy "prophetic gusts," will save thee or thy cause, with either God or man, unless thou canst shew by the Word, that thou art right and we are wrong. Read the vision aright, oh! Daniel, according to truth, and not according to malice, lest the doom of a false prophet, and perverter of the word of the Lord, come upon thee. Speak not so much according to your feeling, and more in accordance with truth and charity, and I shall begin to hope, that, perhaps, if you make *one more change* in your religious associations, that will bring you on the platform of Christ and the Apostles. But, oh! man, I know not what you are now, but, when you, on that Sunday, slandered those, who neither in thought, word or deed, had ever wronged you, you might have been a good Baptist, but truly you were a very poor Christian.

And now what was the head and front of my offending? To the best of my

ability, I tried to preach the gospel of Jesus Christ, endeavoring to restore the ancient order of things. I remember well the subject of the discourses I preached, and I do not remember a single position I took, that I am willing to change, nor that I am not profoundly convinced is true. I have one grand, cardinal rule, that governs me. I recommend it to Mr. Inskip's attention. Would that he would practice it! How soon, then, would we see, eye to eye, and speak the same thing! Here it is:

If you profess to have a Bible thought, give it in Bible words. If you cannot give it in Bible words, you have not got the Bible thought.

Is this wrong, Mr. I? Are you willing to stand or fall by it? If you are not, I am, and I dare not do otherwise.

Following this rule, I preached, as well as I could, the glorious old gospel. Doubtless, in doing this, I gave instructions to sinners, who asked, "What must we do to be saved," which Mr. Inskip would call wrong. And no doubt, I assailed some of the household gods of the Rev. gentleman, which, I question not, he would call a very wrong way of doing. Moreover, I dispersed the infallibility of his teachings, which, probably, with exclamations of horror, he would pronounce presumptuously wrong. But what care I if he does? Does not the Word of God say he is wrong? I believe most assuredly it does. And this being so, however painful it may be to Mr. Inskip and his brethren, it will afford me great pleasure, to prove it, by the Word of God, every time I preach, and to whoever will listen to me.

We are wrong, and we know it, are we, Mr. Inskip? Well, sir, are *you* right? Give me the proof. Give me, in Bible words, your doctrine. I have no ground-out doctrine, stereotyped in a creed, with an appendage of Babylonish phrases, and jargon, and an unintelligible, scholastic terminology. I have the Word, and the Word alone. I express my doctrine in its phrases. I dare not answer a Bible question, but in Bible

words. Dare you answer in Bible words? This is the difference between us:

1. You say, "man is justified by faith only." Where is your *thus saith the Lord* for this? When I tell men, "Ye see how by works a man is justified, and *not* by faith only," am I wrong, and know it?

2. You say that baptism is in no sense a condition of pardon—that the Lord Jesus has not connected it with salvation—that administered to a penitent believer, it was *not* for the remission of sins. Your "thus saith the Lord" for all this? I teach that "He that believeth and is baptized, shall be saved." Is that scripture, or not? You teach, "He that believeth, and is saved, may be baptized." Is that scripture or Baptistism? I tell those who believe that Jesus is indeed the Christ, to "Repent, and be baptized, in the name of Jesus Christ, for the remission of sins." Is that taken from the Word of God, or is it merely a freak of my imagination?

3. I teach, that "of His own will, beget He us, with the Word of truth." Man, is this taken from the Word of God, or not? Will you again have the wickedness to say, we believe in a Word-alone salvation? Have you no fears of the righteous judge, who will punish all false witnesses? Who is it that begets us by the Word? HE! And will you dare to say that His Word is not sufficient to accomplish *all* that He has designed it do? And what do you teach? That God does not beget us by the Word of truth, but by something else. Where is the *thus saith the Lord* for this "something else." Do you preach the Word, expecting that "the gospel is the power of God to every one that *believes* it?" No, you preach, it is no power to any but those who have it applied. Whether they believe, or not, is all one with your system. They cannot, if they would, till God gives the "application" and "power," and when they get that, then, if they would, they cannot but believe. Do I not know how to substantiate this? You pervert such passages of scripture as, "My people shall be willing in the day

of my power," etc. What do you mean by this? Do you not mean simply this—men are powerless and unsaved, until God makes them do, what, of their own free will, they were not willing to do? And some, God thus makes willing, and others He passes by. What a horrible reflection is this, on the character of that Holy Being, who swears by His life, that He has no pleasure in the death of him that dieth. Do you say this is Calvinism, and I misrepresent you? If I do, pardon me. But is it not a logical conclusion from your doctrine of "added power?" I beseech you speak plainly, and write plainly, and I shall then understand you, for this is the impression I have derived from the writings and preaching of your brethren. If you will be misty, mystic, and cloudy, you must expect to be misunderstood, and unintentionally misrepresented. But I have not misrepresented you, and am only too sorry, for the sake of poor fallen humanity, that I understand you, but too well. It is a dreadful thing to tell a man that *to-day is not the day* of salvation, but that day comes not till God powerfully applies the Word. I fear that it is not Jesus, and His blood and atonement you rely on for salvation, but on your flights, fancies, and blessings; that you call the work of the Spirit. I fear you are not righteous by faith but by fancy; you, even walking by feeling, and not by faith. What I mean, is, you rely, and have more confidence in a certain peculiar frame of mind, as your hope of acceptance unto God, than in the all-pervading merits of Him, who "justifies freely by His grace," "the ungodly," who come to Him, through the "new and living way" of the gospel. Beware, lest you are building on a wrong foundation. Reliance on any thing else but Jesus and His word and promises, is leaning on a broken reed. I entreat you, reflect, lest you perish. What will it profit you, if you gain the plaudits of a few partisans, and then lose your own soul? Is it not paying too dear a price for it?

4. I said it was unscriptural to de-

mand the relation of a Christian experience before, and as a pre-requisite to baptism. I said, and still say, that it engenders superstition, pride, self glorying, deviation from the truth, and disregard of God's word. But suppose I am wrong about the effects, am I wrong in this, that it is a practice as unknown to the word of God as infant sprinkling? Turn to the Acts of the Apostles, and produce a case of experience-telling in the days of those holy men. I tell them to follow the example of Philip and the eunuch. If they believe, with all their hearts, there is nothing doth hinder their being baptized. Is this wrong? I admit that there are often scriptural sentiments, precious, and true, told by those who relate their experience. It is the use you make of the practice, that is so reprehensible. And yet, in these experiences, how small is the portion of divine truth, and your reliance on it, compared with your frames, visions, lights, dreams, ghosts, apparitions, fancies, impressions, inner lights, feelings, emotions, and human traditions. "Oh, monstrous! But one-half penny-worth of bread, to this intolerable deal of sack."

5. I objected to the name Baptist, as inappropriate to the professed followers of Christ. That there was no mention of a Baptist church in the New Testament. That the worthy name, by which we are called, was the name the disciples were called at Antioch; and the same name which the Apostle Peter exhorts that if any man suffer, let him not be ashamed, and that name was Christian. Where, I Pray you, is the wrong? Do you say you take the name from John the Baptist? Very well, we have another King—one Jesus. But you ought to know that this is not the reason. You are thus called because you practice immersion. Your original name was Ana Baptist, though now the Ana is dropped. The name was given you by the Pedo-Baptists, and you now glory in the name cast upon you by the daughters of the scarlet harlot of Rome. If you must still claim the name,

remember that the Pope officiated at the christening. And to renounce the name of Christ for such a name so given, and then, to turn round and say, I know I am wrong when I denounce such a name as unscriptural, and derogatory to the glory of Christ! Out upon you!

6. I contended earnestly for the union of all God's people, that all that believe in our common Lord, and have been buried in the one immersion, ought to be one body—that the platform ought to be no human creed, or men's opinions, but the abiding word of the Lord—that we ought to have a pure speech, speaking of bible things in bible words, and that there ought to be no divisions among us. Was it wrong to wish for this, to pray for it, to labor for it? If it is, I must wrong all the days of my life, for it is the earnest desire of my soul, to see the children of God in one body, surrounding the table, breaking the one loaf, in remembrance of the one Lord who died for all.

And what does Mr. Inskip do? He pleads for schisms, contentions, parties, and divisions. He advocates creeds, and rules, that prevent Christians, because they are not Baptists, from breaking the loaf together. Why? Because it is contrary to the word? No, but not "according to our faith and order." Christ may be crucified afresh, and put to an open shame, hardness between husband and wife, father and son, mother and daughter, sister and brother, may be multiplied, the voice of the word may be rejected, and infidels made by scores, but his paper walls may not be climbed over. Oh, for a flame of love, such a burning zeal for God and His word, that would burn up every creed, confession, and discipline in the country! Dare you say, Mr. Inskip, that this heart-rending state of things is right, and that I was wrong for denouncing it? What separates the Baptists and Disciples to-day? Any thing in the word of God? No, but what is not in the word. Doctrines and practices, which *they* admit, men can be good Christians, and neither believe nor

practice. It is, I greatly fear, such men as Mr. Inskip, that keeps us so far apart, with their misrepresentations and slanders. They fan the flame of prejudice; they circulate every evil report; they strive to widen the breach; they take it for granted they are right, and we are wrong. They will not, impartially, hear our plea. They tell the Baptists not to listen to us; they shun investigation; they insult us; they assume an arrogance and swagger, unbecoming even a blustering political bully; they are often absolutely the incarnation of meanness. Oh, sirs! Must you not account for this? I beseech you, in the bowels of Christ, think it possible you may be mistaken!

Show us *where* we are wrong. Point out, from the word of God, the passages that condemn our teaching. Do not call us names. Speak to us as one that loves our souls. Deal with us as a lover of Jesus, and not as a partizan, not as one that would rather see us damned, as Baptists, than saved as Christians. Rise to the higher plain of love. We are your fellow mortals, hastening to the bar of God. If we are wrong, set us right. Our churches and periodicals, as you well know, are open to you. Gentlemen, you profess to be ministers of Him who thought not even death too much to save men. Will you not show us by plain, unmistakable words of scripture, these errors, that you say will damn us eternally? Do you say it is too much trouble? Out upon you, ye false guides, if that is your reason. Do you say you have not the opportunity?

Again, I say our press and churches are open to you. Will you avail yourselves of them? Come with your bible, and preach to us, and when you point out an error, we will gladly reform, and bless you, in the name of the Lord, that you have shown it to us. Here is work for you. Will you do it? Will Mr. Inskip go to the church at Wythe, and try and save those brethren, that he says Bro. Lampton and myself have wilfully deceived? He knows the church is open

to him at any time, and all the brethren will hear him attentively and respectfully. But he will not do it. Oh, how I wish the Baptists would offer me the same opportunity at Wythe! How gladly would I, with love and meekness, give a reason for the hope that is in me, and point out where I sincerely believe they were in the error. But I have no idea so great a stride towards union will be made yet awhile. The dear Lord hasten the time when we shall see eye to eye.

It was my purpose to have been at Wythe this fall, but a severe attack of sickness prevented me. I am now recovering, and avail myself of the opportunity to write this article, in the hope that the "undecided" may no longer "halt between two opinions," and to remove at least one stumbling block out of the way at Wythe. Let those who suppose that everything a person, professing to be a minister of the gospel says, is necessarily true, for once investigate the word of God, and see if Mr. Inskip told the truth. I would rather pray than argue. I am naturally averse to controversy, but it seems it is not God's will that I lay off the armor yet; and when His cause demands it, I can fight, and shall not shrink from the hottest conflict. Between me and the starry crown, lays the "keeping the faith." God helping me, I intend to do it; to preach it, and live it, no matter who it may displease. But oh, sweet will rest be when the warfare is over, and all this jangling and contention ceases. God gave Bro. Lampton and myself several children begotten through the gospel, and when their interest is at stake, I know no man after the flesh. When the wolf comes to tear and devour, I aim to shoot it on the spot. What may be said about myself, I care but little, for I expect my name to be cast out as evil, but whoever attempts to prevent them, and move them from the truth of the gospel, may expect to be stripped of all pretensions, and lashed naked and bear to the best of my ability. Their souls are dearer to me than all the world, and I do not intend that they

shall be ignorant of the wiles of the devil, if plain statements of the truth will prevent it.

In reference to Mr. Inskip, I have done all I intend to do for him. I have furnished an antidote for his "black draught," and I now wash my hands.

I know not in what circle of society he moves, but if he moves in the same as I do, I would suggest, that though he may choose to disregard the teachings of the word of God, he cannot disregard the "*noblesse oblige*" without being counted *outré*. Indeed, if I did not remember that the Savior has forbidden us to cast pearls before swine, I would request him to apologize for his outrageous assertion; but as I have no expectation of being treated courteously by him, I feel it would be "love's labors lost" to ask it. However, till the apology and retraction are made, neither Bro. Lampton nor myself, can, with any regard to our own self-respect, have any dealings or communications with the Rev. Mr. Inskip.

[Exit Inskip]. H. R. TRICKETT.

P. 8.—I suggest to all who are such loud clamorers for "Spiritual influence," that the best of men have had doubts as to what peculiar feelings were produced by the Holy Spirit, and what their own imaginations, but there is no doubt but that a man, no matter what his pretensions may be, is entirely free from the influence of the Holy Spirit when he bears "false witness against his neighbors." May we all ponder on this. H. R. T.

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### Work.

For the Echo.

This was the curse pronounced upon man, six thousand years ago.

Hitherto work was something unknown to him, but now his relation to God is changed.

There is no way for us to know how his life here would have been employed, if sin had not entered the world, but we may safely say that it would have been employed aright. Through labor, man was made in a measure dependent on

himself, his own energies, and with this dependence came the command, work. Into his entire being was incorporated a desire for employment. Our Creator understood our wants and capacities, and thus in an apparently great burden, was given the source of one of the highest enjoyments earth affords. The earth with all its wonders and beauties has to be surveyed and investigated, its teeming fruits and rich harvests to be gathered.

The unending supplies of earth, air, and water, the investigation of the laws that control matter, and the wonderful combinations and organization of the heavenly world, all contribute to furnish unlimited resources for the employment of body and mind.

In the past, has one or the other been neglected? Look at the various uses and combinations of the elements under the control of man at present, the development of the arts and the progress of science, and you must say, God's command has not been unheeded.

Yet all has not been accomplished.

In the dimness of futurity the mind's eye can see discoveries, grand, noble and sublime, still emanating from the mind of man.

The command has never been annulled.

It still stands, and to-day the teeming millions that throng God's foot-stool, are as much the subjects of that command, as were the Adamic family, who left the gates of the beautiful garden, six thousand years ago. And is it obeyed now as then? Look at the panorama of active life, in the world to-day, we need no further answer.

Yet some young people, even in this age, wonder what they will do, as all the professions are filled to overflowing, and manual labor is too hard work.

God's work-shop is never over-stocked with laborers.

If any of us cannot obtain a position where we can gain a livelihood with brain-work, it is only because our brains are not fitted for the place. In that case, let us go to work at something we can do.

There is a place for every one. If we cannot do one thing, we can another. Let our motto be, if not a lawyer, a farmer; if not a preacher, a blacksmith; if not a physician, a merchant; only we must not expect to escape from work. There is no such thing as living a true life, without obeying all the commands of God. They were given to be obeyed. Besides, the Ruler of this universe is too wise to give a command to His creatures which they could not obey; which would be the case if one single human being could not find something at which to work.

He may then rest assured that work is not only the common lot of mortals, but it is a Divine command. It is, also, a necessary auxiliary to our existence, and one of the chief causes of our content with our lot. Some may think that a strange assertion, nevertheless it is truth.

Common experience tells us that we can bear the heaviest load of sorrow better, if we have employment. Indeed, some of the most miserable lives are those passed in idleness.

But the Christian cannot remain idle, without, not only violating this command of God to all men, but also the same of Christ to His Disciples.

What, then, is the Christian's work? "The harvest, truly, is plenteous, but the laborers are few. Yes, the world is living in enmity and rebellion against God, and it is alone by the efforts of the Disciples of Christ that they can be converted. Oh! Christian, what a work! The burden of priceless souls resting upon our shoulders! Is there not work? Not a tithe of the population of earth know Christ, and while His command, "Go preach the gospel to every creature," rings in our ears, can we be idle? No there is work for every Christian man and woman, requiring his best energies and most devoted attention.

There is work in the fold of the Lamb. The church is to be builded up, the erring ones looked after; the babes in Christ must, in accordance with the Apostles' practice, be fed on "the sincere milk of the word, that they may grow thereby."

All these things claim the earnest and prayerful attention of every Christian man and woman, who would do the work of his Master. There is work for each one of us to subdue and keep in subjection the evil passions of our nature, to conquer ourselves, to bridle our tongues, to make ourselves approved unto God, and to keep ourselves unspotted from the world.

Then let no one repine because he has to work.

It is the touchstone to our usefulness here, the index to our hereafter.

Let no one think there is no work for him.

God's plan is not imperfect, there is work, let each one find his own and having found it, work.

Let us throw into our chosen calling here, all our energy, talent and ability while engaged with it, and we will surely prosper.

But forget not that which is of far greater importance to us than all things else, the salvation of our souls, and while living and working here, let us also work for life and an inheritance *there* where all is peace and joy and love forever, and where the shadow of the Pale Horse and his rider will nevermore dim the brightness of our everlasting spirits.

GEO. DEW.

PLEASANTVIEW, ILL.

Sept. 30, 1869.

*Brethren Reynolds & Garrison:*

We have just closed an excellent meeting at this place, which commenced on the 6th, and closed on Lord's day evening the 26th, ult., with thirty-three additions, nineteen by immersion, two of which had been in Babylon, one by letter, two from the Baptist, the other eleven reclaimed.

The meeting was conducted by brothers John Lagrange, of Rushville, who preaches for us once a month, assisted by Elder A. S. Robinson, of Cuba, Fulton county, Illinois. The meeting was a complete success and closed with increasing audiences and interest, for which we give God the praise.

JAMES K. LUSK.

## Go.

BY A. F. ATEN.

To the nations lowly sitting  
In the shadowed valley dark,  
Where no ray of sunlight flitting  
Kindleth e'er a single spark;  
To the fearful, unbelieving,  
Lost in Nature's deep abyss,  
To the spirit longing, grieving,  
Lost to glory and to bliss.  
To the king in might and glory,  
To the beggar in the dust;  
Whoso'er the wondrous story  
Filleth hearts with joy and trust;  
To the man in strength delighting,  
To the woman frail and fair;  
Where disease the flame is blighting,  
To the weary whoso'er.  
To the wounded and the dying  
In the battle's fearful strife;  
To the heart of mortals sighing  
For a purer, better life;  
To the hopeless spirit weeping  
Loved and lost one's out of sight,  
Blasted harvests ever reaping;  
Strangers in a rayless night.  
To a world in sin and sorrow,  
Speak a Savior's changeless love;  
Tell it of a bright to-morrow  
In the fadeless realm above.  
Go on willing feet of gladness  
To creation's utmost bound;  
Take from human hearts the sadness,  
Tell of bliss and glory found.

ABINGDON, ILL.

For the Echo and Herald.

DEAR BRETHREN OF THE ECHO AND HERALD.—I have just returned from a soul-cheering meeting in Center, Rock County, Wisconsin, which closed with ten accessions to the army of the faithful. The noble band of brethren there, are much strengthened and encouraged, and they have many hearty thanks for their hearty co-operation during the meeting, and commendable liberality at its close. Bro. W. S. Marsh, a very acceptable Evangelist, now of McHenry, Ill., has labored faithfully and efficiently for the co-operation, of which, Center forms a part, for the last year, and his time being out, he is ready to labor in another part of the field, wherever the brethren may set him at work. He may be addressed as indicated in this notice.

Your brother in Christ,

C. W. SHERWOOD.

*We Want Him to Answer.*

In the "Herald of Life," an Advent Paper, published in New York City, I find the following beautiful and touching lines, written upon the death of a little child in the State of Vermont:

There's a vacant place at the table,

A little empty chair,

A fair little face is missing,

Little Frankle is not there.

Two little feet are resting

That pattered o'er the floor;

Two little hands lie listless

That played around the door.

There's grief within the household;

A gloom that's like a pall,

Is resting on those parent's hearts,

But death minds not at all.

And brothers, too, and sisters,

Are mourning them to-day;

For the "pet" among their number

Cruel death has torn away.

But oh! the Savior's coming

To take His throne and reign;

And then the loved one sleeping

He'll bring to them again.

D. J. VARNEY.

Now some of Mr. STORNS' (the editor of the "Herald,") admirers out this way, deny the resurrection of "little children." Let him explain this. Will infants be raised from the dead or not, Mr. STORNS? Please answer through the "Herald."

J. C. R.

For the Echo.

*Lessons For Little Children.*

"The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head." Matt. viii. 20.

Nellie Brannon was a bright-eyed, merry child, as good as most children are, yet by no means so good as she might have been. She had a pleasant home, a kind father and mother, two little sisters and a baby brother.

Nellie's home was near the town of Paris, in the State of Kentucky. In the spring, when the broad fields were green with a thick carpet of Blue grass, dotted all over with yellow dandelions that shone like stars, Nellie was wild with joy. She sang as gayly as the birds in the blooming orchard-trees, and skipped

about as playfully as the young lambs in the green meadows, when Saturday came, and she was out of school.

Nellie loved her little brother and her sisters Blanche and Juliet very much, and many pleasant games did the young girls play together under the broad, old trees, while baby, in the nurse's arms, looked on, crowing and clapping his chubby hands, as babies do.

But it is winter, now. The birds no longer sing in the orchard-trees. Now and then a Wren, or a Snow-bird hops upon the porch to pick up the crumbs thrown out to them by the children. The Red-birds, the Orioles, the Jays, the Field Larks, and many other pretty birds, that sang in the summer time, have gone far away to the South, where the warm sun shines, the flowers bloom and leaves are evergreen. The streams are frozen, the broad roads covered with ice and snow. But in Nellie's home a bright coal fire dispels the cold, and throws such a ruddy, cheerful light all over the sitting-room that she forgets the cold out-of-doors.

This is Christmas night of which I am telling. Nellie has not been good, as little girls in the story-books are often said to be. But she has been naughty, as real little girls often are. She has quarreled with her sister Blanche. She has been crying, too. She has refused to play with her new toys, and has sat in a corner by herself until weary of being alone, and ashamed of her ill temper.

What has made Nellie so unlovely all day? I will tell you, and then each little girl who reads this, must ask herself—"Am I ever naughty, as Nellie was?"

The night before Christmas, Nellie and Blanche had each hung up a stocking by the side of the fire-place. The two little girls had a nice warm bed, with soft, white blankets and the prettiest of quilts, and here they slept together. The good mother, after hearing them repeat their prayers, tucked them snugly in, and left them to their sweet, deep slumbers. On Christmas morning they woke early, and sprang up at once to see what had been

placed in the stockings. The kind father had put into each a pretty doll. When Nellie first saw her doll she was delighted, and ran to kiss her papa, and thank him for his gift. But after she had looked at and admired her own doll, and had shown it, in her delight, to everybody in the house and kitchen, and even to Nero, the great dog, she thought it time to look at Blanche's. Now Blanche's doll could move its eyes, and had real hair, while Nellie's could not move its eyes, and had no curls, though it was larger and more costly than Blanche's.

This spoiled Nellie's pleasure, and in her ill temper she had forgotten how kind and good her father had always been;—she had refused to play with Blanche, and had sat silent, sullen and unhappy, while Blanche and Juliet laughed and played together, now and then looking at Nellie, and whispering to each other how ugly it was to be naughty.

Nellie's mother had talked to her, but the little girl's heart was hard, and she would neither say she was sorry, nor promise to be good.

At last the twilight came. The crimson curtains were drawn over the windows, and the tea-table was set with its sparkle of glass and china, that glittered in the clear, bright lamp light. After tea came the evening lesson from the Bible, and this verse startled Nellie:

"The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head."

Then followed her father's prayer, in which he gave thanks for all the blessings of his life, for all the comforts of his home. After prayers, Nellie sat very still, looking into the bright fire, and any one who looked closely at her, might have seen tears in her eyes. Her conscience was at work. Do my little readers know what the conscience is? It is that silent, yet busy monitor, which God has placed in each one's heart, to tell us when we do wrong. Nellie's conscience told her that she had been sinning all day, and so the tears came, for her little

heart was not very hard, and she was now very sorry that she had been so angry without a cause. She kept her tears back until her prayers had been said at her mother's knee, and she and Blanche were snugly tucked up in their warm, soft bed. Then all the house was very still, and in the silence, Nellie seemed to hear a voice repeating—"How wicked you have been! See what a warm, white bed you have, and the Lord Jesus had not where to lay his head. God has given you more than his own Son had on earth, and you have not been even thankful for His goodness."

As these words sounded in her heart, Nellie's tears came faster, and then sobs were heard, at first smothered by the bed-cover, but growing louder as her trouble increased, until her mother heard her as she sat before the sitting room fire. She hurried to Nellie's bed-side, and found her sitting up in bed crying and sobbing and wringing her hands as if her heart was breaking.

"Nellie, my daughter," said the frightened mother, "What is the matter? Are you sick? Tell me, child, you frighten me."

"O! mother, mother!" sobbed Nellie, "I have been so wicked—will God forgive me?"

"Tell me all your trouble," said her mother, gently placing her arm about the weeping child.

And Nellie told her how angry she had been—how unkind to her sister, how ungrateful to her father, who had been so good to her. Then her voice trembled and her tears fell faster as she spoke of her sin in forgetting all that God had done for her. And she repeated the words which her own conscience had spoken—"And I felt, mamma, that I was not good enough to stay in my nice bed, when God's own Son, who was so good, had no place to lay his head. Will He ever forgive me, mamma?" she said timidly.

"Yes, my daughter, if you are truly sorry. You must ask for pardon, and resolve that you will never be so ungrateful again. And I will pray for you.

Remember this night, and whenever you lay your head upon your bed, do not forget that our dear Lord, who died for us, had no place to lay His head, while He went about doing good. It will make you thankful for God's love. Now good-night, my child. I pray God to bless to your soul's good forever, the lesson you have learned to-day."

The mother's prayer was answered. Nellie never did forget that day, nor the lesson it had taught. Will my little readers remember it too? I trust they may, with God's blessing upon the truth it contains.

GLEN ADA, KY.

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## *The Bedford Debate.*

NUMBER 3.

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The next proposition discussed was affirmed by Bro. Reynolds and was stated as follows:

*Christian Baptism is for the remission of sins.*

His definition of terms was, that Baptism was a commandment of God, given to humanity; "Remission of sins" was the taking away of sins, being made free from sin, purification, forgiveness, blotting out of sins, &c.

He said that he and Bro. Ritchie were agreed that baptism was commanded, and remission of sins promised. The precise point at issue was, what baptism was *for*. He affirmed it was one of the conditions of remission, but must be preceded by faith and repentance.

He said that every individual that gets into Christ, into the church, into the kingdom of God, into the one body, gets remission of sins.

All the above phrases, he said, expressed the same act, and that act was inseparably connected with the remission of sins.

His first argument was furnished by the Savior in John iii, 5.

This verse, (the 5th,) he said, was explanatory of the 3d. Seeing the kingdom of God, is explained in the 5th

verse to mean, to "enter into the kingdom of God." Being "born again" is explained to mean, being "born of the water and of the Spirit.

Baptism is here clearly stated to be a condition of admittance into the kingdom of God. But as there is no remission of sins outside the kingdom of God, baptism is also a condition of remission. Again, water is in some way connected with the new birth. But baptism is the only religious rite, in which water is employed; therefore, baptism must, in some way, be connected with the new birth, and, if connected with that, then with the remission of sins.

The Spirit had something to do also in this new birth. It enlightened the mind through the word. The word reveals the love of God, and the love of God leads to repentance.

Mr. Ritchie denied that baptism was a commandment, but said it was an ordinance to be obeyed.

He said he wanted Bro. Reynolds to state whether a believing penitent can have remission of sins or not. Said there was a difference between forgiveness of sins and purification.

In answer to Bro R.'s argument on John iii, 5, he said that Bro. R. assumed that being born of water and of the Spirit, referred to the same transaction. He said Nicodemus must have been a block-head if he could not understand the enlightenment of the mind and putting under water.

He farther stated that Bro. R. assumed that entering the kingdom of God and remission of sins were the same thing.

(How muddy and confused are the minds of sectarian preachers on the subject of regeneration or the new birth! Bro. R. never assumed that entering the kingdom of God, and remission of sins, were the same. He *did* say, however, that the former was necessary to secure the latter. Entering the kingdom of God is something for us to *do*. The remission of sins is something God *does for us*, on the condition that we enter his kingdom, or submit to His authority.)

Mr. Ritchie said the main thing spoken of in John iii, 5, was the regenerating influence of the *Spirit*, and in the explanation of its operation in the 8th verse, water is dropped and wind is used to indicate its mysterious workings.

He said there was a distinction between the truth and the begetter. In proof, read from "Christianity Restored" by Bro. Campbell, where he showed that we were begotten by the Spirit, through the instrumentality of the word.

He said the Savior, in John iii, 1-5, was talking about taking away the *pollution* of sin—not the act of pardon. The bible presented salvation in two aspects—legal and moral. The first was performed by the Son—the latter by the Holy Spirit, and is symbolized by water baptism. The thing symbolized is frequently put for the symbol. Hence, Salvation is attributed to water baptism.

Bro. R. said he was sorry that Mr. R. did not grapple with the new birth. He asked him if he thought water baptism was referred to in John, iii, 5. After some hesitation, Mr. Ritchie reluctantly answered that he did.

Bro. R. said he had surrendered the whole question at issue, in that admission. For the Savior made being "born of water" necessary to admittance into the Kingdom of God. If "born of water" means baptism, then *baptism* was necessary to admittance into the kingdom of God. The only possible escape from a complete surrender here, he said, was for him to take the position that admittance into the kingdom of God is not necessary in order to remission.

The legal and moral aspects of salvation, as performed separately by the Son of God and the Spirit, he said was a myth. The bible knew nothing of it.

In reference to Nicodemus being a block-head, he said the thing that he did not understand, was being "born again." The Savior had not mentioned either water or Spirit, when Nicodemus asked, "How can a man be born when he is old?"

He based his second argument on the

commission. In the record of it by Mathew, Mark and Luke—Salvation or remission of sins followed faith, repentance and baptism. He said that he and Mr. Ritchie agreed that the commission contained teaching, faith, repentance, baptism and remission of sins.

The discussion was about the *order* of these items. He said he believed the natural and scriptural order was, 1st, Teaching or preaching. 2d, Faith, in what is preached; 3d, Repentance—a change of mind—hence a change of life; 4th, Baptism; 5th, Remission of sins. That order, he said, was strictly observed by the Apostles, in carrying out this commission. Referred to the cases of conversion recorded in Acts of Apostles, as proof.

Mr. R. denied that Luke gave any part of the commission; said repentance was not a condition of pardon—but faith only. He also denied that the salvation referred to in the commission was remission of past sins. He offered as an objection to the proposition that it took the salvation of a man out of his own hands and placed it in the hands of another.

Bro. R. answered the objection by saying that the Lord had made it the duty of His disciples to teach and baptize persons; and that teaching was as dependent on human agency, as baptism. "It pleased God, by the foolishness of preaching, to save them that believe."

His third argument was based on Acts, ii, 38. Here the order of the commission was first exemplified. What was done? 1st, Peter preached. 2d, Three thousand believe, and cry, "Men and brethren, what shall we do?" (3d,) "Repent" (4th,) "and be baptized," (5th,) "for the remission of sins." Here, he said, was the exact language of his proposition. He was affirming that baptism was "for the remission of sins." Peter said, "Repent and be baptized, for the remission of sins."

Mr. Ritchie answered this argument, by saying that all the argument in this passage, was based on an "arbitrary"

meaning of the word "for." The language was not literal. The same literal interpretation of the passage—"This is my body,"—would prove the Romish doctrine of transubstantiation.

(If this answer was entirely satisfactory to Mr. Ritchie's own mind, and conscience, we are much mistaken in his mental ability.)

He gave a case in Marshall county, where a man was sick, and desired to be baptized. He was carried to the water, but died on the bank of the stream before baptism. What become of him?

Bro. R. said he would greatly prefer his condition, to the man's, who would fight that ordinance of God all his life and die in wilful disobedience to it. He asked Mr. Ritchie, how about the "mourners" that die in the midst of their mourning, waiting for God's "good time" to come? He said death was far more likely to occur during days, weeks, and even years of mourning, than between the house and stream.

He said Mr. Ritchie was presenting a false issue. The *true* issue between them was not, whether a man could possibly, under some circumstances, be saved without baptism or not, but what was Christian baptism *for*, when it *was* administered.

Mr. Ritchie said he would administer baptism to a seeking penitent "as a means of grace."

Bro. R. said then he had surrendered again. That was just the kind of persons, he said, he baptized, and that was what he baptized them for—"as a means of grace." The particular grace, or favor, that seeking or believing penitents needed, was the remission of their sins. He said he was rejoiced to know that Mr. Ritchie had so far reformed his doctrine as to baptize persons, not because they had *obtained* grace, but as a "means" of their obtaining it.

Mr. R. said a "means of grace" was not a condition of pardon.

Bro. R. asked him to explain what it *did* mean.

Mr. R. gave no definition, but illustrated as follows:

"Reading the bible is a means of grace."

To answer the argument made by Bro. R., that baptism was connected with regeneration, and therefore with remission of sins, Mr. Ritchie said that *remission of sins preceded regeneration*. (I copied the words as they fell from his lips. I would like for that proposition to come up before the next general conference for ratification or rejection. If that assembly of theological doctors should decide with Bro. Ritchie, that remission of sins precedes regeneration, I have another question for their decision. Is regeneration essential to salvation? If not, the Savior was mistaken, when He said to Nicodemus, "Ye must be born again." But if they say it *is* essential to salvation, then according to their theory, a man may be damned with his sins remitted.)

Bro. Reynolds' fourth argument was based on Saul's conversion. Ananias found him a penitent believer, but with his sins still unforgiven, as is evident from Ananias' command, "Arise and be baptized and *wash away thy sins*, calling on the name of the Lord." In this act of obedience his sins were remitted. Not that the water literally washed away his sins, but in obeying this command, he came where God proposes to meet the sinner. "He that believeth and is baptized, shall be saved." No answer.

His fifth argument, was founded on Rom. vi, 17. The Christians at Rome were made free from sin by obeying from the heart the form, (or mould), of doctrine delivered to them. He read from Wesley and McNight on the passage who emphasize "*then*," in the passage "being then made free from sin," &c., and refer it to the time when they "obeyed from the heart the mould of doctrine delivered them."

McNight says baptism is the mould. The sinner is represented as being melted down by the love of God, and cast in the gospel mould, where he takes upon him the Christian name and character.

Mr. Ritchie denied that baptism was the mould. He filed as a counter-argu-

ment, the case of Cornelius, who was so acceptable to God before baptism, as to receive the gift of the Holy Spirit.

Bro. R. said the gift of the Holy Spirit, that Cornelius received, was a different gift to that promised to all baptized believers. It was miraculous, and its object, he said, was evident from Peter's use of it. "Can any man forbid water that these should not be baptized, who have received the Holy Spirit, as well as we?" It was intended to break down Jewish prejudices against the reception of the Gentiles into the kingdom of God.

His sixth argument was from 1st Cor. xi. 1. The passage of Israel through the Red Sea, was a type of Christian baptism. On which side of the Red Sea did the Israelites rejoice? On the farther bank. When were they safe from their enemies? After they had crossed—not before. (I have no answer noted to this argument. My *memory* is, that Mr. Ritchie denied that the passage through the Red Sea, was a type of Christian baptism).

Bro. R.'s seventh argument was drawn from 2d Cor. v. 17, and Gal. iii. 27. The first passage is, "Therefore, if any man be in Christ Jesus, he is a new creature," &c. The latter, "For as many of you as have been baptized into Christ have put on Christ." The first tells what the condition of a person is, who is in Christ; the latter tells how to get into Christ.

As remission of sins or justification is in Christ, and not out, whatever is necessary to bring a sinner into Christ, is necessary to remission or justification.

(I want every one who is in sympathy with Bro. Ritchie on this question, to note carefully his answer to the above formidable argument).

Mr. Ritchie said that a person was justified *before* he came into Christ, and therefore before baptism.

Bro. R. said if that was so, he had a difficulty he would like Mr. Ritchie to settle. If a man was justified before he came into Christ, and hence before he came into His kingdom, he was justified in Satan's kingdom, as Mr. Ritchie in a

previous proposition had said there were but two kingdoms, and so far as responsible adults were concerned, he agreed with him. His difficulty, he said, was this: If a man dies in the kingdom of Satan, who has been justified, will he be saved on account of being justified, or damned on account of being in Satan's kingdom? It is needless to add that Mr. Ritchie never undertook the solution.

(He did state subsequently, however, that baptism, in Gal. iii. 27, meant the baptism of the Spirit, notwithstanding he had quoted that passage in another proposition to prove that baptism came in the room of circumcision. Is it the baptism of the Spirit that has come in the room of circumcision? "O, shame, where is thy blush," and conscience, where thy reproving lash?)

Bro. R.'s eighth argument was founded on 1st Peter, iii. 21.

"The like figure whereunto even baptism doth also now save us." Again, it is the "seeking of a good conscience toward God."

Mr. Ritchie said "*seeking* a good conscience" was not *procuring* one.

Bro. R. said the farmer sought a crop by complying with the laws that govern the production of grain. The sinner should seek a good conscience or the remission of his sins, by complying with the conditions on which the blessing is predicated.

Bro. R. then read freely from the Methodist discipline, pages 141 and 146. Also from Wesley, Doctrinal tracts, pages 242, 247 and 248. These extracts argued that baptism was a condition of pardon in the strongest language.

Mr. Ritchie said Wesley was a high churchman, and was not sound on the question of regeneration.

He did not understand the Discipline to mean what Bro. R. thought it did.

These constitute "some of the principal arguments" on this proposition, and we close here with the promise that No. 4 shall conclude this series, and (D. V.) will appear in the December issue.

J. H. G.

*Reports of Committees.*

The undersigned, members of the Committee appointed by the semi-annual meeting of the A. C. M. Society, at St. Louis, Mo., May 18th, 1889, under the following resolution:

"RESOLVED, That a Committee of twenty be appointed to take into consideration the whole question of evangelization and report, if possible, a scriptural and practical plan for raising money and spreading the gospel, said Committee to report at the Louisville meeting in October next."

Together with delegates appointed by several State Conventions, to confer with us, beg leave to submit the following:

1. That there be one uniform financial system to secure the means for missions, both at home and abroad.

2. That to render this efficient there be—

(a) A General Board and Corresponding Secretary.

(b) A Board and Corresponding Secretary for each State to co-operate with the General Board.

(c) District Boards in each State, and a Secretary in each district, whose duty it shall be to visit all the churches in his district in order to induce them to accept the missionary work as a part of their religious duty.

3. There shall be an annual Convention in each district, the business of which shall be transacted by messengers appointed by the churches; an annual Convention in each State, the business of which shall be conducted by messengers sent from the churches of the State, it being understood, however, that two or more churches, or all the churches of a district, may be represented by messengers mutually agreed upon; and an annual general Convention, the business of which shall be conducted by messengers from the State Conventions.

4. The General Convention shall annually appoint nine brethren, who, together with the Corresponding Secretaries of the States and the Presidents of the State Boards, shall constitute a General Board, who shall meet annually to transact the general missionary business, and appoint a Committee of five to superintend the

the work in the intervals between their annual meetings.

5. It shall be the duty of the General Board and Corresponding Secretary to provide for and superintend Missionary operations in destitute places not actually in State and district organizations, and to promote the harmonious co-operation of all the State and District Boards and Conventions.

6. There shall be also a State Board and Corresponding Secretary in each of the States elected annually by the messengers sent to the State Convention, and that it shall be the duty of said Boards and Secretaries to manage the Missionary interests in their respective States in harmony with the system of general co-operation.

7. Each State shall be divided into districts of suitable limits by the State Board; the messengers from the churches of each district shall elect, at their Annual Conventions, a Board and a Secretary; and the business of each Secretary shall be to visit all the churches in his district, and in co-operation with their own officers, induce them to contribute and send to the District Treasurers, money for the support of missions.

8. As our whole financial system is based upon a general co-operation of the churches, we recommend that each church, over and above the sums it may contribute for missionary work under its immediate control, give a pledge to pay annually to its District Treasurer a definite sum for other missionary work, and that one-half of such contributions may be under the control of the District Boards for missionary work in the districts, the other half to be sent to the State Boards to be divided equally between it and the General Board for their respective works, but this recommendation is not to be considered as precluding a different distribution of funds when the church contributing shall so decide.

9. The churches shall send reports to the District Boards in time for the District Conventions; the Districts shall send up reports to the State Boards.

time for the State Conventions, and the State Boards shall send up reports to the General Board in time for the General Convention, so that a report of all our missionary operations may appear in the minutes of the General Convention.

10. The General Board is requested to adjust the constitution of the General Missionary Society to the foregoing plan, and at once open a correspondence with the State organizations and with leading brethren in the State that have no organizations, with a view to induce them to adopt the same.

11. The adoption of this report shall in no way impair or interfere with the constitutional rights of members of either the State Societies or of the General Society.

12. That each State shall be entitled to send two delegates to the General Convention and an additional delegate for every five thousand disciples in the State.

W. T. MOORE, Ohio.  
W. K. PENDLETON, W. V.  
ALEX. PROCTER, Mo.  
W. A. BELDING, N. Y.  
R. R. SLOAN, Ohio.  
ENOS CAMPBELL, Ill.  
T. W. CASKEY, Miss.  
ISAAC ERRETT, Ohio.  
J. C. REYNOLDS, Ill.  
J. S. SWEENEY, Ill.  
JOSEPH KING, Penn'a.  
BENJ. FRANKLIN, Ind.  
W. D. CARNES, Tenn.  
O. A. BURGESS, Ind.

Com. appointed at  
St. Louis.

A. E. MYERS, W. Va.  
D. R. DUNGAN, Nebraska  
W. H. HOPSON, Kentucky  
C. G. BARTHOLOMEW, Ind.  
A. B. JONES, Mo.  
W. L. HAYDEN, N. Y.  
EDWIN A. LODGE, Mich.  
O. EBERT, Mich.  
N. A. WALKER, Ind.  
I. B. GRUBS, Kentucky.

Delegates  
from  
States.

#### FOREIGN MISSIONS.

Brother Goodwin, Chairman of the Committee on Foreign Missions, submitted the following report:

The Committee to whom was referred so much of the report of the Board as refers to foreign missions, respectfully submit that they have had the same under consideration, and suggest that, in

view of the present condition of the funds of the Society, we think it inexpedient to inaugurate any new foreign missions; but, considering the money that has been spent on the Jamaica mission, the good that has been accomplished in that field, and the probability of losing much that has been gained, should we abandon that mission, we recommend its continuance, and that a competent brother be employed and sustained as a missionary to preach the gospel and superintend the evangelical work in that island, so soon as the funds of the Society will justify it.

ELIJAH GOODWIN,  
JOHN SHACKLEFORD,  
A. E. MYERS.

The report was concurred in.

#### HOME MISSIONS.

The following report of the Committee on Home Missions was read and concurred in:

The Committee on Home Missions beg leave to report, that in view of the extent and importance of the home field, we hardly know where to begin; but we would especially call the attention of the Convention to the Eastern, the Southern and the Western fields. We think that the cities in the eastern portion of our country should be cared for, as they are not only the centers of influence, but they furnish a large share of our Western and Southern population by immigration or change of localities. We would recommend also the sending of one or more efficient evangelists into New England, and believe that they would be self-sustaining. The Western field is most inviting, and a corps of evangelists should be constantly kept in this field, to plant churches in all favorable localities, especially in the cities. We recommend also that competent evangelists be sent to the South to rebuild the scattered churches and to establish new ones, and that a mission among the freedmen would be well sustained and yield an abundant harvest.

JAMES CHALLEN, Chairman.

#### THE NEXT MEETING.

Brother Burgess, Chairman of the

Committee on holding the next meeting, reported in favor of holding the next meeting at Alleghany City, Pennsylvania, and recommended that the next annual meeting be held in Indianapolis, Indiana.

Report concurred in.

#### HYMN-BOOKS.

The following report of the Trustees for the publication and management of the revised Christian hymn-book was submitted and concurred in:

*To the American Christian Missionary Society:*

DEAR BRETHREN: The Trustees for the publication and management of the revised Christian Hymn Book, beg leave to report the following:

Since last report there have been sold 20,468 books.

Amount of copyright due from last report, .....	\$304 15
Copyright accrued since last report, .....	1,061 10
	<hr/>
	1,365 25
Amount paid since last report, .....	1,320 18
	<hr/>
Balance .....	45 17

which was paid to the Society.

About 85,000 books have been sold since the book has been in type.

It was stated in the last report, that three sizes of the Hymn Book had been stereotyped. Since then, in consequence of the large number of impressions of the medium edition, the plates became so much worn that it was necessary to re-stereotype them. In doing this it was found to be a matter of economy to cast two sets of plates, as this could be done with no great increase of cost, and in the future by using one set as a mold, the plates can be kept in perfect order without the expense of again setting up the type.

It can readily be seen, for the above reasons, that no funds of importance have accrued to the Society out of the copyright. Hereafter, no doubt, a considerable amount of funds will be paid the Society.

At a meeting of the Board, held Oct.

11th, 1869, W. H. Lape was re-elected one of the Trustees, to serve in accordance with the deed of trust.

Respectfully submitted,

R. M. BISHOP,  
J. B. BOWMAN,  
O. A. BURGESS,  
W. H. LAPE.

#### SUNDAY SCHOOLS.

The following report was concurred in.

The Committee to whom was referred that part of the report of the Board recommending this Convention to take into consideration our Sunday School literature, would submit the following:

We recommend this Convention to appoint a Committee of three, whose duty it shall be to consider the whole subject of Sunday Schools and Sunday School literature, and to report at our next annual Convention.

O. EBERT, Chairman.  
A. B. JONES,  
W. C. DAWSON.

### *The Arab's Proof.*

A Frenchman, who had won a high rank among men of science, yet who denied that God, who is the author of all science, was crossing the Great Sahara, in company with an Arab guide. He noticed, with a sneer, that, at certain times, his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he rose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eyes on the scoffer for a moment in wonder, and then said solemnly, "How do I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the desert, "that footprint is not that of a man."

## Louisville Meeting.

LOUISVILLE, KY., Oct. 19th, 1869.

Brother J. H. Garrison, Dear Sir :

After bidding you good bye on Wednesday evening last, I took the cars on our magnificent C. B. & Q. R. R., for Chicago, on my way to this city, to attend the meeting of the Committee of Twenty. We soon arrived at Abingdon, and stepping out on the platform I was met by Pres. J. W. Butler, who had expected to go with me, but he informed me that circumstances beyond his control, contrary to all his expectations, utterly prevented his going. He and I both regretted this exceedingly. He had been appointed at our State Meeting to sit with the Committee on behalf of the brethren of Illinois. By these untoward circumstances he was deprived of the pleasure of the meeting, I, of his company, the Committee, of a prudent and wise member. All went on well until our train had passed Aurora. A short distance East of the city a number of freight cars, loaded with live stock, was found standing on the track, by which we were delayed for some time. On account of this detention, I arrived at Chicago too late for the morning train toward Louisville. While waiting for the next train I used the time in looking at some of the wonders of Chicago. I went to the "pinnacle" of the Court House and took a view (as far as the smoke would let me) of the mighty city. I also visited Cottage Grove and walked over the grounds of Chicago University. This Institution is a Baptist Theological School. I also took a look at the Douglas Monument. It is not yet finished. The remains of the great Illinois Senator lie beneath it. It is situated upon a beautiful eminence overlooking Lake Michigan. In the afternoon in company with brother Sweeney, his wife, and a young lady sister, daughter of brother Dr. Warriner, of Chicago, I took the train for Louisville, *via* Michigan City, LaFayette and Indianapolis. We arrived at Louisville on Friday morning. After having taken breakfast at

the Louisville Hotel, and looked about the city some, we repaired to the church, on the corner of 4th and Walnut streets, where we met a Committee of reception and entertainment in readiness to attend to all our bodily wants. Brother A. E. Myers, of West Virginia, is my room-mate, and we are very kindly and elegantly entertained by brother and sister Morehead, on Cottage street, between Brook and Floyd. I am highly pleased with Louisville and the brethren here. There are three congregations of Disciples in the city, one meeting on the corner of 4th and Walnut streets, in the care of brother Winthrop H. Hopson, one on the corner of Floyd and Chestnut, in care of brother W. C. Dawson, and one on the corner of 15th and Jefferson, in the care of brother J. C. Keith. These are all in a flourishing condition. The Congregation on Jefferson and 15th is a new one and owes its existence to the Christian liberality of the other two. These congregations employed brother Keith and paid him as a Missionary to labor in this city. The result is an organized congregation with a cheap but neat and comfortable house in which they meet and worship, brother Keith still preaching for them. They now number over one hundred members. They are remotely situated from the other congregations, in a part of the city where the primitive gospel was greatly needed. The establishing and building up of this church is a grand success, and reflects great credit on the other two congregations. This is a noble work worthy to be repeated in other cities both larger and smaller than Louisville. Brother Keith seems to be exactly "the right man in the right place." I had the honor to speak to this congregation on Lord's day night the 17th inst. One lady made the good confession. Brother Keith is a young graduate of Kentucky University. May the Lord grant him a long life of usefulness commensurate with its fine beginning. The congregation on Floyd and Chestnut has an excellent house of worship. I was in their Sunday School

on Lord's day mornng. It is one of the finest schools I have ever visited. Brother Dawson who preaches for the Church, is a graduate of Bethany Co lege. The congregation on 4th and Walnut meets in what will be a very fine house when it is finished, as it soon will be. Brother Hopson, their preacher, is so widely known among us as one of the finest orators of the day, that it is superfluous for me to say any thing concerning him. I love the Louisville brethren for their active zeal, their polite and kindly hearing, and their generous hospitality. I predict for them a glorious future in this goodly city. I am sure that they will continue to grow in grace and increase in numbers. A grand National Commercial Convention was in session in the city when I arrived. There were delegates in attendance from every State. Ex President Filmore presided over the the Convention. Brother J. S. Sweeney and I were in the Convention a short time. The Masonic Grand Lodge of Kentucky is also in session at this time. I saw an immense procession of the Fraternity parading the streets this forenoon. I also went this morning to see a splendid marble Statue of Henry Clay. It is life size and height, and looks as nearly like Henry Clay alive as marble can look. He is standing in the centre of the great hall in the Louisville Court House, on a marble pedestal, surrounded by a circular iron railing. He rests upon the right foot, the left projecting forward lightly, his right hand thrown gracefully forward and open, his left hanging naturally by his side, the tips of his fingers barely touching a block of marble standing by him. His attitude is that of a speaker, affectionately persuading an audience. His costume is that of a Kentucky gentleman in the days of my boyhood. He has on shoes tied with strings, the ends of which lie carelessly on the foot, down toward the toes. His watch chain worn after the old style, shows as plainly as if the real watch and chain were on the person of the living Clay. We had this afternoon an enormous shower of snow.

October 19th is rather early for a heavy fall of snow in Kentucky. A great many of the ornamental trees in the city are much broken by the snow lodged on their leaves and branches.

The Committee of Twenty has its report ready. It will be presented to-morrow.

The great Convention convened in the church on the corner of 4th and Walnut this afternoon at 2 o'clock.

The President, R. M. Bishop, called the meeting to order on time. The people sang the 1253d song. The President then read the last chapter of Mathew and prayer was offered by A. B. Green, of Ohio.

The Secretary being absent, J. C. Reynolds of Illinois was appointed Secretary *pro tem*.

The President then appointed W. H. Hopson, Ky; E. A. Lodge, Mich; R. Moffett, Ohio; L. L. Carpenter, Ind; and W. F. Burch, Mo, a committee on business.

W. H. Lape, M. G. Andrews and B. J. Pinkerton, a committee on Railroads.

While the business committee was preparing its report, brother James Challen of Iowa, made a spicy little speech to the brethren. He said that he thought these meetings pay us for all the trouble and time of attending them. He had lately been on a tour to New England. Found four brethren at Worcester, Mass., mechanics, who give each \$10 every Lord's day into the Lord's treasury. He said that a man converted by his wife will always be a mighty man. He knew such a man. He had builded a congregation of two hundred members. If a preacher visits them, they will gladly hear him, but would send him to a destitute point on the second Lord's day, and pay him for his labor.

Dr. S. E. Shepard delivered the annual address at 7 $\frac{1}{4}$  o'clock, P. M., to a very large audience.

A fine spirit pervades the entire Convention. I trust great good will come of it.

There is a grand and glorious work for

us to do as a people. We must do it. The Lord will hold us responsible for it.

Your brother and fellow laborer in the Lord's cause,  
J. C. REYNOLDS.

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### Louisville Meeting.

NUMBER 2.

LARUE COUNTY, KENTUCKY,  
October 26, 1869.

*Brother J. H. Garrison:*

DEAR SIR: The great Missionary Meeting was a glorious affair. I have already sent you the report of the Committee of twenty, as amended and adopted by the Convention. I ask of all our readers a careful reading of it. It will be the basis of our future missionary operations, for, I doubt not, it will be generally adopted and acted on by the brethren all over the country. There was a full and free discussion of all its parts, and its adoption by the Convention was so nearly unanimous, that there can be no doubt that it will generally meet the wishes of the brethren.

The members of the Convention came from the following States:

Massachusetts, Connecticut, New York, Pennsylvania, Maryland, West Virginia, Ohio, Michigan, Indiana, Illinois, Iowa, Missouri, Nebraska, Kentucky, Tennessee, Mississippi and Georgia. All these I remember. It is possible that there were brethren from other States. The best possible spirit pervaded the vast assembly. It was indeed a *cast* assembly. The Committee on Railroad Passes issued six hundred return tickets to members of the Convention. The great heart of the meeting seemed to beat as the heart of one man. The deliberations were wise, the songs soul-stirring, the prayers fervent, the exhortations encouraging, and the preaching mighty in word and doctrine.

I feel confident that this meeting will inaugurate an era in our history as a people. This Louisville meeting showed that we are a people mighty in numbers, mighty in resources, mighty in intellectual and literary abilities, yea, mighty

in the scriptures, and consequently mighty responsibilities rest upon us. If we do not inaugurate a work for the conversion of the world heretofore unprecedented among us as a people, there will be a fearful reckoning for us at the day of judgment. Let us brethren, all as one man, awake and arouse ourselves to much greater diligence than we have for years past manifested.

As an indication of the spirit that pervaded the meeting, I take the greatest pleasure in mentioning the fact that on Wednesday evening after a very able discourse by brother A. Procter, brother O. A. Burgess made an appeal to the assembly for money to push forward the missionary work. This appeal was responded to by the congregation in the magnificent sum of three thousand and six hundred dollars. This is unmistakable evidence that the hearts of the brethren are enlisted in this grand and glorious work.

Our beloved brother Benjamin Franklin was present and took part in the work of the Convention, and also a noble part in raising the money. On Thursday night he preached an able discourse. The young, the middle aged, and the old were all there. I cannot forbear to mention the name of that lovely old man, James Challen. His bearing was truly noble. There were other grand old heroes there, among whom, I at this moment remember, G. W. Elley, and John Steeles of Ky., and J. B. New of Ind. Perhaps others whom I cannot now recall were there.

Let us all go to work with renewed zeal, that we may have a good report at our next great annual Convention which is to be held at Indianapolis, Indiana. There will also be a semi-annual meeting at Pittsburg' Penn.

Brother Garrison, I think I may safely say that you and I and the ECHO will do our part in this work. Your brother in the Lord,  
J. C. REYNOLDS.

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A holy life has a voice; it speaks when the voice is silent, and is either a constant attraction or a perpetual reproof.

*Is It Swearing?*

"Good heavens!" exclaimed Mrs. Perrin, "the minister is coming here."

"Mrs. Perrin was a little, round dumpling of a woman, with a mild, benevolent face, and a smile almost always on her lips. On the occasion of this exclamation she was at work in her kitchen, shelling peas, and her neighbor, Mrs. Jerkin, sat beside her, knitting.

The minister was seen at some little distance, coming toward the house. Mrs. Perrin had her sleeves rolled up to her elbows, her old blue-flowered apron on, and her household implements around her; and it was this unfitness of dress, as she thought, that brought out this irreverent speech.

"Who, the minister?" asked Mrs. Jerkin, an expression of a peculiar character passing over her face.

"Yes; *why in the name of mercy* didn't he come yesterday, when I was all cleaved up? In the morning, too, when I'm in such a stew!" said Mrs. Perrin, untying her cap-strings as fast as she could, and pressing down her sleeves, while the perspiration rolled down her face. "*Land of promise!* I haven't a minute's time;"—and sure enough, before the words were out of her mouth, the minister stood on the steps of the kitchen.

"La, sir! how are you? I'm mighty glad to see you. Wont you go round to the front door? and I'll let you into the parlor; I ain't fit to be looked at here."

"Do let me sit down here, Mrs. Perrin; don't drive me into your parlor, just because I happen to be a minister. There, now, I am comfortable, if you will allow me;" and he seated himself in a chair. "Now, Mrs. Perrin, I insist that you go on with your work; or shall I shell the peas for you?" he asked, observing the basket by her side.

"La, sir, how comical! no, I'll just go through the job, seeing as you say so; we must all mind the minister;" and she took up her work again.

After a few minutes of pleasant discourse, the minister, quite rested and refreshed with a draught of new milk, arose to go on his way.

As soon as he was out of sight, Mrs. Jerkin began praising him.

"He's a good man, and preaches such beautiful, plain sermons!" she said. "Even the little children can understand them. Do you remember his last Sabbath's discourse?"

"O yes! and didn't he give it to some of our folks? I wouldn't have stood in Jerry Cook's shoes for something, I can tell you. Did you see Jerry Cook's face, just red as a beet? Let me see—histext was '*Swear not at all!*' didn't he handle it beautifully?"

"Yes, I took a good deal of it to myself," said Mrs. Jerkin; "and I don't know but what I felt almost as bad as Jerry Cook."

"You!" exclaimed Mrs. Perrin; "you took it to yourself? Why, you don't swear, do you?"

The neighbor could not help laughing at the comical expression of the little fat, rosy face before her.

"Yes," replied Mrs. Jerkin, "I found that I had been swearing the greater portion of my life, though, I hope, ignorantly, and I resolved to give it up immediately; since then I've been careful of my speech."

Mrs. Perrin looked first amused, then thoughtful; but the shells fell on the floor, the knitting needles clicked, the cat purred, the sunshine lay across the field, everything told of quiet and contentment, and the two women only spoke occasionally as they worked.

"*Good heavens!*" soon exclaimed Mrs. Perrin, looking up; "there's the door of my bird cage open! Suppose the bird had gone!"

She shut the door, and was about to resume her occupation, when she observed a singular smile on the face of her companion, that arrested her attention.

"Of what are you thinking?" she asked.

"Of that expression you used just now and I dare say you would think quite innocently."

"O, I said '*Good heavens!*'—I remember," replied the little woman, more

soberly. "Why, that is nothing!"

"But Christ said it was," returned the other; "don't you remember the words, 'But I say unto you, swear not at all; neither by *heaven*, for it is God's throne?'"

"O dear! I never thought of it, I'm sure," said the little woman; "why, it is swearing, isn't it?"

"I consider it so," replied Mrs. Jerkin.

"Dear me, and I've got such a habit of it, I'm sure," said Mrs. Perrin again. "So you think it is wrong to say, '*In the name of mercy. In the name of patience?*'" asked Mrs. Perrin.

"Most decidedly," said Mrs. Jerkin. "Christ says, 'Let your communication be *yes, yes; nay, nay;*' and he adds, 'for whatsoever is more than these, cometh of evil.'"

"Dear me, but people don't know they're doing wrong," said Mrs. Perrin.

"They have the bible," replied her neighbor.

"To be sure," replied Mrs. Perrin, hastily; "I don't think of that, but you don't find a woman but uses some such words."

"More's the pity," said Mrs. Jerkin. "I have heard really lady-like women exclaim, '*My gracious!*' and '*Creation!*' That was swearing by the earth and all created things; expressly forbidden, you know."

"*Dear me!*" said little Mrs. Perrin. "There! was that wrong?" she asked, looking up. "Well, from this time henceforth, I am determined to have no slang words or pet phrases," said the little woman, resolutely. "The thought that I was swearing—it seems dreadful."

"I, too, am determined to have my communication as near the gospel as I can," replied Mrs. Jerkin, gathering up her knitting work, and taking her departure.

Mr. Perrin came home from the farm very tired. He was a good Christian brother, but his communication was not *yes* and *nay*.

He sat down to the supper-table. Some of his favorite cakes were set smoking before him.

"*Jerusalem!*" he exclaimed, with a pleasant air, as he surveyed the smoking pile.

O! Amos," said his wife, "please don't swear."

The farmer dropped his knife, and stared with a ludicrous countenance.

"Don't swear!" he repeated.

"You said '*Jerusalem.*'"

"Well, you call that swearing, do you?"

"Christ says so."

"I'd like to have you tell me where! Pretty conscientious you're getting, to reprove a man like me for swearing, who never swore in his life."

"Why, husband," said Mrs. Perrin, "Christ says, 'Swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is His footstool; *neither by Jerusalem*, for it is the city of the great King.'"

"Well, really, I never thought of that before, and the habit has grown on me, I believe."

"You see Mrs. Jerkin was in here, and took me to task for swearing."

"Took you to task for swearing? Well, that is a pretty piece of intelligence."

"But I did, though, Amos. I said '*Good gracious!*' and '*Good heavens!*' and ever so many other things, when I felt excited; and she proved from the bible that I was wrong; and so I was, you see."

"Well, well, that's a new light to me. 'Live and learn,' my old grandmother used to say, but I never thought I should live to learn that I'd been swearing all my days. Why, I've often said that I never used an oath in my life. *Je—there!* you see, I just saved myself. A habit is so hard to break, but I shall try it. Just reprove me when you hear me say it will you, wife."

"Yes, if you will reprove me."

"I certainly will," returned the good farmer; "when I hear the wrong word coming, I will quote the bible—'*Swear not at all.*'"—[Youth's Companion.

*How Can We Reach Them?*

ROCKFORD, ILL., Oct. 31, 1869.

BROTHER GARRISON:—*How shall we reach them?* has occurred to me many times this Lord's day. If the advance of the Christian church, in any town of five to ten thousand inhabitants, was the pecuniary interest of one man, and that interest was favored by all the citizens knowing what his work was, and how he conducted it, who doubts but what he would soon devise some means to give this information to the great majority of the town? And do not our people rejoice to even think what a blessing would ensue if a knowledge of simple yet comprehensive and practical Primitive Christianity could be given to all?

Yet a church of forty, sixty, or even one hundred members, each claiming that the promulgation of our Bible Christianity is of equal or greater importance than any man's worldly interests, will exist in a town of ten thousand inhabitants and not one-third of the number have any correct idea of what the Christian church claims to teach.

When a general advertisement and announcement fail, why shall not our people make more *personal invitations*? Such need in no wise be offensive, but let them be friendly and earnest and we will receive friendly promises to comply.

Visit the church of some acquaintance who knows nothing of our doctrine, show him you are not afraid to hear all that may be said of Christianity. Let each brother and sister every week exert him or herself to secure the attendance of some intelligent acquaintance. Let him understand we only court a thorough and candid investigation of our creed (the bible) and our teaching. Doubtless if each of us could obtain one hundred dollars per week by thus employing a few hours, we would do it and make no enemies either—but rather many friends. Americans are a talking as well as a reading people and where there is any earnestness of manner we will listen to very poor English before reading advertisements. So friends, make personal exer-

tions and the result will be a much better attendance at our meetings, and I would they were so crowded as to impose an additional three per cent tax to build churches. But it may be asked, why should I make this sacrifice of time for the interest of those who would not so much as thank me for it?

Neither did the slave-holding South thank us for destroying their system of labor; but now when they see the development of their country, the greater increase of both wealth and intelligence, they appreciate what a good has been done for their country. Besides, such personal exertions need be but little sacrifice of time and none of money.

If at ~~was~~ we are right in our teaching, and they are wrong, it becomes our positive Christian duty to use our whole influence to enlighten them and receive their lasting gratitude.

But a few days since in Ottawa, I met an aged, intelligent and naturally pleasant man, who boasted of his infidelity. "Why," says he, "I know your orthodoxy, have come up through it all. I was raised a strict Calvinist." No wonder he was forced into infidelity.

And it does seem, when we think of the many honest souls, who pass months and years searching for some mysterious something, only found in a distorted imagination, we ought to consider any reasonable sacrifice but a duty and pleasure. Let every brother and sister use personal influence; bide your time; adapt your manner; and work in earnest for human souls. J. HOPWOOD.

## REMARKS.

Bro. Hopwood has struck a lead that ought to be followed up. It is well worthy of being asked, why it is that a congregation of disciples can exist for a year or two in a town of a few thousand inhabitants, and a majority of said inhabitants know but little, if anything of the existence of such an organization, much less of the principles for which they are contending.

Does it not betray the want of a prop-

er missionary spirit? Hence a want of Christian spirit? Can a soul that is full of love for Jesus, and the souls of dying sinners, refuse or neglect to tell the story of the cross to those with whom he comes in contact? Is there not altogether too little fighting done by the rank and file of Christ's army?

The gospel plan is for a little leaven to leaven the whole lump. The Church of Christ, planted in a town or community, is to bring that town or community under its Christianizing influence. Christianity is essentially aggressive. The little stone that was cut out of the mountain rolled on, and by constant accretions, filled the whole earth. The church is to save itself by saving others. What is true of the church in the aggregate in this respect, is true also of the individual members. The Disciple of Christ that makes no effort to save his fellow-men, will, in all probability fail to save himself.

The congregation whose members do not possess enough missionary zeal to make *individual* efforts in proselyting, or in the saving of souls, will soon die out, and become a reproach to the cause.

J. H. G.

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### *Salem Meeting.*

Brother Smither and I have just concluded a meeting of two weeks, with the congregation at New Salem, in the south-east part of McDonough county.

The attendance was very good throughout the meeting, and the attention the most profound. The immediate result of the meeting was four additions—three by confession and baptism, and one from the Baptists.

A great many of the sects attended regularly, and some were convinced of the truth, but for fear of their brethren, would not obey it.

The brethren at Salem, have a good house, meet regularly each Lord's day for worship, and are exerting a good influence in the community. The church-house is a central point in the neighbor-

hood, and a large number of intelligent young men and women attend church. They gave marked attention to the preaching, and I sincerely hope many of them were profited.

Bro. Smither preaches for the congregation half his time, the other half being employed by the Table Grove church. He is an able defender of the "faith once delivered to the Saints," and succeeds both in the pastoral and evangelizing work. The number of accessions was not large, but the interest awakened in the community, the prejudices removed, and the good seed sown, were results, for the accomplishment of which, we feel grateful to the Giver of all Spiritual gifts.

The Salem church house is in the midst of a beautiful and fertile country. The people of that community are highly favored of God, and corresponding obligations rest upon them. I never saw more Christian sociability and hospitality among any people.

We visited most of the members during the meeting.

Brethren Griffin and Frost are the elders. They are good men, and have the interest of the cause at heart.

We return our thanks to all the brethren and sisters for their kindness and Christian hospitality. May they all continue steadfast in the "Apostles' doctrine," and exhibit to the community in which they live, by pious and devoted lives, that there is a reality in the religion of Christ!

Brother Beckwith had the misfortune to lose a bright little boy, some eight or nine years old during the meeting, and severely did the blow fall upon the parents. May the sweet promises of the gospel console their hearts, and prevent their sorrowing as those who have no hope!

J. H. G.

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He that reproveth another without praying for him, or having compassion on him, is a merciless foe; no good physician, but a troublesome prater.

*Correspondence.**Abingdon College.*

MINONK, Oct. 13, '69.

*Dear Brethren, Reynolds & Garrison :*

At the request of many brethren, I will report the result of a meeting I have just closed at Shirley, six miles south of Bloomington, on the Chicago and St. Louis R. R. The occasion was the opening of a new house of worship at that place. The meeting was continued sixteen days, and resulted in the confession and baptism of 31; 18 others added; some restored, some from the Baptists, and others by letter, making 49 in all, and left the brethren greatly strengthened. The point of greatest interest was the highly religious character of the meeting. While we did not fail to present the truth in great plainness, there was less sectarian opposition aroused than is usual in such meetings.

I am now holding a meeting at Washburn, Marshall County. Three have made confession up to this time, and the interest is still increasing. One addition at this place, (Minonk), at our last prayer-meeting, from the Baptists. Go on, dear brethren, in your good work.

I am much pleased with the Echo.

As ever your fellow-laborer in the  
Lord,

CHARLES ROWE.

MINONK, Ill., Oct. 22, '69.

I closed my meeting at Washburn, night before last, with 11 confessions; 10 were immersed; one was prevented. The interest was intense to the last, and but for urgent engagements, previously made, I think many more could have been persuaded to become Christians.

As ever your brother,

CHARLES ROWE.

VERMONT, Ill., Oct. 22, '69.

BRETHREN REYNOLDS & GARRISON.—Since my last report, we had one addition at our regular meeting at Mount Pleasant, on the second Lord's day in this month, by confession and baptism.

Yours in Christ,

J. B. ROYAL.

The new building of Abingdon college is now completed and occupied. It is pronounced, by those capable of judging, to be a noble specimen of architecture.

The whole building is composed of the very best material, and the builders have done their work well.

Through the kindness of Bro. T. H. Givens, Chairman of the building committee, to whose untiring efforts and prudent management, the early and successful completion of the building is largely attributable, we were shown through the entire building while on a recent visit there.

We could but admire the spacious recitation rooms and ample halls, well furnished and ventilated, all of which are heated by a large furnace in the basement story.

The building is capable of accommodating a large number of students very comfortably and we hope it may constantly be filled.

The present session opened prosperously with a fine list of students, which is constantly increasing.

Our colleges do much towards moulding and elevating public sentiment, and when fully enlisted in the interest of Christianity, as is Abingdon college, exert an immeasurable influence for good.

We bid Abingdon college, with all her sister institutions, God speed.

J. H. G.

THE comment of a colored preacher on the text, "It is more blessed to give than to receive," is inimitable for its point as well as the eloquence: "I've knowed many a church to die 'cause it didn't give enough; but I never knowed a church to die 'cause it give too much. Dey don't die dat way. Bredren, has any of you knowed a church to die 'cause it give too much? If you do, jest let me know, and I'll make a pilgrimage to that church, and climb by the soft light of de moon to its moss-covered roof, and I'll stand dar and lift my hands to heaven and say, 'blessed are the dead dat die in the Lord.'"

## THE CHRISTIAN QUARTERLY.

The October number of this Magazine is out and fitly closes the first volume of a work so auspiciously begun.

Its contents are as follows:

- I. The church of the future.
- II. Life and Times of Alexander Campbell.
- III. Ancient Hymnody.
- IV. Ecumenical Councils.
- V. Woman's work in the Church.
- VI. Jerusalem.

Then follows the literary notices and Editor's Round Table.

At the close is an index of the whole volume with the name of the author of each article.

We looked, with some interest, to find out the authors of the several productions, but, would prefer to have that interest distributed through the year.

The editors make an appeal for additional subscribers, that the demands of the age may be met, in successfully carrying on the work.

We sincerely hope that they will meet with a liberal response, and that this able and fearless advocate of Primitive Christianity may continue its well-begun work of gathering the friends of Jesus together on the "one foundation," preparatory to the grand struggle approaching.

J. H. G.

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### *Eminence Colleye.*

We have just received a catalogue of the officers and students of the above named Institution, including the programme of the last Commencement exercises, and an able address by the President, W. S. Giltner, on "The Female Culture, demanded by Modern Life."

The Catalogue is a neat one, and presents a total of 148 students—91 females and 57 males.

It is healthfully and beautifully located, at Eminence, Kentucky, is in its thirteenth session, and bids fair for a career of usefulness in the great work of Christian education.

J. H. G.

## THE MILLENNIAL HARBINGER FOR 1870.

—  
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W. K. PENDLETON.

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### RULES OF THIS OFFICE

1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.
2. No order for discontinuance to take effect until the end of the year.
3. No paper to be discontinued until all arrearages are fully paid.
4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a *very few* persons makes it necessary to adopt and live up to the letter of these rules.

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Few things are necessary for the wants of this life, but it takes an infinite amount to satisfy the demands of opinion.

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## Marriages.

At the Randolph House in Macomb, Ill., on the 10th of October, 1869, by Rev. J. H. NASHBY, Mr. GEORGE D. McCLEURE, of Augusta, Hancock Co., Ill, to Miss MARIETTA FIELDING, of Macomb.

By Elder JOS. B. ROYAL, at his residence in Vermont, Illinois, on the 19th day of October, 1869, Mr. JAMES GILLIES, to Miss MARY E. MAYO, both of Fulton county, Illinois.

At Bedford, Ill., by Eli Fisher, on the 30th of Sept., 1869, Mr. ADISON CAMPBELL, to Miss CAROLINE CONNOR, both of Bedford.

By J. H. GARRISON at the residence of the bride's father, near Farmington, Knox County, Illinois, on the 12th of October, 1869, Mr. WILLIAM GARRISON to Miss RACHEL ROSE, both of Knox county.

## Obituaries.

Sister ELIZABETH BERRY, aged 57 years, departed this life at her home near Terre Haute, Ill., Sept 14th 1869. She had been a member of Christ's church for forty-one years. She lived to see her family grown, and to witness their obedience to the Gospel of Christ. ELI FISHER.

In Oquawka, Ill., Sept. 15th, 1869, Bro. JOHN A. SUMMER departed this life after fourteen years of affliction with the asthma, suffering an attack every month during the entire time. Aged 28 years. He had been a faithful follower of Christ for nineteen years. His family loses a faithful husband and father, and the church a faithful soldier of the cross. ELI FISHER.

The full assurance of faith, always attended with the full assurance of hope, never fails to be productive of perfect love, even the love that casteth out fear.

CLOSE PREACHING.—The following is from a sermon addressed to a congregation in Turkey, in a community all of whose members, with one exception, were known to be given to lying. "Now, you know that all of you, except brother Sarkis, who sits over there with his feet down in the oven, are addicted to lying; and God means you when he says 'All liars shall have their part in the lake which burneth with fire and brimstone.'"

Self-denial leads to the most exalted pleasure, and the conquest of evil habits is the most glorious triumph.

# THE GOSPEL ECHO.

VOL. VII.

DECEMBER, 1869.

NO. 12.

## *The Issue.*

That there was at the birth of the present reformatory movement, inaugurated a conflict in which the Disciples of Christ or Christians stood arrayed against all the then existing religious organizations, is a truth so apparent, that it will not be called in question by any one possessing a knowledge of the religious history of the last half century.

That the conflict then inaugurated is still going on, is equally apparent to every observing mind.

That it must *continue* to go on until there is a grand revolution in the religious world, is as certain as that antagonisms are hopelessly irreconcilable.

It were well, perhaps, for us, imitating the wisdom of the storm tossed mariner, who avails himself of every opportunity to ascertain his latitude and longitude, to pause occasionally amid the clamor and discord of partisan bugles, and calmly and dispassionately consider what is the *real issue* between us and those who deny the justice of our plea. This precaution is necessary lest we be found fighting "as one that beateth the air."

The radical conception on which a religious reformation is founded is the existence of religious errors.

This conception must be coupled with the conviction that such errors ought to be corrected *now*, before it ultimates in an attempt at reformation. And even yet, we are not prepared for reformatory work. It is not enough to conceive of the existence of moral evils, and desire to correct them.

The *remedy* for these evils must be ascertained.

*This* found, the reformation can commence.

These three steps must necessarily an-

tedate all successful attempts at religious reformation. These steps were taken by Alexander Campbell and his co-laborers.

It is not at all strange that earnest inquirers after the truth, with the New Testament before them, should come to the conclusion that the then existing state of things in the religious world, was not what Christ intended it to be. Instead of being "one body," there were *several* bodies. Instead of "one faith," each denomination had a faith or creed of its own. Instead of "one baptism," the initiatory rite into the "one body" upon a confession of the "one faith," there were at least three so-called baptisms, and all of these considered "non-essential," and located in the church as one of its "sacraments."

These evils, and others that we might mention if necessary, were clearly discernible by those who received their light entirely from the word of God, and whose moral vision was not obstructed by the intervention of Creeds, Confessions of faith, traditions of men, and decrees of councils.

Nor was there wanting in such men a deep settled conviction that the time had fully come when such errors should be corrected. They felt that the religious world needed badly to be reformed.

It was sadly deficient in both spiritual and organic unity. Not one of all the hundreds of denominations that then existed, was built upon a foundation broad enough for *all* Christians to stand upon.

The denominations were making strenuous efforts to proselyte to their own faith, while but little was done to make Christians. Not one of them had a creed that they could tell a sinner that he must believe in order to become a Christian. Each one had to admit that believing its

creed was not an essential in order to become a Christian.

Amid all this waving of party-colored banners, and the discordant blasts of theological trumpeters, thoughtful and observing persons, out of Christ, were confused and disgusted, and many became avowed infidels.

*What is the the remedy for all these ecclesiastic ills?* now became the practical question.

The precarious condition of Christendom imperatively demanded its speedy solution. Doctors of divinity had nothing to offer as a panacea but their respective creeds, mistaking the *cause* of the disease for the remedy.

The pioneers in this reformatory movement took the then strange position that all the religious sects had more or less departed from Primitive Christianity, and that, per consequence, the remedy for all our moral ills was a *complete return in all things to Primitive Apostolic Christianity.*

This then is our ground:

Christianity, as taught and practiced by the various sects of the day, is different from the Christianity of the New Testament as taught by the Savior and his Apostles, and practiced by the first Christians. To the extent of this difference, the religious parties of the present day are wrong.

This wrong ought to be righted by a speedy and complete return to the faith and practice of Primitive Christians.

Our opponents (the sects) must either take the ground that they have not departed from the simplicity and power of the ancient gospel, or that such a departure is innocent, involving no moral evil, or else they must contend that the time for a return to primitive paths, has not yet arrived. It would be well for every sectarian in the land to make up his mind as to which one of these three positions he will take, for one of them he *must* take, or cease to oppose us in our efforts to restore the ancient order of things.

Let these points of conflict be kept constantly before the people. Let not

our opponents evade the real points at issue.

Is there one of all the organizations that are arrayed against the current reformation, that can justly claim to be identical in faith and practice with the Church of Christ, founded by the Apostles? What one of them will *dare* to base its claims to be the Church of Christ, on this ground?

Not one of them will abide the test with an open testament. Why not?

They are all conscious of holding to some tenet for which they can find no express warrant in God's word, or of requiring something of the sinner that the Apostles never required.

Do they take the ground that they can deviate from God's law with impunity? Or do they think that the time has not yet come to reform these evils?

It is difficult to imagine how any man in his senses, who knows anything of the New Testament, can look at the divided and distracted condition of Christendom, and then deliberately say that there is no need of reformation. And since it is so apparent that all the divisions, wranglings and alienation among the professed followers of Christ, are the results of a departure from the simplicity of the gospel as presented in the latest Will of heaven, it is none the less difficult to see how those possessing the love of Jesus in their hearts, can oppose an *immediate* return to the teaching of Christ and his Apostles. If divisions and party strifes among Christians are wrong, why not, in the name of *Hocosa* why not, correct them *now*? Is it not time for friends to unite when their enemies are pressing down upon them, threatening their destruction?

Is it not time for the friends of Bible Christianity to rally together, for its support, when the thunders of the Vatican are heard within our borders, and when the Bible is expelled from the school-rooms of one of our principal cities, at the nod of the Sovereign Pontiff of Rome? He is a poor interpreter of the signs of the times who cannot see that

the combined power of Protestants is required to resist the encroachments of the Romish hierarchy in this country.

For this union of the lovers of Jesus and his word we have been, are and will continue to plead. Protestants are blind to their own interests, who oppose us in our efforts to unite the followers of Christ upon his word. It is the only hope of Protestantism.

All the influence that we as a people exert on the religious world, (and it is by no means insignificant) is in favor of the union of God's children upon the broad "foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone.

He who opposes us, opposes that glorious consummation. We are proposing the only foundation upon which all Christians can meet. "For other foundation can no man lay than that is laid which is Jesus Christ."

It is sadly to be lamented that party prejudice has taken such a hold on the minds of many religionists, that they will not give our plea a candid and thorough investigation, when we are urging matters of such vital consequence upon the people of this age.

Let us hope that the common danger that threatens us, will cause them to look more considerably upon the movement we are making. If we are to be opposed in the future, let it be done by those who know what our plea is, and oppose it because they are in favor of divisions, animosities, and bickerings among Christians, and opposed to the word of God as a rule of faith and practice.

Then we will know how to meet them.

Let those who recognize the fact that the religious parties of the day have all more or less departed from the law of the Lord, and who believe that the only remedy for such a sin is a return to that law, come and stand with us and give us their influence in pushing on the reformation. The age in which we live furnishes not another work so grand and noble.

If there be those among Protestants

who love party more than Christ, and their creeds more than the Bible, we expect their opposition.

The antipodes of the day are: Protestantism against Catholicism; Union against Division; Christianity against Infidelity; the Bible against human creeds.

Let those who favor Protestantism, the union of Christians, Christianity and the Bible, fall into line and present an unbroken front against the advocates of Catholicism, divisions among Christians, infidelity and human creeds.

The struggle is at hand. Yea, it is here. The battle has already commenced. We are in it—if not actors, inglorious spectators of a conflict that involves our highest interests.

God help the right, and may the battle never end until the moral conquest of the world is achieved! J. H. G.

### *Home Politeness.*

Should an acquaintance tread on your dress, accidentally, your best—your very best, and by accident tear it, how profuse you are with your "never mind, don't think of it, I don't care at all." If a husband does it, he gets a frown, if a child, he is chastised! Ah, these are little things, say you. They tell mightily on the heart, be assured, little as they are. A gentleman stops at a friend's house, and finds it in confusion. He don't see anything to apologize for—never thinks of such matters—everything is "all right"—cold supper, cold room, crying children—"perfectly comfortable." He goes home; his wife has been taking care of the sick ones, and worked her life almost out; "Don't see why things can't be kept in better order; there never were such cross children before!" No apologies except away from home. Why not be polite at home? Why not freely use the golden coin of courtesy? How sweet they sound, those little words—"I thank you," or "you are very kind!" Doubly—yes, trebly sweet from the lips we love, when heart-smiles make the eye sparkle with the clear light of affection. Be po-

lite to your children. Do you expect them to be mindful of your welfare, to grow glad at your approach, to bound away to your pleasure before your request is half spoken? Then, with all your dignity and authority, mingle politeness. Give it a niche in your household temple—only then will you have the true secret of sending out into the world really finished gentlemen and ladies. Again, we say to all, be polite.—  
[Tem. Standard.]

From the Children's Friend.

### *Don't Leave the Farm.*

Come, boys, I have something to tell you,  
Come near, I would whisper it low—  
You are thinking of leaving the homestead—  
Don't be in a hurry to go;  
The city has many attractions,  
But think of the vices and sins;  
When once in the vortex of fashion,  
How soon the course downward begins!

You talk of the mines of Australia—  
They're wealthy in gold, no doubt;  
But, ah! there is gold in the farm, boys,  
If only you'll shovel it out.  
The mercantile life is a hazard,  
The goods are first high and then low;  
Better risk the old farm awhile longer—  
Don't be in a hurry to go.

The great busy West has inducements,  
And so has the busiest mart;  
But wealth was not made in a day, boys,  
Don't be in a hurry to start!  
The bankers and brokers are wealthy,  
They take in their thousands or so,  
Ah! think of their frauds and deceptions—  
Don't be in a hurry to go.

The farm is the safest and surest,  
The orchards are loaded to-day,  
You're free as the air of the mountains,  
And monarch of all you survey.  
Better stay on the farm awhile longer,  
Though profits come in rather slow;  
Remember you've nothing to risk, boys—  
Don't be in a hurry to go!

When the good and the lovely die, the memory of their good deeds, like the moon-beams on the stormy sea, lights our darkened hearts and lends to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that environs it.

### *Editorial Correspondence.*

NUMBER 3.

ELIZABETHTOWN, Ky.,

Nov. 1st, 1869.

Brother J. H. Garrison:

DEAR SIR: On Friday morning, Oct., 22, after the adjourning of our great Missionary Convention at Louisville, I took the cars on the Louisville and Nashville Railroad for this place on a visit to my relatives in Kentucky, none of whom I had seen for more than thirty years. I was soon recognized on the train by brother Morgan La-Rue, whom I had heard preach in my childhood. I was, by him, introduced to a brother Castleman, who is a young preacher. I enjoyed my ride in the company of these brethren. I was astonished at the wildness of much of the country through which I passed. Much of the country, contrary to my expectations, I found to be quite level, and the forests interspersed with evergreens. I saw the remains of military stockades at the streams, where the soldiers had guarded the bridges during the war. On this ride I crossed the genuine "Salt River," the one up which defeated candidates are said to go after election. I was pleased with the rugged cliffs along the Rolling Fork. I did not pass over the famous Muldrough's Hill, but directly through it, through a Railroad tunnel. I did not see the tunnel, for it is absolutely the darkest place I was ever in. Arriving at this place, brother Castleman introduced me to Mr. Murray and his wife. By them I was kindly and generously entertained until the next day. In the evening I was called on by Mr. Brown, with whom I spent a very pleasant hour. Next day I went on the train to Glen Dale, where I was met at the depot by brother Dr. W. F. Combs, an old friend of my father's, and was conducted to his hospitable home.

On this short ride from Elizabethtown to Glen Dale, I enjoyed the company of brothers Pendleton, President, and Allen, financial agent of Bethany College.

I spent the Lord's day at Glen Dale, preached two discourses and obtained a

few subscribers for the Echo.

On Monday morning, conducted by Dr. Combs, I started to my uncle Haden Brooks', in LaRue county. I had not seen my uncle nor any of his family, for more than thirty years. His wife, my aunt, is my mother's only living sister, so far as I know. Strange, indescribable emotions filled my heart as I approached the house. My aunt was in the prime of life when last I saw her. But now how changed she is! My relatives, none of them, could recognize me. They could not even guess who I was, until I told them. I yet remember my dear mother's features, though she died Sept. 1st, 1838. She was yet young when she died. I looked anxiously for her countenance and visage in her brothers and sister, who are yet living. I did not look entirely in vain, though age has already dimmed them much, and is fast obliterating them. I could, however, see a striking resemblance to my mother in some of her nieces, my lady cousins, whom I had never before seen, but who are yet young. My kinsmen, according to the flesh, in Kentucky, are nearly all Baptists. I went that night, with some of my uncle's family to a Baptist meeting. Being invited by the preacher, I addressed the people for about one hour.

On Tuesday, accompanied by my uncle Brooks, I visited my maternal uncle, John Clopton. He has already passed his three score and ten. I went also to the house where my maternal grandfather lived and died. With feelings better felt than described, I went into the old house where, when "a little child," I had so often gone with my mother. That night I spent with my cousin Charles C. Clopton. When last I saw him before, he was a youth of sixteen, but now I found him a grandfather. What changes are wrought by time! Wednesday morning before breakfast, I ascended to the topmost pinnacle of the Grindstone Knob, which is really a little mountain. I here had a very fine view of the surrounding hills and valleys. It was truly a magnificent sight. After

breakfast, accompanied by my cousin, I went to the old cemetery where my dear mother's earthly remains have rested thirty-one years. I am wholly incapable of expressing, in words, my emotions when I stood at that grave. Deep melancholy mingled with pleasure, pervaded my soul as I looked on the little spot of earth, beneath which, I saw, when but a child, the loved form of my mother laid to rest. The very clouds that cover her are precious to me. By her side lie a little sister and a brother. "Let no ruthless hand" mar nor touch the place till Jesus comes. I visited the old meeting house, where my father and mother, both grandfathers and grandmothers, had all attended public worship. The old house still stands, though no longer fit to occupy. In a few more years it will disappear. I next went to the old farm, which my father sold when he went to Illinois, and passed over the ground cultivated by him, long, long, years ago. Only a few things looked really natural. One old apple tree is still standing in the field, where J. C. Reynolds, when a boy, bravely assaulted a big hornets' nest, and paid dearly for his rashness. From there I went to the top of Knox's Knob, and looked over the surrounding country, on both sides of Green River. From a high cliff on the river's brink, I had a plain view of the old house in which I was born. Next I went to the spot where stood the mill, to which I had often been sent with a sack of grain, on a horse's back, when I was a little barefooted boy, but that mill is *non est* (no more). I then visited the house where my paternal grandfather lived long before I was born. That old house still stands, but how lonely I felt when I reflected that *all* the loved ones who once were its inmates, are gone to the unseen world. That night I staid with my uncle, William Clopton, and next day visited my uncle Reuben, my mother's youngest brother, and returned to my uncle Brooks' to spend all the time I could with my aunt.

On Saturday morning, Oct. 30th, I bade my relations adieu, likely for the last time on earth.

After a horse-back ride of about ten miles I arrived at Hodgenville, the county seat of La Rue county, and took up my abode with brother Howard.

Your brother and co-worker,  
J. C. REYNOLDS.

### *Non-Interference.*

A Protestant young lady, whom her parents sent to a Roman Catholic school at a "Convent of the Sacred Heart" with the assurance that her religion should not be interfered with, writes home what parents, acting under a similar delusion, would do well to ponder. Was there no interference?

I find it very difficult to practice my own religion. They do not forbid it, but their rules and regulations render it almost impossible. In order to pray in secret, and read my bible by myself, I am obliged daily to disobey the rules.

Every Sunday they require us to learn a "gospel," and furnish us with Romish Testaments for that purpose. The girls generally use those Testaments, but last Sabbath I used my own, and intend to do so hereafter, though they do not seem to be pleased with it. We are required every day, from half-past eleven to twelve, to listen to a lesson on the doctrines of the Catholic church. The Protestants do not recite or answer questions, but they are required to put away their books, sit around the teacher, and listen respectfully to what she says. Her teachings, lately, have been on Purgatory, and the distinction between mortal sins and venial sins.

We are required to attend chapel service daily. We come in with long black veils thrown over us, and moving very slowly. On Sunday we have white veils. It seems very solemn, much like a funeral. On the altar are images of the Virgin, and of St. Joseph, and we are required to "bow down to them." We all conform to this regulation.

Since Lent come in, several pictures have been hung on each side of the chapel, and in coming in we are expected to

kneel before each one in turn on our way to the altar, while they pray to the Virgin. This is called "the way to the cross." The prayers are mostly for souls in Purgatory. Several of us Protestants respectfully declined kneeling to the pictures, and were reprimanded for it in the chapel. Then we were taken to a room by ourselves, and talked to very severely. — [Watchman and Reflector.

#### REMARKS.

What a commentary the above, on the course pursued by some Christians in sending their daughters to Romish schools! I should feel very much ashamed of myself, should I place my daughters under circumstances where they would be compelled to bow to anything in the universe lower than the throne of the great Jehovah. Christian brother or sister, how would you like to see your lovely daughter, the pride of your heart, on her knees to an image "of the Virgin, and of St. Joseph?" Would not your cheek tingle with shame to see her on her knees to "pictures" "hung on each side of the chapel?" If you do not wish to be subjected to such humiliation, send your daughters to the schools of our brethren. Do not give your means, brethren, to feed fat, sleek, Popish Priests. Let the money you pay for the education of your children go into the hands of Christian brethren. In return, your children will receive a Christian education. If you send your child to a Papal school, she will in return receive an *idolatrous Romish* education. Parents, fathers, mothers, remember that there will be a day of Judgment. Let not your children meet you there idolatrous Papists, made so by your entrusting them to Romish teachers.

J. C. R.

Reforming the world is like patching an old coat, which still will soon need another patch; but if it were not for reformers the world always would be out at the elbows.

*The Christian's Reward.*

One of the strongest inducements that the Scriptures hold out to the Christian warrior, to fight manfully, is drawn from the character of the reward which awaits the good and faithful beyond the grave. No mortal can fully tell us what the joys of Heaven are; as we are finite, and infinity cannot be comprehended by finite minds. Yet we know some ingredients that shall there help to make up the saint's bliss. There he shall be free from all that here mars his happiness.

The child of God has joy even in this life, but here there is much to detract from his peace, where he sees the laws of his Heavenly Father violated, and loved ones exposed to eternal death.

How often does the pious father mourn over the waywardness of an unconverted son, and the mother shed bitter tears on the account of the impiety of that daughter, over whose infant slumbers she once watched with such tender solicitude? Christianity does not free her votaries from the common ills of life. She makes no promise to them that their names shall never be cast out as evil. She gives no assurance that they shall never endure the evils of poverty, nor free them from man's natural liabilities to physical suffering. But she does promise them that they shall bid a final adieu to all their sorrows at the moment of death. No tears are shed in that world which is to be their eternal home. The inhabitants of that clime never say, we are sick, and the tongue of the slanderer never robs the child of God of his good name. There the Christian's battles are ended, and he has entered a state where sorrow, pain and death are strangers. But heaven has its positive joys, and one source of those joys is the character of its society. Society is necessary to man's happiness. Eden itself would not have been complete had Adam been left to roam amid its bowers without any one with whom he could hold intercourse. Yet there is much in this life that is calculated to lessen the value of the society of earth. But

there is nothing in Heaven to diminish the worth of its society. There shall be a joyous meeting of long separated loved ones. There the pious mother shall greet the infant, over whose early tomb she shed so many tears. You shall there meet that loved one with whom you sported in childhood's sunny hours. There shall the husband again greet her, whose smiles were the light of his home, and the wife gaze upon the glorified form of the husband of her youth. It is there where those parents who watched over your early life, shall keep you company in that bright world where farewells are never spoken.

And what Christian has not felt that he would have been highly edified to have had the privilege of conversing with the old Patriarchs, Prophets, Apostles or reformers, while they were on earth? How highly would he have prized the society of Moses, David, John, Luther, or Wesley!

We can never see these old veteran soldiers of the Cross in this life. They have long since finished their glorious warfare. But if we fight manfully we shall greet them when all of our battles are fought. But Christ is there. Who that loves the Savior has not often felt the wish rising in his mind, that he could have stood with Him at the grave of Lazarus and have listened to His voice as He said to the widow's son, "Come Forth!"

Would you not have hung with delight upon His lips as He uttered those lessons of wisdom, that forced even his enemies to exclaim, "Never man spake like this man!"

This privilege you can never enjoy in this life, but in Heaven the humblest of the children of God shall see the Captain of his salvation. There He shall lead us by the still waters and wipe away all tears from our eyes. And are not these joys worth contending for? How worthless in comparison to it are all the trifles of this earth! What is earth's fleeting wealth in comparison to an inheritance that fadeth not away? Shall the man of the world make sacrifice for

this world's goods, and make none for the cause of Him who provided Heaven for us if we will only come? And he says, "Come unto me all you that are weary and heavy laden and I will give you rest."

N. R. RENSHAW.

From the Apostolic Times.

### *Little Willie and the Apple.*

Little Willie stood under an apple tree old,  
The fruit was all shining and crimson with gold,  
Hanging temptingly low—how he longed for a bite,  
Though he knew if he took one, it would 'nt be right!

Said he: "I don't see why my father should say,  
'Don't touch the old apple tree, Willie, to-day.'  
I shouldn't have thought, now they're hanging so low,  
When I asked for just one, he would answer me 'No.'

"He would never find out if I took but just one,  
And they do look so good, shining out in the sun,  
There are hundreds and hundreds, and he would  
not miss  
No paltry a little red apple as this."

He stretched forth his hand, but a low mournful  
strain  
Came wandering dreamily over his brain;  
In his bosom a beautiful harp had long laid,  
That the angel of conscience quite frequently  
played.

And he sung, "Little Willie, beware, O! beware,  
Your father has gone, but your Maker is there;  
How sad you would feel if you heard the Lord  
say,  
'This dear little boy stole an apple to-day!'"

Then little Willie turned round, and as still as a  
mouse,  
Crept slowly and carefully into the house;  
In his own little chamber he knelt down to pray,  
That the Lord would forgive him and please not  
to say,  
"Little Willie almost stole an apple to-day."

A WORD TO BOYS.—A reverend and much respected gentleman once remarked: "Show me a boy who obeys his parents, who has respect for age, always has a friendly disposition, holds no intercourse with wickedness, is upright and honest, and applies himself diligently to get wisdom and to do good in the world, and if he is not respected and beloved, then there is no such thing as truth." Remember this, boys, and you will gain the confidence of others and be esteemed by all.

### *Editorial Correspondence.*

AT HOME, Nov. 5th, 1869.

Brother J. H. Garrison:

DEAR SIR: My last letter to you closed with my arrival at Hodgenville, Ky. I arrived there on Saturday, Oct. 30th. There is no congregation of Disciples at that place, but there are a few brethren and sisters there, in a disorganized state. I called at brother Howard's store first, and was soon introduced to brother Dr. Gore. They immediately made arrangements to have preaching that night at the Methodist church, which was kindly furnished us, during my short stay. The Baptist church in Hodgenville, I was informed, is not allowed to be occupied by "Campbellites," as they insist on calling the Disciples of Christ. I was glad to learn, however, that there are some excellent men in that church, who are willing to hear us, and do hear us gladly, when they have an opportunity. I preached three discourses to good, intelligent, orderly and attentive audiences, and immersed two highly intelligent young men. I never saw a finer opening for doing good than in Hodgenville. It is the county seat of LaRue county, and an important point. I would recommend the Kentucky Missionary Society to occupy this fertile field at once. I wish to thank the few brethren and sisters of Hodgenville for their kindness and generosity to me. On Monday, Nov. 1st, I bid them good bye and returned to Elizabethtown. That night I sojourned again with Mr. Murray. He and his family treated me very kindly. On Tuesday morning I took the cars for Louisville, where I took the splendid steamer United States for Cincinnati. On Wednesday morning I took the train for Chicago, where I arrived in fourteen hours. On the next train I started for home, where I arrived without accident, on Thursday, Nov. 4th, and thanks to the Giver of all good, I found all alive and tolerably well. Your brother in the Lord,

J. C. REYNOLDS.

*My Child.*

BY JOHN PIERPONT.

I cannot make him dead!  
 His fair sunshiny head  
 Is ever bounding round my study chair;  
 Yet when my eyes, now dim  
 With tears, I turn to him,  
 The vision vanishes—he is not there!

I walk my parlor floor,  
 And, through the open door  
 I hear a footfall on the chamber stair;  
 I'm stepping toward the hall  
 To give the boy a call,  
 And then bethink me that—he is not there!

I tread the crowded street;  
 A satcheled lad I meet,  
 With the same beaming eyes and colored hair;  
 And, as he's running by,  
 Follow him with my eye,  
 Scarcely believing that—he is not there!

I know his face is hid  
 Under the coffin lid;  
 Closed are his eyes; cold is his forehead fair;  
 My hand that marble felt,  
 O'er it in prayer I knelt;  
 Yet my heart whispers that—he is not there!

I cannot make him dead!  
 When passing by the bed  
 So long watched over with parental care,  
 My spirit and my eye  
 Seek him inquiringly,  
 Before the thought comes that—he is not there!

When, at the cool, gray break  
 Of day, from sleep I wake,  
 With my first breathing of the morning air,  
 My soul goes up with joy,  
 To Him who gave my boy;  
 Then comes the sad thought that—he is not there!

When at the day's calm close,  
 Before we seek repose,  
 I'm with his mother, offering up our prayer,  
 Whate'er I may be saying,  
 I am in spirit praying  
 For our boy's spirit, though—he is not there!

Not there! Where, then, is he?  
 The form I used to see  
 Was but the raiment that he used to wear.  
 The grave, that now doth press  
 Upon the cast-off dress,  
 Is but his wardrobe locked—he is not there!

He lives! In all the past  
 He lives! nor, to the last,  
 Of seeing him again will I despair;  
 In dreams I see him now;  
 And on his angel brow  
 I see it written, "Thou shalt see me THERE!"

Yes, we all live to God!  
 Father, Thy chastening rod  
 No help us, Thine afflicted ones, to bear,  
 That, in the spirit land,  
 Meeting at Thy right hand,  
 'Twill be our heaven to find that—he is there!

*The Bedford Debate.*

NUMBER 4.

The fourth proposition discussed was article 9, page 19 of the Methodist Discipline. It reads thus:

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deserving. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

Mr. Ritchie affirmed.

He defined terms and explained the sense in which he would use the term "only." The blood of Christ was the procuring cause of pardon, faith the condition of receiving its benefits.

He defined faith to be the assent of the mind, the consent of the will and the trust of the heart.

We assent to the truth of the gospel, consent that the plan is right, and trust Jesus Christ for deliverance.

His first argument was based on the corruption of man's moral nature.

Man, he said, was not able to do anything pleasing to God, until his conscience was cleansed from the pollution of original sin.

Repentance, he said, was not a condition of pardon, although it must precede pardon.

If the government should promise every man a land warrant who would sign his name in a certain book at Washington, it would be necessary for any one desiring it to go to Washington, yet the going there would not be a condition of receiving it.

Bro. Reynolds said the fight on this proposition was all about the word "only." He agreed with Mr. Ritchie that all the merit was in the Lord Jesus, and that his blood was the procuring cause of man's redemption. He believed also that faith was one of the conditions, but not the sole condition of pardon.

He defined faith to be 1st, belief; 2d, firm persuasion.

In reference to the pollution of original sin, he said sin was the transgression of the law. A child could not inherit

the transgression of law. Illustrated as follows:

"A" kills "B," coolly and deliberately, and is a murderer. But "A's" child does not inherit that crime—is not a murderer until he *himself* commits murder. He said it was true that children inherited constitutional tendencies to certain vices from their parents, but justification did not free them from these tendencies. We would be freed from them at the resurrection.

In reference to Mr. Ritchie's illustration about the man signing his name in a book at Washington, he said Mr. Ritchie admitted that the *going to* Washington was *necessary* in order to procure the land, but denied simply that it was a *condition* of procuring it. He was not arguing for the word "condition," he said, as it did not occur in the proposition. Mr. Ritchie had admitted, then, that repentance was *necessary* to pardon or justification. If repentance was necessary to justification, then clearly "faith only" was not sufficient, as faith and repentance are not synonymous terms.

Mr. Ritchie's second argument was based on these passages of scripture that assert justification by faith. Such as Acts x, 43, Acts xiii, 38, 39, Rom. iii, 24, 25, Rom. x, 6-10, Rom. iv, 23-25, Rom. v, 1.

Bro. Reynolds said he accepted these scriptures in their full significance, but not one of them contained the word "only," and therefore afforded no proof for the proposition in discussion.

He laid down the following principle of interpretation:

Whenever God offers a blessing to man, every condition upon which it is proffered, must be complied with. All of the truth on any subject, can only be found by taking all those passages that relate to that subject.

He believed in the doctrine of justification by faith, but not by faith "only," as that would exclude other passages of scripture that attribute justification to other medical causes.

Mr. Ritchie said there was a distinction between the pardon of sin and the

washing away of sin. He reiterated the statement that, *a man must be justified before he comes into Christ.*

(As Bro. R. met this argument in a former proposition, it merits no further notice here. We refer Bro. Ritchie, however, to Rom. viii, 1. I cannot reconcile Paul's statement there with his position. Paul says: "There is therefore now no condemnation to them that are in Christ Jesus," &c.

Of course the converse of this proposition is true; i. e., there *is* condemnation to those who are *not* in Christ Jesus.

Can an individual be in a state of condemnation and justification at the same time? Bro. Ritchie is too intelligent in the scriptures to so affirm, and ought, by all means, to retract the statement.)

He further stated that an individual must come to Christ, in order to exercise faith.

Bro. Reynolds said, his bible told him that "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Mr. Ritchie said, "by the works of the law no flesh could be justified."

Bro. Reynolds said very true, but, "works of law" did not mean obedience to the gospel. Paul, he said, was arguing against Judaizing teachers, who taught that persons were justified by keeping the Mosaic law, instead of being justified through faith in Christ.

He said the issue between him and Mr. Ritchie was whether a man was justified by "faith only," or not. He said he would rail on the Apostle James in toto in the matter. "Ye see, then, how that by works a man is justified, and not by faith only." James ii, 24.

He said there was no contradiction between James and Paul. For when Paul said, "Therefore we conclude that a man is justified by faith without the deeds of the law," he did not mean by "deeds of the law," obedience to the gospel commands, but obedience to the requirements of a law that Christ had nailed to the cross.

Mr. Ritchie, he said, had agreed that

faith and belief were identical. He desired to know if those "chief rulers," that believed on Christ, but would not confess him for fear of the Pharisees, were justified, as they had "faith only." "The devils also believed and trembled."

Mr. Ritchie said, that Paul referred to the moral law, and not to the ceremonial. The former was binding yet. Rom. iii, 31. Again, "Abraham believed in God, and it was accounted to him for righteousness."

Bro. Reynolds asked, *when* was Abraham's faith imputed to him for righteousness? James tells, "Was not Abraham our father, justified by works when he had offered Isaac his son upon the altar?" Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." James ii, 21-22.

Mr. Ritchie said:

*"Not till our sins are pardoned are we able to perform acts of obedience."*

I have quoted the above because I have Mr. Ritchie's exact language, and *italicized* it to call particular attention to its sentiment.

It is a strange sentence for a preacher of the gospel to utter. If true, then God has given no command to the sinner; for a command from God, implies the ability to comply with it on the part of the person addressed. Peter, addressing an audience of heart-pierced murderers, commands them to *repent and be baptized for the remission of sins.* Does not this look like "acts of obedience" preceded pardon? In a short time afterwards he commands a similar audience to "repent and be converted," that their sins "may be blotted out." In these two instances, eight thousand persons displayed the "ability" to "perform acts of obedience," and that, too, before their sins were pardoned, and in order to their being pardoned.

Mr. Ritchie said Simon Magus was baptized but not pardoned.

Bro. R. said, Simon *believed* also, and if he was not pardoned, "faith only," would not do.

Mr. Ritchie said, Paul and James was not talking of the same kind of faith.

Bro. R. said, they both spoke of Abraham's faith and justification, and unless he had two kinds of faith, and two kinds of justification, they both referred to the *same* faith. And many other arguments truly did they present in the presence of the multitude, the which, if they were all recorded, the Echo itself could not contain them. Let, then, these suffice.

Bro. Ritchie told me in a conversation with him, a few days since, that I did not give his answer correctly to Bro. R.'s argument, that the earliest sprinkling or pouring was recorded 250 years after Christ. His answer was, he said, that he could prove *trine* immersion as early as Bro. R. could prove immersion at all.

Upon reflection, we think this was his answer, and gladly make the correction. It is but just to Bro. Ritchie, and the truth however, to state that this reply of his is based on the hypothesis that the word baptize does not mean immerse, and that there is no recorded case of immersion in the New Testament.

If Bro. Ritchie desires to make any correction, the pages of the Echo are at his service.

I have not knowingly misstated a single position he took, but may have done so unintentionally.

We forbear to give any opinion of our own as to who maintained their propositions, as we might be supposed to be partial by some.

We will, however, in conclusion, give the opinion of one of Bro. Ritchie's brethren—a preacher too—who was present and heard the discussion.

One of our sisters had heard that he had reported that Bro. Ritchie gained a great victory, and she was determined to ask him if he had so reported, and if he had, why he did it. An opportunity presenting itself, she asked him about the matter. His explanation was as pertinent as it was frank.

He said he was like the Southern general was during the late rebellion, who, when asked by a Northern general what his opinion was about the South establishing a Confederacy, said: "I have two opinions about that. My public opinion is, that we will establish our Confederacy. But my private opinion is, we are gone up."

If Bro. Ritchie desires testimony to support the truth of what is here stated, let him apply to me and it shall be forthcoming.

Sincerely hoping that Bro. Ritchie's ability may discover to him his error, and his candor lead him to reject it, and that the time may soon come, when all who love Jesus with a pure heart, may all "speak the same things" and be of the "same mind," we here close our imperfect account of this friendly and interesting discussion.

J. H. G.

For the Echo.

### *Personal and Impersonal.*

Times change and we change. We must adapt ourselves to the circumstances of the age in which we live. It is in vain that we try to influence the world by the powerless appliances of a past generation, or save a world by the dead formularies of the years gone by. We must act in the living present or our efforts will fall still-born upon the moving, live humanity around. These thoughts are but the legitimate sequence of a contemplation of the *to-day* of Abingdon College as compared with the *yesterday* of the same Institution. For fourteen years the world has been marching on; and this period, which spans the existence of our College, has wrought its changes in the minds of men, and in some respects also their purposes. That which more than a decade of years ago was sufficient for its surroundings and accomplished well its allotted work, was not adapted to the heavier demands of a progressive people, upon whom lies the burden of a mammoth work in the enlightenment of the world and the Christianizing of the nations. The physical

organization of the institution—if the term is allowable in this connection—had to be expanded. The *contained* was too great for the *container*, and an additional building, fair and symmetrical in its proportions, has been erected, finished and dedicated to its grand work. Within its spacious walls there is room to grow.

"So pent up Ursa contracts its powers," but the whole world may be its field of earnest, faithful labor in the accomplishment of its great ultimate aim.

Every department of the College is working smoothly and harmoniously, and the young ladies and gentlemen gathered here, from this and other states, have the fullest assurance, from the demonstrations of their own experience, that no efforts are spared by the President or teachers to make their college life both pleasant and profitable in fitting them for the work of the future.

The friends of the College need scarcely be assured that the uniring efforts of President Butler are constantly put forth in every available form for the advancement of its interests. Eminently qualified for the performance of the important duties of his office, possessing the confidence of the entire community, and devoted to his chosen work, there is to all the assurance that this high standing of the institution will be maintained, and that a future of prosperity is before it.

It is worthy of record for all who are interested in the progress of a pure Christianity, that the *College of the Bible* in connection with its literary departments, has just been successfully inaugurated. Twenty-five young men entered it immediately upon its organization, determined thus to prepare themselves for the most important work committed to the hands of men. It is not saying too much to affirm that the flight of years can never measure the waves of holy influence that shall roll onward to the boundaries of time, having been set in motion by the Department of the Bible in Abingdon College. Will all the friends of a true education extend a helping hand in this grand work? A. P. ATEN.

## A Curious Document.

While in Kentucky recently, &c. to me, strange paper was put into my hands. I publish it *verbatim* to show our readers a specimen of papal literature of the present day, even in enlightened America, and to ask a few questions, which I should like to have some competent Romanist answer. It reads as follows:

FATHER MARY PAULINE

BY ORDER OF THE RIGHT REVEREND MARY  
BETHUNGA,

Abbess of the Monastery of our Lady of LaTrappe of  
Gethsemany near New-Haven, Nelson County  
Kentucky, U. S.

Mr.

HEALTH IN OUR LORD JESUS-CHRIST.

Though the laws of Christian charity oblige us to pray to God for the whole world in general, notwithstanding we believe ourselves more bound to do so, in favor of those who desire our prayers and manifest their confidence in them. Wherefore and in as much as you find yourselves in these dispositions, we grant you Mr. the privilege of the confraternity. Confident of the mercy of our Lord JESUS-CHRIST and of the powerful intercession of the most HOLY VIRGIN MARY OUR PATRONESS, as also that of our HOLY FATHERS SAINT BERNARD and the other holy patrons of our order; although persuaded as we are of our own unworthiness, we promise you that during the course of our mortal life you will participate of all our acts of piety, penance and religion, of the holy sacrifice of our altars, of the holy communions which our Brothers will offer, in fine of all the other acts of virtue which through the grace of God will be practised in our Monastery. And when death shall put an end to your earthly existence, we will beseech the almighty to grant you the full and entire remission of your sins, and to give you an eternal resting place in the possession of the glory of the Saints.

We at the same time hope you Mr. will make us partakers of your good works and remember us before the Throne of God in your prayers.

Given in our Monastery of Gethsemany, this  
day of 185

By order of my Right Reverend Father Abbot  
Father Mary Pauline.

"Father Mary" sounds a little strange in the ears of common people. "The Right Reverend Mary," may sound all right to a Papist, but I confess it is disgusting to me.

1. What sense is there in calling an unmarried man, father, especially when he is a mere youth?

2. Why call a man "Mary," "Father Mary," "Reverend Father," "Right Reverend Father?"

3. What are "the privileges of the confraternity?"

4. How many "pieces of silver," or "greenbacks," does Mr. — have to pay to the "Holy Catholic Church" in order to be admitted to "the privileges of the confraternity?"

5. How did "Father Mary Pauline," and "The Right Reverend Mary Bethunga" find out that the "intercession" of "the most Holy Virgin Mary," and "our Holy Saint Bernard," is so very powerful?

6. How is Mr. — to know that he is a partaker "of all our acts of piety," of "penance and religion," "of the holy sacrifice," and "of the holy communions?"

7. In the Romish dialect, what is an act of piety in contrast with one of sacrifice?

8. How many communions have Romanists any how?

9. What do they mean by communion?

I will be greatly obliged to the Catholic Priest of this town if he will answer the above questions, as I have full confidence in his ability to do so.

Romanism is striving to proselyte the people of this country to its dogmas, and the American people have a right to know all about it.

J. C. R.

## A Home Thrust.

"Mother," asked Willie, "what does it mean to 'seek first the kingdom of God?'"

"Why do you ask, my child?"

"Because my Sunday School teacher gave that verse to the class, and wanted us to find out the meaning, and try to do as it said."

"I suppose, my son, the passage means that we should make religion the first thing in life."

"And is that what our teacher wished us to do, mother?"

"Certainly."

"But why don't you and father do so? You belong to the church, and go to the communion."

"Hush, hush, hush," returned the mother, testily, "you are too young to understand these things!"

*The Enchanted Island.*

BY BENJAMIN F. TAYLOR.

A wonderful stream is the River of Time,  
As it runs through a realm of tears,  
With a faultless rhythm, and a musical rhyme,  
And a broader sweep, and a surge sublime,  
And blends with the ocean of the years.

There's a musical Isle in the river of Time,  
Where the softest of music is playing,  
There's a cloudless sky and a tropical clime,  
And a song as sweet as a vesper chime,  
When June with the roses is staying.

And the name of that Isle is the Long Ago,  
And we bury our treasures there;  
There are brows of beauty, and bosoms of snow,  
There are heaps of dust, but they love them so,  
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,  
And a part of an infant's prayer;  
There's a lute unwept, and a harp without strings,  
And the gauntents that Love used to wear.

There are broken vows, and letters and rings,  
And the garments that Love used to wear.

There are hands that are waved when the ferry-  
chore,

By the surge is lifted in air;  
And we sometimes hear through the turbulent roar,  
Some voices we heard in days gone before,  
When the wind shook the forest of trees.

It is remembered forever that those of Time  
All the days of our life with us stay,  
And they are the only companions that we possess  
That are not of our own making.

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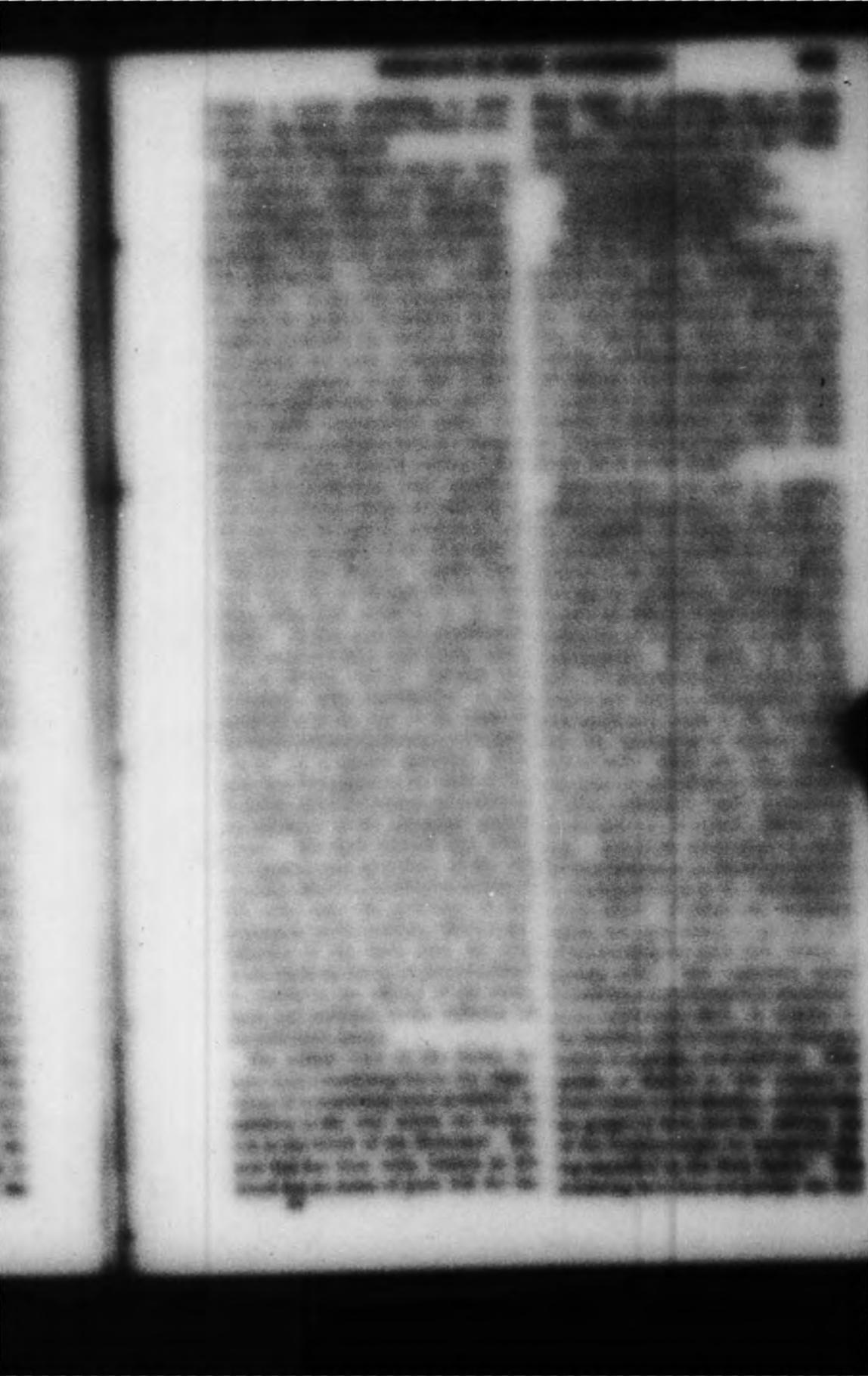
that believe; for there is no difference, for all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through forbearance of God; to declare, I say, at this time, his righteousness; that he might be just and the justifier of him that believes in Jesus." (Romans iii, 21-26)

Thus "the righteousness of God" is that wonderful display of his own justification while extending justification to the sinner; the ground upon which he can be "just and the justifier of him that believes in Jesus." This implies, of course, that there are circumstances under which he could not justly justify the sinner. This limitation of divine power and restriction upon divine action must be attributed to the fact that moral law is an imperative in the divine as in the human relation. As it is "impossible for God to lie," so every act of his must be in perfect accordance and consistency with his divine character and infinite perfection. This, then, is not, as some imagine, a limitation of the moral law, or some divine indulgence, or a dispensing of God's law, or any of a thousand notions, but a necessary result of his divine character and infinite perfection. It is the only way in which he can be just and the justifier of him that believes in Jesus.

It is remembered forever that those of Time  
All the days of our life with us stay,  
And they are the only companions that we possess  
That are not of our own making.



...the ... of ...



force of the original. Paul does not describe himself by the official term which is ordinarily translated "minister," but represents himself as an evangelical priest, officiating through the gospel to the offering up of the Gentiles as a people distinct from the Jews; which offering, he says, had been "sanctified by the Holy Spirit." Evidently there can be no reference here, as some critics suppose, to any "sanctifying influence of the Holy Spirit upon the hearts" of individuals—no internal purification of persons; but the external separation and divinely recognized admission of a whole people to the privileges and blessings of the gospel. How this divine recognition was manifested by the Holy Spirit, which constituted the spiritual sanctification of the offering up of the Gentiles as a people, we shall see very soon. Meanwhile we must notice a passage in the beginning of Peter's first epistle of like import to the one just considered. That Peter, in his epistles, was addressing Gentiles principally, if not exclusively, may be gathered from various passages; but particularly from ch. ii, ver. 10, of the first epistle. In the beginning of this letter he speaks of those addressed as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." As "the sanctification of the Spirit" here spoken of is "unto obedience and sprinkling of the blood of Jesus," it is a sanctification which precedes both of these. Now, we have already clearly seen that sanctification, as a purification of the sinner's heart, is obtained through the blood of Christ—that his blood, reaching beyond the outer man, "purges" or purifies the conscience, or the inner man, or, as Paul expresses it in the end of his argument, "sprinkles the heart from an evil conscience." This internal purification then, this inward sanctification as subsequent to "the sanctification of the Spirit," spoken of in the passage before us, is thereby distinguished from it, and hence can not be identified with it. The passage,

then, so far from proving that the sinner's heart is purified by the influence of the Holy Spirit, is a strong proof of the contrary. The nature of "the sanctification of the Spirit" here alluded to, as seen in the light of the passage considered before, consists in the external preparation of the Gentiles, as a people, for the reception of the gospel, and an equal participation in its blessings with the Jewish people. This, at the time of its accomplishment, was expressly called a cleansing, or sanctification, in the vague Jewish sense of that term. For when this fact was set forth in a figure before Peter, in the city of Joppa, he pronounced the offering "unclean," and was corrected by a voice which said: "What God has cleansed that call thou not common or unclean." Accordingly, on entering the house of Cornelius the Gentile, he addressed him as follows: "You know that it is unlawful for a Jew to associate with one of another nation, or to go into his house; but God has showed me that I should not call any man common or unclean." He was no longer to regard the Gentile as unclean in the sense of being beyond the reach of divine mercy, and totally unfit for the reception and enjoyment of the blessings of Christianity; but that God had consecrated them, as a people, to these privileges. This great fact was manifested in the midst of Peter's discourse before Cornelius and his house, by the miraculous bestowment of the Holy Spirit upon these Gentiles. He was thus supplied with an overwhelming argument, with which he put to silence the Jews who "contested with him" about the matter when he went up to Jerusalem. "Forasmuch," said he, "as God gave them the like gift as unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things they held their peace, and glorified God, saying: Then has God also to the Gentiles granted repentance unto life," *i. e.*, sanctified them "unto obedience and sprinkling of the blood of Jesus."

Having explained the external "sanc-

tification of the Spirit," as distinguished from the inward sanctification or purification of the sinner's heart, which is due to the efficacy of the atonement, we return to consider the nature of the latter as distinguished from the progressive sanctification in the life of the Christian, which we have affirmed to be of a totally different character. This last is evidently spiritual growth, improvement in the divine life, a gradual laying aside of the faults and imperfections adhering to our humanity, and thereby acquiring greater strength to resist temptation. We are cured by this process of our evil habits, both of mind and body. A mere look may, through habit, defile the imagination, and, engaging the mind in a sinful mood, cause a sinful act to be already committed in the heart. Now by spiritual meditation and prayer, the sinful habit may be destroyed, and the evil thence resulting suppressed, thus "perfecting holiness in the fear of God."

Now the purity and the purification of heart obtained through "the sprinkling of the blood of Jesus Christ" has reference to the conscience, not the habits of life, either internal or external, and admits not of degrees, but is "forever perfected" in "them that are sanctified" in this way. The conscience may, of course, become defiled many times, but never again by the sins once purged away in the blood of the Redeemer. This "perfection" looks to the past, not the future. Under the law there was "a remembrance made of sins (the same sins) every year." Hence it "could not make him that did the service perfect as pertaining to the conscience." But Christ, as a high priest and "by his own blood," has "obtained eternal redemption" for us. We here perceive the nature of the purification of the conscience. As it remained unclean on account of the "remembrance of sins" held against it, so, on the other hand, it is cleansed or purified when these sins are "remembered no more," or forgiven. And so argues the apostle, for in giving the testimony of the Spirit to the fact that Christ, by one offering, "has forever

perfected them that are sanctified," he sums up that testimony in the following promise: "Their sins and iniquities I will remember no more." He then adds: "Where remission of these is, there is no more offering for sin." Because those thus "sanctified" are "forever perfected." The apostle, then, in this place uses the terms "sanctification" and "remission" interchangeably. They denote the same great work of the atonement, but present that work in different relations. Sanctification as a purification of the heart, is the remission of sins as seen in its effect upon the conscience of those who are forgiven. A "guilty conscience" is a heart impure. A conscience made "void of offence toward God and men" is a heart purified. But this can only be accomplished through the forgiveness of sins, since "all have sinned and come short of the glory of God." It follows that the purification of the heart from sin is not the purging away of some moral pollution, in addition to the remission of sins, but it is really remission itself, made known to the relief of the conscience.

The great work achieved in behalf of humanity through the provisions of the atonement has now been considered as one, whether called pardon, justification, sanctification or redemption. It is not pretended that these terms are equivalent in their individual signification, any more than that the two phrases "church of God" and "kingdom of heaven," though denoting the same thing, are equivalent in meaning. Pardon, justification, etc., though really identical, are relatively distinguishable. They denote the same great work, but present that work in different relations. Thus when man is said to be pardoned, we are looking at the sins from which he has been saved. When he is said to be justified, we are looking at the righteousness he has obtained through Christ, as "the end of the law for righteousness to every believer." The act, however, is the same, for, as we said in the beginning, the "imputation of righteousness" is the "non-imputation of

sin." Man is not first pardoned, then justified, and then sanctified; much less is he justified through one agency, and sanctified through an agency altogether different; but realizes at one time and in one grand work of the atonement the Savior as his "wisdom, righteousness, sanctification, and redemption."

That a man is justified and sanctified when he receives the remission of his sins is also evident from the fact that these are all suspended upon the same conditions, namely, faith and obedience—the obedience of the gospel. We will conclude this essay with the scriptural proof of the fact here stated. With some, indeed, the purification of the heart is anterior to all obedience, even faith itself included. With these again, and many more, "faith alone" is the one condition on which the sinner is justified or pardoned. These disagree with the apostle James, who asserts that "by works a man is justified, and not by faith only," giving among other examples, Rahab the harlot (a sinner), as a case illustrative of the fact asserted. Faith and obedience, then, according to James, are the conditions of pardon or justification. On the other hand, those who teach that the heart of the sinner is purified prior to obedience, are at issue with the apostle Peter. "Seeing," says he, "that you have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that you love one another with a pure heart fervently." The terms "heart" and "soul" are here used synonymously, for the exhortation to love "with a pure heart" is based upon the fact that these brethren had obtained a pure heart, & c., had "purified their souls in obeying the truth." Now how could Peter say this if their hearts had been purified before they obeyed? Just here we observe that the purification of the heart is very often confounded with what is ordinarily called "a change of heart," which consists in a change from the love of sin to the love of holiness. Such a change is, of course, prior to obedience, but it does not constitute that purging or purifica-

tion of the heart from an evil conscience of which the Scriptures speak. It is in the confounding of these two distinct changes that the error just exposed has had its birth.

We have now shown, we think, conclusively, that pardon, justification, and sanctification, as a purification of the heart, are one work; that this work is due to the efficacy of the atonement; and that, as a blessing, it is bestowed on the conditions of faith and the obedience of the gospel. G.

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### *The Crown.*

"And if a man also strive for masteries, yet is he not crowned except he strive lawfully." 2d Tim. ii. 5.

There is something sublime and beautiful in this expression of the Apostle Paul, and at the same time he teaches Timothy that no man will be crowned in the eternal world, except he strive according to the law.

Everything with which we have to do in this life of toil and danger, has some law that governs that doing. The farmer that would be successful, must sow seed in soil that has been prepared, and then cultivate the ground; and this must be done at the right time.

Paul very well understood this principle, and hence, no doubt, had before his mind the Roman games and the law governing individuals who strove for masteries in those games. He brings this figure very forcibly before the mind of Timothy, because it could be understood. He knew that it was necessary for Timothy to understand the law governing the Kingdom of Heaven, since if he did not understand that law, and in consequence, could not be governed by it, he could not be crowned. It was necessary for Timothy to understand it from another consideration, which was this: Timothy could not teach others that law not knowing it himself, and per consequence, they could not become obedient to the "King of kings and Lord of lords."

We must then decide that there is a law governing the Kingdom of the

Christ, the Savior of sinners, or Paul would not have used this figure.

Since then, there is a law, and men must strive lawfully, in order that they may be crowned when the great Judge of both quick and dead shall receive the saints unto himself in glory, it behooves us to ascertain what that law is.

Law has been defined to be "a rule of action." It is divided into Positive and Moral law. Positive law embraces duty or obligation to God, is right because it is His will. Moral law embraces duty to man, and includes the principle of *right* within itself. In positive law, we cannot reason from cause to effect. Since it is the absolute will of God, man cannot fathom it with reason. Sometimes we try to reason on the positive laws of God, and when we cannot bring them within our grasp and bind them with a logical chain of reasoning, we reject the revelation that God has given us.

We could never have reasoned out the scheme of redemption and the law governing it. Truly may Paul say: "And without controversy great is the mystery of godliness."

On the contrary, the moral law differs from the positive. Here we can reason from cause to effect, and we can decide on matters coming under this law. This law has to do with man, and is within the ken of his vision.

We can now see why it is that some men have decided that it would be better to obey the moral law; that the moral law is more binding upon them than the positive law.

We will now examine a few cases of infraction of positive law, that we may see what the penalties of disobedience are. Adam, in his primeval state, enjoyed no doubt, that beautiful garden of Eden, as it contained all that could be desired to make him happy and love God; but when the positive command was given forbidding his eating the fruit, we apprehend that he reasoned the matter with himself as men, *unbelieving men*, now do. He could not give a reason why

God commanded him not to touch, and how it was possible that he would die. He knew nothing of death, which is the result of transgression.

We all know well the penalty of that one disobedience. By that one act has come all our woe and misery, sin, condemnation, death and the judgment. That must have been a dark, gloomy hour, when man, created in the image of God, disobeyed his Creator.

This should convince any man that it is always better to hear God and obey him than man. Adam was true to a fault to Eve, but disobedient to God. We all remember the family of Lot that was saved from the fatal city of Sodom. Here we have the violation of a positive command by a good person. When Lot was fleeing from the city with his wife and two daughters, the angel commanded them not to look back. Lot's wife could not see why the Lord would give a command that would deprive her of the pleasure of looking back on the home of loved ones left behind, even long enough to cast one lingering glance and whisper, "farewell," to her relatives left in that doomed city. Yet, amid the overwhelming scenes, thoughts and emotions of that hour, she turned and looked back. O, you who think you can be saved, when you know you have been living in disobedience to positive commands of God, turn here and learn the penalty attached to this transgression! It is written, "But his wife looked back from behind him, and she became a pillar of salt." The punishment will be much greater when it comes in that day, "when every eye shall see him." Then the wicked, those who disobey positive commands with impunity, and trample God's righteous laws under their feet, will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

When Moses was leading the Israelites in the wilderness, he was commanded to speak to the rock, but became disobedient and smote the rock, claiming the honor to himself for the water brought

forth, and in consequence, the Lord said: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

It was true of Moses that he did not enter the land of Canaan. He was permitted to behold it from afar off, but could not enter. We have a long catalogue of punishments given in the bible for the transgression of positive commands. Among the number, we will mention the case of Saul, who lost his crown. Nadab and Abihu, who were consumed by the fire sent from heaven, and Uzzah, who was struck dead for trying to stay the Ark with unholy hands.

We will give only one more case, which covers both positive and moral law, and that is the temptation of Abraham. God commanded him to take his only son Isaac to the land of Moriah, and offer him there for a burnt offering upon one of the mountains. Abraham did not disobey the Lord, but went; and when they approached the destined place, the lad said: "My father!" And Abraham said to him, "here am I, my son." And Isaac said, "behold the fire and the wood! but where is the lamb for a burnt-offering?" The answer was, "My son, God will provide himself a lamb for a burnt-offering." Would to God that we all had the faith that Abraham had! Then we would not commence to reason when God commands. Here we have a positive commandment in conflict with the moral law, "Thou shalt not kill." Which did Abraham think best to obey? He was justified in attempting to obey the positive command. I fear there are very few men living that would withstand this test. When God speaks let man be hushed in silence.

What, then, is *the law* according to which we must strive in order to enter the Kingdom or Church of Christ? We may ransack all the dwarfing theories of speculative philosophy that have gained credence in the world, and not one of these will give us the law of induction

into Christ. We may then go to the Patriarchal and Jewish dispensations, and still no law of the Kingdom of God's dear Son will be found. At, or near the close of the Jewish dispensation, Jesus the immaculate Son of God, says: "Upon this rock I will build my Church." The old Jewish law had to be taken out of the way before the new law could be established. This, Christ did when he was nailed to the cross. Col. ii, 14. We will not find it under the ministry of John the Baptist, since he lived and died under the Jewish law. Where, then, will we find it, asks one? We answer by referring you to the great commission given to the Apostles by the Savior himself, the great amnesty proclamation which was developed by Peter on the ever memorable day of Pentecost. "Go, ye," says the risen Son of glory, "into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." This law was to go forth out of Zion, and the word of the Lord from Jerusalem. Isah. li, 3. This is also the beginning place where repentance and remission of sins should be preached in the name of Jesus. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv, 46, 47.

We learn that the beginning was then at Jerusalem, but we must know when that beginning commenced, that we may identify *the law*. We will now summon the Apostle Peter. "And as I began to speak, the Holy Spirit fell on them as on us at the beginning." Acts xi, 15. When did it fall on you, Peter? Luke answers, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat on each of them. And they were all filled with the Holy

Spirit and began to speak with other tongues, as the Spirit gave them utterance." Acts ii, 1, 4.

Luke, did this word commence before or at the time John the Baptist was immersing? "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts x, 37.

We must then conclude that this law was preached first on the day of Pentecost, and that it is the last and only proclamation made for the sinner's return.

Christ says to Peter: "And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi, 19.

Since Peter has the keys and is the proper person to develop the law, we will turn to the first gospel sermon preached after the resurrection of Jesus the Christ. Peter was filled with the Holy Spirit on the day of Pentecost, and stood up with the eleven and preached Christ unto the multitude that came together. They heard his words which produced faith, made them believers, and hence they were "pierced in their hearts and cried out, men and brethren, what shall we do?" Now remember that the Spirit of truth was speaking through Peter, and could not lie. Peter had the power to open the kingdom. Hence he must give the law of induction. Since these persons did enter the church or kingdom on that day, Peter gave them the law. What law, then, did Peter give to these Pentecostians? Here it is without any comment or change of text.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii, 38.

We have no comment to make on this passage. What the Lord commands, man must obey if he expects to be crowned.

During the time of Apostolic Christianity, there was no failure in this plan. None went away mourning because they

could not find the way into the Kingdom. So it would be to day, if sinners were told what to do in plain unmistakable language. If all men were governed by the word of truth, they would exclaim at the close of life with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." What a glorious thought, to know that the righteous will receive a crown that will fade not away! If we are only faithful here, we know that we will be where Jesus is, in the life to come. It will not be an earthly crown placed on the righteous in that world of glory, but one that fadeth not away—eternal. We, too, can add stars to that crown by our good conduct and deeds of righteousness while in the flesh.

Should we not toil and never grow weary in the vineyard of our Master? Old soldier of the cross, stand firm! Gird up your loins with truth, for the blessed Savior will come the second time, and that, too, to crown you with eternal life.

J. H. SMART.

### *Minutes of the Meeting of Disciples in Northern Ill.*

Pursuant to notice, a mass meeting of the Disciples in Northern Illinois, was held at Batavia, Kane county, commencing on the 12th of November, 1869.

NOVEMBER 12.

On motion, Bro. J. Owen was called to the Chair, and Bro. J. G. Waggoner appointed Secretary.

The Chairman having stated the object of the meeting, C. W. Sherwood gave a condensed synopsis of the present condition and wants of the congregations in Northern Ill.

On motion of J. C. Reynolds, a statistical Committee of five was appointed, as follows:

J. C. Reynolds, C. W. Sherwood, L. H. Dowling, J. Owen and L. D. Waldo.

On motion, the following brethren were appointed a Committee on resolutions, viz., M. N. Lord, J. N. Smith and L. D. Waldo.

By request, Bro. Reynolds gave a brief account of the movements of our State Missionary Society during the year, with suggestions for further missionary work.

On motion, the report of the Committee on res-

olutions was received and laid on the table till the next session.

Meeting adjourned till 9 A. M., of the 13th.

NOVEMBER 13.

Met according to adjournment, and Convention opened by prayer, by Bro. D. P. Henderson.

On motion, the following named brethren were appointed a Committee on permanent organization, viz:

D. P. Henderson, J. N. Smith and C. W. Sherwood.

On motion of D. P. Henderson, the report of the Committee on resolutions was unanimously adopted, as follows:

The Disciples of Christ assembled at Batavia, Ill., this 13th day of November, 1869, desire respectfully to report.

That, WHEREAS, in the wisdom of many of our wisest and most pious brethren in the United States, who met in the city of Louisville, Ky., in October, 1869, and who, after prayerful, thoughtful and careful consultation, recommended, with great unanimity, a general plan, by which the churches and individuals in the United States can co-operate in missionary or evangelizing efforts, and,

WHEREAS, We are satisfied the times demand entire unanimity, and more activity in our efforts to spread the knowledge of the "Gospel of Christ," not only in our own district, but throughout the entire country, and,

WHEREAS, No general plan of co-operation has been revealed in the scriptures, and,

WHEREAS, We accept the Louisville plan by which to be governed in our missionary efforts, as emanating from the wisdom of the brethren there assembled, and only binding upon those who voluntarily accept the same. Therefore

RESOLVED, 1st, That we recommend to the Brotherhood in the Northern counties in this State, to organize the churches into a "District Co-operation," as soon as possible, and report to the Secretary of the Central Board of this State.

2. RESOLVED, That we further recommend the adoption of the following financial and evangelizing system, in order to success:

I. A Central Executive Board, with a Central Corresponding Secretary, and otherwise properly officered.

II. Corresponding Secretaries in each church in the district, who shall aid the Central Corresponding Secretary.

III. Each Secretary to solicit from his own church, or such as he labors with, and preach to, such sums of money as the members of such churches may voluntarily elect to pay into the treasury for evangelizing purposes.

IV. The Secretaries of the several churches to report and forward to the Central District Secretary, such sums, at such time or times as the Central Secretary shall direct.

V. The District Secretary shall visit the churches in his district, at least once each year, or employ an evangelist therefor, provided there be funds to defray the expenses.

VI. That it shall be the duty of the Central Board and Corresponding Secretary to superintend all the missionary operations in the district.

VII. That it shall be the duty of the Secretaries of the several churches to attend the district meeting, and represent such churches, at such meetings.

VIII. That the churches send missionaries to such meetings, to transact such missionary business as shall come before it.

IX. That in order to a healthy financial system, that the Central Secretary require of all persons or churches, when the circumstances permit, an equal amount of money for the labors of an evangelist, to that furnished by the Central Board, under the direction of the Central Secretary.

X. That we recommend that each member of the church, of the several churches, pay into the treasury, for evangelizing purposes, to be under the control of the Central Board, such sums of money as they shall voluntarily pledge for such purposes.

XI. That we recommend that appropriation of funds be made,

1st. To build up and strengthen weak churches.

2 The formation of new churches in the district.

3 For State and American missionary work.

XII. That a report from each church be sent by the Secretary of each church to the Central Secretary, in time to make up a general report to present to the yearly meeting.

XIII. That a constitution be formed for the organization of a district co-operation with by-laws.

On motion of M. S. Lord, the report of the Committee on permanent organization was taken up, item by item, and adopted, as follows:

The Committee on organization respectfully report the following resolutions:

RESOLVED, That we recommend the State Board, through brother John C. Reynolds, the Corresponding Secretary, to re-district the State, so that there shall be four districts within the State, to be laid off east and west, and the State divided in equal territory as near as possible in each district.

RESOLVED, 1st, That we recommend that the Central Board of Districts be located in Chicago.

2d. That the officers shall consist of a President, two Vice Presidents and Secretaries, who shall act as Treasurers, and a Board of nine Directors, and also, an Assistant Secretary.

3d. That the officers and directors shall prepare a constitution, in harmony with the action of this meeting, to be presented to the next meeting in the district for approval.

4th. That a mass meeting of the district be held in Chicago, on Tuesday, the 18th of Jan. next.

5. That there be an Executive Committee, consisting of the President, Corresponding Secretary, Assistant Secretaries, and at least three directors.

We recommend that brother John Tait be the President, brethren L. D. Waldo, and Mahlon Martin, be the Vice Presidents, brother M. S. Lord, Secretary, brother C. W. Sherwood, Assistant Secretary, and brethren Wright, Barnock and D. P. Henderson, from Chicago, brother I. Owen, of Antioch, Lake county, Isaac Hiestand, of Rockford, A. A. Smith, of Batavia, brother A. Ross, Bureau county, E. Stover, of Carroll county, and S. F. Jackson, of Cook county, Ill., the directors.

Adjourned to 3 P. M.

3 O'CLOCK, P. M.

The report of the Committee on statistics was then adopted.

On motion of Bro. J. N. Smith, a vote of thanks was tendered to the brotherhood at Batavia for their Christian courtesy and hospitality, during the meeting.

On motion of D. P. Henderson, a request be made that the proceedings of this meeting be published in the several papers issued by our brethren.

Adjourned to meet at the 25th street church, Chicago, Ill., on the 18th day of Jan. 1870, at 2 P. M.  
I. OWEN, President,  
J. O. WAGGONER, Secretary.

Questions by a Universalist.

ARBINGTON, ILLINOIS,

Nov. 7, 1869.

"But sanctify the Lord in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter, iii, 15.

QUESTIONS.

1st. As we are required to love our enemies, may we not safely infer that God loves his enemies?

2d. If God loves his enemies, will He punish them more than will be for their good?

3d. Would endless punishment be for the good of anything?

4th. If man does wrong in returning evil for evil, would not God do wrong were He to do the same, and would not endless punishment be the return of evil for evil?

5th. As we are commanded to overcome evil with good, may we not safely infer that God will do the same.

6th. Is God a changeable being? If not, and loves his enemies now, will he not always love them?

7th. Does God desire the salvation of all men? If so, God being righteous, must not this be a righteous desire? Is it true that "the desire of the righteous shall be granted?" Prov. x, 24.

8th. Do you pray for the salvation of all men, and pray fervently, with faith, and without doubting, being aware "that what is not of faith is sin?" Rom. xiv. If so, and believing endless misery to be the truth of God, why should you desire and pray that it may prove false, and

would God require us to pray for all men to be saved?

Please answer through the Echo, and oblige  
Yours, E. B. D.

REMARKS.

The above questions sufficiently indicate the religious complexion of their author.

They never originated in the mind of a man who was earnestly and prayerfully studying the word of God, to learn his duty, but are the mental offspring of some man who has a theory to support, and does not scruple to bend the word of God to suit it.

"E. B. D." should have given us his name to entitle his production to admission into our columns, but we admit there are strong reasons why the writer should desire to hide behind dubious initials.

It is a characteristic of the school to which "E. B. D." belongs, to ask questions.

I noticed an article a few days since in Manford's Magazine, containing, I believe, forty questions, which, it was said, the "believers in endless punishment" could not answer. If they could manage to ask a question about the attributes of God that a Christian could not answer, I suppose their conclusion would be, that Universalism was right.

But let us notice the questions in the order of their occurrence.

1. Yes. "For God so loved the world, (the whole human family), that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John iii, 16.

2. Punishment is not always inflicted for the "good" of the persons punished.

The laws of our country do not hang a murderer for his own good, but for the good of society.

Nor were Dathan, Korah and Abiram swallowed up by the earth, for their especial benefit, but because they had violated God's law.

3. If not, God would never inflict it. But God will inflict endless punishment on the wicked, just as certain as the

bible is the word of God. See Matt. xxv, 46. "Therefore we may conclude that it is "for the good" of something. Now "E. B. D." and I may not be able to see why God does a thing, but we must not conclude, either that God does not do that, or if he does, it would not "be for the good of any thing."

Universalists appear to be insulted because God has not given them a satisfactory reason for all his acts.

4. It is here asked, if God would do wrong, if He were to do evil. Profound querist! No man with the proper reverence for God and his word, would ever ask if God would not do wrong, in doing precisely what He says He will do. I say *precisely*, because I understand the expressions, "everlasting punishment," and "endless punishment," to be exactly equivalent.

5. No. We cannot "safely infer" that God will do *anything*, because He has commanded us to do that thing.

Is God a *man*, that we can find out what He must do by knowing what *man* must do?

The argument stated syllogistically, is this:

God is under obligations to do whatever He has commanded man to do.

He has commanded man to overcome evil with good. Therefore, God must overcome evil with good.

Let "E. B. D." examine that major premise, and cover his face for shame, at having attempted to measure the obligations of the Infinite One with a finite standard. "E. B. D." ought to have read the *whole* of the 12th chapter of Romans, and he would have learned that the reason given why persons should not avenge themselves upon their enemies, was, "For it is written, *Vengeance is mine; I will repay with the Lord.*" God proposes to do the punishing. Man, being finite, is liable to err. Vengeance belongs to the Lord. If "E. B. D." desires to know when the Lord will take vengeance on the wicked, let him read carefully, and earnestly, 2d Thess. 1st chapter, 7th to 11th verses inclusive.

6. God does not change, but man does, and his changes affect his relation to God.

One portion of God's word is just as true as another. While it is true that God loves the whole race of man, and willeth not the death of any, it is equally true that "the face of the Lord is against them that do evil." And since God is unchangeable, will his face not *always* be against them? And has not "E. B. D." proved endless punishment?"

7. He does. It is a righteous desire or He would not have desired it. The extract from Proverbs x, 24, is true, also the *first* part of the verse, which you forgot to quote.

8. I do not pray for God to save men in their wickedness. I must pray for what God has promised to give. He has never promised to save men in disobedience to the gospel.

To be heard, we must ask of God "according to his will." See 1st John, v, 15.

If "E. B. D." is not satisfied with these answers, let him file his objections, and send them with his name. J. H. G.

CHICAGO, NOV. 16th 1869.

Executive Board Rooms.

To the Disciples in Northern Illinois:

The Mass Convention of Disciples in Northern Illinois and Wisconsin, who met at Batavia, Ill., Nov. 11, 1869, after inaugurating a system of co-operation in Missionary work, adjourned to meet at the Christian Church, corner 25th St., and Indiana Avenue, Chicago, Illinois, on Tuesday, January 18th, 1870.

This will be an important meeting, for the Missionary work and cause, hence an invitation is extended to all, in every State who wish to deliberate with the Disciples in Northern Illinois.

It is expected that all, or nearly all the churches, will send their delegates on business to this Convention.

Done by order of the Executive Board,  
JOHN TAIT, Pres.

M. N. LORD, Sec'y.

*Editor's Table.*

## THE CHRISTIAN UNION

Is the title of a new religious paper just started at Rutherfordton, N. C. It is to be edited and published by Clendenin, Hays & Co.

We were rejoiced to see the title of the paper, inasmuch as we supposed we had another advocate for Christian union. But we confess to considerable disappointment when we read in the Salutory, that, "it is intended that the Christian Union shall contain no sentiment, that will, in the least, militate against the views of any particular denomination of Christians." Why not? Are they all right? If so there is no need of any other Union than that which already exists. If they are *not* right, why not "militate against their views?" Do the editors think that such a Union of Christians as Christ prayed for, can be effected, prior to the complete demolition of denominationalism?

Let those of us who really desire to see Christians united and the Savior's prayer fulfilled, not hesitate to tell each other of our faults in a Christian Spirit, and if needs be with great firmness, even if in so doing we do "militate against the views of any particular denomination of Christians."

We welcome the Christian Union to our list of exchanges, and so far as its influence goes to promote unity in faith and practice among the children of God, we bid it God speed. J. H. G.

## THE COLLEGE DISCUSSION.

"This is the name we give our discussion with Rev. J. S. Sweeney, of Chicago, as it was held in a College, and gotten up by the President and Professor of a College. The book will contain nearly four hundred pages, good paper, well bound, and will be issued by Mr. Sweeney and ourselves, as soon as it can be printed. It will be a faithful report of the late debate in Kirksville, Mo. Price, \$1.50. All who want this important discussion,

had better send in their names forthwith. The price should accompany the names, as we can not afford to send it out without the pay. It will cost us money.

Any one obtaining five subscribers for the book and send us \$7.50 for the same, shall receive a copy for the trouble."

The above is from *Manford's Magazine*, (Universalist). Any of our brethren or friends wanting the book, should at once address me, at Chicago. Terms as above.

J. S. SWEENEY.

## "LITTLE THOUGHTS,"

is the name of a juvenile paper published weekly at Chicago, by Bro. L. H. Dowling. It is published monthly, also, in pamphlet form, and is a handsome little magazine for the "Wee ones." The contents are suited to the comprehension and taste of the "little ones," to whom it is a welcome visitor. It contains numerous "pictures" also, that will not fail to please juvenile fancy. We are inclined to believe that the paper will meet a demand in the home circle.

J. H. G.

## ATTENTION SUNDAY SCHOOL.

THE LITTLE WATCHMAN will take the field at the beginning of the new year.

It is an eight-page weekly for the little folks, and is profusely illustrated, and PRINTED IN COLORS.

Its field is the one formerly occupied by LITTLE THOUGHTS, and the unexpired subscription of that paper will be filled by it.

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## Marriages.

By JOS. B. ROYAL, at his residence in Vermont, Fulton Co., Illinois, on the 11th day of November, 1869, Mr. GEORGE A. MOSLANDER of Mason City, Mason Co., Illinois, to Miss FRANCES E. DOUGLAS, of Table Grove, Fulton Co., Ill.

As an item of church news I send you the following: At our regular meeting at Mound Church, McDonough Co., Ill., on the fourth Lord's day in October, three united with the Church, one from the Old Christians, one by immersion, and one that had been a member before.

Yours in Christ,

J. B. ROYAL.

VERMONT, ILL.

Nov. 16, 1869.

*To all whom it may concern.*

This is to certify that one JOHN GLIMPSE, now preaching in Fulton Co., in this State, calling himself a Christian preacher, has been excluded from the congregation at this place, as a disorderly member; and we notify all that we are not responsible for his conduct. He has been preaching for sometime in Fulton Co., without the authority of the congregation. The church withdrew from him Oct. 18th, 1869.

J. B. ROYAL, }  
COOPER FARR, } Elders.  
CEPHAS TOLAND. }

## Obituaries.

The death-angel came and called from our congregation, Oct. 13th, 1869, sister JULIA TRASK, wife of brother GEO. W. TRASK, of Kane, Greene county, Illinois. A more devoted, earnest and pure-hearted Christian, it has never been my lot to know. She died in the 28th year of her age, full faith and rejoicing in hope. The loss falls heavily on us all, but heaviest on her aged father and bereaved husband. May the Lord sustain and comfort them,

and bring them at last to join her in the land immortal, where clouds never come, and where death will be no more feared.

E. L. C.

Fell asleep in Jesus on the 26th of Oct. 1869, at the residence of her husband, near Whitehall, Greene county, Illinois, sister MINERVA L. TUNISON, wife of brother JAMES TUNISON, in the 27th year of her age.

We have seldom known a case of suffering so intense and yet so protracted, and yet not one murmur was she ever heard to utter. The patience of a Christian did she ever manifest, saying: "This will soon be over, and then I shall have an eternity of rest."

Her husband made every effort in the way of procuring medical aid, at home and from abroad, but all in vain; she had fulfilled her mission, and had now gone to mingle in the songs of immortals, far from sorrow's vale. Sister TUNISON gave evidence for more than a dozen years of being a Christian lady of high spiritual attainments. Rest, dear sister, rest! Yet again, we hope to meet thee, beyond the tide.

E. L. C.

## RULES OF THIS OFFICE.

1. All subscribers not ordering their papers discontinued before the end of the year, are considered as desiring to continue, and their papers will be sent to them.
2. No order for discontinuance to take effect until the end of the year.
3. No paper to be discontinued until all arrearages are fully paid.
4. Persons neglecting to order discontinuance before the end of the year, and then refusing their papers, will be held responsible for the subscription price of the whole volume, and it will surely be collected.

The above rules will be rigidly enforced. The conduct of a *very few* persons makes it necessary to adopt and live up to the letter of these rules.

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TOTAL REPORT OF ADDITIONS FOR 1899.

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